

THE CRITERION

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EASTER—"Christ Appearing to the Virgin" after his resurrection, a Dutch painting by a follower of Rogier van der Weyden from approximately 1475. (CNS photo from National Gallery of Art, Washington, Andrew M. Mellon Collection)

Abortion receives wide attention

by Catholic News Service

From the headquarters of the U.S. bishops to Belgian halls of state and the telecommunications giant AT&T, abortion claimed widespread attention in early April.

In Washington, the National Conference of Catholic Bishops, through its Committee on Pro-Life Activities, revealed plans to hire public relations and polling firms for a campaign against abortion. And Cardinal John O'Connor of New York, the bishops' pro-life committee chairman, said the bishops as a body planned to emphasize persuasion rather than excommunication in their efforts against abortion.

Bishops in Pennsylvania, meanwhile, issued a pastoral letter declaring that "every Catholic must recognize abortion as the killing of an unborn child and work at least to limit and, if possible, eradicate this evil."

Belgium's king resigned—although only temporarily—in disagreement with a new abortion law, while AT&T said it was terminating its philanthropic support for Planned Parenthood, an advocate of legal abortion.

King Baudouin of Belgium temporarily gave up his throne, saying his Catholic conscience would not allow him to sign a controversial law legalizing abortion approved by Parliament March 29.

After two late-night Cabinet meetings April 3, the government said it had declared the monarch unable to reign and the Cabinet promulgated the abortion law. But by April 5, the government had declared the king able to reign again.

The NCCB's effort in America to put additional money and clout behind the church's pro-life effort will involve Hill and Knowlton, a public relations firm with headquarters in New York, and the Werthlin Group, a public opinion polling company in suburban Washington.

Cardinal O'Connor estimated the campaign would last three to five years and cost \$3 million-\$5 million, with the funds to be raised entirely from outside sources.

In discussing the bishops' strategy of persuasion, the cardinal said, "At this point, we are not devoting ourselves to the possibility of ecclesiastical sanctions. We are focusing on persuasion, on prayer, on information and very much on dialogue."

He said in an April 5 statement announce-

ing the NCCB campaign that the pro-life effort "requires a commitment no less intense than that which we have made over the years to the poor, the aged, the homeless, the handicapped, disadvantaged minorities, refugees and immigrants."

It would, he added, counteract groups which "have tried to convince America that the main issue in the abortion debate is the right to choose rather than, as it really is, what is being chosen."

AT&T said it has chosen to cancel its annual \$50,000 contribution to the Planned Parenthood Federation of America. The decision was criticized by Planned Parenthood officials but hailed by Vincentian Father John W. Gouldrick, executive director of the secretariat for the NCCB's Committee on Pro-Life Activities.

"AT&T's business is telecommunications, not supporting organizations whose abortion policies decrease the number of potential customers available to them in the future," the priest said.

Planned Parenthood asked its supporters to turn over their AT&T stock to its control, giving it "a greater influence" over the telecommunications company. An AT&T spokesman said his firm's decision was motivated by the fact AT&T "does not take a position on abortion."

The Pennsylvania Catholic Conference April 6 issued "The Church, Public Policy and Abortion: A Reflection by the Roman Catholic Bishops of Pennsylvania."

"As spiritual leaders, bishops have a responsibility to offer guidance when our people attempt to make decisions on issues of human life, dignity and rights," the 18 prelates wrote. "Bishops are authoritative teachers of faith and morals."

They said that "Catholics who are recognized as public figures and enjoy a place of prominence within the community and even within the church, have a special duty to be faithful in both word and action to the faith they profess."

"Membership in the Catholic Church requires accepting the teachings and creed of the church. Repudiating publicly the teaching of the church and encouraging others to do so forces the bishops to take issue. One cannot claim to be a Catholic in good standing in the church while publicly rejecting and advocating the abandonment of its teaching."

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. In all, the collection funds nine programs for priests and seminarians.

The goal for this year's collection is \$554,000, which is an increase of \$76,000 over last year's goal. The increase is to fund an increase in graduate studies for priests and for the priests' convocation, a gathering of all the clergy of the archdiocese held every two years. \$63,060 has been allocated for graduate studies and \$15,000 for the convocation.

The largest sum from the collection, \$164,000, will go for seminarian formation, providing room, board and tuition for seminarians in theology and pre-theology, and financial help for summer ministry programs.

The archdiocesan Vocation Office will receive \$97,000. The office maintains a staff of a director, associate director, and secretary. It provides vocation awareness materials and programs, support and evaluation of potential candidates, and ongoing support and evaluation of seminarians.

The priests' disability fund, which will

receive \$82,200 (down from \$110,000 last year), 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 Ministry to Priests Office, which includes a full-time priest director and part-time secretary, will receive \$47,000 to enable it to plan retreats, workshops, individual spiritual direction and other types of personal support for clergy.

The Priests' Personnel Office, which also has a full-time priest director and part-time secretary, will receive \$39,709. This office assists the Priests' Personnel Board with priests' assignments and other expenses. Included in this budget are expenses for priests' funerals and a supervisory year for newly ordained.

\$25,000 will be allocated to the archdiocese's Wellness Program, provided through St. Vincent Hospital's Wellness Center. Last year 57 priests participated in this program which helps priests toward a wholistic improvement of physical, mental, emotional and spiritual health.

Finally, \$20,500 will support priests on sabbatical programs. Sabbaticals can be applied for by any diocesan priests after

they have completed seven years in the ministry. Each year six priests take part in this program.

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The Seven Sorrows of the Blessed Mother

by John F. Fink

On a wall in the dining room of our home, we have a large print of El Greco's famous painting of the *Mater Dolorosa*, the Sorrowful Mother. We bought the painting at Marshall Field's in Chicago almost 30 years ago for our former home in Huntington. There it was above the mantel in our living room, but in our present home it goes better in the dining room.

I thought, on this Good Friday, it would be appropriate to meditate a bit on the traditional Seven Sorrows of the Blessed Mother.

Mary's first sorrow was Simeon's prophecy to Mary that "you yourself shall be pierced with a sword" (Luke 2:35) during Jesus' presentation in the temple. This came quite suddenly, and must have been something of a shock to Mary.

Mary and Joseph were poor, since they were making the offering of the poor, "a pair of turtle doves or two young pigeons," instead of a year-old lamb as those with more money would offer. But it was a joyous time, especially when Simeon was so obviously pleased about seeing Jesus. Then suddenly he mentioned the sword.

MARY'S SECOND SORROW was the Holy Family's quick and unexpected flight into Egypt to escape the wrath of King Herod (Matthew 2:13-15). Again this sorrow immediately followed a joyous time—the visit of the Wise Men from the East with their gifts of gold, frankincense and myrrh. But no sooner had they left than, that night, Joseph awakened her and told her to pack quickly, and they "left that night for Egypt."

This must have puzzled Mary greatly. Why would anyone want to harm her child? Can you imagine the

conversation Mary and Joseph must have had when he told her about his dream and insisted that they leave immediately—that very night? And imagine, too, how sorrowful they were if word reached them in Egypt about "the massacre of all the boys two years old and under in Bethlehem and its environs" (Matthew 2:16).

Twelve years later Mary experienced her third sorrow, when Jesus disappeared after the family was in Jerusalem for the feast of the Passover (Luke 24:51). Mary and Joseph had joined the large caravan for the five-day journey back to Galilee, assuming that Jesus was with his friends in the caravan (heaven forbid that a 12-year-old would be with his parents!). Again you can imagine their anxiety when they realized that he was alone in the big city. And that anxiety had to grow into near panic when it took three days to find him.

When they finally found him, Mary said, "Son, why have you done this to us? You see that your father and I have been searching for you in sorrow." Jesus returned to Nazareth with them, but he was already distancing himself from them as he told them that he had to be in his Father's house. They didn't understand.

THE FINAL FOUR SORROWS have to do with Jesus' suffering and death: Mary's meeting Jesus on his way to Calvary, his death by crucifixion, the removal of his body from the cross, and his burial.

Although the meeting of Jesus and Mary on his way to Calvary is not in the Gospels, John's Gospel says that Mary was near his cross after he was crucified (the other three Gospels don't mention Mary's presence), so it is assumed that she met him somewhere along the way. The anguish both Jesus and Mary felt must have been tremendous!

All the Gospels say that a large group of women accompanied Jesus from Galilee. Since John places Mary at the scene of the crucifixion, she must have been among the women. This was again the feast of the Passover, so there

undoubtedly had been a large caravan from Galilee, just as there was when Jesus was 12 years old. (There is also the tradition that Mary's parents, Joachim and Anna, lived in Jerusalem, so Mary could have been visiting them when someone suddenly came to tell her that her son had been condemned to death and was going to be crucified.)

We can imagine that, when Mary saw Jesus as he was walking toward Calvary, she must have been horrified at what she saw. Here was her perfectly good son, condemned to a public and shameful death, his body bloody from his scourging, more blood dripping down his face from the crown of thorns on his head, walking toward his sure death. What anguish she must have suffered. And her anguish could only have increased Jesus' suffering, to have his mother see him like that.

THIS LED TO HER fifth sorrow, the crucifixion. While he was hanging on the cross, Jesus entrusted the care of his mother to "the disciple whom he loved." The only other mention of Mary in John's Gospel was at the wedding feast of Cana, and the scene at the cross is meant to be read in light of the Cana story. In both, Jesus addressed his mother as "woman" and reference is made to "hour" ("My hour has not yet come" and "From that hour onward, the disciple took her into his care"). Now that the hour has come, Mary is given a role as the mother of Christians (personified by the beloved disciple).

The sixth and seventh sorrows were the removal of Christ's body from the cross and his burial. We presume that Mary received the dead body and washed it. Michelangelo's *Pieta*, perhaps the world's most famous sculpture, depicts that moment. Finally, she must have followed as Joseph of Arimathea and Nicodemus took the body to the tomb. And then, undoubtedly, she left in John's arms.

St. Jerome wrote that every torture inflicted on the body of Jesus was a wound in the heart of his mother. This is why we honor her as the Mother of Sorrows, the *Mater Dolorosa*.

Benedictines participate in vocations seminars

by Sister Mary Luke Jones, OSB

Benedictine Sister Mary Margaret Funk, prioress of Our Lady of Grace Monastery, Beech Grove, and Archbishop Thomas Kelly of Louisville were featured keynote speakers at the first session of a series of vocation seminars in Silver Springs, Md.

Men and women religious from Hawaii to Maine and from Wisconsin to Texas are participating in the seminars sponsored by Washington Theological Union and funded by Lilly Endowment, Inc. Six seminars are being conducted over a two-year period.

The goal of the program is to enable the 31 participating communities to complete an individualized plan for vocations.

At the first seminar Sister Mary Margaret presented the basics of a collaborative model of strategic and operational planning which communities can use to meet their needs for vocations.

Archbishop Kelly offered his experiences as a Dominican and bishop to review the urgency for church leadership to develop creative vocation planning. The archbishop was a part of a commission headed by Archbishop John Quinn of San Francisco which attempted to account for the declining numbers of religious vocations. "Candidates are looking for a welcoming environment and a dedication to evangelical poverty," he said.

"It takes very few," said Sister Mary Margaret, "to act to influence others.



ATTENDED SEMINAR—Representatives of the Benedictines from Beech Grove at the seminar on vocations were, left to right, Sisters Carol Falkner, Mary Margaret Funk, and Juliann Babcock.

Clergy and religious are no longer called to be laborers, but leaven. The faithful few have a real commitment and possess great energy. Part of that energy must go into planning for future needs of the church."

The Benedictine Sisters have named active recruitment of new members as one of their corporate goals. Sister Mary

Margaret accepted leadership in the project because the quest for vocations is her number one priority as prioress.

The number of priests, brothers and sisters has declined drastically since 1965, leaving American Catholicism hampered

by a vocations shortage. According to the *Official Catholic Directory*, the Catholic Church is growing about one percent per year. The growth in membership coupled with the decline in vocations indicate future ministry needs cannot be met by men and women religious.

Lilly Endowment awarded \$3.1 million in grants to five theological schools and to the offices of five of the largest religious denominations in the United States. The purpose of the grant is to improve significantly the pool of priestly ministerial talent. "Improving the quality of future candidates to the ministry is crucial to the effectiveness of the church's moral and religious leadership," states the initial proposal from Lilly Endowment.

Representing the Benedictine Sisters from Beech Grove, in addition to Sister Mary Margaret, is Subprioress Sister Carol Falkner and Recruitment Director Sister Juliann Babcock. "We are not going to get numbers," said Sister Juliann, "but the few who do come seem committed to wanting to serve." The new project offers an opportunity to exchange ideas with people from across the country in recruitment work. "It sparks creativity," noted Sister Juliann.

The next session, scheduled for June, is an open forum for 300 members of religious communities to explore the possibility of alternative forms of membership. The next working session for the 31 participating communities will be in October.

James Russell, KSG, dies at 79

James J. Russell, a member of St. Mary Parish in New Albany, died at Baptist East Hospital in Louisville on April 8 at the age of 79. He was a Knight of St. Gregory, that papal honor having been bestowed upon him in 1967.

Russell was a New Albany native. He worked as an artist and art teacher in Floyd County, and also worked as an advertising artist in Louisville. He was an army veteran of World War II and a fourth degree

member of Cardinal Ritter Council, Knights of Columbus.

The funeral liturgy was celebrated for Russell on April 11 in St. Mary Church, followed by burial in Holy Trinity Cemetery.

He is survived by his wife, Mary (Tighe), and son, Timothy, both of New Albany. He also leaves one brother, David J. of Floyd Knobs, and a sister, Mary Medley, of Owensboro, Ky.

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THE CRITERION

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Archbishop O'Meara's Schedule

Week of April 15

FRIDAY, April 20—Serra Club of Terra Haute annual Clergy Appreciation Night, Days Inn, Terra Haute, 6 p.m.

SATURDAY, April 21—Annual C.Y.O. Youth Conference, Connelly High School, Indianapolis, 9-4:45 a.m.

ADLF deposit and loan rates to be increased

Interest rates for both loans and deposits in the Archdiocesan Deposit and Loan Fund (ADLF) will be increased beginning July 1, according to an announcement by Joseph B. Hornett, archdiocesan chief financial officer.

The rate for deposits will be increased from 5.5 percent to 6 percent. The rate for

loans will be increased from 6 percent to 6.75 percent.

The increase will affect all outstanding loans as well as all funds currently on deposit.

Hornett said the revisions "continue to reflect the underlying philosophy of inter-entity cooperation that is the heart of the

ADLF. That is to say that entities with surplus operational funds earn a respectable return on their investment while providing other entities with a financial need (primarily major construction/renovation projects) the opportunity to borrow funds at rates well below prevailing commercial rates."

Commentary

HUMAN SIDE

Ecology must become personal responsibility

by Fr. Eugene Henrick

Coming to terms with the responsibility each individual has to take care of this world is a tall order. Every checklist of ideas for an ecologically sound lifestyle seems to include a few proposals that, at least on a personal level, we'd prefer to reject.

But taking care of the environment is "a lifetime commitment we all have to make," says Patricia Mische, cofounder of the New York-based Global Education Associates. Writing in the winter edition of *Illinois Benedictine* magazine, she and other ecologists point to a wide range of ecological concerns. A sound attitude



toward the environment requires a whole new way of thinking, they suggest.

What, for example, does it mean to speak of the health of a nation. Often the word really refers to a thriving economy. But Mische thinks a nation's health is much better measured by the fresh air, water and good soil available to it.

This health, however, will only be achieved through a change of attitude involving a long-range commitment to the earth's well-being. Earth Day, April 22, cannot be "just one day," Mische says.

Not incidentally, faith and hope are integral to the commitment that is needed. Our ecological problems often seem hopelessly overwhelming. To be ecologically sound we need not only to conserve energy but also to generate faith and hope that our efforts make a difference.

Realistically, faith and hope must be accompanied by what Dr. John Mickus calls a "patient activist attitude." He reminds us

that big changes take time; that environmental action calls for changes in behavior and can be costly.

On the large scale, there is the need to make global interdependence a reality. None of us can say any longer that pollution problems in Poland aren't our worry or that the oil spills in Alaska are something we can't do anything about.

Our times call for global thinking—the realization that all individuals, groups and nations today are inextricably interconnected by economic and monetary systems, and our shared ecosystem.

One of the *Illinois Benedictine* articles offers 20 practical suggestions for making the world more livable. They encourage the use of mugs, not styrofoam cups; cloth, not paper, napkins; cloth diapers instead of the disposable varieties; and paper instead of plastic bags.

Also encouraged are efforts to make every drop of water count, perhaps by installing water-efficient showerheads; to minimize the use of air conditioning; to amply insulate homes; and to conserve energy by using low-wattage light bulbs. Not to be overlooked are attempts to care for the earth by planting trees and gardens.

Looking over that list, one might take issue with all of the proposals. One person might reply that there is an ample supply of water and little need to conserve it, especially after a long rainy period. Others would worry that poor lighting might damage their eyes or argue that air conditioning is essential to good health.

We can find reasons to ignore any of the hundreds of suggestions that ecologists make. Obviously, one's attitude is of the essence here.



PEACE BE TO YOU

A good ecological attitude has two dimensions:

► It includes faith, hope and patience, along with a sense that the world's nations have become interdependent and a willingness to become involved.

► It does not permit us to excuse ourselves from ecological responsibility.

It is an attitude that says the earth must be respected at any cost, even if it means grave inconvenience to me. It believes in self-sacrifice.

It is an attitude that won't allow us to be sidetracked from making ecology a personal responsibility.

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TO TALK OF MANY THINGS

Organized labor now courting self-destruction

by Dale Francis

How strange that organized labor at its lowest state should seem ready to offend its oldest friends for no real reason and court its own destruction.

There are indications that the AFL-CIO is now seriously considering endorsing the pro-choice side in the debate over abortion. This is something some of its member unions have already done.

There is no compelling reason that the cause of organized labor requires that the AFL-CIO or any of its unions take a position on what is essentially a moral and religious issue. If they do so, they will clearly be moving outside of the area of their usual concern to court the pro-abortion movement. But if they do so they will not be just courting the



pro-choice movement, they will be courting their own destruction.

They will be courting their own destruction because they will be deliberately offending Catholics and the Catholic Church and these are the oldest and truest friends that organized labor has had.

Organized labor is at its lowest point since, bolstered by protective legislation, organization of labor began to move in the late 1930s. By 1940, nearly 27 percent of labor was organized. That was more than double what it had been in 1935.

Beginning at the origins of the organization of labor in the United States when Cardinal Gibbons gave vital support to the Knights of Labor, the Catholic Church has provided a bulwark of support. The social encyclicals of Popes Leo XIII and Pius XI, emphasizing the right of working men to organize, provided a base of Catholic social teaching that supported organization of unions.

Before I was a Catholic I was enthusiastically involved in the cause of unions. My brother Joe, two years older, and I took

different paths—he stayed in our hometown, I left to work in another city when I was 18. But while we were both in our 20s Joe had organized and was president of the American Newspaper Guild, CIO, in Dayton, Ohio.

When I was coming to know the Catholic Church, two things I knew impressed me. I was drawn by the stand the Catholic Church took against racism and the support the Catholic Church gave the rights of working people to organize. When I became a Catholic, I chose Peter Claver as my confirmation name and I came to know Catholics in the labor movement, among them Father William J. Smith, the Jesuit of the Crown Heights Labor Schools, and Bishop Francis J. Haas, both of whom wrote for early publications I edited.

During World War II, as people united for the war effort and labor unions generally showed great responsibility, union membership in the United States reached its peak of 35 percent of the labor force. Enamored of their own success, some elements in the labor

movement later acted less responsibly in society. The movement has been in decline since 1955. With a work force double what it was in 1955, labor organizations in 1988 had no more members than they had in 1955, and they were only 16.8 percent of the working force.

The decline in organized labor has not been justified. As Pope John Paul II reminded the Catholic world in his encyclical on labor, the organization of working people is vitally important. The labor movement has continued to have the support in principle of the Catholic Church. There is no surer group of friends for organized labor than the Catholic bishops and, through their teaching, the Catholic people.

What aberration of mind, then, can lead the AFL-CIO to go outside its normal range of interest and take a position that favors abortion when the leaders of labor know this is a moral issue on which the Catholic Church stands firm? Don't they know the burden that place on members who support the union but won't support abortion? Must they self-destruct?

THE YARDSTICK

Individualism reason for labor movement weakness

by Msgr. George G. Higgins

Most recent books about unions conclude that the labor movement is in disarray. A few even say that its future is behind it.

Peter Drucker, often called the father of the modern science of management, is one who holds the latter view.

In his most recent book, "The New Realities," Drucker writes that the labor union "might be judged this century's most successful institution. In 1900 it was outlawed in most countries or barely tolerated. In 1920 it had become respectable. By the end of World War II, 25 years later, it had become dominant. Now the labor movement is in tatters and disarray, apparently in irreversible decline."

With a few exceptions like Drucker, many current writers agree on one thing: Employer opposition is a major cause of labor's decline since the '60s. A passage



from a recent study, written by three distinguished labor economists, well represents this consensus.

"An understanding of the transformation... in labor relations since 1960 must start with an understanding of the deep-seated resistance toward unions that historically has been embedded in the belief system of U.S. managers."

"It is through the lens of this value system that managerial decision makers weigh their options... Unfortunately, many researchers in industrial relations and the behavioral sciences have been slow or unwilling to acknowledge the existence and the power of this managerial belief system."

Researchers have been even slower to explain why American employers are and always have been more aggressively and ideologically anti-union than employers in other industrialized countries. Why? Why is Canada different from the United States in this regard?

Seymour Martin Lipset, of Stanford University's Hoover Institution, in a comparative study of Canada and the United States, holds that much of the answer lies

in the differences in the national values of the two countries.

Contemporary America, Lipset contends, is the outcome of processes which began with an individualistic revolution; Canada, by contrast, from the very beginning developed a more communitarian orientation.

Lipset concludes that "the greater strength of the Canadian unions is linked to a more union-friendly legal environment, more cooperative politicians, less hostile employers, but more important than these, to the greater propensity of workers to join than in the United States."

Lipset's views are disputed by scholars who do not think that the distinction he draws between the two nations' national views fully accounts for the difficulties unions have had recently in the United States.

I am not qualified to referee this dispute, but I am pleased that it is taking place. Whatever the differences between Canada and the United States, Lipset's argument highlights the fact that the prevailing American ethos of individualism, even

among many workers, is a major reason for the weakness of the U.S. labor movement. And that's an even deeper problem than employer opposition to unions.

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To the Editor

Only doing what needs to be done

I'm writing in regards to the letter that took the clergy to task for daring to reprimand pro-abortion Catholic legislators ("Personal Religious Views and Politics," Feb. 28 issue).

These legislators help to continue the slaughter of the innocents, with each one of their pro-abortion votes. The clergy are only doing what needs to be done—admonishing the sinner, a spiritual work of mercy—their job and ours.

The "personally opposed but" position these legislators take reeks of deception, cowardice and stupidity. The pro-life movement sees the legislators for what they really are—wolves in sheep's clothing. Anyone who is truly pro-life knows that it is wrong for everyone to kill an innocent preborn child.

These "personally opposed but" legislators do not deserve to be in office. If they cannot take a firm stand on such an important life or death issue as abortion, what can they be expected to do?

Mary Jean Wessel

Batesville

No value on unborn human life

It is time to unmask "pro-choice." Exactly what is it when one says, "I'm pro-choice"? Is it a right to choose to drive a car 80 miles an hour? To use drugs? Travel? Attend the church of one's choice?

Pro-choice means being specifically for the right of a pregnant woman to have a baby or to abort the preborn infant, and it means nothing else.

Everyone, whether she or he thinks of it or not, is daily involved in the struggle to maintain life and avoid life threatening situations. One cannot separate one's self from life and death. Being pro-choice, abortion is no exception. Pro-choice is as much on the side of the right to choose an abortion as it is to have the baby.

By not objecting to destroying unborn human life, pro-choice condones it. Being passive or inactive regarding abortion does not wash clean the hands of those who call themselves pro-choice. They are a party to

the destruction of unborn human life for such reasons as economics, when pregnancy is an inconvenience or interferes with a career, and when the unborn may be handicapped.

What is disturbing is that those who profess to be pro-choice put no value on unborn human life, even to not defending the unborn baby able to live outside the mother's womb.

Joseph A. Bosco

New Albany

Defiant pro-choice Catholic politicians

I am not writing this because I have found a seam in Cardinal Bernardin's seamless garment of life. However, I would like to say a few words about a large piece of the cloth. That piece is abortion; specifically, the debate as to whether Catholic politicians should be publicly reprimanded by the clergy for pro-abortion stances.

As reported in the March 30 *Criterion*, Cardinal Bernardin, in a recent speech at Georgetown University, said in part, "I believe that the church can be most effective in the public debate on abortion through moral persuasion, not punitive measures."

Personal moral persuasion may work when a Catholic politician first announces his pro-abortion stance, even though he is personally opposed to abortion. However, it is a bit naive to think that a Catholic politician arrived at such a stance without full knowledge of his church's stand on abortion. Seventeen years of moral persuasion have not changed the minds of the Governor Mario Cuomo or Senator Ted Kennedy of this country. Their continued defiance of Catholic teaching invites public confrontation. Moral persuasion which includes a reminder of eternal consequences is not unreasonable.

Regarding punitive measures, if church law prescribes punitive measures such as denial of reception of the Holy Eucharist, or in some cases excommunication for pro-abortion practices, those measures should be exercised as a matter of fairness. There are millions of Catholic trapped in divorce situations who are regularly denied reception of the Holy Eucharist. Is divorce more serious than the taking of innocent human lives?

I applaud the bishops and cardinals who stand up to Catholic politicians who say they personally oppose abortion yet publicly promote it. Were St. Thomas More alive today I am sure he would approve their actions.

Moral persuasion is fine, but after 17 years and more than 25 million abortions, some punitive measures are in order for our defiant Catholic office-holders.

George Zwickl

Indianapolis

Effective tactics in the abortion battle

Cardinal Joseph Bernardin once again demonstrated why he is the leader of the church in the U.S. during his speech on "The Consistent Ethic of Life After Webster" at Georgetown University.

He was very forceful in emphasizing that Catholic politicians have a responsibility to limit abortion and to protect unborn life, and that "personally opposed, but..." politicians are unacceptable. At the same time, he recognized that "the church can be most effective in the public debate on abortion through moral persuasion, not punitive measures."

The cardinal is talking practical tactics here. He didn't say so, but he undoubtedly had in mind what happened in San Diego where a pro-choice candidate won an election she otherwise would have lost after the bishop took punitive measures against her. Such measures only bring out the sympathy vote and strong opposition from those who feel that the Catholic Church is trying to throw its weight around.

Cardinal Bernardin was saying that the

most effective way to accomplish the goal of limiting abortion is through persuasion and education, not strong-arm methods.

It was good to see that, as reported in *America* magazine, Archbishop Flo Laghi, the papal nuncio, led the audience in a standing ovation for the cardinal.

Francis Hartman

Indianapolis

A gross waste of time and money

This year we saw our celebrated representatives in the Indiana legislature wheel and deal, shout and pout, argue over seats, cross over the fence, and just about anything but come head-to-head with even one major issue.

We all have one issue that is more important to us than anything else. For some it might be the abortion issue. For others, perhaps something else. One thing is certain, we all lost this time.

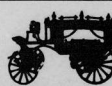
We know by now that we have a governor who is not even diplomatic enough to wait for a vote to be taken before making it known that he will "kill a bill" if it reaches his desk. Evan Bayh may have a lot of fabulous qualities, but tact is certainly not one of them.

I don't know how the rest of you feel, but we do not have to tolerate such a gross waste of time and money. We pay the bills and we can call the shots. Among my district who voted against or failed to vote for my number one issue is history.

We all need to investigate the records of our representatives and do what we can to improve the chances for a more productive session next year.

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Gospel is as fresh as ever

by Fr. John Catoir
Director, *The Christophers*

In his new book, "From Cape to Cairo: An American Odyssey," author David Ewing Duncan chronicles his bike journey on the African continent. A short passage describing his travels through the small landlocked country of Zambia caught my attention:

"I later met a Catholic priest in a city north of Lusaka," he writes. "He was Eastern European but had lived for 40 years in Zambia."



a dedicated anxious man who spoke in a holy rage about "those lunatic leaders who are killing the people. How can the peasants and the workers eat? Overnight with these so-called reforms, their money has become worthless. Everything they need has become too expensive to buy."

The priest then showed Mr. Duncan a starving woman: He said, "She has made a decision that many women must make. They do not have enough food for every mouth, so one (of her children) is sacrificed. Her little girl was brought out to the fields and left to die."

Reading this passage, I became angry. I sensed the passion of Christ in his rage. The Risen Lord lives and speaks and weeps in every compassionate human heart.

The economic policies of governments

always have a moral dimension, and no priest worth his salt can hide in the sacristy when misery, hunger and brutality threaten the people.

In Latin America many priests, like the six Jesuits who were gunned down in El Salvador, have been drawn into the vortex of human pain because of the Gospel of Jesus Christ. These Jesuit martyrs join Archbishop Oscar Romero in the national conscience of El Salvador as saints and heroes.

Their killers, blinded by fear and greed, thought that their cries for justice were nothing more than communist agitation; ignoring the fact that more than 1,900 years before Karl Marx was born, Jesus taught us to love one another.

The communist movement is disintegrating all over the world, thank God. However, the Gospel is as fresh as ever, and Christ continues to inspire his followers to build a world where humans will be treated with respect and fairness.

The U.S. government is sending millions of dollars every day to El Salvador knowing very well that the government there has brutally murdered over 75,000 of its own people. If that angers you, please write to your congressional representative about it.

(For a free copy of the *Christopher News Notes*, "To The Ends Of The Earth," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York N.Y. 10017.)
Father Catoir's "Christopher Close-up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8 in Indianapolis.)

CORNUCOPIA

Stations on freedom's path

by Cynthia Dewes

Today is Friday the 13th, with all the spooky connotations that date holds, plus the added onus of being Good Friday. It's a day for bad luck and suspicion and fear.

But this day is, of course, both the worst of times and the best of times. Disproving the idea that religion is just another kind of voodoo, the Christian Good Friday marks the end of superstition and the beginning of personal freedom.

It is the anniversary of Christ's atonement for what the theologians call our "happy fault." And it is a milestone of emancipation for us to model and celebrate in life.

The symbolic event begins with Christ's condemnation to death, that mysterious and inevitable end to life as we know it. It's tremendously scary, but the certainty of death is also somehow satisfying, especially when we believe in a better life that comes after.



When Christ is forced to take up his cross, his action foreshadows all the crosses we, too, must accept while we are here. The illness, pain, sorrow, injustice and loneliness we experience are the stigma we share with him.

When Christ falls the first time, we recall our experience of failure, the first real proof we receive that we are not good.

Christ meets his mother, as we meet our own humanity. We love it, and are part of it, in a bitersweet way. We hate to leave it, but long to grow beyond it and complete our destiny.

When Simon of Cyrene assists Christ by carrying his cross awhile, we think of those who have done the same for us. We remember the hospice worker who held our hand, the friend who took our handicapped youngster for a weekend.

As Veronica wiped the brow of Christ, so others' kind hands poured out nourishment for our bodies and caresses for our spirits. Just as she had compassion, so did the friend who stood with us silently at our beloved's grave.

But we fall again, with Christ, and for a second time we realize our weakness.

When Christ admonishes the women of Jerusalem not to weep for him, but for

themselves and their children, we learn to reject the sentimental for the real. We put aside the trivial and fix our faith once more upon the goal.

We fall with Christ the third (fourth, fifth, unmentioned) time, and our humiliation is almost complete.

As Christ is stripped and nailed to the cross, so too we are freed finally of all illusions, and impaled on the reality of our cross, we die physically on the cross.

At last Christ's body is removed from the cross, and we are figuratively removed from our spiritual death. We leave the bonds in which we were trapped.

Christ's body is buried, laid to rest with our past sins. His sacrifice for us is complete.

On Easter, Christ will rise again triumphant and glorious. It is our faith that we, too, free of sin at last, will join him in that happy state.

Alleluia.

vips...



Mr. and Mrs. Herman J. Werner will celebrate their Golden Wedding Anniversary with a Mass of Thanksgiving at 1:30 p.m. on Saturday, April 21 in St. Elizabeth Church in Cambridge City. A reception hosted by their children will follow the Mass at 5:30 p.m. in the parish social center, 333 W. Maple St. Herman Werner and the former Dorothy Risch were married on April 20, 1940 in the same church. They are the parents of four children: Ralph, Marilyn, Eugene, and Betty Riall. They also have six grandchildren, three grandsons and one great-grandson. Harry Risch, father of Dorothy, resides at age 89 in Golden Rule Nursing Home in Richmond.

Kevin Jackson, a seventh-grader at St. Joseph School in Corydon, recently won first place in the State American History Month essay contest sponsored by the National Society of the Daughters of the American Revolution.

Hoosier Elm Chapter Kevin's essay on Eli Whitney, inventor of the cotton gin, was first among 1,000 entries submitted by seventh-graders in the state. 52 of which were submitted in Harrison County. Kevin also won his age group in a regional contest for state winners, making him eligible for national competition with eight other regional winners. First place honors for grades 5-8 will be announced on April 16 in Washington, D.C. Other winners from St. Joseph School in the Harrison County contest were fifth-grader Amy Merk, and eighth-grader Tiffany Klemenz, who won the seventh-grade contest last year and placed fourth in the state.

Angela Bednarek, a member of St. Thomas More Parish in Mooresville, has been selected as one of 68 participants in the Earthwatch Student Expedition Program for 1990. She will study the eco-system of the lowland tropical rain forest on location at Los Tuxtlas, Veracruz, Mexico during two weeks in August. Angela, a senior at Plainfield High School, was one of 850 science student applicants.

check it out...

A Directed Retreat will be offered at Fatima Retreat House, 5353 E. 56th St. by Franciscan Sisters Sue Bradshaw and Diane Jamison and Jesuit Father Harold

Sommer from Sunday through Friday, June 24-29. Sister Jamison and Father Sommer will also direct a retreat on Sunday through Friday, July 15-20. Directed retreats combine prayer, daily spiritual direction, and space to allow retreatants to get in touch with their convictions and being. Call 317-545-7681 for more information.

An Elderhostel Week of learning and fun will be presented at Beech Grove Benedictine Center from Sunday through Friday, May 6-12. Elderhostel is an educational program for adults 60 years and older who want to expand their horizons. Three programs will be presented: "What's in Your Genes?," a scientific inquiry about family traits; "Turning Memories into Treasures," a creative writing project; and "Appropriate Exercises in Water Aerobics," a fitness session. Overnight accommodations are filled, but commuters are welcome. The cost is \$180 for all meals, programs, trips, etc., all of which are optional. Bring swimsuit, casual and dress-up clothes, and good walking shoes. Call 317-788-7581 for more details.

The Damien Center, 1350 N. Pennsylvania St. will sponsor a free Second Saturday Seminar on "Death and Dying" from 9 a.m. to 12 noon on Saturday, April 14. Coffee and doughnuts will be available at 8:30 a.m. Gained especially for people living with AIDS and their families, the seminar will focus on legal issues related to death and dying, funeral arrangements, care of the dying and spiritual issues. For more information on this public event call Episcopal Canon Earl Conner at 317-632-0123.

A retreat for young adults on "God Maturing With Us" will be led by 27-year-old Dave Siler on the weekend of May 18-20 at Fatima Retreat House, 5353 E. 56th St. The theme of moving from teen years into young adulthood and the spiritual dimensions of this transition will be discussed. The suggested retreat offering is \$75, including a \$25 non-refundable deposit. The Generous Fund is available in cases of financial need. Call 317-545-7681 for more information.

A Mother's Day Rosary March will be held at 2 p.m. outside Community Hospital, 1500 N. Ritter Ave. on Sunday, May 13 to pray for the end of abortion performed at the hospital. Fifteen decades of the rosary will be recited during the event, sponsored by the Pro-Life Committee of Holy Spirit Parish. Members of all faiths are invited to join in the prayer. Parking will be available at Arlington Heights Baptist Church, 5630 E. 16th St.

The Alumni Association of Calumet High School will host a Monte Carlo from 7:30 p.m. until midnight on Friday, April 20 in the cafeteria. The \$3 admission cost will cover food and beverages. The association will also sponsor a trip on Saturday, April 28 (opening day) to Churchill Downs racetrack. The \$22 cost includes transportation, ticket to the park, and refreshments. For more information on these events call Martha Brennan at 317-543-4940.

St. Augustine Guild will sponsor its Annual Luncheon and Fashion Show for the benefit of St. Augustine Home for the Aged at 11:30 a.m. on Wednesday, April 18 at the Ritz Charles. Fashions will be shown by the Claypool Shop in Marquette Mall. Tickets at \$16 may be obtained by calling Joan Byrum at 317-255-7057.

The Class of 1940 of Sacred Heart High School and Grade School will hold a 50 Year Reunion beginning with 5 p.m. Mass on Saturday, June 23 in Sacred Heart Church, followed by a dinner party at the Knights of Columbus Council #3660, Thompson Road and U.S. 31. On Sunday, June 24, classmates will meet at the annual picnic sponsored by Sacred Heart Parish at German Park. Everyone who attended Sacred Heart School at any time is invited. Anyone who has not received an invitation may call Joan Pieper Punterelli at 317-882-8495 or John Mullin at 317-786-7212 for information and reservations.

The Adult Education Team of Sacred Heart Parish, 1500 Union St. will sponsor two free Seminars on AIDS. Session I will feature Methodist Hospital nurse Diana Forpal speaking on Medical Issues from 7:30 to 9:30 p.m. on Wednesday, April 18. In Session II held on Wednesday, April 25, Reverend Howard Warren, director of pastoral care at the Damien Center, will speak about what

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parishes may do for parishioners who have AIDS (acquired immune deficiency syndrome). Donations will be accepted and baby-sitting will be provided. Call 317-638-5551 to register.

The traditional blessing of Easter foods will be held at 5:30 p.m. on Holy Saturday afternoon, April 14 at Holy Trinity Church, 2618 W. St. Clair St. Participants may bring baskets of meat, bread, pastries, dairy products, wine etc. which will be served at their Easter dinners, for the priest to bless. Children and their Easter baskets will also receive a special blessing.

A bereavement workshop for professional caregivers, entitled "Enhancing our Understanding of Grief" will be co-sponsored by St. Francis Hospital-Center, Beech Grove, from 9 a.m. to 4 p.m. on Thursday, May 10 at Jonathan Byrd's Cafeteria and Conference Center, Greenwood. Fees are \$50, \$35 for students. Registration deadline is May 4. For more information call 317-885-1150 or 317-632-9431.

Our Lady of Fatima Retreat House will present its annual "Racing Into Summer" Luncheon and Fashion Show beginning at 11:30 a.m. on Saturday, May 19 at the Ritz Charles, 12156 N. Meridian St. Drawings for a free weekend retreat, tickets to "Anything Goes" with Mitzi Gaynor at Clowes Hall, and a party basket will be held. Tickets are \$18. Contact Fatima at 5353 E. 56th St., Indianapolis, Ind. 46226, 317-545-7681.

St. Michael Board of Total Catholic Education will host the 1990 "Angel's Attic" Christmas Bazaar from 9:30 a.m. to 4:30 p.m. on Saturday, Dec. 1 at the school, 3352 W. 30th St., Indianapolis, Ind. Five-by-10-foot booth space is available for handmade crafts or home-baked food items. Rent is \$20; deadline is May 1. For registration call 317-926-0516.

Rep. Wathen to retire after 18 yrs.

by Ann Wadelton

To would-be politicians, Representative Richard B. Wathen (R-Jeffersonville) says "jump on in." The veteran of Hoosier politics will retire this year after 18 years of service to the citizens of Clark County in southeastern Indiana.

Indiana would be better served, he feels, with more voters, more citizen involvement and more commitment to the two-party system. He recommends the precinct committee level as a starting place.

The representative and his family are members of Sacred Heart Parish, Jeffersonville, and before that were active at St. Augustine Parish.



Richard B. Wathen

Wathen was first elected to the Indiana House of Representatives in 1972, the first Republican to fill that seat since 1940 and only the second since 1895. From that comes his concern about strengthening the two-party system, to facilitate genuine debate on issues.

Through the years, Wathen feels he has come to know more of his 55,000 constituents and he keeps in touch informally. He also schedules citizens' meetings two or three times each session as well as speaking at the invitation of civic and business groups.

Among his many legislative accomplishments, he points with pride to a no-smoking bill, requiring that no-smoking areas be provided in all government buildings throughout the state. Despite coming from a tobacco-producing area, Wathen said that he received little protest from constituents. A plaque in his Statehouse office expresses appreciation for his sponsorship of the child restraint law, requiring that children in automobiles be secured in approved car seats.

The representative would support increasing the House membership to 101 members to avoid a repeat of this year's General Assembly, which was brought nearly to the breaking point by the 50-50 split between Republicans and Democrats with the resultant co-speakers and co-chairpersons of each committee. "That has

caused tremendous pressure," he says, "particularly for the speakers . . . of both parties."

Rep. Wathen objects to the trend toward conference committees which, he says, by-passes the democratic process. Too many bills are being assigned to conference committees, which means too little time to consider the many conference committee reports squeezed into the final hours, he says. As a result, about one-third of the bills introduced each session are to make changes in bills passed in previous sessions.

Along with his law practice and representing his area at the legislature, Wathen has found time to write two novels, many short stories and a book on Indiana politics called "Wathen's Law." His novels include "Only Yankee," written in 1970, and "Cliffs of Fall," in 1950.

Retirement means a return to practicing law in his hometown and more time with his wife, Amalie, whom he married after the death of his first wife in 1974. Each had three children when they married and they now have a total of 13 grandchildren.

Wathen hopes his successor will succeed in one area where he has been stymied: getting another bridge built over the Ohio River to alleviate the glut of traffic which he feels is not only inconvenient for drivers but also totally inadequate in the face of an emergency.

UPC Job Fair set for Apr. 17

The Urban Parish Cooperative (UPC) will hold its second annual Community Job Fair on Tuesday, April 17, from 1 to 4 p.m. at the Catholic Center, 1400 N. Meridian.

Last year, 200 job seekers attended the event, with an estimated 38 receiving employment offers.

Twenty-five service agencies and employers are expected to occupy booths at

the job fair. Each has been asked to provide full-time employment opportunities for at least two applicants.

Coordinating with the UPC are the AFL-CIO Job Corps and the Near Eastside Multi-Service Center. Television Station WXIN Channel 59 has agreed to act as a sponsor this year.

Russ Woodward, UPC director of facilities management is organizing the event.

Cosmas Mascari, Barbara Rocap chosen for Holy Sepulchre Order

Cosmas A. Mascari and Barbara S. Rocap will be invested as a knight and lady, respectively, in the Order of the Holy Sepulchre during the annual meeting of the North Central Litanies of the order in Louisville, Ky., on Sunday, April 22. They will be invested by Cardinal Joseph Bernardin of Chicago, grand prior.

The Order of the Holy Sepulchre traces itself back to the days of the Crusades in the Holy Land. Today selection of knights and ladies is a way to honor those who have been particularly active in the church. Its purpose is to help maintain the presence of Christianity in the Holy Land through support of Catholic schools and other Catholic institutions.

There are currently 25 other Knights of

the Holy Sepulchre and five other Ladies of the Holy Sepulchre in the Archdiocese of Indianapolis.

Mascari, a member of St. Mark's Parish, Indianapolis, has been particularly active in the Knights of Columbus in Indiana, including serving as executive secretary, master of the Southern Indiana District for 10 years, and immediate Past State Warden. He is also being honored for his work with poor parishes and support of the work of the Little Sisters of the Poor.

Rocap, a member of St. Luke's Parish, Indianapolis, has been active in that parish as well as her former parish, Immaculate Heart of Mary, Indianapolis. She is a member and former president of two Catholic discussion clubs.

Robert V. Welch

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The uniqueness of Cathedral rests in the fact that these things have never changed. They are pursued in 1990 as they were in 1918, and as they were in the early 40's when I was there. Those who enroll today will find a competitive academic atmosphere that has kept abreast or ahead of the knowledge available today.

Yet there have been changes — those felt necessary to meet the changing times but which still accomplish the same results.

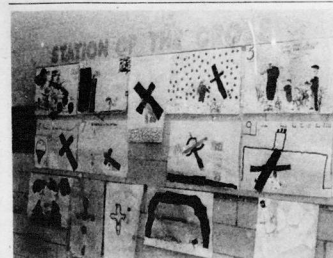
"Catholic" today includes a knowledge of Church history and a respect for the traditions and the views of others.

While the "city" is ten times the size it was in 1918, Cathedral still draws from all areas and neighborhoods. Its students present a cross-section of today's society, without regard for economic level, race or sex.

Cathedral graduates feel they are a part of a family, regardless of the year they graduated. And just as a family is a bond between parents and children, the Cathedral family is a bond between all graduates — the years notwithstanding.

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THOUGHT-FILLED WAY—Students in Lorle Pfeiffer's 5th-grade class at St. Lawrence School, Indianapolis, used several different methods and ideas to portray the Stations of the Cross. (Photo by Margaret Nelson)

Sr. Louise Bond speaks about church authority

by Virginia Wissel

A predominantly pre-Vatican II-educated audience assembled at St. Louis Church, Batesville, on April 1 to hear a presentation on "Authority in the Church." The speaker was Sister of the Holy Names Louise Bond, director of the Ministry Development program for the archdiocese.

In introducing Sister Louise, Franciscan Sister Ann Werner, parish director of religious education, described the topic as "a tough issue to deal with in 40 minutes."

"We approach our life as church from our understanding of authority," said Sister Louise. "Authority, from the Latin word *auctor* means one who brings something into being. Authority conveys the idea of an ability or power to persuade, determine, command or even exact obedience. Today we are experiencing three models of authority: the hierarchical, the charismatic and the pluralistic." Sister Louise explained how authority is structured and exercised in the Catholic church by using these models. She noted how authoritative decisions become effective

in the life of the church. "Something must happen with the church's teachings," she said. "They must be received."

In discussing church authority in terms of models, Sister Louise said, "The hierarchical model in the Roman Catholic Church exemplifies its divinely established authority and an ordained ministry continuing in an unbroken apostolic succession." She said that Vatican II was an attempt to shift the church away from this exclusive view and it helped it to recover "the notion of the church as the people of God and the laity as sharers in the priestly and prophetic functions of Christ."

The charismatic model stresses that authority is rooted in the spirit given in baptism, she said. "Some theologians see the importance of this because it allows for the evangelical equality of men and women."

An outburst of applause responded to Sister Louise's comment: "Whether officially or not, the church would not be in as good shape as it is without women."

The pluralistic model is probably the best, according to American ecclesiologist Avery Dulles. It includes the other two

models, Sister Louise said. "First, it recognizes all the gifts of the people; second, it recognizes that there are theologians who have authority; and third, it recognizes the authority of the popes, bishops and priests."

Sister Louise stressed that the purpose of having clear authority is "to help the church proclaim the Gospel, which is why the church exists at all."

At one point, Sister Louise attempted to clarify the idea of infallibility, which she defined as "a statement about the faith of the whole church which comes to full expression when a pope or council teaches *ex cathedra*, that is explicitly and with full authority."

To some in the group, that meant that every time the pope spoke they must obey. Sister Louise pointed out that the pope can make authoritative pronouncements, but that Catholics are not obligated to believe everything he says. She cited certain Catholic dogmas on the Virgin Mary, such as the Immaculate Conception and the Assumption, which are *ex cathedra* papal pronouncements, and do carry authority.

Sister Louise held Jesus as a model of the exercise of authority in his teachings to the disciples to "let the greater among you be a servant," she said. "Jesus is the inspiration of what authority should be—servanthood."

"Tomorrow's church will be more pluralistic, with more people called forth to exercise a diversity of gifts both among the ordained and the non-ordained," said Sister Louise. "The laity in the future will have more to say as they did by their presence in the recent synod of the laity and by their input into the pastorals on peace, the economy and women. People are thinking, challenging, raising questions. This is a good sign."

"I believe the church will continue to recognize the charismatic element as well as the hierarchical in terms of the meaning of authority," Sister Louise Bond said.

"I see it happening already in the deaneries. I see more interdependence, more sharing of gifts, because we are called as a church to serve through our working together."

Conference on Mary's apparitions draws 5,000 at Duquesne Univ.

by Mary Ann Barothy

"The Virgin Mary is not a modern-day invention, nor is she solely owned by any one nationality—her appeal is universal," Holy Ghost Father Michael O'Carroll, a more than 5,000 faithful gathered at Duquesne University for the Eastern Regional Conference on Medjugorje and Other Recent Apparitions of Mary on March 24-25.

The Marian conference featured an international variety of "spiritual heavyweights," including Sister of St. Clare Brieghe McKenna, the Irish nun who wrote "Miracles Do Happen"; Father Ken Roberts, author of "Playboy to Priest"; and Wayne Weible, a Lutheran journalist who penned "Medjugorje: The Message."

A bit of Medjugorje came to Pittsburgh as Ivanka Ivankovic-Elez, one of the Medjugorje "visionaries," led the rosary.

Those who journeyed to Pittsburgh, including many from Indiana, were also treated to the words of Julia Kim of South Korea and Jospy Terelya from Ukraine.

"I think Our Lord and Our Lady really wanted me to be here to share a message of love, a love for life," Kim said. "Our Lady talks about abortion a lot and cries about it. Abortion is murder. All those who have abortions are walking on the road toward hell."

Kim claims to have been the recipient of visions and messages from Jesus and Mary since June 30, 1985, when she said her statue of Mary began to weep.

Terelya, an internationally known activist of the Ukrainian Catholic Church, told conference participants that, "By the grace of God and the Blessed Virgin Mary, I am alive today." Terelya suffered through 23 years of imprisonment in concentration camps, labor camps, and prisons because he defended his faith.

"Forty years ago today, my father, who was in a Nazi prison, was freed by Americans," he said. "Forty years later, I am here to share this with you."

His first meeting with Our Lady, he said, was in a frozen prison cell where he was sent to die. "You called me, and I came to die," Terelya said she told him. "Fear not, for I am with you."

Father O'Carroll emphasized to the gathering that it is very important young people are not given the idea that it is merely sentimental or silly to have devotion to Mary. "We need Mary to guide us," he said. "Mary is a wonderful example for the youth of today. These recent apparitions are a sign of renewed devotion to the Blessed Virgin Mary. Our Lady is trying to save us from ourselves. Her maternal heart aches for our safety. How fortunate we are that she exists."

Sin is destroying God's people, Sister Brieghe McKenna told the crowd. "Today we accept abortion, we accept divorce, we accept pre-marital sex, we accept part-time vocations," she said. "We cannot be pro-choice and be Marian! We all need Mary to rediscover the beauty of chastity and purity. We cannot accept alternative lifestyles."

Another speaker was Rita Klaus, who attributes overcoming multiple sclerosis to the intercession of Our Lady of Medjugorje. "God allows suffering in our lives," she said. "We are all being tested. There is no magic prayer. You must have faith."

Participants described the two-day conference as a "spiritual banquet."

Mike Hall, a member of the Medjugorje Witness at Bloomington, noted, "This conference was blessed with a wonderful spirit among the people. It was a very powerful gathering, and we felt anointed. People who attend these conferences come away with great zeal to carry out Our Lady's words."



PILGRIMS—Members of the Medjugorje Witness from Bloomington and the Indianapolis Medjugorje Network board a bus March 23 to travel to Pittsburgh for the Eastern Regional Conference on Medjugorje and other recent Marian apparitions. Benedictine Sister Mary Richard (left), Michael Hall of Bloomington, Providence Sister Rose Angele Spaulding, and Mary Anne Barothy, dozens of Indiana participants who joined 5,000 faithful at Duquesne University for the national conference.

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Good Values In Good Living

St. Monica's adult religious education thriving

by Cynthia Dewes

On almost every Sunday morning during the school year, at least 50 or 60 people are sure to show up from 9:15 to 10:15 a.m. at the adult religious education programs sponsored by St. Monica Parish on Indianapolis' northwest side. They are gathering in the parish's Upper Room for what religious education director Mary Jo Thomas-Day calls "quality adult ed."

Not always the same 50 or 60 parishioners, and with their numbers increasing to as many as 100 or more for some events, participants come to listen to interesting and knowledgeable speakers. Afterward, they discuss what they've heard in lively and sometimes heated exchanges.

Topics range widely, from the sacraments, to euthanasia, to creation spirituality. According to Thomas-Day, topics are chosen for consideration mainly because they focus on today's needs. This year, among other topics, Sunday sessions have included adolescent spirituality, caregiving, as for Alzheimer's Disease, and parenting your parents.

Thomas-Day believes St. Monica's program has been successful because "St.

Monica adults realize the importance of adult religious education." "We have to know about Christ ourselves in order to present him to others," she said.

The fact that there is no liturgy going on during the same hour is also helpful, as is the certainty of knowing there will be a program presented every single Sunday, Thomas-Day said. The range in participants' ages demonstrates their deep interest in adult religious education. Many of them are obviously not present just because they are waiting while their children attend CCD classes, which are held at the same time.

As early as 1970, St. Monica Parish hosted substantive adult programs, such as a speech on prejudice by Sam Jones of the Indianapolis Urban League. In 1971 a 10-week series on "The Husband and Wife Relationship" was presented, as well as monthly speakers on faith, sacramentality, morality, Penance, Eucharist, authority, love, prayer and liturgy celebration.

By 1972 an adult religious education committee of 10 couples was at work. And in 1977, under the direction of Franciscan Sister Marietta Sharkey, St. Monica's first director of religious education, a full-blown adult education Sunday morning program

began. It focused on series such as Scripture, social justice, prayer, family, religions of the world and pastoral letters.

In 1979 St. Monica parishioners volunteered time, money and labor to create the Upper Room, a combination chapel/meeting room, formerly a classroom, on the second floor of the parish school. People donated money to "buy a chair" for the room, and it was painted by the parish's Spirit of Joy charismatic group.

The budget for adult education rose from \$300 to \$3,500 during that time. At last the goal of St. Monica's Board of Education, to provide space and money for adult education, was in sight.

Thomas-Day arranges the adult religious education schedule along seasonal and topical lines. With input from the ARE committee, a parish survey taken every May, parish staff members, friends and others, she assembles a list of speakers and topics six months in advance. No topic is ever presented which was not suggested by St. Monica input, she said.

Something on the consistent ethic of life is always presented around the time of the Roe vs. Wade anniversary, Thomas-Day continued. Voting and social responsibility issues are addressed at election time, and

May is set aside for programs related to Mary or motherhood.

Film series such as Dr. James Dobson's "Focus on the Family," and others by Trappist Father Vincent Dwyer and Jesuit Father John Powell are very popular, Thomas-Day said. "But," she added, "we don't use videos unless they are the most pertinent way to illustrate our topic." Films are never used just to fill in when there is no speaker.

In the nine years since she came to St. Monica, Thomas-Day recalls, speakers failed to show up for their Sunday appearances only twice. Most prospective speakers, who are usually prominent local or national experts, both lay and religious, seem happy to be asked. Although they are offered a stipend, many refuse it or donate it to charity.

One recent speaking prospect said he had promised himself he would only take two speaking engagements this year, but when St. Monica approached him, he agreed to appear because "St. Monica people challenge him," Thomas-Day reported.

Although she is involved in religious education, "I think of myself as an enabler," Thomas-Day said. "The speakers are the teachers." There is a "lot of faith growth going on in the parish," she said, and the Sunday morning programs reflect a part of that.

In addition to the Sunday sessions, there are sacramental preparation classes, an engaged couples program and RCIA. St. Monica is in its ninth year of the Christ Renewal His Parish (CRHP) renewal program, and in its fifth year of the Little Rock Bible Study, offered three times weekly. This year the parish is beginning a small-group faith-sharing community.

All of St. Monica Sunday morning ARE lectures are being videotaped this year for use in the parish adult education resource library. To borrow the tapes, or for more information about adult religious education, call 317-257-3445.

St. Susanna collects supplies for homeless

St. Susanna Parish, Plainfield, has been invited to attend the April 18 grand opening of the Indianapolis Dayspring Center for the homeless at the All Saints Episcopal Church, at E. 16th and Central.

It all started because one parishioner, Liz Ruder, found others shared her "deep concern for life in all its stages. This, of course, includes the homeless."

Liz Ruder is the Pro-Life chairperson for her parish, coordinating efforts of the parish with the archdiocesan office. "So many times we are accused of only caring

for the unborn," she said. "But this shows that we do care for all of the living. This is really the Gospel, reaching the needy."

The office manager for Indiana Citizens for Life, Inc. tried to think of ways to help those without housing. Ruder had read about the Dayspring Center. A member of St. Susanna's parish council, she asked the group if the parish could adopt the shelter as a Lenten Love Outreach. She was given permission to proceed.

Ruder called the center and learned that the shower rooms were in dire need of

supplies. St. Susanna parishioners donated almost \$1,000 worth of supplies for the homeless.

The collection included aftershave, combs, deodorant, hairbrushes, hairspray, cotton swabs, razors, shampoo, shaving cream, soap, toothbrushes, toothpaste, towels, underwear and washcloths.

This kind of response to human need is not unfamiliar to St. Susanna Parish. A whole truckload of goods was sent from Plainfield to help victims of Hurricane Hugo. Ruder said that community effort began at the parish, too.

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Not all of these signals occur in every heart attack. If some signals appear, please do not wait. Seek the proper medical attention immediately—at Community Hospital East's Chest Pain Emergency Unit, 16th and Ritter, specializing exclusively in the diagnosis, care and treatment of people experiencing chest pain.

Chest Pain Emergency Unit

Community Hospitals Indianapolis

PILGRIMAGE TO THE HOLY LAND

Where Jesus walked on his way to Calvary

by John F. Fink
Editor, The Criterion
Seventh in a series of articles

Jesus' passion and death began with the Agony in the Garden of Gethsemane, where he went after the Last Supper. Today that garden is still there, with olive trees that botanists say might be 3,000 years old. If so, these trees were there during Christ's agony.

Here at Gethsemane, at the bottom of the Mount of Olives, is the most beautiful church in Jerusalem, built in 1921-24 by Antonio Barluzzi over the large rock where Jesus probably suffered his agony. Since 16 nations contributed to the construction of this church, it is known as the Church of All Nations and the coat of arms of each nation is in the cupolas and pictures. All the cupolas are decorated with beautiful mosaics and the magnificent windows are of translucent alabaster.

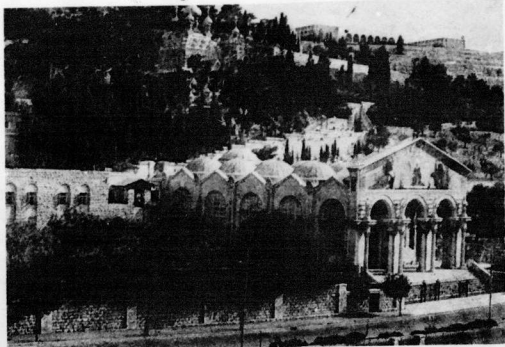
Many people feel that the church is too dark when they first enter, but as your eyes become accustomed to the dim light you realize that the atmosphere created by Barluzzi is perfect for prayer and meditation on Jesus' agony. The rock of agony is in front of the main altar, with a mosaic of the Agony in the Garden behind the altar.

Saying Mass at this altar, as one of our groups did, is really inspiring.

The facade of the church has a magnificent mosaic of Christ offering his and the world's suffering to his Father. Below the mosaic are statues of the four evangelists, each holding a book.

After Jesus was arrested, he was taken to Caiaphas' house. Today the Church of St. Peter in Gallicantu, which means "cock-crow," is built on the ruins of Caiaphas' house. Beneath the church you can see the excavations that have unearthed a courtyard, a dungeon, servants' quarters, and a stone mill. Here was the scene of Jesus' first trial by the Sanhedrin and where Peter denied him three times before the cock crowed. During my first pilgrimage to the Holy Land in 1973 our small group of six people said Mass in what might have been the cell where Jesus was kept.

From Caiaphas' house, Jesus was taken to the Antonia Fortress, which Herod the Great named for Mark Antony. Here he was scourged, crowned with thorns and condemned to death. Here is where the Via Dolorosa, the Way of Sorrows, begins. Each Friday at 3 p.m., the Franciscans lead the Way of the Cross from here to Calvary. Last January, our group did the same, each of us taking turns carrying a cross from station to station.



The Church of All Nations at Gethsemane at the bottom of the Mount of Olives

The site of the Antonia Fortress is now occupied by a Muslim school, a Franciscan convent and the convent of the Sisters of Zion. In the compound of the Franciscan convent there are two chapels, the chapel of the Flagellation, marking the traditional site where Jesus was scourged, and the chapel of the Condemnation, where Pilate condemned him to death.

Excavations below the convent of the Sisters of Zion have uncovered the actual pavement of the courtyard where Jesus endured his public trial, just as it was 2,000 years ago. On some of the stones there are traces of games played by the Roman soldiers. The stones in the pavement are striated to prevent horses from slipping and there are channels to collect rainwater into cisterns capable of holding millions of gallons of water. Our groups have always visited these cisterns although it always seemed to me that this distracted from the spiritual aspect of the Via Dolorosa.

We now leave the Antonia Fortress and continue our Way of the Cross through the streets of Jerusalem. Besides the two stations in the Fortress, seven stations lead to the Church of the Holy Sepulchre, where the last five are located. These are the traditional 14 stations of the cross that are in our churches.

The Church of the Holy Sepulchre 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 humanity.

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 shrine 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 put off by the noise in the church made by 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, but never more than when our group had the opportunity to say Mass at the site of the crucifixion in 1982.

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 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.)

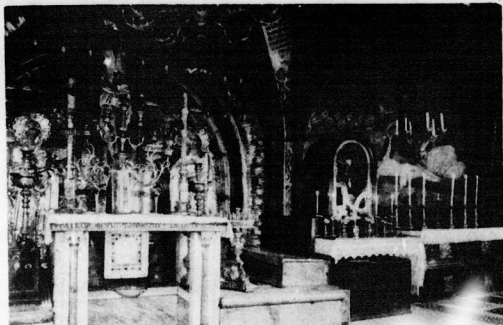
Approximately one-third of the platform of the two chapels rests on the actual rock of Calvary. The rock can be seen under an altar dedicated to the Virgin Mary of Sorrows between the two chapels.

Frankly, as I've said before, 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.

We reached Calvary by climbing some well-worn stairs to what appears to be the balcony. You leave by another set of stairs that takes you 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 you can see the rock of Calvary.

Also at the bottom of the steps from Calvary is the Stone of the Anointing, commemorating the spot where Jesus' body was prepared for burial. You then continue on for a short distance to the Holy Sepulchre, the tomb of Christ. Here is where Jesus' body was placed.

Our Holy Land pilgrimage will conclude on page 24 of this issue.



Calvary in the Church of the Holy Sepulchre. The Catholic chapel is at the right.

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April 18	Calvary Chapel	2:00 p.m.
May 16	St. Joseph Chapel	2:00 p.m.
May 28 (Memorial Day)	Calvary Chapel	12:00 noon
June 20	Calvary Chapel	2:00 p.m.
July 18	St. Joseph Chapel	2:00 p.m.
Aug. 22	Calvary Chapel	2:00 p.m.
Sept. 19	St. Joseph Chapel	2:00 p.m.
Oct. 7	Calvary Chapel	2:00 p.m.
Nov. 2 (All Souls Day)	St. Joseph Chapel	10:00 a.m.
	Calvary Chapel	12:00 noon

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Faith Alive!

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Faith germinates like the tiny mustard seed

by Fr. Eugene LaVerdiere

I saw a mustard seed once, somewhere in Galilee. I held it in my hand and I kept looking at it, small as a grain of finely ground pepper.

Still marveling at its tininess, I stepped back from the mustard bush and took in its size.

The mustard plant is a big bush, a few feet taller than I, and has lots of branches. I hoped a bird would come to perch in its branches, but none came.

Whenever I read Jesus' parable about the kingdom being like a mustard seed I remember that day in Galilee.

It's a long time since Jesus first told that parable. The little seed has had plenty of time to germinate and the kingdom, God's reign, plenty of time to grow.

Sometimes evidence of the kingdom's growth seems to be all around—on a sunny spring morning, for example, when the magnolias are in bloom and no one is a stranger.

Other times you wonder whatever happened to that seed, when the sky is dark with clouds, the tulips closed tight against the cold, and people walk a little faster when passing a beggar.

But that's the way it is with the kingdom. For every generation, every single person, it is always that tiny mustard seed, full of promise, almost invisible at its planting in baptism. Then it grows within us, in good weather and in bad. Through storm, drought and frosts it grows to maturity.

It takes a long time for human beings to become the image of God as God intended. It takes a long time before human beings acknowledge God's reign over them.

It would be wonderful if we could pick up where the previous generation left off. But it is everybody's challenge, new and fresh, over and over again, just beginning, like a tiny mustard seed.

Every so often the kingdom breaks into our lives, like a desert blossoming after the spring rains. That happened to me last Easter in the Philippines.

I was downtown in Manila with a friend and we were watching children play. Little boys dressed in shorts, plastic slippers and T-shirts were running, jumping, screaming, playing the simple games children play.

They really had nothing at all. But from their laughter, their smiles and their eyes—big trusting eyes—you would have thought they had everything.

We were on our way out of Santa Cruz Church when the pastor, Father Conrad Goulet, said, "God's got to see something." He led me to the parish play area and said, "Those are our street children. They have quite a story."

One day, while Father Goulet was in the church praying, a little boy approached him quietly and tugged on his sleeve.

"Could I have something to eat?" he asked.

At first my friend was annoyed, but then he looked at the tiny figure before him, not sure whether to be frightened. Behind was another little boy, also with pleading eyes. Then, smiling an "okay," Father Goulet said, "Come with me."

But instead of following, the two little boys ran off toward the street. They returned with two companions. Soon the four became eight and then they too doubled in number. Father Goulet led them to parish social workers who fed and interviewed them.

That's how the group started. For these children, home was little more than a small space where they could sleep. There may have been a family member, usually very poor, but during the day the children were on the streets.

The previous year, Father Goulet told me, the children had entered a group-singing competition. They were given identical T-shirts, and they practiced the same two songs over and over again, until everyone who spent any time at the church had learned them too.

The competition was for amateur church groups. And it was to be a big event in a fine auditorium.

"I remember when they left for the auditorium," Father Goulet said. "You can imagine their excitement. They had never seen the inside of a nice auditorium."

But when they got there and saw everyone else, their hearts plunged. The other choirs were dressed in beautiful robes and there they were in their T-shirts!

But buoyed by a pep talk from the social workers, they walked out on the big stage when their turn came and belted out their two songs.

Talk of spunk. Chins out, chests full, heads high, they sang their songs, punctuating the rhythm with the body movements they had learned so well.

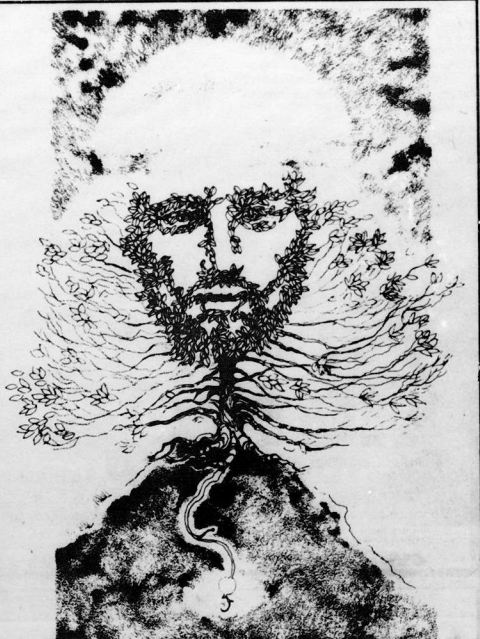
They won the competition, and the neighborhood learned of it when they returned to Santa Cruz screaming with joy.

Each child received part of the prize money and they shared what was left with street children outside their group.

"They still talk about it," Father Goulet said. "It was the event of their lives."

I am in New York now, but still remember the Santa Cruz street children. The kingdom of God? The laughter of those children is all the evidence I need.

Father LaVerdiere serves as the senior editor of *Emmanuel* and is a member of the Congregation of the Blessed Sacrament.



PROMISE—At Easter 1990, how does the kingdom grow? The kingdom grows slowly from the tiny mustard seed, full of promise but almost invisible, that is planted in baptism. (CNS illustration by Mark Williams)

Is God's kingdom still growing?

by David Gibson

The first Christians, we sometimes feel, could almost see the kingdom of God growing around them. After all, the Gospel was spreading widely, Christians were increasing in number, and often they were willing to die for their faith.

But how is it in your workaday world? Do you see any signs that the kingdom still is growing?

Animosly remains a large factor in human relationships. Horrifyingly destructive warfare is a threat. Extreme poverty is common, abortion statistics are mounting, and frail elderly people often are virtually abandoned.

Societies progress in certain areas but

regress in others. And if Jesus' message meets acceptance, it also meets rejection.

So, is the kingdom of God still growing?

Undoubtedly the first Christians also could have shown that the kingdom encountered rejection and, in some cases, lukewarm acceptance. But were the first Christians attuned to signs of the kingdom's growth that we easily overlook?

Must the kingdom's growth be measured by 20th-century standards of "success"? Maybe what is really needed is a certain perceptiveness—a habit of the mind that "sees" the difference it makes when people live by the resurrection's contagious spirit, irrepressibly helping to pass its life along to others.

(David Gibson is editor of *Faith Alive!*)

DISCUSSION POINT

Kingdom of God grows within the world's people



This Week's Question

On Easter 1990, what are some signs that the kingdom of God is still growing?

"Every day where I work I see the kingdom still growing. A doctor, tired from hours of surgery, checks his patient one more time. A nurse constantly monitors the life-supporting machines of a two-pound infant." (Maureen Hallengren, Peoria, Illinois)

"One sign is that religious services are being held on college campuses and people are participating. Another sign is that people are becoming more aware of nature and God's green earth and are trying to protect it." (Joan Asplen, student, Tuscon State University, Tuscon, Maryland)

"Developments in places like South Africa and Latin America show me that God rewards those who persevere. So we have to be engaged in the human struggle to see the

kingdom in our midst." (Myrtle Stanley, Baltimore, Maryland)

"Seeing people work for a better world, a better country, and even just a better home help provide signs that the kingdom of God is still growing now." (Dan Smith, Morton, Illinois)

"I particularly see it growing in the laity... I see it particularly in the people of the Third World, in Eastern Europe and even in the person of Mikhail Gorbachev." (Louise Healy, Baltimore, Maryland)

Lend Us Your Voice:

An upcoming *Faith Alive!* edition asks:

How can the community itself that gathers for the Sunday Eucharist be a sign of God? If you'd like to respond to that question for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

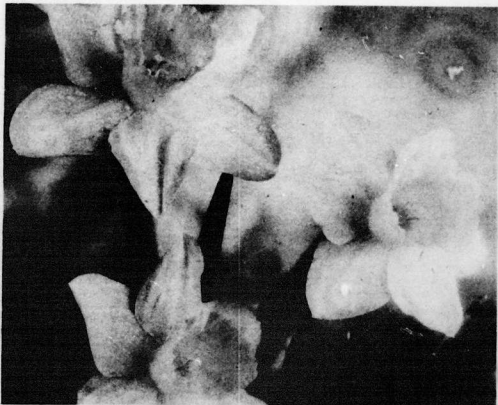
Cultivate growth of God's kingdom

by Dolores Leckey

What are Christians asking when they pray "Thy kingdom come"?

Bible scholars might answer that we are praying for peace, justice, righteousness and liberty. Theologians might tell us that if we see these qualities in our world and society we know God is at work.

So, in this first year of the last decade of the 20th century, what do we see through our windows onto the world?



RENEWAL—Looking out at the world at Easter 1990, Dolores Leckey sees signs that God's reign is spreading. The amazing changes in Eastern and Central Europe are among the examples. Like the year's first blossoms, they signal a renewed springtime in people. (CNS photo by Bob Taylor)

We see the shape of Europe changing day by day—and not only outwardly. Europe's soul seems to be growing stronger and stronger.

As country after country in Eastern and Central Europe insisted on human rights and self-determination, one could almost see the landscape of God's kingdom coming into clearer view.

I think, for example, of Czechoslovakia's "velvet revolution." It seemed to embody the qualities of peace, understanding and reconciliation associated with

God's presence and action. The refusal of Czechoslovakia's new president, playwright Václav Havel, to speak political lies stirred our hearts.

He said that for too long the Czech people thought one thing and said another. That kind of moral passivity, he said, is destructive. This respecter of words refuses to desecrate them.

Hard times lie ahead, he told his people.

But he believes truth brings strength. One hears in him echoes of Shakespeare's Henry V. On the eve of the English-French Battle of Agincourt, with battle-weary troops all around him, he states the belief that his remnant army will acquit themselves with honor. How? Through spiritual strength. "Our hearts are ready," he tells his skeptical aides.

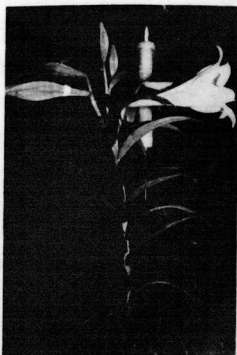
What else do I see through my 1990 window onto the world? For years, in my journeys through the District of Columbia, I passed signs before African-American churches crying out, "End Apartheid in South Africa."

I supposed that, like me, passersby said a prayer for Nelson Mandela and for the people of South Africa. But I thought my grandchildren would still see those signs.

Now Mandela is free. And while there is much work still to be done in South Africa, the kingdom of God has taken root. Justice has begun to flow.

Again in 1990, more and more ordinary citizens are looking closely at the social structures of their communities. Literacy councils are making a dent in the great need to teach adults to read and write. Men and women are forming non-profit agencies to assure an adequate supply of affordable housing for fellow citizens.

The church and unchurched have become allies in the care of those with AIDS. The United Nations has approved a document, "the most comprehensive in



RESURRECTION—A liturgical candle and Easter lily form the shape of a cross. (Photo by Margaret Nelson)

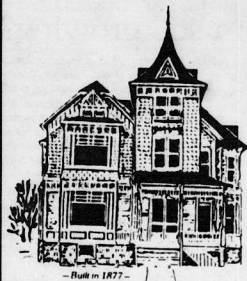
history," for the protection and survival of the world's children. The Holy See was among those that urged its adoption.

Of course, there are signs that the kingdom is blocked too. The people of Haiti continue to suffer in poverty, their earth destroyed by greed. Ethnic wars continue. The Sahara Desert is growing. Our planet's ecological well-being is seriously threatened, and Pope John Paul II has urged all people and governments of good will to consider the moral weight of that problem. And many people remain in bondage to the drug culture.

Still, as I look out my window onto the world, I see many green sprouts of the kingdom. Like the year's first crocuses, they may signal a renewed springtime in the human heart. They also signal the crucial need for personal responsibility if the kingdom is to be cultivated.

(Leckey is director of the U.S. bishops' Secretariat for Laity and Family Life.)

BRISSETTE-WHEELER HOUSE, the home of MYSTERY WEEKENDS.



Though the house was in a state of disrepair—ceilings falling in on the second floor, plaster needing repair in every room and the beautiful woodwork painted over with coats of white, pink, green and dark blue—it has now been stripped and varnished to its original splendor. "The magnificent stairway gives me the most gratification" says the energetic innkeeper, who for the first six months of ownership worked 18 hour days and truly wondered if she had lost sight of the dream she had when the house was purchased. Sliding around in tar for three days (getting the kitchen floor back to bare wood) along with the effects of the stripper begins to make one wonder if the mental capacity to reason has been permanently affected. Now that the project is almost complete, Bobbi says "I'm almost ready to take on another house in a nearby village. BUT FIRST, this one must support me rather than me support it!"

BRISSETTE-WHEELER HOUSE has seven elegant rooms (all with private baths) on the first & second floors ranging in price from \$38 to \$72. Just completed are two rooms on the lower level—"Gardeners Quarters" & "Fieldstone & Lace" at \$60 & \$82.

Every weekend laughter rings throughout the house as guests from all over the U.S. and Europe meet each other and share the mystery Bobbi has in store for them. Delicious food is enjoyed and memories are made that last a lifetime. Pictures and greetings from guests are placed in the hall on the second floor. The music room/library has a piano, an organ and reading materials of all varieties: religious, self-help and political books as well as many on the Spanish-American War. Victorian Tea is enjoyed in reproduction Victorian costumes. This house has great energies!

All the decorating, painting and plastering have been done by the innkeeper, so don't be alarmed if you drive by this spring or summer and see Bobbi hanging out a window or sitting on the perch of a cherry picker completing the exterior painting of this three-story mansion. Or she might just be outside in full costume greeting guests as they arrive. Reservations and information can be obtained by contacting the BRISSETTE-WHEELER HOUSE BED & BREAKFAST, 208 N. Main, Three Rivers, Michigan, 49093. Phone (616) 278-8147. Or the Michiana Institute at (616) 279-9160. The Brissette-Wheeler house is on the State Historical Register.

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1990 Easter Supplement

April 13, 1990

Jesus really did rise from the dead!

by John F. Fink

It has always seemed to me that the apostles were an awfully dense group of men. Here they were with Jesus for three years, had seen him perform such feats as walking on the water and commanding a storm to cease (to say nothing of curing the sick and the blind), and had restored three dead people to life: Lazarus, the son of the widow of Naim, and the daughter of Jairus. Over and over Jesus had told his apostles that he had to suffer and die, but that he would rise again from the dead—there are eight such statements in Matthew's Gospel alone. Yet when he did die, they still had no inkling that the Resurrection was about to occur.

The idea of a man rising from the dead just wasn't in their experience. It seemed impossible to even think about such a thing. And these men certainly weren't thinking of it.

You can imagine how the apostles must have felt after Jesus' crucifixion. All along

they had been convinced that Jesus was the messiah who was going to establish a worldly kingdom; they had even argued about their positions in that kingdom. But now Jesus was dead and it was all over.

Peter must have been particularly devastated, remembering that the last thing he did before Jesus' crucifixion was to deny that he even knew him. Now he and the others were cowering in the upper room, which was located very near Caiaphas' house on Mount Zion, afraid that the authorities might be coming after them, too. They undoubtedly talked among themselves about what they were going to do now that their leader was dead. They probably decided to return to Galilee once the Sabbath was over; they could not, of course, travel on the Sabbath, but they wanted to get out of Jerusalem as quickly as possible. They would go back to being fishermen or whatever their occupations were. They would rejoin their families if, indeed, the families were not already with them since many women traveled with the

apostles and Jesus, as the Gospels said, "to care for his needs"—which meant, undoubtedly, doing the cooking and the laundry. One of these women was the mother of James and John, Zebedee's sons; in fact, it was she who asked Jesus to allow her sons to sit with him in his kingdom, one at his right and the other at his left.

The leader of these women, though, was Mary Magdalene—prominent enough to be mentioned often in all four of the Gospels. She seemed to be the most faithful. Matthew mentioned, for example, that she and the mother of James and Joseph remained at Jesus' tomb after he was buried. (If I might digress a minute, let me say that something the Gospels do not mention about Mary Magdalene is that she was a former prostitute or adulteress. She is described as the woman out of whom Jesus had cast seven demons, probably signifying some type of mental illness, but nowhere in the Gospels is there any mention that Mary Magdalene was associated with sexual sin. It's too bad that

some people felt that they had to glorify her by sullying her reputation.)

Anyway, it appears that Mary Magdalene and the other women who cared for Jesus and the apostles weren't any brighter than were the men. They didn't expect the Resurrection either, and they heard Jesus tell them that it was going to happen nearly as often as the men did. So it was that Mary Magdalene and the other Mary (Matthew adds Salome and Luke adds Joanna) were taking perfumed oils to Jesus' tomb with which to anoint him in accordance with Jewish burial customs—something else that was women's work, like the cooking and the laundry. Their concern was how they were going to get into the tomb since a large stone, like a milling stone, was always rolled in front of Jewish tombs to seal them.

The last thing they were expecting was to find Jesus alive. So they were astonished to find the tomb empty and a messenger telling them that Jesus, who had been crucified, had been raised up.

Now, when you're reading Mark's Gospel, aren't you amazed at the way he ended it? The original ending of Mark's Gospel said: "They made their way out and fled from the tomb bewildered and trembling, and because of their great fear, they said nothing to anyone." If you had been one of the women, is that how you would have reacted? I can imagine the bewilderment and the trembling, but would you have remained silent? Especially since the angel specifically told them to tell the apostles that Jesus would meet them in Galilee?

The first Christians who read this obviously couldn't believe it either, and so other endings were added to Mark's ending. It was at first believed that Mark's real ending had gotten lost somehow, but Bible scholars today believe that this is how Mark really meant to end his Gospel. In fact, they believe that the endings that were added serve to destroy the radical challenge Mark offers each one of his readers.

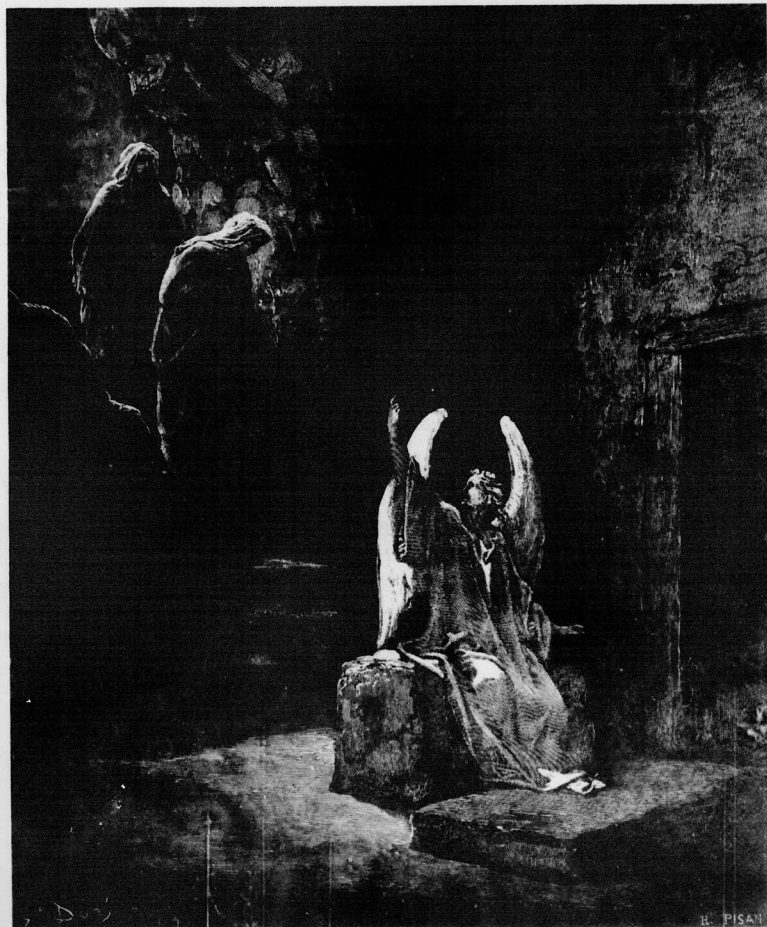
The entire Gospel of Mark portrays the ministry of Jesus as the way of the cross, and the readers have been challenged time and again to take up the cross and follow Jesus. The promise of the Gospel, therefore, rests on our shoulders and our faith. We must proclaim the Resurrection, the Gospel story of life through death, of glory through the cross. Mark's Gospel does not end because the Resurrection is not the end, but the beginning. Jesus' followers must now struggle with the meaning of the Resurrection and its implications for their lives.

Nevertheless, I think I would have reacted as Matthew says the women did: "They hurried away from the tomb half-overjoyed, half-fearful, and ran to carry the good news to his disciples." And then, suddenly, Jesus himself appeared to them.

All four of the Gospels approach the Resurrection differently, with their own uniquenesses and peculiarities, but they are all agreed about one thing—Jesus was absent from the tomb. As a matter of fact, none of the Gospels reports that Jesus rose from the dead. In each Gospel the actual Resurrection has already taken place before the women arrive and a messenger or angel tell the women about it.

Matthew's Gospel contains several details that are uniquely his. One is the "mighty earthquake" as the angel of the Lord descended from heaven. The writers of the Bible often used the idea of an earthquake to signify the divine presence. In Exodus, for example, the whole Mount Sinai trembled violently when God was talking with Moses. The Acts of the Apostles reports that, when the Christians gathered for prayer, "the place where they gathered shook as they prayed. They were filled with the Holy Spirit."

Historically, the stories of the empty tomb seem to have developed after the stories of the appearances of the risen Lord. (See JESUS on page 17)



ANGEL AT THE TOMB—The angel of the Lord rolled back the stone and sat on it. "Do not be frightened," he said. "I know you are looking for Jesus the crucified, but he is not here. He has been

raised, exactly as he promised." This depiction of "An Angel at Jesus' Tomb" is from a 19th century woodcut by Paul Gustave Dore. (CNS photo)

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THANKS

EASTER COLLECTION

April 15, 1990

The journey for RCIA candidates

by Margaret Nelson

At Easter time, about 843 new members will be fully received as Catholics into the parishes around the Archdiocese of Indianapolis.

But the average "Catholic in the pew" does not understand the preparations that precede this Rite of Christian Initiation of Adults (RCIA).

The "new people" were highly visible when they stood before the assemblies and carefully articulated their reasons for wanting to become new members of the church communities.

And these new associates could be seen on Sunday mornings, leaving the churches after the Liturgy of the Word—before the Liturgy of the Eucharist—as the celebrants said: "Go in the peace of Christ!"

At the Easter Vigil celebration, these new members of the community are welcomed, but most Catholics don't know the process that "got them there."

One of the reasons for this strangeness is that this celebration of initiation in stages is relatively "new." It is the answer to the call by the council fathers of Vatican II for a restoration of the catechumenate and its rites.

So the rites are not really new—many of them are revived from ancient Christian practices. But they are new to many 20th-Century Catholics. And there have even been changes since the provisional document of 1972, so that there was even a need for religious educators to brush up on the text that was approved in 1988.

"Cradle" Catholics remember the catechism, so that helps them understand all the words like catechesis, catechumen and catechumenate.

The catechumenate is the process by which the church helps unbaptized adults prepare for the sacraments of initiation—through education, prayer and discernment. A catechumen is someone who is admitted to the catechumenate, seeking baptism. Catechumen comes from the Greek, meaning "one who thoroughly sounds out something."

And the catechesis is the instruction and spiritual formation of catechumens and those already baptized (sometimes in another Christian church) who seek full communion with the Catholic Church.

The primary purpose of the RCIA is the initiation of unbaptized adults. But it is also a process of inner transformation, or conversion, for the evangelizing Catholic, as well as the inquirer. The spiritual initiation process has four periods, each of which is marked by liturgical observances.

The first period is one of inquiry by the

candidate. At this time, the person is in the evangelization and pre-catechumenate stage. Members of the parish team ascertain, by discussions with the inquirers, whether they are prepared to enter the second step of the RCIA process. The second period begins when the parish welcomes them formally in the Rite of Acceptance into the Order of Catechumens. They are included in the Catholic family, but since they are not formally initiated, they are not yet members. They are dismissed after the Scriptures to gather for study of the word of God.

The catechumenate period can last several years, while members of the parish community, friends, and sponsors support, educate and enlighten the candidate. Sponsors encourage and pray for the inquirer. Participants explore the direction of their faith journeys are leading them, including their unique Christian vocations.

This period ends on the day of election, when the candidate announces to the parish community his or her wish to join them. (This was the day the candidate spoke to the parish assembly.) If the spiritual family believes the catechumen is ready and worthy, the bishop (or his delegate) ratifies the parish selection process and the catechumen is offered the Rite of Election or the Call to Continuing Conversion.

This year, Archbishop Edward T. O'Meara presided at these ceremonies on March 1 at Terre Haute and on March 4 at Indianapolis.

The third period, in the case of the Easter Vigil converts, fills the Lenten time of preparation before the Easter celebration when the catechumens and candidates receive the sacraments. It is an interval of purification and enlightenment. The use of ritual prayer is intensified. This is when the "scrutinies"—public prayers for healing and strengthening—are offered at Mass. The Profession of Faith and the Lord's Prayer are presented by the catechumens throughout this preparation period.

The culmination of ritual comes at the sacramental initiation during the Easter Vigil, where baptism, confirmation and First Eucharist are received by the elect in one ceremony. The whole church celebrates the liturgy for which the newly initiated and the parish community have prepared together.

During the Saturday evening Easter Vigil, the Service of Light begins the Celebration of Initiation and Reception.

After the Liturgy of the Word comes the Celebration of Baptism for adults who have never been baptized.

These candidates are presented and the

assembly is invited to pray for them. Usually the Litany of the Saints is included during this period. The Blessing of Water follows. Then the catechumens make the Profession of Faith, renouncing sin.

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

Next, the entire assembly joins in the making or renewal of baptismal promises. This includes the newly-baptized, those baptized but previously uncatechized, and the church community.

The Celebration of Reception, a step added last year, comes next. The priest then invites all of the elect to participate in Confirmation. He presides at the Laying on of Hands and Anointing with Chrism.

The Easter Liturgy of the Eucharist follows.

The final period of inquiry extends through the whole Easter season. It is the post-baptismal catechesis. In fact, many religious educators are trying to extend this period to at least a year.

This is when the new Catholics deepen their Christian experience and enter more closely into the life and community of the faithful. The "newborn" Christians are guided with concern and support by their sponsors, as well as the staff and members of their new spiritual family.

In the Archdiocese of Indianapolis, the newly-baptized and those who respond to the Call to Continuing Conversion are welcomed during the annual Mass of Thanksgiving for the Newly-Initiated, to be celebrated this year by Archbishop O'Meara on Sunday, April 22 at St. Peter and Paul Cathedral at 4 p.m. A reception will follow at the Catholic Center.

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Link Christ's sacrifice to our lives

by Lou Jacquet

It has taken me a long time to begin to understand Easter.

Even as an adult, for many years I thought Easter had to do exclusively with the death and resurrection of Jesus Christ. In a larger sense, of course, it does.

But the resurrection of Jesus would have been a marvelous event without much "aftershock" if Easter did not in fact involve more than the resurrection of one person on one occasion.

The heart of the Easter celebration, I've come to realize, lies in linking our own death and resurrection with Christ's in at least two ways. Body and soul, to begin with, in the afterlife, a result of the redeeming sacrifice that wiped away our sins. It was his death on that first Good Friday, and his resurrection on that first Easter morning, that makes possible our hope in living forever with the Lord.

But beyond that, the essence of the Easter experience involves our being called to undergo constant smaller resurrections—rising from despair to renewed hope, from failure to new beginnings, from hatred to forgiveness, from a broken past to a reconstructed future. It is in these numerous personal resurrections—made possible by that resurrection of the Lord, his triumph over death—that we begin to live out, in ever increasing awareness as we age and grow, what the Christian faith really is all about.

On a practical level, this means that no matter how much we may know about the

death and resurrection of Jesus when we are 20, we can rarely begin at that age to understand the essence of Easter as we will at 40. In a similar fashion, at 40 we have only dimly begun to fathom, through our failures and subsequent new beginnings, what lies at the heart of resurrection, compared to the depth of understanding we will have achieved by age 60 and beyond as we experience more and more of what life has to offer.

That's because it is in the act of living our faith to the fullest in the trials and tribulations, joys and ecstasies of daily life as the years pass that we come to a deeper appreciation of what Christ's ultimate sacrifice meant to us.

On any given Easter Sunday, we may be nearer or further from the essence of resurrection. Some years we may be stung by failure, while in others, as Easter comes around, we may be riding a wave of success and confidence. But either way, it's this resurrection cycle of birth, death, and rebirth—both the Lord's and our own, experienced at a deeper level of understanding and commitment each time—that we are called to reflect and embrace.

At the moment, we may be riding the crest of an upbeat spirit. But we know that failure and frustration will inevitably take us through the resurrection cycle again and again in the years to come. We can take heart from that: each turn through that cycle, as difficult as it may be, will help us to appreciate at a deeper and more personal level what happened on that first incredible Easter morning.

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Triduum—one extended gathering

by Margaret Nelson

Within parishes, it would be helpful to "get it together" during Holy Week. The whole church community is called to gather for all of the Paschal Triduum to pray, fast and celebrate the resurrection.

The Paschal Triduum does not prepare the assembly for Easter. It is Easter. And it begins the Easter season.

The triduum should not be thought of as three separate liturgical events. Each part of the Paschal Triduum is important to the observance of Easter. Each ritual offers a different way to celebrate Christ's pasover from death to life and incorporates it into that mystery today.

Most Catholics probably are not sure what paschal means, let alone triduum. The faithful have long heard the end of Lent referred to as the pasch or the paschal season, evolving from the Passover.

But when Paschal Triduum is mentioned, it's "Greek" to most.

It's a good guess that triduum (pro-

nounced trid-yoo-wum) has something to do with three. It means the three-day period from Holy Thursday through Easter Sunday—actually from sundown Thursday to sundown on Sunday. That includes the Mass of the Supper of the Lord on Thursday, Celebration of the Passion of the Lord on Good Friday, the Easter Vigil on Holy Saturday and Easter Sunday Mass.

Ideally, all parishioners should gather together during most of the Paschal Triduum to pray, fast, read Scripture and eat simple meals together. Obviously, that is not practical for most parishes. The families or individuals within it do not live cloistered lives.

But with a little early planning, parishioners could be together for much of it. By trying to take care of some of the day-to-day tasks earlier in the week, more of the people could devote this special time together during these days that represent the creation, death and resurrection so basic to the faith.

The gathering on Thursday evening inaugurates our commemoration of Christ's

pasover. He instituted the Eucharist during the Last Supper, calling it a memorial of his death. The Holy Thursday Gospel includes his command of mutual service that calls each Christian to give life by dying to self. Thus, Holy Thursday begins the remembrance of the Lord's passion.

It should also begin a special time of paschal fasting. This is not like the penitential fasting of Lent, but a fasting of anticipation. It is appropriate to consider "fasting" from work, entertainment, idle phone calls and shopping as well as food. During this time the parish could hold simple community meals.

And it should begin a special time of prayer. The church could be open for a special vigil after the Thursday night Mass and, where practical, remain open until the end of the Triduum. Other prayer gatherings could be scheduled.

On Good Friday, the afternoon celebration of the Passion of the Lord usually includes the Veneration of the Cross. It should not be seen as a somber "funeral liturgy," but a commemoration of Christ's victorious passion and death that lead to his glory.

Even before the Easter Vigil, Saturday is an important time in the Paschal Triduum, which the faithful can use for prayers, fasting, Scripture reading and good works. (The one-time practice of ending the fast at Saturday noon is really not appropriate.)

There are other practical ways to keep the spirit of this paschal season: by offering to baby-sit with infants or replace caretakers of the elderly so that those responsible can visit the church, by spending time with those who are hospital-

ized or confined to their homes, by offering transportation to those who need it, or by inviting lonely neighbors for a meal.

Though it would be best to try to do most chores before the triduum, some people are needed to perform necessary ministries like decorating or helping put the sanctuary or other parish property in order, cleaning altar vessels, linens or vestments, preparing eggs for an Easter morning children's hunt, or helping prepare for any parish meals or receptions that break the paschal fast, after the Easter Vigil or Sunday Mass. These can be spiritual works, when done prayerfully.

St. Augustine called the Easter Vigil the "mother of all vigils." During this night the church keeps watch, awaiting the observance of Christ's resurrection and celebrating his life in the sacraments.

The vigil begins with the Service of Light and includes the Liturgy of the Word, the Liturgy of Initiation, and the Liturgy of the Eucharist, closing with an Alleluia. The Easter Sunday Mass can conclude the Paschal Triduum. Its Sunday evening prayers are also appropriate.

At some parishes, the Easter Vigil attendance has been poor in recent years. But those in the parish family who miss this celebration are missing "what it's all about." The service may be longer, but the richest liturgy in the church year should be "worth it" to those able to attend.

Many churches are privileged to be adding new members to their parish families during the Easter Vigil. It seems only proper that as many parishioners as possible be there to welcome them to their new spiritual community.

The more a parish assembly can gather for fasting, praying, resting and celebrating during the Paschal Triduum, the more enriching it can be to the faith lives of all.



EASTER VIGIL—The church assembly participates together in the Service of Light.

Easter is the essence of hope

by Shirley Vogler Meister

"Hope is the thing with feathers that perches in the soul and sings the tune without the words and never stops at all."

These lines by Emily Dickinson often flutter within me, especially at this time of year. That's because spring and its joyous Easter bring the season of hope and the blessings of renewal in both nature and the human spirit.

Christ's resurrection is the symbol of hope. As English statesman Henry Mahville wrote, "Hope proves a man deathless. It is the struggle of the soul, breaking loose from what is perishable and attesting eternity." That's what Christ accomplished: he proved the soul's eternal life.

Playwright Adele Streve wrote, "Hope is life and life is hope." That simple message is essential to Christian existence.

Catholic theologian David Tracy of the University of Chicago writes in "Plurality and Ambiguity: Hermeneutics, Religion

Hope" (Harper and Row Publishers, Inc.): "Whoever fights for hope, fights on behalf of us all. Whoever acts on hope, acts in a manner worthy of a human being. And whoever so acts, I believe, acts in a manner faintly suggestive of the reality and power of that God in whose image human beings were formed to resist, to think, and to act."

As we resist temptation, think positively, and act responsibly, we are spurred by hope: "For thou, O Lord, art my hope" (Psalm 71:5) and "To all living things, there is hope" (Ecclesiastes 9:4).

Poet Dickinson used the imagery of a bird for her "Hope is the thing with features that perches in the soul and sings the tune without the words and never stops at all." I doubt if she ever realized that the bird, like the image of a dove for the Holy Spirit, is symbolic of spiritualization.

As we move from this world into a more spiritual realm, let us "always hope and praise thee (God) ever more and more" (Psalm 71:14).

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Jesus really rose from the dead

(Continued from page 13)

Although Mark's Gospel doesn't mention any appearances in his original ending, it was written after St. Paul's epistles. So about 14 years before Mark's Gospel, and about 30 years before Matthew's, Paul was listing for the Christians in Corinth some of those to whom Jesus appeared. "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." (That mention of being seen by 500 brothers at once has always intrigued me. There's no other mention of that anyplace else that I'm aware of.)

He was, of course, also seen by some others who didn't make Paul's list when Paul wrote in the year 56. But Luke's and John's Gospels mention them. So does the longer ending of Mark's Gospel and the Catholic Church obviously thought enough of that ending to consider it as inspired even if it wasn't written by Mark.

Mark's longer ending is that Jesus first appeared to Mary Magdalene, which whoever added that ending might have

gotten from John's Gospel since his was the only one to report that. He alludes to the appearance of Jesus on the road to Emmaus, which appears only in Luke's Gospel. Finally, Mark seems to ask for their disbelief and their stubbornness since they had put no faith in those who had seen him after he had been raised."

In one important respect, it's good that the apostles had such doubts about Jesus' Resurrection. It shows that they were not gullible men, ready to accept a dead man coming back to life. The truth, of course, is that he was not just a man coming back to life; he was God himself.

Matthew's Gospel has another detail that the other evangelists skipped—the soldiers who were supposed to be guarding the tomb. Obviously the Jews during Matthew's time were still claiming that the apostles came to the tomb and stole the body of Jesus while the soldiers slept. Matthew tries to counteract that story by telling how the soldiers worked out their strategy with the elders, accepting a large bribe to say that the body had been stolen while they were asleep.

There is still another very significant

detail in Matthew's Gospel that must be discussed when we're talking about the Resurrection. But it's in chapter 27 rather than in chapter 28, where everything else about the Resurrection is. It's verse 53 and it reports: "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." It's a detail that we almost pass over, but it's tremendously significant because it portends the resurrection of all of us.

It's difficult to know whether more people doubt the doctrine of the resurrection of the dead today than at other times in history. Previous ages weren't any readier to accept life after death than ours is. Our age knows a great deal more about scientific matters than any previous age, but science has never been able to prove or to disprove life after death.

For the early Christians, Jesus' resurrection from the dead was all-important to their faith. The apostles all preached the risen Lord and Paul was so emphatic about it that he said in his first letter to the Corinthians, "If Christ has not been raised, our preaching is void of content and your faith is empty too." He even repeated

himself two sentences later: "If Christ was not raised, your faith is worthless. You are still in your sins."

Paul also used Jesus' resurrection to prove our own: "If the dead are not raised, then Christ was not raised," he wrote. "If our hopes in Christ are limited to this life only, we are the most pitiable of men. 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."

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."

Yes, Jesus rose from the dead, and his resurrection foretells our own. Then we will be with God in heaven for all eternity. As St. Paul said, "When our 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?'"

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Emperor Constantine's Easter Vigil

by Stan Konieczny

He was a soldier, so he was familiar with the night. As a young sentinel, he had stood for long, lonely hours, peering into the dark, watching and waiting.

Even after advancing through the ranks, he remained a night watcher. He would pace anxiously in his tent and throw open the flap, scanning the eastern horizon, waiting for daybreak and the start of another battle or skirmish.

Yes, Constantine the Great, emperor of Rome, knew the night. Now, once again, he found himself watching, peering into the velvety shadows which blanketed Milan on an early spring night in 331 A.D.

On this constant sleepless night, Constantine was not preoccupied with some military strategy. This night he grappled with foes that are familiar to us all. He came face to face with his past treacheries and his own pending mortality. And in the thick of this internal fight, he stood and stared directly

into the black of night. Somewhere in that night an idea sparked and the rest is history. The next morning, the emperor issued orders that set plans in motion for the most brilliant Easter Vigil ever.

The chronicler of Constantine's life, the historian Eusebius, who was bishop of Caesaria, wrote that gigantic candles or pillars of wax were set up along the streets throughout Milan and its residents were ordered to put lamps in the windows of every house.

That Holy Saturday, all Milan basked in the glow of countless candles and oil lamps. The chill and darkness gave way to the warm glow. The air was heavy with the sweet fragrance of wax and fresh oil.

Constantine's Easter celebration made Milan "brighter than the brightest day," Eusebius says. Some 1,600 years before electricity, Constantine brought a soft light to the Lombardy plain at that special Easter Vigil.

Constantine the Great set Milan ablaze, not for some military objective, destruction

or plunder. He lit up the night in a spectacular show of faith, exerting special effort to reflect the light of the risen Christ. The emperor's display was his way of showing—bringing to light—a reality that had changed his life.

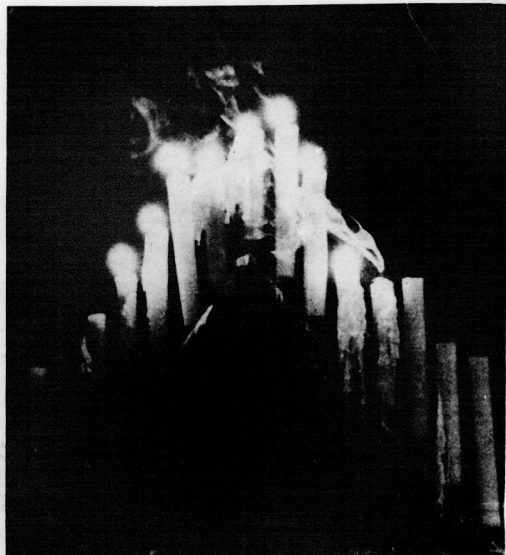
Constantine had converted to Christianity after a dream in which he saw a bright, shiny cross. As a result of the dream he topped the standards that led the way before his legions with the cross, which became their insignia.

Then, through the Edict of Milan, Constantine brought Christians out of the shadowy existence they had lived in for fear of persecution. Through other decrees and initiatives, the emperor advanced Christianity and built up the church by funding great edifices at key sites in the history of the faith.

So remember Constantine the Great. Think of him this year at the time of the Easter Vigil as hundreds of small tapers are lit from the single flame of the Easter candle.

And as you recall how Constantine lit up the night so long ago, maybe you can turn your thoughts to ways of bringing light into the world around you today.

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CANDLES ABLAZE—The Emperor Constantine the Great set Milan ablaze in the glow of candles and oil lamps to celebrate Easter in 331 A.D. (CNS photo)



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Origins of the Jewish Passover

by Eugene J. Fisher

The Passover as celebrated by Jews today represents a unique combination of ancient rituals and liturgical adaptations reflecting virtually the entire history of the Jewish people.

The Passover re-enacts the story of the Exodus and the Jews' escape from slavery. In doing so it brings together Israel's past and present. And it fuses them with an affirmation of hope for the future redemption of all humanity.

The book of Exodus, Chapters 11-13, reveals that the origins of the Passover lie in two separate spring rituals dating back before the time of Abraham: one celebrated by nomadic herders—the sacrifice of the paschal lamb; the other celebrated by settled farmers—the seven-day Feast of Unleavened Bread.

The Passover takes the existing feasts, already so familiar to people, and gives them a new meaning.

Interestingly, combining a pastoral and an agricultural feast represents a reconciliation of one of the most ancient animosities known to the human species. For, from the time that Abel, a keeper of flocks, was murdered by Cain, a tiller of soil, to modern American Western movies, the antagonism between herders and farmers has symbolized the violence within human civilization.

The biblical account of the Passover neatly brings together the two pastoral feasts of herder and farmer. It adapts both rituals to Israel's primary saga, the exodus of the Jewish people from slavery in Egypt and their movement toward the freedom that comes with the gift of God's law on Mount Sinai.

Springtime in the Middle East is harvest time, following the winter rains. During the week of Unleavened Bread, then, farmers disposed of all old leavened bread and ate

only unleavened bread. This was a sign that the old was finished and that the new was beginning. In spring also, herders moved to summer grazing grounds. They sacrificed one of their flock in recognition of their need for divine protection from the dangers of the journey.

The Passover builds on these themes from the lives of the farmers and the herders. These are themes showing people on the move and times of change. These themes are redefined by the Passover, celebrating the "passing over" of the children of Israel by the angel of death, the journey to Sinai and the new beginning of the people of God.

As the biblical account reveals, Jewish families see themselves as actual participants in the events: They themselves go out of Egypt and personally accept the joyful obligations of God's commandments.

Initially the Passover was celebrated in homes and at hillside shrines. But during the time of King Josiah, the Passover ritual was centralized in the Jerusalem temple. Under King Josiah, the paschal lamb could be sacrificed and eaten only in Jerusalem.

That explains why Jesus and his followers, despite the friendly warning of the Pharisees that there was a government plot against Jesus' life, went to Jerusalem as faithful Jews to celebrate their communal seder.

Then, in the year 70 A.D., the temple was destroyed. Jews, therefore, no longer eat lamb on Passover since it cannot be sacrificed in the temple. But they remember their old tradition by having a lamb bone on the seder plate.

An excellent, popular-level discussion of these themes can be found in Anthony J. Saldarini's book, "Jesus and Passover," (Paulist Press), while a "Passover Celebration" for parish and interfaith use has been written by Rabbi Leon Kleinkopf (Liturgy Training Publications).

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ARCHANGEL MICHAEL—A sign of Easter breaking into the world is people's ability to find comfort and forgiveness, writes Katharine Bird. In Nathaniel Hawthorne's book "The Marble Faun," Hilda prays before a statue of the archangel Michael that "the burden of her spirit might be lightened a little." (CNS photo from KNA of the archangel Michael)

Celebrating Easter with Hawthorne

by Katharine Bird

Easter celebrates new life breaking into the world. But this Easter theme of new life is not limited to the world of religion. It is a theme that crops up regularly in literature, particularly in the classics.

One of my favorite writers is Nathaniel Hawthorne, the 19th-century author of "The Scarlet Letter" and other classics.

Imbued with the spirit of Puritanism and the history of New England, Hawthorne was preoccupied with the themes of sin, guilt and atonement.

Hawthorne explores sin and its contagious effect in "The Marble Faun." Set in Rome and the Italian countryside, "The Marble Faun" often reads like a tour guide to the sights and sounds and artistic treasures of pagan and Catholic Italy. Its story line, however, tells of a murder committed by Donatello and its effect on his friends, Miriam, Hilda and Kenyon.

For Hawthorne, the effects of sin were inexorable. Before the murder, he described Donatello as playful and light-hearted and generous, the kind of person even nature loved: "The violets kiss him back, the birds light near him and sing—they recognize him, it may be, as something akin to themselves."

After the murder, Donatello was altered greatly. He felt guilty and dreamed of murder. Walking into the woods, his former friends shunned him. Even a brown lizard, a "venomous reptile," slithered away.

"All nature shrinks from me and shudders at me," the anguished Donatello said to Kenyon. "I live in the midst of a curse, that hems me round with a circle of fire."

For Hawthorne, sin that is shared draws people into an intimate union, closer than the marriage bond. Miriam, who implicitly consented to the murder, reflected that the murder wreathed itself "like a serpent in inextricable links about both their souls and drew them into one."

The murder also put Miriam and Donatello outside "the chain of humanity." They were made one with "a crowded thoroughfare and jostling throng of criminals . . . members of an innumerable confraternity of guilty ones, all shuddering at each other."

Hawthorne was a master at describing how the choices people make have an effect on their place in the community, Greenwood explained. Good choices keep us within the community; bad choices put us outside it.

Though Hawthorne was not a Catholic, his stay in Rome gave him a great respect for Catholicism's ability to offer penitents a way to atone for sin.

Much of "The Marble Faun" speaks of the process of atonement and forgiveness, often using traditional Catholic practices.

Donatello, a Catholic, walking in the countryside with Kenyon, turned an "aimless journey into a penitential pilgrimage," stopping to kneel and kiss the cross at each roadside shrine.

Hilda, an innocent witness to the murder, and horrified by this firsthand experience of human evil, was distraught. Wandering disconsolately through St. Peter's Basilica, she knelt before a mosaic of the archangel Michael and sobbed out a prayer, asking that "the burden of her spirit might be lightened a little."

Then she noticed how comforted people looked after leaving the confessional. Though "the daughter of Puritan forefathers," she flung herself into a confessional and with sobs and tears "poured out the dark story which had infused its poison into her innocent life."

By the end of "The Marble Faun," Donatello is portrayed as well on the road to forgiveness. Purified by sorrow and repentance, his character has been transformed. And his ability to find new life is for me a fitting reminder of the meaning of Easter.

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Introducing 843 catechumens, candidates

by Margaret Nelson and Ann McGuire

The Easter Vigil will become a night of special celebration for many churches in the archdiocese because new members will be welcomed into their parish families. The *Criterion* welcomes these 843 new Catholics who are part of the Rite of Christian Initiation of Adults (RCIA) program.

These names were submitted by their parishes at the March 1 and March 4 celebrations of the Rite of Election of Catechumens and of the Call to Continuing Conversion of Candidates. Some were also sent to Benedictine Sister Antoinette Purcell at the Office of Catholic Education.

The first group listed, called catechumens, includes those people who will be baptized and then confirmed. The second, called candidates, lists those who may have been baptized in another Christian church or Catholics who have never been confirmed. They are listed by town or city alphabetically. Indianapolis parishes are included in the proper order, but are broken down by deanery.

Catechumens

Catechumens, to be baptized and confirmed include: Aurora, St. Mary: Diane Bowling, Anita Deaton and Angela Lewis; Batesville, St. Louis: Douglas Droler; Bedford, St. Vincent de Paul: J.R. Randolph and Mary Lou Randolph; Bloomington, St. John the Apostle: John Macz, Jr.; Jason William Wright, Paula Jeanette Wright and Teresa Reema Wright; Bloomington, St. Paul Catholic Center: Lesley Anne Gruemmer, John Christopher Hood II, Mark Jafari, Heather E. Leet, Corina Mae Michener, Linda J. O. Susan Kay Sells, Kim Webster and Loreta Young; Brookville, St. Michael: Rick Sams, Linda Schuler, Tina Shang and Penny Swigart.

Alton, Charlestown, St. Michael: Edward Schindler; Clinton, Sacred Heart: Jeanne Amerman, Richard Baker and Alan Henderson; Columbus, St. Bartholomew/St. Columba: Kay Dillon, Edie Henderson, Eric Lindley, Tara Lindley, Terry Osborne, Janet Smith, Tim Staggs and Randy Toleman; Connersville, St. Gabriel: Carmella Garrison, Jama Garrison, Teresa A. Hill and Roberta

Welsh, Florys Knobs, St. Mary of the Knobs: Jodi Martin, Michael Slasher and Leslie Spiegelhaed, Franklin, St. Rose of Lima: Scott D. Jamieson, Malinda Laroche and Janet Olivo.

In the Indianapolis East Deanery: SS. Peter and Paul Cathedral: Darlene Willis; Fortville, St. Thomas: Kathy Cairns, Joseph Copeland, Sally Kincaide, Thomas Lake, Milda Sterrett, Donna Vogt and David Waldo; Greenfield, St. Michael: Edward Collier, Gail Collier and Shirley Weiler; Holy Cross: Doris Barlow, Pam Hazelton, and Darlene Holtzclaw; Holy Spirit: Daniel Gardner, Michael Lovell, and Miriam Shofst; Our Lady of Lourdes: Les Copack, Tammy May, Larry C. Smith, Jr., Sandra Stuart, and Inetta Theobald; Genevieve Warrenton, St. Bernadette: Leola Cochran, Cindy Maxwell, Kelly McGinley, and Pam McGinley.

Also in the East Deanery of Indianapolis, St. Philip: Neri, Peter Stephen Ball, Kay Burke, Tom Hall, Jodi Koesters, Tina Merrick and Cathy Stoops; St. Rita: Cynthia Ann Dean, St. Simon: Theresa Bernault, Pam Boles, Stan Breeden, Thomas Conroy, Linda Hersberger, Theresa Hersberger, Tammy Hoefling, Janice Lowe, Linda Sitzman, Beverly Skrzycki, Perry Smith and Jan Wallace; St. Theresa Little Flower: Teri Bell, Cindy P. Dusing, Jennifer Harpenau, Carolyn L. Kirby, David L. Piland, Norman Rick, Anna Sandlin, Ernest J. Sigall, Fred C. Tunas and Marilyn Vorhes.

The Indianapolis North Deanery catechumens include: Christ the King: Jenny Lamer, Shirley Lamer, Vickie Long, and Virginia McAlester; Immaculate Heart of Mary: Julie A. O'Toole, Charles A. Perry, IV, and Linda D. Warren; St. Andrew: Tawanna Rudolph; St. Joan of Arc: William Lova and Barbara Meyer; St. Lawrence: Brenda Babcock, Jeanette Colestock, Diane Cowan, Pamela Draga, Shana Faucette, Steve Keith, Kelly Little, and Lisa Kay Owen.

From St. Luke of the North Deanery: Kristina Allison, Kathy Kier, Melissa Magee, Janet Redmond, and Robyn Ridenour; St. Matthew: Scott Burgess, Rahuram Elluru, Jill Fritz and Scott Sisk; St. Pius X: Gay Findley, Brian Hammons, Stephen Hughes, Carrie Jones, Chantelle Jones, Dana Joseph, Rhonda Looper, Denise Ryland, Dan Shields, Chris Wells, Karen Wilgus and

Kevin Workman, St. Thomas Aquinas: Phillip Fricks and Kim Koger.

In the Indianapolis South Deanery: Beech Grove: Holy Name: Stephen K. Stout and Pamela R. Matthews; Greenwood: Our Lady of the Greenwood: Camille Warren and Melissa Warren; Holy Rosary and St. Patrick: Sherri Johns, Nicole Mann, Tammi Pitman and Jeff Scott; Navarre: Linda Carrman, Amy Peterson, Henrietta Praxoso, George Thomas Pollard and Terry Spurling; Sacred Heart: Diane Blankenship and Scott Parker; St. Ann: Catherine Mayfield; St. Ramona: Chris Alspach, Larry Galt, Denise Gogger, Michael Copeland, Patrick Copeland, Angela Dickhaus, Judith Field, Debbie Holtzman, Cathy Pennington, Donna Pierce, Elizabeth Scholer and Donald Tewell.

From South Deanery: St. Catherine: John Brown and Cathy Stowe; St. James: Raymond Peelman; St. Jude: Ronald Bevis; Teri Earle; Tammy Fiesel, Anne Gin, Angelo Reuter, Laura Roemke, Charles Rogers, Donald Toll and Darlene Willis; St. Mark: Diana Calvert, Robyn Hadd, Lynn Newell and Sherry Schneider; St. Roch: Lynn Baumann, Martin Anderson, Anthony Maga, Ashley Sanford, Leanne Sanford, Ashley Underwood, Benjamin Underwood and Robin Underwood.

Indianapolis West Deanery catechumens are: Brownsburg, St. Malachy: Cathy Haag, Heather Jackson, Steve Jackson, Todd Jackson, Theresa Parker, Dixie Rowe and Paul Smith; Holy Angels: Toni Lisenbee and Faye E. Williams; Holy Trinity: Robert Biddle, Shannon Nicole Campbell, Tina Schmitt and Bruce Smith; St. Christopher: Mildred Archer, Kathy Bower, Lisa Davis, Jim Guthrie, Henry Moore and Brenda Taylor.

Also in the Indianapolis West Deanery: St. Susanna: William John Brocius and Terri L. Perry; St. Gabriel: Robert Barry, Pamela Bowman, Jane Dawson, Nancy Harris, Diana Jeffery, Sally McCoy, Anelda Means, Alana Melton, David Melton, Jerry Morgan, Molly O'Leary, Sean O'Leary and Eric Wilmer; St. Michael: Jacklyn Cloude, Kevin Gossett, Jane Moore and Lori Ann Spaulding; St. Monica: Melissa A. Crovland.

Other catechumens include: Jeffersonville, Sacred Heart: Glen Jackson and Justin Meiman; Jeffersonville,

St. Augustine: Christy Brasill, Bridgett Caudill, Crystal Caudill, John Caudill, Kelly Hayes, Tina Hoffman, Anissa Julius, Cindy Lovan and Bobby J. Turner; Lanesville, St. Mary: Robert Jackson and Christopher Ledger; Lawrenceburg, St. Lawrence: Kelly Helms, Imogene Long, Helen Peters and Tom Stone, Liberty, St. Bridget: Megan Crist and Gena Hartman; Madison, St. Mary: St. Michael: Myra Datto and Laura Roehring; Martinsville, St. Martin of Tours: Angelo Bager, Ross Bager, Lea Deegenhardt, and Teresa Shimenan.

In Millhouse, Immaculate Conception: Lee Ann Austin, Beverly Scherwing and Deanna Scherwing; Mitchell, St. Mary: Debra L. Kelly and Stacy Lee Kelly; Mooresville, St. Thomas More: Nancy Collins, Loreta Darnell, Dwayne Davis, Carole Flynn, Maria Haggerty, Donna Holloway, Kevin Huntsman, Jackie Smith, Mike Smith and John Turner; Nashville, St. Agnes: Sherry Frazo, Kay Parker, Lee Ann Percifield and David Ryan; New Albany, Holy Family: Cynthia Bodenberger and Angela Kochert; New Albany, Our Lady of Perpetual Help: Janet Carter, Leslie Cole and Carolyn Mattingly; New Castle, St. Anne: Steve Bills, Jennifer Combs and Beverly Horan; North Vernon, St. Mary: Terri S. Herche and Sandra L. Moore; Osgood, St. John the Baptist: Jacqueline Evans and Ileana Rousseau.

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Candidates

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In Charlestown, St. Michael: Thomas Kendrick, Gina Ohlmann and Todd Wiley; Columbus, St. Bartholomew: St. Columba: David Armuth, Jim Brewer, Paul Caspersen, Gwen Gird, Bob Ciesko, Chris Kall, Sue Klampak, Martha Knott, Martha Kreppl, Ann Lewis, Becky Lindsey, Doug Loure, Tracy Souza, Joe Spurlock, Sondra Tungett and Kerry Woodcock; Floyd Knobs, St. Mary of the Knobs: Jane Burwell, Thomas Court, Dennis Dowd, Melvin Engelman, Carol Libs and Ann Naville; Franklin, St. Rose of Lima: Jerry L. Liggert, Todd Stankavich, Lynette Pratt and Teresa Meyers.

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From the dismay of Good Friday to the glory of the Resurrection

by Fr. Clifford Stevens

Reprinted from Our Sunday Visitor

After the terrifying events of Good Friday, the city of Jerusalem spent a quiet Sabbath, everyone shocked, dismayed and sickened by the brutal executions on the hill outside the city. Where would the Romans go next in their stamping out the last signs of rebellion? Whom would the Sanhedrin next consider a danger to religious and political peace? Terror stalked the streets and everyone wondered what would happen next.

The apostles wondered, too, as they huddled in the Upper Room on Mt. Zion where the Last Supper had taken place, their last meeting place with the Master. Would his followers be rounded up? Would they be arrested too? Had Judas betrayed not only Jesus but his disciples as well? Their minds were filled with

questions and fear as the quiet Sabbath passed, with the dead body of Jesus in the freshly hewn tomb provided by Joseph of Arimathea.

Their moment of glory was over. Their hopes and their expectations had died with Jesus on Calvary, and now they were fugitives. The kingdom they had hoped for had vanished before their eyes and the great hope they had placed in Jesus as the deliverer of Israel was buried with him in the tomb. They had no idea what to do next, and every stirring in the street made them tremble for their own safety.

Jesus of Nazareth was dead. What seemed impossible had happened. Less than a week ago, they had been part of that triumphal entry into Jerusalem, with people waving palms, singing at the top of their voices and shouting, "Hosanna to the Son of David!" Jesus was recognized as king by those thousands of people crowding into the city for Pass-

over, and Jesus had ridden into the city like a triumphant king. What had happened?

They were to be part of that great new kingdom, sitting on thrones to judge the 12 tribes of Israel, and he would drive out the foreigner and restore the throne of David. That is what they expected; that was what he seemed to promise, and now he was dead and it was all over. They were afraid to be seen in the streets; they were afraid to go home to Galilee. When would the terror be over?

Then, as the first day of the week began to dawn, they were brought even more disturbing news. Two of their number who had been returning to their home in Emmaus, about seven miles west of Jerusalem, hurried in and claimed to have seen Jesus alive; they had walked with him and talked with him. He had sat down to bread with them, and then had disappeared from their sight.

Then two women rushed in with the news that they, too, had witnessed a vision: a vision of angels, who told them that Jesus had risen. Finally, Mary Magdalene had come and claimed to have seen Jesus in the garden near the tomb that he had spoken to her and told her to report to his disciples that he had risen from the dead.

The apostles could scarcely believe their ears: everyone seemed to be going crazy. Peter and John, the two chief apostles, had themselves gone to the tomb and found it empty, except for some of the wrappings in which his body had been wrapped. Now they were more frightened than ever. Someone had undoubtedly stolen the body, and they would be blamed for it. It was all part of a plot to trap them. They huddled more closely together in the Upper Room, expecting at any moment to hear the pounding on the door that would announce their arrest.

But it never came. They remained in the room throughout the day, wondering what was going to happen next, wondering, too, when they would be able to go home and resume their ordinary lives again. From time to time, someone came to report some new, ominous piece of news. As evening came, some were hungry and began to take food from the

cupboards. Even Peter was silent and still, not knowing what to say or what to do.

Then, as darkness began to fall, there was a strange sound like the whirling of wings, and suddenly, although the door was locked and the windows bolted, Jesus stood in the middle of the room. Somebody screamed and someone else shouted, "My God, it's a ghost!" Everyone in the room was filled with terror. What was happening to them? Were they all going crazy?

Then the voice of Jesus broke through all the confusion: "Have no fear, it is I!" Everyone began to quiet down, and they started to speak. Then he spoke again: "What are you afraid of? Why do you doubt? Look at my hands and my feet, I am truly here. I am not a ghost, touch me and see."

They were still silent and incredulous. "Give me something to eat," he said. They gave him a piece of fish, and he ate it before their eyes. "Don't you remember all the things I taught you?"

This was the beginning for the apostles of the most amazing event in the history of the world: Jesus of Nazareth had risen from the dead. He stood there alive, right in their midst. They had no idea what this meant, but they were sure of one thing: that man who had been crucified and had died on Friday afternoon was now walking around alive on Sunday morning. They saw him, they spoke with him, they touched him, and they ate with him. From this upper room they would bring the news of Jesus' Resurrection to the rest of the world.

The Gospels recorded all this in stark simplicity, evidence mounting on evidence, report mounting on report. They were written many years afterwards, but the accounts read like fresh memories, and they are remarkably similar. There are differences in the sequence of events and in minor details, but the whole business is recorded with a cool objectivity, which does not even try to assess the meaning of it all.

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

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

The Resurrection had turned their whole world upside down, and they were commissioned to go to the four corners of the world to bring his teaching to everyone. Before the Resurrection, they were a small band of frightened and disillusioned disciples of the dead Nazarene. On Easter morning, they became the messengers of the living God, heralds of the incarnate Son of God to the world. It was in the startling light of Easter morn that our faith was born, and it is the startling reality of the Resurrection that is the groundwork of our faith and the firm foundation of our belief.

(From Our Sunday Visitor (March 26, 1989), 200 Noll Plaza, Huntington, Ind. 46750.)

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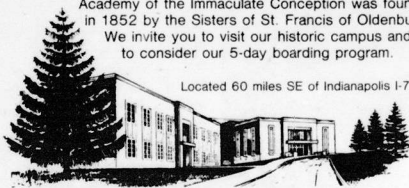
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What to do after the Easter bunny comes

by Cynthia Draves

Easter, the greatest feast of the church year, begins with a bang but ends with a whimper in some families. The kids are churched out, eggged out, and suffering from sugar overload, not to mention chocolate hyperactivity.

There are jellybird egg stains on the pretty Easter dresses and scuffs on the patent leather shoes. The sailor suits are missing their authentic wooden whistles, lost in the muddy grass of some forgotten Easter egg hunt.

In contrast to the frenzied young, slack-jawed moms and dads are draped about on sofas and chairs, hiding behind the newspaper. Easter brunch was the last planned event of the big day, and there still sit six or eight hours stretching ahead until bedtime. The possibility of becoming an evening news item on holy-day domestic violence comes to mind.

But wait! Those who live in the Indianapolis area (within a couple of hours' drive, actually) will be glad to hear that the Clowes Pavilion of the Indianapolis Museum of Art recently reopened after being closed for nine months while the museum was under construction. A visit to Clowes to dispel the Easter afternoon blahs is not only free of cost, but it's free of calories!

First opened in 1972 as a permanent home for the Clowes Collection of Old Masters paintings and other artifacts, the pavilion contains a large collection of works which illustrate religious themes.

Parents will find these a wonderfully sneaky way to inject a bit of religion on

an Easter afternoon, and kids will particularly enjoy the gory visions of many early artists.

In a circa 1575 painting by the Flemish master, Pieter Huys, for example, we see "The Harrowing of Hell" focusing on the fate of sinners. A fat, cross-eyed man/vessel with a huge maw sucks in the damned, while winged devils grab at the tortured naked bodies of others. St. Michael beats futilely on the outside door with his staff, while smoke rises everywhere and stench is almost visible.

Two fascinated six-year-olds, observed as they stood raptly before this painting recently, finally tore themselves away and strolled into the next gallery. "People used to do that," one informed the other casually.

Another favorite painting of small fry will undoubtedly be the "Temptation of St. Anthony," painted by the Flemish school of Bosch. It's a full of devils, boats fashioned from living fish, and huge rats saddled and ridden by meek humans.

Or, by Bosch himself, there's "Ecce Homo," full of the most evil assortment of weirdos this side of Freddy Krueger. The modern TV generation of kids will really get into this one.

Children whose world is still populated chiefly by Mom, as well as most other viewers, will relate well to the plentiful artistic renderings of Jesus and his Mother on view at the Clowes Pavilion. The mothers and babies on display are, by turns, cheerful, depressed, bored, placid, sad, demure or affectionate.

Some viewers may secretly be put off by the c. 1490 Italian painting by Jacopo

del Sellaio, "Madonna Adoring the Christ Child," which shows a dour madonna gazing down upon a prone Christ Child. Her unloving look is matched only by the meanness of the baby's expression. "Madonna Scowling at Spoiled Brat" seems a more appropriate title, if truth were told.

Adults may also be depressed when they see "Landscape With Hermit," by the Flemish master Jan Wellens de Coq c. 1520. Full of darkness, craggy rocks and foul weather, it may not be ideal for Easter viewing, looking as it does like the worst Lent-from-Hell ever experienced.

Scenes of Christ's adult life are often depicted in Clowes Pavilion paintings. Two delightful small pictures, c. 1550 by the Flemish artist Adriaen Isenbrandt, are entitled "Flight Into Egypt" and "Joseph and Mary in Bethlehem." A 12-scene altar piece of the Passion, painted by artists of the Austrian or Swabian school c. 1400, illustrates everything from the Last Supper through Christ's rising from the tomb in glory.

Well-informed docents lead tours of the Clowes galleries at 2 p.m., instructing visitors about the art works on display, and the artists who made them. Now and then other equally enthusiastic, but dubiously credentialed, persons roam about lecturing their friends or children on Art at the top of their voices. Steer clear of these.

Several obscure saints are presented for the viewer's wonderment, including "St. Philip Benizzi and the Gar Jlers" (who?) by the Italian, Pier Francesco di Jacopo Foschi (or Toschi) c. 1560. And in case they forget what church they belong

to, there is "The Mass of St. Gregory" by the Spanish circle of Pedro de Cordova c. 1473, for Roman Catholics to look at.

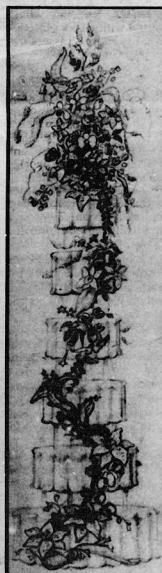
On a modern note, there is a painting of "Jean Juvenal de Ursinus II," by the Burgundian painter Jean Fouquet c. 1450. This Jean is a dead ringer for Franciscan Father Bruce Ritter, founder of Covenant House, although no docent to our knowledge presents this as official opinion.

Upstairs, next door to the museum's magnificent collection of landscape prints and watercolors by J.M.W. Turner, there is another display which should appeal to kids and grownups. It's the "Symphony in Color" exhibition of drawings made to music by school children in the area.

If the kids are still wound up, they'll probably respond immediately to one fifth-grader's version of Rimsky-Korsakoff's "Dance of the Tumblers," in which a wildly colorful Byzantine building with onion domes seems to be supported by a night sky full of shooting stars.

And if they've finally wound down, the kids will appreciate Debussy's "Afternoon of a Faun," seen by a first-grader in soothing greens, muted golds and browns. A sweet fawn fashioned of brown construction paper covers his nose shyly with one hoof, peeking over with sad eyes.

The Clowes Pavilion is open from 11 a.m. to 5 p.m. Tuesday through Sunday, except for Thanksgiving, Christmas and New Year's Days. It is located at the Indianapolis Museum of Art, 1200 West 38th Street in Indianapolis.



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PILGRIMAGE TO THE HOLY LAND

The site of Jesus' resurrection

by John F. Fink
Editor, The Criterion
Last in a series of articles

So Jesus was placed in a tomb near Calvary and it was from there that he rose from the dead on that first Easter morning. Today both Calvary and the tomb are in the Church of the Holy Sepulchre in Jerusalem.

The tomb, which belonged to Joseph of Arimathea, 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 actual 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 guidebook describes as a "hideous kiosk," was built over a fire 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 donation for doing so).

There is much more to the Church of the Holy Sepulchre, but most pilgrims seem to see only the sites of the

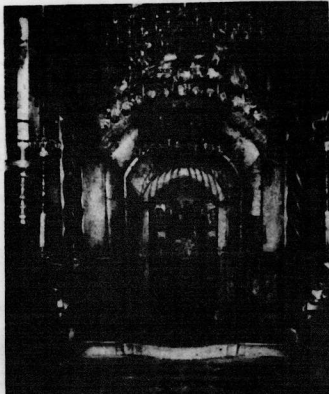
Crucifixion and the Resurrection. But as you leave the tomb and bear gently left, you are in front of an altar that commemorates the appearance of the Risen Lord to Mary Magdalene. There are also a number of other altars nearby.

After passing by several of the altars you come to a stairway that leads down to the Chapel of the Finding of the True Cross. This is where tradition says the cross was found by St. Helena, the mother of the Emperor Constantine. It was Constantine who first built a church over the sites of the Crucifixion and the Resurrection, in 324. But the sites 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 built a magnificent basilica that stood for almost 300 years until it was destroyed by the Persians in 614. (The Persians destroyed all the churches in the Holy Land except the Church of the Nativity in Bethlehem. It's said that that church was spared because it contained a mosaic of the Wise Men dressed in Persian costumes.)

Another church was built here after Constantine's was destroyed, but it too was destroyed—by Khalif Hakem in 1009. The destruction of the church was the main reason for the Crusades. After they conquered Jerusalem, the Crusaders built the church that is still standing today, opening it officially in 1149. There have been additions



Christ's tomb in the Church of the Holy Sepulchre

and restorations since, but the church still exists in its main original outline.

Through the centuries there were many disputes over which religions were allowed to care for the sacred sites in the Holy Land. Finally, the Turkish rulers who governed Palestine in 1852 prepared a document called the "Status Quo" agreement. It grants major rights to the Roman Catholic, Greek Orthodox and Armenian Churches, with minor rights to the Syrians, Copts and Abyssinians for the Church of the Holy Sepulchre, the Church of the Nativity, and the Tomb of Mary.

The "Status Quo" document governs the smallest details concerning the cleaning of the churches, 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 SEEMS FITTING to end our Holy Land pilgrimage where Jesus ascended into heaven. Luke told us that this site was near Bethany and in Acts he said it was a Sabbath day's journey from Jerusalem (about 1,000 yards), so it seems logical to place the site at the top of the Mount of Olives.

This indeed is where a Byzantine church was built in the fourth century and survived until it was among the churches destroyed by the Persians in 614. Then, as usual, the Crusaders built another church in the 12th century.

The present small chapel is an edifice built by the Crusaders in the court of their church. It contains a rock with what is said to be the footprint of Christ made when he ascended to his Father. The Muslims occupy this site today and they added a cupola over the chapel.

There are two other things to see at the top of the Mount of Olives. One is a natural cave that has been protecting people from rain or heat for thousands of years. Since it is the only such place around, it seems certain that Jesus and his apostles took advantage of this cave.

Finally, there is the Church of the Pater Noster, built on the traditional site where Jesus taught his disciples the Lord's Prayer. This site, too, follows what seems to be the usual pattern—a church built by Constantine, destroyed by the Persians in 614, another erected by the Crusaders, which was destroyed by the Muslims. The present church was built in 1875 by Princess Aurelia de Bossi de la Tour d'Auvergne, who bought the site and built a convent for Carmelite nuns.

The most interesting thing about this site is that on the walls of the convent the Lord's Prayer is written in 62 languages.

SO WE COMPLETE our Holy Land pilgrimage. Yet there is so much more to see in present-day Israel that I haven't had room for in this series of articles: the whole area around the Dead Sea, especially Massada, to which the Jews escaped from Jerusalem when Titus invaded in 70 A.D. and survived for two years, all finally committing suicide; the Israeli Museum where I have spent hours but have not seen nearly everything I'd like to see, especially archeological exhibits from the days of Abraham forward; the Shrine of the Book, where some of the Dead Sea Scrolls are displayed; the Knesset, modern-day Israel's parliament.

The Holy Land also rightfully includes Egypt, from which Moses led the Israelites and to which the Holy Family fled from Herod. One of our groups took a bus from Jerusalem to Cairo, and we saw one of the strangest sights I ever expect to see: the Sinai Desert flooded. The previous day the whole Jerusalem area had had the worst rainstorm it had had in 40 years, and there was water creating large lakes in the Sinai Desert.

A Holy Land pilgrimage can also include a Mediterranean cruise from Haifa. We did that once, stopping at Patmos, where the Book of Revelation was written; Ephesus, where there are some of the most fascinating ruins in the world, dating back to the time that Paul and John lived there; the island of Rhodes; and Athens, another place where Paul taught.

As I said at the beginning of this series, of all the places in the world, none can compare with the Holy Land, because here the Bible comes to life.

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The lessons to be learned in making banners

by Margaret Nelson

It was the not-so-late '60s and our pastor had seen some religious banners that were being used—in Europe, I think. Father Richard Mode seemed to enjoy the "open window" of Vatican II and was always looking for new, creative ways to strengthen the faith of his people.

Since I had some art background and had already made some new vestments for the parish, Father approached me with his idea about a week before Easter. (He didn't "order" me to make them, as some people have done since, but sort of included me in his thinking about what he would like.)

I ended up offering to make two 36" by 72"-h. banners. Of course, banners with words are scoffed at today. But this was the '60s and we studied the symbols carefully. And maybe it was appropriate that we started out with some words to "explain" the symbols. (I never liked the ones where the words went in all directions, so that you spent the whole liturgy trying to figure out what they said.)

Anyway, we decided that the message would be, "He is risen as he said. Alleluia, Alleluia, Alleluia." Because the tabernacle was still in the middle of the back wall of the sanctuary, I decided to put half of the message on each side. And I made an 18- by 27-inch coordinating banner for the lectern: a simple lamb with a cross pennant.

I can still remember the spiritual experience of working on those banners. I leaned heavily on the Holy Spirit for guidance, especially in the creative part of my labors.

During Easter Sunday Mass, I thanked God for helping me with the banners. I knew some of that effort was "beyond me." The butterfly worked nicely, looking even better than I expected at the distance between the altar and the pews.

On the Sunday after Easter, the banners were still up. During Mass, I was looking right at the banner with the butterfly. I thought, "I did a pretty good job on those!"

At that very instant, that banner fell down!

That experience taught me two things. For one, I needed to rethink my method of hanging the banners.

And I needed to learn more about humility!



Grandson shares his different sense of ceremony

by Glenna Hoog

My Lenten journey to God has been enriched by the beauty and innocence of his little ones.

We took our three-year-old grandson, Chris, to his first Good Friday services last year. He sat with Grandpa and I sat with the choir.

When everyone got in line to venerate the cross, Grandpa asked Chris if he would like to go up to the altar. He answered with a very expressive "yes."

Grandpa followed Chris to the altar steps, where the crucifix was placed for adoration. He watched as Chris bent over to it, then he kissed it and led his grandson to the pew.

On the way home, Grandpa said, "Chris, tell Grandpa what you got to do in church."

With blue eyes wide and sparkling and with a smile of pride, Chris turned to me and said, "I got to smell Jesus' feet!"

Heaven must have resounded with laughter as God in his infinite sense of humor accepted with joy this little boy's special homage.

(A resident of Brookville, Hoog worships at St. Peter Church.)

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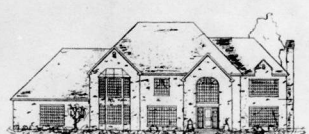
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Like a mustard seed

by Fr. John Castelow

Given the importance of the kingdom of God in Jesus' preaching, it seems strange that he never defined it. It was always that the kingdom is like this, or like that or like another thing.

But to define is to limit, and the kingdom cannot be limited, boxed into 25 words or less.

If it were a thing, it could be defined. But it is more like a process.

The trend among Bible translators today is to translate the Greek word *basileia* as

reign, kingship, rule, not as kingdom. These words are closer to the biblical notion underlying the word and capture some of its dynamic power. The word "kingdom" suggests something static, organized, complete.

Nearly all Jesus' parables about the reign convey the notion of mystery. His hearers were simple people who knew nothing of the science of botany. How a tiny mustard seed could grow into a bush large enough to furnish nesting room for the birds of the sky just mystified them.

And in the parable that immediately follows, he compares the reign to the action

of yeast in a batch of dough. The results of the yeast's power were amazing.

The point of both parables is that the power of God's reign, while mysterious, is real, and that it will produce its effects inevitably, slowly but surely. Luke's Christians needed this reassurance. In the preceding generation the triumphant return of the risen Lord had been expected momentarily.

But that generation had passed and life went on as usual. Luke even wrote a second volume, the Acts of the Apostles, to indicate that the establishment of the reign would be a long historical process, a growth process.

Growth, however, takes time. The closest we can come to describing the reign is in terms of the dynamism of God's saving love. "The coming of the kingdom

of God cannot be observed. . . . For behold, the kingdom of God is among you" (Luke 17:20-21).

The power of God's saving love is among us, constantly and mysteriously at work in human hearts. We can see its transforming effects in people's lives and this gives hope for the ultimate transformation of the whole universe.

It was most evident in the compassionate love and redemptive death of Jesus and, most spectacularly, in his resurrection. This triumph of love over death makes us impatient for the ultimate victory.

The resurrection gives hope and assurance. We have to be confident and, in the meantime to remember that the reign is now "among us," quietly but powerfully at work in our lives.

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The children's Easter celebration

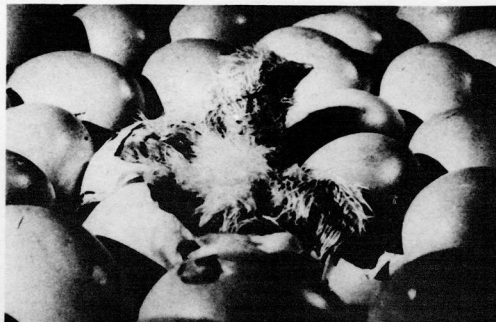
by Joanna Patane Scholz

Unlike the last frenzied days of shopping and preparation before Christmas, the days leading up to Easter are religious by their very nature. My husband and I don't feel nearly as pressured just before Easter, so it is much easier to focus with our three children on the meaning of the season.

The word "Lent" comes from the Anglo-Saxon "lencen" which means "spring." And what is spring all about? Green grass, caterpillars emerging as butterflies from tomb-like cocoons, blossoming lilies and baby chicks. All these, together with colorful Easter eggs and new bunnies coming out from their burrows, are symbols of new life.

It is important for children to realize that Easter—Easter Sunday and the Easter season—is the most important time of the year for Christians. This is something that can be discussed with older children more readily than with very young ones, of course.

The observance of Holy Week as we know it today evolved in the history of the church. It seems that, early on, Christians celebrated Jesus' death and resurrection together on Holy Saturday night. Today the custom is to celebrate the two events



NEW LIFE—Baby chicks, colorful Easter eggs, green grass and blossoming lilies are symbols of the new life that Easter brings. (CNS photo by Frank Methe)

separately on Good Friday and Easter itself.

The days of Holy Week as the church celebrates them today give us much to work with in families. The blessing of the palms and the procession at church on Passion (Palm) Sunday offer the perfect

opportunity for children to get involved in the liturgy.

Children enjoy reliving special moments. So family Bible reading about the Last Supper and the Garden of Gethsemane serves as a good at-home celebration on Holy Thursday for families with small children. Take

time to discuss these Scripture readings with children, using questions like:

►How do you think the apostles felt when Jesus said that this was going to be his last supper with them?

►How might Jesus have felt when his friend, Judas, betrayed him?

Good Friday is the church's most solemn and serious day. Last year, our son, then a second-grader, reminded me that we must "stay calm and quiet" from noon until 3 p.m. He had learned the importance of keeping Good Friday a truly holy day.

We kept the radio and television off all day and at noon we prayed the Stations of the Cross as a family. (Many good books with children's Stations of the Cross are available at religious shops.)

The remainder of the time—three hours is a very long time for children—was spent having a simple lunch, coloring a coloring book about the life of Jesus and doing religious puzzles.

Religious videos also are available for children. And then there is reading together from Scripture about Jesus' passion and death.

Finally, it is Easter. Even small children can appreciate the greatness of the Easter Mass. We put on our best clothes and find the church bathed in glory. The Easter lilies and the splendid Easter music radiate joy.

That Jesus is risen from the dead needs little in the way of explanation for children. Their faith is pure and simple; their readiness to believe is a gift for us all.

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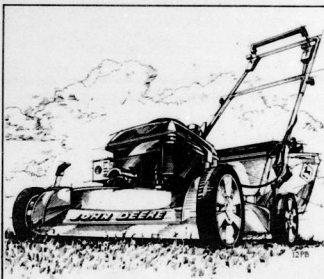
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A cross for Chatard High School

by Mary Ann Wyand

Two Bishop Chatard High School students who built a large wooden cross for their school's annual Lenten observances said the project has been very spiritual for themselves and for classmates.

Seniors Brent Cuniffe and Paul Krier of Indianapolis made the cross as a gift to the school to symbolize the students' own crosses, burdens and limitations. It will stand in the school's cafeteria until Easter.

"The Meaning of the Cross" was the focus of the spiritual message during the Lenten season, according to Father Donald Quinn, Chatard's Christian formation director.

"The students put the Lenten liturgies together," Father Quinn explained. "They realize what the purpose of the cross is."

School officials plan to display the cross during Lent again next year as a visible reminder of Christ's death for our salvation.

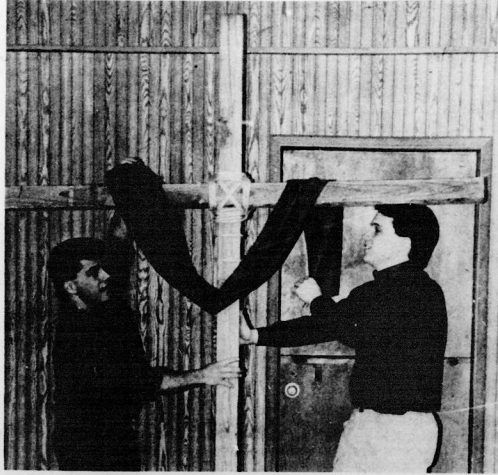
"It's a reminder that Christ died on the cross," Brent explained, "and that we all have troubled times, we all have our crosses that we carry. It was a gift to the school so that everybody would think about Jesus when they looked at it."

Brent and Paul got the liturgy idea from junior Steve Rupp, a St. Pius X parishioner.

"I got a lot of ideas from St. Pius," Steve said. "I think (the late) Father James Sweeney and Father Jeff Charlton had a lot to do with the cross."

After Brent and Paul constructed the sections of the cross, seniors carried each piece into the Chatard gymnasium and assembled it in front of the student body during the school's Ash Wednesday prayer service.

"We had a spotlight on it to make it look



CHATARD CROSS—Bishop Chatard High School seniors Paul Krier (left) and Brent Cuniffe of Indianapolis drape purple cloth over the large cross that they built for the school's Lenten observances in March and April. (Photo by Mary Ann Wyand)

barren and forlorn," Steve explained. "After we got it put together, we hung a crown of thorns over the top and draped a purple shroud on it."

Members of Chatard's liturgy planning committee also arranged somber musical accompaniment for the service. "We used trumpets, and I didn't know

if it would work or not," Steve said. "I was really happy afterward. It was one of the best services—the most powerful services—we've ever had during Lent because of the content and liturgy."

Construction of the cross was an opportunity to show appreciation for the season and for Jesus Christ, Paul said, as well as a way to thank Chatard faculty members for his Catholic education.

"If it came down to it," he said, "I'd pay double if I had to for a Catholic education. I don't think I'd be where I am now if I hadn't gone to Catholic schools."

Chatard High School is "one big family," Brent added. "I've got a teacher here that I call 'Mom.'"

Continuing the Lenten theme of student involvement, the liturgy committee worked with Father Quinn and religion instructor Barb Gaffney to plan Good Friday prayer services and faith discussion sessions for seniors who have been on retreat.

Committee members also organized penance services for juniors and sophomores. Stations of the Cross for seniors and sophomores, as well as Mass each Wednesday morning and all-school assemblies held on Ash Wednesday and scheduled during Holy Week.

Within the religion classes, students participated in weekly Masses, a Seder supper during Holy Week, and periods of prayer and reflection.

Chatard sophomores planned the school's participation in the Catholic Communication Center's television Mass for shut-ins that aired on WXIN Channel 59 on March 25.

And the solitary cross that stood first in the gymnasium and then in the cafeteria has become a memorable symbol of the death of Jesus and a powerful reminder that Christ has risen.

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Catholic Cemeteries

EASTER: FEAST OF THE RESURRECTION

The Sunday Readings

Sunday, April 15, 1990

Acts of the Apostles 10:34, 37-38 — Colossians 3:1-4 — John 20:1-9

by Fr. Owen F. Campion

The church begins its celebration of the Lord's resurrection with the majestic Easter Vigil liturgy. The readings in this column, however, form the Liturgy of the Word for Easter morning.

Providing the first reading is the Acts of the Apostles. Although mentioning other apostles on occasion, this book, attributed to the author of St. Luke's Gospel, spotlights Peter and Paul. In this instance, Peter is the primary figure.



Today's reading recalls Peter's preaching to the household of Cornelius. It is crisp, though profound, in its exposition of Christian belief. In essence, it points out that Jesus came among people as a person himself, although bearing God within himself. He was betrayed by others' greed and self-interest, suffered and died, and then gloriously returned to life. All who believe in him thereafter have forgiveness of their sins.

Two important elements in this reading

should be recalled. First, certainly, there are those essential elements of Christian doctrine to be recalled: Incarnation, redemption through the sacrificial death of Jesus, resurrection, and reconciliation with God. Secondly, the message is proclaimed again in this text, as it was verbally in its beginnings. It is the testimony, the experience, and the belief of Peter. Already in the Acts of the Apostles the early church offered Peter as the chief among the Twelve. His memory of the Lord was compelling. That has obvious implications for any understanding of church and papacy today.

St. Paul's letter to the Christians of Colossae is the source of the second reading. Apparently Peter never visited Colossae. Its initial missionary work was accomplished by Epaphras. However, Paul saw himself in an authoritative role in the church, with responsibility for the purity of Christian faith in Colossae. His letter does not specify any heresy, but evidently heresy was a concern. In language as exact and direct as that heard in the first reading, Paul insisted to the Colossians that salvation for them was in union with the Risen Lord. Urgently, he called them away from earthly interests, to heavenly concerns.

This great feast's Gospel reading is from

St. John's Gospel, and its stirring account of a visit to the empty tomb by Mary Magdalene, Peter, and "the disciple whom Jesus loved," traditionally—although not definitively—is assumed to be St. John, or the author of this Gospel.

Mary Magdalene went to the tomb to find it open and unoccupied. She is joined by Peter and John. They discover the wrappings of the Lord's dead body neatly folded nearby. That would be unusual if the body had been stolen. (Remember that Pilate, the Roman ruler of Jerusalem, had posted guards. Such care in folding items left behind a theft hardly would have been typical then or now of a robbery under the eyes of authorities.) The Gospel takes pains to refute the argument that followers of Jesus stole his lifeless body to trick the world into supposing he had been raised.

John looked in the tomb but waited for Peter. Peter entered and he was puzzled. John, or the "disciple Jesus loved," believed the resurrection had occurred because of his love for the Lord.

It is a dramatic report of the Resurrection. Its drama is so precise, indeed, that it could be presented in parts—as if read by actors and actresses.

Peter's arrival and behavior are central to the story. He sees, as do the others, as they look into the vacant tomb. Instant, greatly satisfying belief only follows utterly unquestioning love, a quality attributed here only to the "disciple whom Jesus loved."

Several elements are strong. Once again there is the apostolic presence, with

authority and with proximity to momentous events in salvation history. Peter's role is important and respected. Love unlocks the door separating bewilderment from understanding. Mary Magdalene is true to the Lord even after his death. She was privileged by Providence to find the empty tomb first.

Reflection

Few Liturgies of the Word in the church calendar are as splendidly expressive as the readings for Easter morning. At their root is the instruction of Paul to Colossae. It applies to all believers, regardless of place or time. Redemption is in union with Jesus. Unity with Jesus, and with God through Jesus, is important.

It is a teaching contained in Peter's preaching in the first reading. Peter was the apostles' chief, and he spoke for the infant church community. He preached all that essentially was needed for salvation—to be one with God. Thus, the "disciple whom Jesus loved" saw and understood. The others, though certainly still near Jesus in their thoughts, had their questions.

What does it mean for us? God loves us. He redeemed us—in Jesus. Redemption makes us one with Jesus, united with him in his forbearance in life's reversals and sufferings, and, through them, in resurrection now and hereafter. The church links us with Jesus, initially and continuing. However, nothing happens until from deep in our hearts we exclaim our love, and in that love our belief surely that "he lives."

THE POPE TEACHES

Mary gave herself to God

by Pope John Paul II
Remarks at audience April 4

As we have seen previously, the entire Christ "event" took place through the power of the Holy Spirit.

Beginning with the mystery of the Incarnation itself, each stage in the life of Jesus helps us to understand more clearly the truth about the Holy Spirit, the third person of the Blessed Trinity.

Matthew and Luke tell how Mary was found to be with child through the power of the Holy Spirit (cf. Mt 1:18; Lk 1:26-38).

Their accounts of Jesus' divine origin, drawn from the testimony of eyewitnesses, including Mary, reflect the strong conviction of the early Christian communities that the historical events surrounding the birth of Jesus in the fullness of time point to the presence of a mystery, a truth that has been revealed by God and is thus an object of faith.

The descent of the Holy Spirit upon Mary at the Annunciation reveals the

unique part she played in her son's work of salvation and sheds light upon the mission of all women in the fulfillment of the divine plan.

Mary's virginity, the sign of her desire to give herself completely to God, was itself a result of the action of the Holy Spirit.

We have in Mary the beginnings of a new ideal of total consecration—in soul and body, emotion and will, mind and heart—among God's people of the new covenant. Mary's virginity will always remain an essential point of reference in the unfolding of God's plan of salvation.

In the mystery of the Incarnate Word, we recognize the shining presence of consecrated virginity, of celibacy for the sake of the kingdom of God (cf. Mt 19:12).

In Mary, our faith discovers the coming together of two great realities—motherhood and virginity—that are made possible only "through the power of the Holy Spirit."

MY JOURNEY TO GOD
Morning
Glory

Mark 14:3-9

You are pale as light.
You are light,
lavender, lined with white.
Your pastel heart's frail,
sun-colored spine
pierces like a nail.
How like a tongue of fire
it speaks to spite the night!
You are still as light.
You are light.
Pure, alabaster white.
Freed from eye, ear,
tongue, touch, scent,
by death held dear.
My hushed heart
holds what you meant...
my quiet nard, each ear.

—by e. c. mattax

(Elizabeth Mattax resides in Indianapolis and worships at the Carmelite Monastery.)

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VIEWING WITH ARNOLD

'Henry V' captures the hearts of cinema lovers

by James W. Arnold

When you're talking kings, there aren't many better than Henry V, the Plantagenet hero who, had he been alive today, might have brought royalty off the gossip and polo pages and back into the mainstream of world politics.

Henry is news again, of course, because Britain's latest young theatrical star, Kenneth Branagh (28), has brought forth a new movie version of Shakespeare's inspiring historical drama about Henry's conquest of France in 1415. Branagh has edged further into the spotlight by earning Oscar nominations as best actor and director.

This is a bit gutsy, since the only other film of "Henry V" is Sir Laurence Olivier's enshrined 1944 masterpiece, which is often screened in college film classes as a close-to-perfect example of how to go about turning a Shakespearean play into a movie. When it reached America, it was considered so awesome an achievement that Olivier got a special Oscar for the whole project. He was also nominated as best actor, and the film for best picture, music and sets.

Why do it again? The obvious answer is that Branagh has just done it to great success on the stage in London. Also, "Henry" is a young actor's role, just as "Lear" is for a veteran, and Branagh happens to be exactly the king's age when he invaded France.

There is also the morale factor. Henry's brief reign is one of the Camelot periods in English history, covering events of great national success and pride. This explains why Olivier was given millions to produce

his film in the middle of the spartan scarcity of a dreary war. Branagh's BBC-backed budget is much smaller (and it shows), but it's possible that crumbling Thatcherian England, facing the fateful 1992 union of Europe, needs another lift of adrenalin.

Henry is of interest for other reasons. The Elizabethans considered him the incarnation of royal dignity and knightly valor, the model of what a prince should be in a period when that was a major concern of political thought.

In the play, he's a charismatic military leader, giving two rousing speeches that remain masterpieces of battlefield rhetoric. While he praises the glory of comradeship in battle in the stirring St. Crispin's Day speech ("We few, we happy few, we band of brothers"), he's also aware of the human cost of war and occupation (much emphasized in Branagh's film). Henry is also modest, humble, honest, religious, sympathetic to all classes, merciful to enemies. He's even a charming leader (in wooing the French Princess Katharine).

Most of all, he's going through a "conversion" from juvenile delinquent to agonizingly responsible adult. This is the theme of the famous subplot in which he so resolutely casts aside his friendships with the Eastcheap tavern gang, including the dying Falstaff ("I know thee not, old man"). Branagh's film even restores the crushing moment when he must order the hanging of one of his old pals, who has been caught looting a French church.

Besides all this, the play has inherent Catholic interest. This is the age of faith and all Europe is Catholic. Henry is the Catholic monarch par excellence. His reaction to his incredible victory at Agincourt—it's a classic upset: 10,000 French are killed to 200 English, although Henry's ragtag force was outnumbered four to one—is simply "Praised be God and not our strength for



HENRY V—Actor Kenneth Branagh (center) as Henry V, the king of England, leads his English troops into battle against France in a new screen version of Shakespeare's "Henry V." The U.S. Catholic Conference says "fine acting, exquisite cinematography, and powerful sound" will lift the production "into the hall of classics." It classifies the film A-II for adults and adolescents. (CNS photo from Samuel Goldwyn Co.)

it." In fact, the English will dominate France until the miraculous emergence of St. Joan of Arc 50 years later.

Then there is the great scene in the English camp the night before the battle, as the king in disguise wanders among his soldiers ("A little touch of Harry in the night"). The men sit around the fire and touchingly debate theology, especially the theory of the just war and the responsibility of rulers for those who "die in their sins." This is also the moment for the king's beautiful speech extolling the common life of the fieldhand over the "ceremony of fame and royalty."

Branagh is not yet Olivier, but he gives this role all it needs. The emphasis is on individuals rather than spectacle: the climactic battle is virtually the only exterior, and even it is shot close up, in small groups, bits and pieces, rain, mud, falling bodies, horses' hooves, slow motion swordplay, arrows filling the sky. It ends in a magnificent coda in which the king carries the body of a slain boy through the field, among the dead, dying and wounded, to the haunting crescendo of the Latin "Gloria" sung by a male chorus.

For all its many cinematic qualities, this "Henry" is definitely actor-centered. It gets much of its force from exceptional,

often quietly-closed readings of Shakespeare's great poetry by Branagh, Derek Jacobi, Paul Scofield as the French king, Ian Holm, Judi Dench and many others.

"Henry V" is surely among the most accessible Shakespeares, and while that rolling, cadenced language may still sound strange in the confines of the local cinema, this production (like Olivier's) enriches the experience of this movie generation's lifetime.

(Recommended for language and cinema lovers of all ages.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Cry-Baby	A-III
I Love You to Death	A-III
Opportunity Knocks	A-II
A Shock to the System	O
Teenage Mutant Ninja Turtles	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.

'Capital News' investigates world of journalism

by Henry Herx and Judith Trojan

A reporter is taken off a story after failing to identify himself as a member of the press in the first regular episode of "Capital News," a new series about a Washington newspaper, airing in its regular time period on Monday, April 16, from 10-11 p.m. on ABC.

Sent to cover a shooting, aggressive newsman Redmond Dunne (William Russ) jumps into an ambulance to interview one of the victims as he is being rushed to the hospital, but he conceals his press ID to do so. Furious at this breach of conduct, Dunne's editor turns the front-page story over to newcomer Anne McKenna (Helen Slater).

When editor-in-chief Jo Jo Turner (Lloyd Bridges) learns about Dunne's irregular tactics, he snaps, "I don't trust devious reporters." He emphasizes the point by calling the incident to the attention of every staff reporter.



JOURNALISTS—Actor Lloyd Bridges (right) as editor-in-chief Jo Jo Turner talks with top staffers in the new series "Capital News," which premieres in its regular time period April 16 at 10 p.m. on ABC. (CNS photo from ABC)

McKenna gets a front page byline but knows the story was really Dunne's work and feels sorry that he has been humbled in front of his peers. As co-workers have observed, however, her attitude towards Dunne goes beyond that of professional respect. It's no surprise when the episode ends with them in each other's arms.

There are also other strands to the segment, including one in which gossip columnist Miles Plato (Kurt Fuller) gets heat for dishing the dirt on a prominent businessman John Dodd (Jackie Cooper) with details supplied by his mother—empathetic mistress. Deeply in debt, Plato has ulterior motives in keeping the heat on the wealthy Dodd, but after a tug threatens him if he does not lay off, he may change his mind in the next episode.

Meanwhile, the plot line illustrates the publisher's place in relation to the paper's editorial content. When the publisher, who is Dodd's friend, tells Plato he is being too hard on such a prominent citizen, editor-in-chief Turner steps in to insist that the publisher is out of line in trying to influence anyone's copy, even a gossip column.

Another strand looks at the question of conflict of interest when a business reporter seems to be profiting from the financial stories he has covered. Rather than explain his recent lavish purchases, he decides to resign.

With a script by Nick Harding and Gardner Stern, the episode continues developing the personal and professional interrelationships of its large cast of newswomen. Doing so, it follows the formula of successful TV drama series such as "Hill Street Blues" and "L.A. Law," with multiple story lines that won't insult an adult's intelligence.

"Capital News" gives an idealized picture of how a major daily strives to maintain high ethical standards. How many TV viewers are interested in issues related to the integrity and credibility of the press remains to be seen, but these are critical matters for a democratic society.

For a series to succeed, it must lure an audience with its characters. Fortunately, the "Capital News" cast is appealing and able to evoke viewer empathy in roles that are likeable, not so much because of their human strengths and failings but because they are so committed to their career as journalists.

TV Programs of Note

Sunday, April 15, 12:30-2 p.m. (ABC) "Walt Disney Happy Easter Parade." Joan Lunden and Alan Thicke are hosts.

Sunday, April 15, 7-8 p.m. (PBS) "Tales from the Brothers Grimm." Two classic fairy tales retold in a U.S. setting are "Soldier Jack," about a heroic young man who outwits death in the post-World War II South, and "Hansel and Gretel" set in Depression-era Appalachia.

Tuesday, April 17, 9-11 p.m. (CBS) "That's What Friends Are For." An all-star musical celebration of Arista Records' 15th Anniversary taped in Radio City Music Hall on March 17 and hosted by Chevy Chase, Michael Douglas, Whoopi Goldberg and Melanie Griffith. The gala concert, which was a benefit for the Gay Men's Health Crisis and AIDS organizations nationwide, also features Barry Manilow, Dionne Warwick, Bud Bacharach, Melissa Manchester, Milli Vanilli, The Four Tops, Daryl Hall and John Oates, Whitney Houston and many others.

Friday, April 20, 10:30-11:30 p.m. (PBS) "Havel's Audience with History." This special records Czechoslovakia's dissident playwright-turned-President Václav Havel seeing his one-act play, "Audience," presented publicly in his native country for the first time. Performed in Prague by U.S. and Czech casts, the program presents the Actors Studio production as well as excerpts from the Czech version. Paul Newman offers commentary, and interviews feature relatives and longtime friend, director Milos Forman.

Saturday, April 21, 10:30-11 a.m. (Check local listings.) (Simulcast ABC, CBS, NBC, various cable nets) "Cartoon All-Stars to the Rescue." Animated children's special aimed at kids aged 5-11 with a strong anti-substance abuse message. Stars Alf, Bugs Bunny, The Chipmunks, Daffy Duck, Donald Duck's nephews, Garfield, the Muppet Babies, the Smurfs, the Teen-Age Mutant Ninja Turtles, Winnie the Pooh and others who rally to rescue a 14-year-old boy from the dangers of a life with drugs. Developed by the National Academy of TV Arts and Sciences, principally funded by McDonald's and Ronald McDonald Children's Charities. After the initial broadcast, 250,000 videocassettes will be distributed free to schools and video stores.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Beliefs vary within faiths

by Fr. John Dietzen

Q I am having some difficulty with a fundamentalist. Could you give me the passages in the Bible where Jesus instituted the seven sacraments? (Colorado)

A Dozens of questions come to me nearly every week along this line. They demand answers from Scripture about all kinds of Catholic beliefs, beliefs which most other Christians usually hold as well but which simply cannot be "proven" from the Bible alone.

So many Catholics (and again most other Christians) who play around with fundamentalist, literalist, cultic Christian groups find themselves confused and embarrassed when they are aggressively confronted with the question: Where do you find this or that in the Bible? They panic and run to their priest, or to me, and say: We must be wrong because I can't find this belief in Scripture!

The plain truth is that we, and all Christians, have many

important beliefs that are not found in the Bible. Jesus did not write a Bible, nor did he tell his apostles to write one. He founded a church, a community of believers, to which he promised his Spirit, with whom he promised to remain until the end of time and to keep in the truth (see Matthew 28 and John 15 and 16).

Thousands of Christians were born and died before all the New Testament was even written. They received their faith not from a "book," no matter how sacred, but from the group of those who were Christ's disciples long after he died, the group we call the church.

To put it bluntly, we do not believe, and Christians never have believed, that everything we believe, all the doctrines and truths of our faith, are explicitly in the Bible.

Just to be clear, we do believe wholeheartedly that the Bible is the word of God. We believe nothing that the church believes or holds as revealed by God can ever contradict the holy Scriptures.

That is what the church means by saying that the Bible is the norm of faith for all time. We always must measure our beliefs and practices against that word. Nothing we believe can ever contradict or deny it.

But we believe, as the church has believed since the

beginning of Christianity, that the Holy Spirit guides us in our Christian belief and life, above all in and through the community of faith, not primarily or exclusively by the book which that community of faith produced during the first hundred years of Christianity.

I said above that all Christians hold beliefs, essential beliefs, that come from outside the Bible. That includes even the most fundamentalist "Bible-Christians."

For example, when such Christians point to the Bible and say, "You must accept this because it is the word of God," ask them how they know that book is the word of God.

Even for Christians who "accept" nothing that isn't in the Bible, the most basic of all their beliefs, that the Bible is the divine word, must come from outside that book. It must be authenticated by someone, or some group, that points to it and says, This is God's word; accept it and believe it.

Of course, the community that points to the book and authenticates it in the power of the Spirit is that very community of faith that Jesus founded and promised to be with, the community we call the church.

So don't panic when asked these kinds of questions. If anything, the thing to panic about is that perhaps you do not know enough about your faith to really explain what and why you believe what you do. You need to study!

I'm not trying to dodge your question about the sacraments. I'm just saying, as you should, that I won't be drawn into trying to justify my own Christian faith in a way that I don't accept in the first place. Neither should you.

(Send questions for this column to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Daughter's disobedience shatters parent's trust

by Dr. James and Mary Kenny

Dear Mary: Recently I found out that my 17-year-old daughter became pregnant by a boy she had allowed into our home after school while her father and I worked. We have had a long-standing rule that no one was allowed into the house unless we were home. We did not suspect that she would disobey this rule.

She had an abortion. We found out through an anonymous letter. I believe the letter was written by one of her schoolmates.

She continued the sexual relationship after the abortion as apparently the physician prescribed birth control pills. Once we found out, we insisted she terminate all contact with the boy, and she has been cooperative from what we can see.

When confronted, my daughter's comment was, "Well, Mom, we've been going together for two years. You must have known we were going to bed with each other."

Well, I didn't. What bothers me is her casual attitude. I don't think she believes she did anything wrong. She's cooperating because we told her she would have to move out otherwise.

How do you get through to these teen-agers? I'm concerned that this will set the pattern of her future lifestyle. How can I convince her of the folly of her ways, much less try to communicate that she has murdered an unborn infant? (Pennsylvania)

Answer: You seem to have two goals: first, to keep your daughter from using your home to meet her boyfriends, and second, to convince her she needs to live by certain values.

In regard to keeping your daughter out of your house, you are in that most difficult situation: You have set down a rule you cannot personally enforce. Such a situation invites lying and deception.

You could set up a situation where she does not go home after school. She could, at your insistence, get a daily part-time job after school. If a relative or close friend lives near you and is home, you could arrange for your daughter to go there after school.

Your second goal is much more difficult. How do you instill your principles and values? You might look for a value where your views are closer and then do something to put that value into practice.

Share your mutual value by doing something together. You and she could volunteer one evening per week or part of Saturday at a local nursing home, soup kitchen or shelter. Doing such service will bring you closer than all the lectures you could devise. At the same time, you will affirm your own value of compassion and perhaps awaken or strengthen hers.

I suggest that you avoid a situation involving pregnant girls or babies. Deliberately trying to awaken guilt at this point seems to serve no purpose.

At this time, your daughter does not experience sorrow. At some later time, perhaps when she eventually has a child, she might experience great sorrow. At that time you will need to offer her compassion, not guilt.

In a scene from the movie "Gandhi," a Hindu confesses that he has killed a Muslim child. Gandhi tells the man to take an abandoned Muslim child and raise it as his own. When your daughter is ready, she may find her own way to make amends.

We cannot undo our past wrongs. But sorrow and penance can lead to forgiveness and peace.

(Send questions on family living or child care to be answered in print to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47378.)

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Castleton

Bishops ask Vatican for more consultation time on catechism

by Jerry Fiteau
Catholic News Service

WASHINGTON—An ad hoc committee and the Administrative Committee of the National Conference of Catholic Bishops have urged the Vatican to extend the consultation time on the proposed Catechism for the Universal Church.

In a 51-page report released April 3, the NCCB Ad Hoc Committee on the Catechism, formed in January to critique the draft catechism, gave it good marks on a number of points but called for substantial revisions. It urged a full second round of consultation on a second draft before a final document is produced.

The Vatican sent copies of the draft catechism to bishops around the world last November and December, setting a deadline of May 30 for responses.

In a memo to the U.S. bishops, dated March 30 and made public along with the ad hoc committee's report April 3, Archbishop Daniel E. Plaszczek of Cincinnati, NCCB president, said the report was being sent to the Vatican and to all U.S. bishops to assist them in their own responses to the catechism.

Archbishop Plaszczek said the Administrative Committee, which met in Washington in late March, approved a resolution asking the Vatican to extend the deadline for response to the first draft and called for "a second draft with its own reasonable timetable for consultation."

Because of the tight timetable established by the Vatican for the initial consultation, the Administrative Committee did not have a chance to study the ad hoc committee's report in depth, he said, so it agreed to submit it to the Vatican and

the other U.S. bishops as a report of the ad hoc committee, not as its own.

The ad hoc committee, headed by Archbishop Oscar H. Lipscomb of Mobile, Ala., consisted of six bishops who are chairmen of NCCB or U.S. Catholic Conference committees responsible for areas of church life dealt with in the catechism.

Among major recommendations the committee made to the Vatican were:

► Change the name of the document to "compendium," because it is a compendium of doctrine to be used in writing catechisms, not a catechism as that term is ordinarily understood.

► Reconsider the portion of the title that says "for the universal church"; either give fuller attention "to Eastern theologies and liturgies" so that the document is really universal, or recognize that it is not universal.

► To make the structure and content of the catechism more up-to-date, give more consideration to contemporary catechetical integration of "the message of faith with its experience in community, worship and service" and to the experience of the renewed Rite of Christian Initiation of Adults.

► Avoid dangers of "serious misunderstanding" by clarifying "the levels of doctrines or the hierarchy of truths," since the present draft shows "little discrimination" between statements "of the most diverse character."

► Give explicit treatment to "the historical development of doctrine" to make it clear that "all the teachings are not thought to be of the same weight or unchangeable."

► Give the text "a spirit of evangelization" that inspires as well as informs, because "presently it reads too much like an encyclopedia."

► Present the section on morality "in a more positive fashion than as mere commandments or as obedience to commandment" by basing moral teaching "more clearly on the notion of discipleship."

► While the incorporation of scriptural, patristic, liturgical, conciliar and papal resources into the document is welcome, Scripture is often treated as a series of "proof texts" for doctrinal positions and officially approved "modern methods of biblical interpretation" are ignored.

► The use of patristic texts—writings of the great theologians of the early centuries of the church—is inadequate; some of the citations used "require more explanation than they receive," and some "give the impression of reflecting a universal consensus" where there was none among the early theologians.

► Texts of the major church councils are placed alongside statements of local or regional councils "without regard" for differences of doctrinal authority, and "extensive use is made of minor addresses of Pope John Paul II without distinction for levels of authority."

► Use of texts from the Second Vatican Council "does not seem to do full justice to the conciliar teaching," and at times the texts used "are selective and quoted out of context."

► In numerous places canon law is quoted out of context and at times inaccurately, and some portions of canon law more appropriate for inclusion in catechetical material are ignored.

The ad hoc committee also criticized the draft catechism for a "weak" treatment of laypeople that "seems, at least implicitly, to cast laity in a passive, receptive role" instead of treating them as active believers and witnesses of the Gospel.

There is almost total silence in the draft about conferences of bishops. Similarly, there is no reference to the role of patriarchs and their synods for Eastern Catholics, the committee said.

While the catechism's coverage of church doctrine is "comprehensive," the way it is presented will "confuse" those unfamiliar with church teaching and will be viewed as "superficial" by those who are familiar with the complexity of some doctrinal issues, the committee said. It said people without adequate background could be led to "confuse the theological views of the catechism's authors with the teachings of the church."

Despite its attention to Eastern Catholic life and theology, the catechism's approach to Eastern tradition is "almost exclusively Byzantine" and still seems to view "the Roman tradition as the principle of universality, normative for all the churches," the committee said.

It said the predominant Roman perspective can be seen in the very structure of the catechism, which is Western in origin, and in its use of the Apostles' Creed—never used in any of the Eastern churches—rather than the Nicene Creed as the framework for basic doctrinal teachings.

Moving beyond general questions of comprehensiveness, doctrinal content and adequacy, the committee urged considerable editorial work to improve translations and citations.

It especially urged elimination of the "exclusive language" in which masculine forms are used throughout the text to refer to all persons.

In the catechism's first section, on the teachings which Catholics believe, there should be emphasis on "the personal act of faith" as well as on the content of faith, the committee said.

It also criticized that section for a "proof-text" use of Scripture, insufficient sensitivity to non-Christian religions and a failure "to distinguish the essentials from the non-essentials" of faith.

The committee said the section on Christology, presenting what Catholics believe about Christ, "is shot through with methodological difficulties" as a result of bad historical and biblical scholarship.

It said the section on the Holy Spirit "lacks focus and coherence" and fails to discuss "the charisms and gifts of the people of God."

It criticized at length the catechism's mistranslation of a Vatican II text on one of the most ecumenically sensitive issues regarding the Catholic Church's understanding of itself and other Christian churches.

The committee said the Code of Canon Law does a better job than the draft catechism in summarizing church teaching on some of the sacraments. It found a number of serious omissions and passages which it considered erroneous or misleading in that section.

While the committee criticized a few specific passages in the section on morality, its main objections concerned that part's focus on "observing the law" at the expense of understanding Christian morality as "a matter of discipleship."

The committee described the final section of the draft catechism, an epilogue on prayer based on the Our Father, as "the best section of the catechism."

Despite its numerous criticisms, the committee described the total draft document as "generally well written and often eloquent."

It said the basic format of the text is "useful, pastoral, ecumenical and catechetical."

Its criticisms, it said, were meant to be "constructive" and aimed at "improvement" of the draft.

The NCCB Ad Hoc Committee on the Catechism was formed after the Vatican invited bishops' conferences to respond as conferences to the draft catechism, using whatever structural mechanisms they considered appropriate.

Archbishop Plaszczek formed a six-bishop committee from the areas of expertise directly related to the catechism, chaired by Archbishop Lipscomb, head of the NCCB Committee on Doctrine.



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Pastoral draft prompts enthusiasm, dismay

by Laurie Hansen
Catholic News Service

Reaction by Catholic women to the second draft of the U.S. bishops' pastoral letter on women's concerns has ranged from enthusiastic support to dismay.

In interviews with Catholic News Service, the president of the National Council of Catholic Women called the draft "a marvelous, marvelous first step," while the national coordinator of the Women's Ordination Conference expressed hope the document would "mold on the shelf."

The draft pastoral letter, "One in Christ Jesus: A Pastoral Response to the Concerns of Women for Church and Society," was made public April 3. An amended version of it is expected to be voted on at the bishops' general meeting in November.

The second draft, written by a committee of six bishops, calls sexism a sin and says men and boys must be educated to recognize that every form of sexual exploitation is sinful.

It defends the church's stand against ordination of women to the priesthood and the ban on artificial birth control, but encourages women to participate in all liturgical ministries that do not require ordination. It urges quick action, a study of the possibility of ordaining women as deacons.

Sister of Charity Margaret Nulty, associate director of the Leadership Conference of Women Religious, said April 4 that the pastoral's position reiterating church stands against women's ordination to the priesthood and birth control "belies the logic of what they're saying on the full personhood of women in the church."

At the same time, she told CNS, considering "where we are in the church today," the bishops did all they could. The defense of church teaching on those two controversial issues does not detract from "other very important parts" of the second draft, said Sister Margaret.

She cited as significant the draft pastoral's emphasis on "structural analysis on the issue of patriarchy," noting passages in the draft pastoral that call for just wages for women and say a seminarian's incapacity to deal with women as equals should be "considered a negative indication for fitness for ordination."

The second draft's call "to investigate admitting women to the diaconate" is "an opening, not a closed door," she said. In addition, she said, the draft pastoral offers "a very honest assessment of sexism within the church."

Beverly Medved of Kalispell, Mont., president of the National Council of Catholic Women, said she was pleased to discover that her organization and the bishops "are working from the same agenda."

Medved, whose organization claims some 8 million to 10 million members nationwide, praised the bishops' stands in favor of allowing women and girls to be acolytes and urging study of ordaining women as deacons.

She said there would be criticism of the document by women who don't think it goes far enough. "Maybe it doesn't go far enough, but it's a marvelous, marvelous first step," said Medved. "Change comes one step at a time."

An opposing view came from Ruth Fitzpatrick, national coordinator of the Women's Ordination Conference, with headquarters in Fairfax, Va., who said the second draft was "not worth the paper it's printed on."

The second draft is "seductive," because it contains many "good suggestions," she said.

Refusing to say some women are called to be ordained priests but then urging a study on ordaining women as deacons, the draft pastoral "throws a crumb to the women," said Fitzpatrick.

The U.S. bishops, she said, by "not challenging what's coming out of Rome over though many of them disagree" with Rome, have produced a "dishonest paper" that Fitzpatrick said she hopes will "mold on the shelf."

Dolores Leckey, executive director of the U.S. bishops' Secretariat on Laity and Family Life, called the second draft "a very helpful document" that helps Catholics "grapple with relationships between men and women, mothers and sons, husbands and wives, and between co-workers."

She applauded recommendations in the draft that call on dioceses to develop their own plans of action on women's concerns and establish women's commissions. "That can shape pastoral response at the local level," said Leckey.

She said no one she knew expected the bishops to challenge church teaching on women's ordination or birth control. "It could be unrealistic," said Leckey.

Leckey said that while criticism of priests' attitudes toward women in the second draft doesn't reach the level of "priest-bashing," in her view there should be acknowledgment that some women have had their consciences raised on women's concerns by priests "who worked quietly, establishing positions for them" within the church.

On the other hand, Msgr. Joseph Gremillion, director emeritus of the University of Notre Dame's Institute for Pastoral and Social Ministry, said "priests, as a group, deserve" criticism of their treatment of women. Reforms are necessary, he said.

Priests today, he said, include men who studied in the seminary years ago and "had no opportunity to work with women and appreciate their talents. We were taught women were out there and to stay away from them. We were almost trained to be afraid of women," he said.

Helen Hull Hitchcock, coordinator of the St. Louis-based

Women for Faith and Family, said more extensive quoting of papal documents in the second draft made it an improvement over the first.

"She said it appeared her the bishops were 'trying to appease women's rights activists' with their document, saying essentially 'we can't give you priesthood but we'll give you everything else we can.'"

Where the draft accuses the church of "fostering patriarchy," she said, it reflects the concerns of women who are church employees or in leadership positions within the church "not those of us in the real world."

Rosemary Radford Ruether, theology professor at Garrett-Evangelical Theological Seminary in Chicago, said the draft proved bishops "are so hampered" by the ban on women priests and birth control "they can't make a consistent contribution to alleviating sexism in church and society."

She said it was "fundamentally contradictory and unacceptable" to declare that men and women are equal and then "claim women cannot be priests because they don't image Christ."

Allowing women to be ordained deacons is "only important" if it becomes "a steppingstone to full ministry" as priests, said Ruether.

Phyllis A. Willerscheid, executive coordinator of the Commission on Women in the Archdiocese of St. Paul-Minneapolis, was "thrilled" with the document's recommendation that each diocese establish a commission on women. The majority of dioceses nationwide have no such commission, she said.

She applauded the draft's request for studying the ordination of women as deacons and its emphasis on inclusive or non-sexist language. "Language shapes your thinking and attitudes about women," said Willerscheid.

Franciscan Sister Patricia A. Keefe, director for justice and human development for the Archdiocese of Oklahoma City, praised the bishops for saying in the second draft that there exists a "good form of feminism."

Saying there should have been more emphasis on "women who don't see themselves defined as mothers," the nun applauded the draft's acknowledgment of the "terrible tension" existing on the ordination issue.

Call to Action, a Chicago-based group of some 5,000 Catholics, issued a statement April 4 criticizing the draft pastoral, saying it demonstrated a "retreat of the U.S. bishops from dialogue with the American people."

"We want the bishops to become more open to women's ordination. However, the bishops appear to be more interested in parroting the views of Rome than in listening to the real concerns of American Catholics," said Mary Ann Savard, president of Call to Action.

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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. Please keep them brief, listing extent, 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.

April 16

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave.

☆☆

Separated, Divorced and Re-married Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program on "How to Get a Date" by Jane King.

☆☆

Our Lady of Everyday Circle #1133, Daughters of Isabella will meet at 7:30 p.m. at St. Elizabeth's, 2500 Churchman Ave.

April 17

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

☆☆

The free Inquiry Program sponsored by Holy Spirit Parish, 7243 E. 10th St. continues with "Sacraments in Our Lives" from 7:30-9 p.m. in the parish center.

☆☆

The Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. All welcome.

☆☆

Mature Living Seminars on 1990-1990: 100 Years of Challenge continue with "Continued Search for Meaning: Enjoying Old Age" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. Bring or buy lunch.

☆☆

Beginning Experience organization for divorced, separated or

widowed persons will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. For details call 317-745-2606.

April 18

Sacred Heart Parish, Jeffersonville will hold its Annual Dessert Card Party at 7:30 p.m. in Walpole Hall. Admission \$2.50.

☆☆

The Catholic Widowed Organization (CWO) will hold a support meeting for newly widowed at 7 p.m., followed by regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Program on "St. Philip's Food Pantry."

☆☆

The first of two free Seminars on AIDS will be held from 7:30-9:30 p.m. at Sacred Heart Church, 1550 S. Union St. Topic: medical issues. Babysitting provided. Call 317-638-5551 to register.

☆☆

Secena Parent Group will conclude its annual series for this year with "Building Your Child's Self Esteem" at 7:30 p.m. in the school library. Enter doors.

April 19

Penny and Richard Sisto will present "Thomas Merton: Poet and Friend" as the final free lecture of the Caedmon Series at 8 p.m. in Room B106 of de Benet Hall on St. Meinrad Seminary campus. Multi-media creative literature presentation.

☆☆

The Ave Maria Guild will hold its Spring Card Party for the benefit of St. Paul Hermitage at 12:30 p.m. in the Benedictine Center gym, 1402 Southern Ave., Beech Grove. Candy, dessert, beverages available.

April 20

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

The Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. at St. Thomas Aquinas "Jansh, 46th and Illinois. Call Linda 317-875-0536.

☆☆

The Polish Century Club will sponsor a Dyngus Dinner Dance featuring "America's Polka King," Frank Yankovic at 6:30 p.m. at the K of C, 13th and Delaware. \$14/person; \$2/dance only. Call 317-241-9356 for tickets.

☆☆

A free Collegium Musicum Concert will be held at 7:30 p.m. at Cecilian Auditorium on St. Mary of the Woods College campus.

☆☆

The Audubon Quartet will perform at 8 p.m. in St. Bede Theatre on St. Meinrad Seminary campus. Free admission.

☆☆

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics aged 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 340 S. Sixth St.

☆☆

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"No I will not let you color my head for Easter."

The Alumni Association of Cathedral High School will sponsor a Monte Carlo from 7:30 p.m.-12 midnight in the cafeteria. \$3 admission.

☆☆

The Medjugorje Network will present free video presentations on "An Interview with Maria Pavlovic and Franciscan Father Svetozar Kraljevic" and "Hell's Bells: The Dangers of Rock 'n' Roll" at 7:30 p.m. in the Lawless Room at St. Matthew Parish, 4100 E. 56th St.

April 20-21

A Lay Presiders Workshop will

be presented by the staff of Notre Dame Center for Pastoral Liturgy. Call the Office of Worship 317-236-1483 for details.

April 21

The Catholic Widowed Organization (CWO) will hold a Party at Meridian Woods Park Country Club. \$3-55 gift exchange. Call 317-236-1596.

☆☆

The 10th Annual Renaissance Faire will be held at St. Mary of the Woods from 10 a.m.-5 p.m. \$5 adults, \$3 seniors, \$1 children.

☆☆

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May-June SCHEDULE

May 5-6

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Presenter: Mary Curtis, M.S.

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May 11-13

HEALING OF MEMORIES

This retreat will focus on the concept of the Holy Spirit as the nurturing, maternal aspect of God. Persons dealing with bereavement or troubling memories will find this retreat a source of healing.

Presenters: Eileen Canton, Ph.D. & Craig Overmyer, D.Min.

Cost: \$90.00

June 1-3

BE OF GOOD CHEER RETREAT

This retreat is intended to help individuals take God more seriously and themselves less seriously. The retreat is for those committed to the concept that "good humor is good for your health!". An ecumenical retreat co-sponsored by: Alverna Retreat Center and the Fellowship of Merry Christians.

Presenters: George & Peggy Goldtrap and the clowns of Smiles Unlimited of Indiana, Inc.

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June 10

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A one-day program of reflection, renewal and dialogue for couples married five years or less. The retreat is designed as an opportunity for you to "get away from it all" in order to evaluate and renew your relationship.

Presenters: Alverna Marriage & Family Team

Cost: \$25.00

June 29

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The same Spirit that transformed Francis of Assisi into a Saint for all ages is still alive and working in our own modern world. From the life and words of Francis, we gain insights into what God may have in store for us today. This retreat is for all those who believe that the Spirit may use the call and witness of Francis of Assisi as a guide and vehicle for our own spiritual growth.

Presenter: Fr. Martin Wolter, OFM

Cost: \$80.00

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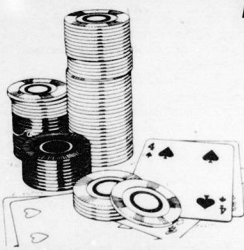
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St. Gabriel Parish, Connersville will present a Parish Auction and Flea Market at Roberts Park Expo Hall. Flea market opens 9 a.m.; auction 10 a.m. Lunch available.

April 22
Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

☆☆☆
The Sunday Lecture Series at St. Christopher Parish, Speedway continues from 9:30-10:15 a.m. with "Indianapolis '90."

☆☆☆
St. Margaret Mary Parish, Terre Haute will sponsor its Fourth Annual Dinner/Drawing at 6 p.m. at the Holiday Inn. Call 812-299-5190 for information.

☆☆☆
The Junior Class of Chatared High School, 5885 N. Crittenden Ave. will sponsor a Spaghetti Dinner prepared by Dave Page of LaSalle, from 2-6 p.m. in the cafeteria. Adults \$5; children \$3.

☆☆☆
A Chili Dinner will be held from 12 noon-3 p.m. at St. Joseph Parish/Campus Center, Terre Haute. Adults \$3; kids under 12 \$2.

☆☆☆
St. Nicholas Transportation Fund will sponsor a Pancake and Sausage Breakfast from 8-11 a.m. at St. Nicholas Parish Hall, Sumner.

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 Pius X Council 3433, 5:15 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 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, 3 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3-9 p.m.

Archbishop Laghi to replace Cardinal Baum in curia office

by Agostino Bono
Catholic News Service

VATICAN CITY—U.S. Cardinal William W. Baum has been named to head the Apostolic Penitentiary, the Vatican office that deals with matters of conscience involving the sacraments and procedural issues concerning the sacraments and indulgences.

Replacing Cardinal Baum as head of the Vatican Congregation for Catholic Education (for Seminaries and Educational Institutions) is Italian Archbishop Pio Laghi, since December 1980 the pope's representative in the United States.

The Vatican announced the appointments April 6. The announcement did not say who would replace Archbishop Laghi in Washington.

The 63-year-old Cardinal Baum has headed the education congregation since 1980. At the Apostolic Penitentiary, he replaces Italian Cardinal Luigi Dadaglio, who turned 75 last September.

Prior to being named to the education congregation, Cardinal Baum was bishop of Springfield-Cape Girardeau, Mo., and archbishop of Washington. In 1976 he was named a cardinal.

Archbishop Laghi, 67, was assigned to the United States in 1980. At the time, no U.S.-Vatican diplomatic recognition existed, and the archbishop's main job was to be the pope's representative to the U.S. hierarchy. He had the title of apostolic delegate in the United States.

After diplomatic relations were established in 1984, he

became apostolic pro-nuncio to the United States, representing the Vatican to the U.S. government as well as continuing as the pope's representative to the U.S. bishops.

The education congregation oversees Catholic schools from the elementary through university levels. It is also responsible for Catholic institutions on non-Catholic campuses. In mission countries it coordinates its work with the Vatican Congregation for the Evangelization of Peoples.

One of Archbishop Pio Laghi's major tasks will be to complete work on proposed norms for Catholic universities, a controversial task begun by Cardinal William Baum.

Many Catholic educators have criticized the norms, saying they do not take into account legal, educational and cultural differences around the world. This has led to extensive revisions, a process still continuing.

The final draft will be presented to the pope for definitive action.

In an April 6 farewell talk to congregation officials, Cardinal Baum praised his successor.

"Archbishop Laghi is a very distinguished and qualified person of great experience," said the cardinal.

In a statement released April 6 in Washington, Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, expressed sadness and joy about the announcement of Archbishop Laghi's appointment.

"I am pleased for Archbishop Laghi but sad for ourselves. The church in the United States will be saying goodbye to a genuine friend," Archbishop Pilarczyk said.



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Youth News/Views

Pope urges creativity to achieve world unity

by Cindy Wooden

The changing political structures of many nations make hope for a united world seem possible, but creative responses are needed to make it a reality, Pope John Paul II told 16,000 young people from 86 countries.

World unity "seems to be the prospect which is emerging from many signs of our times," the pope told participants in Gentest '90, sponsored by the Focolare movement.

During the March 31-April 1 meeting and rally at a sports stadium in Rome, some of the 700 young participants from Eastern Europe shared their experiences of the fall of communist domination in their homelands.

"We realize that progress toward unity is being made under the impetus of an exceptional acceleration" of events, the pope told the young people, who included 125 participants from the United States and Canada.

"The events we are experiencing are multiplying one right after another, requiring us to formulate adequate and original replies immediately, without hesitation or laziness," he said.

The pope told the young people that the church sees the year 2000 as a deadline of sorts for a renewed evangelization of the world.

"The decade scarcely began promises to be a new Advent for Christians, an important stage in the continuous path of God in human history," he said.

The events of the past year bring a message that humanity cannot ignore and an opportunity from God that cannot be wasted, the pope said.

If the goal of all people of good will is unity, then everyone, especially young people, must open themselves "to those sentiments and attitudes which can promote its progressive achievement."

Everyone is asked "to educate their consciences toward respectful coexistence, agreement and brotherhood, since without these it is not possible to follow a true path to unity and peace," the pope said.

"Dear ones, do not frustrate this appeal," he said. "You understand, in the light of faith, that the way toward a world which is the way of peace—is founded on the construction of solid relations and that solidarity has its roots in charity."

In the gathering of Christians, Buddhists, Hindus, Muslims and other faiths, the pope made a specific appeal to young Christians.

"To you is entrusted the task of witnessing the contribution of the church to this work of historic importance," he said. "The church wants to be in the world a living sign of the unity of all humankind and desires ardently to contribute to the construction and consolidation of the human community according to divine law."

(Wooden writes for Catholic News Service. She is based in Rome and covers Vatican news.)

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Chrystus zmartwychwstał
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Krisite wakamuka
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Nur ein frommer Wunsch?

PIOUS WISH—"Christ Has Risen" is repeated in many languages in this German poster. However, the bottom line ponders the question, "Is this only a pious wish?" The poster tries to make clear that Christians will be witnesses themselves in demonstrating that this is not only a pious wish of the future but a new present reality. (CNS photo from KNA)

If you feel a special calling, consider answering it

by Amy Hedge

Late one Sunday morning, the telephone rings. You answer it, and it is the priest of your church. He says that he read a paper you wrote for religion class and thought the paper had many good ideas and interesting views.

The priest then asks if you are interested in sharing your paper with the parish youth group. Hesitantly, you agree to share your paper because you don't want to turn down your priest or parish.

You then decide to call a friend to tell her what you have agreed to do. But your friend responds in a disheartening way.

"You're crazy!" she says. "You're not religious. By the way, wasn't that party great last night?"

What a downer, you think.

"I was actually looking forward to talking to the youth group," you remind yourself. "But what will everyone think? Why am I so interested in religion? Do I have a calling to religious life?"

This can be a scary thought for most teen-agers. Catholic school students are asked to consider life as a priest, brother, or sister. Usually the students laugh and crack jokes about someone entering the religious orders.

Teen-agers were asked what their friends would say if they told them they were considering entering a religious order. Their responses were a bit discouraging, perhaps slightly immature.

"They would laugh and remind me of my blooming love life."

"My friends would think I was crazy!"

These days, teens are scared of callings to religious life. They feel they will be laughed at and not accepted by their friends. This kind of reaction by friends can be categorized as a "challenge from God."

If the individual is really serious about life as a priest, brother, or sister, he or she will be able to withstand this

challenge. Friends may laugh now because it may be different or shocking to them and they may not know how else to act. However, in the long run they will respect you for the life you have chosen.

Considering a life as a priest or a nun is not permanent. You can go to a seminary or convent and find out what it would be like. The commitment is only permanent after many years of training and formation. You can then make serious decisions, commitments, and sacrifices if this life is a definite calling. If not, there is still a world full of options.

Entering a religious order can be one of the most expanding as well as rewarding lifestyles that you can have. There are always more people to help and a whole world to reach out to.

So if you hear the telephone "ringing" for you and you recognize a possible calling to priesthood or religious life, answer it. God is always reaching out to you to help you reach out to others.

(Amy Hedge is a senior at Bishop Chatard High School in Indianapolis. Mr. and Mrs. Robert Hedge of St. Pius X Parish are her parents.)

Youth Events

April 17—"Planning for College or Other Post-Secondary Education." Secunia Memorial High School, Indianapolis. Call 317-356-6377 for information.

April 21—Junior Day at St. Mary of the Woods College, 10:30 a.m. until noon. Call 812-535-5106 for registration information.

April 21—Spaghetti Dinner at Shawe Memorial High School, Madison, 5 p.m. to 8 p.m. Call 812-273-6107 for ticket information.

April 21—Renaissance Faire at St. Mary of the Woods College, 10 a.m. until 5 p.m. Call 812-535-5212 for information.

April 21-22—"Horizon '90: Youth Into the Future," 33rd Annual Archdiocesan Youth Conference sponsored by the Catholic Youth Organization, Roncalli High School, Indianapolis, 9 a.m. Saturday until 3:30 p.m. Sunday. For registration information, contact the CYO office at 317-632-9311.

April 22—Spaghetti Dinner at Bishop Chatard High School, Indianapolis, 2 p.m. until 6 p.m. Dinner costs \$5 for adults and \$3 for children under 12. Proceeds from this junior class fund-raiser will help defray print expenses.

April 27-29—Youth Ministry Professional Certificate Training Program on "Fostering Faith Development Through Justice, Peace and Service," housing and classes at Catholic Youth Organization Center, Indianapolis, 7 p.m. Friday to 3 p.m. Sunday. Call the CYO office at 317-632-9311 for information.

'Horizon 90' set for April 21-22

Registrations are still being accepted for Horizon 90: Youth Into the Future, the 33rd annual Archdiocesan Youth Conference, scheduled April 21-22 at Roncalli High School in Indianapolis.

Catholic Youth Organization staff members have planned two days of workshops, worship, music, and fun for hundreds of teen-agers from throughout the state.

Conference speakers include Diane Willis, co-anchor of the evening news on WRTV Channel 6 in Indianapolis, as well as motivational speaker Mike Priller and St. Louis University student John Pope, who served as a missionary in The Third World nation of Haiti in spite of physical handicaps.

For conference information, contact the CYO office at 317-632-9311. Registrations cost \$27 and include workshops, a dance, meals, and a 'Horizon 90' T-shirt.

☆☆☆

Holy Trinity youth group members journeyed to Bradford Woods for their annual youth group retreat April 6-8. The retreat followed the Renew theme of "Journeying Toward Evangelization."

☆☆☆

Confused about what college you want to attend? Unable to decide if you really want to go to college?

St. Mary of the Woods College invites young women who are high school juniors to visit The Woods campus April 21 to meet with SMWC students, faculty and staff. The Junior Day program runs from 10:30 a.m. until noon at Le Fer Hall.

Activities will include campus tours, student presentations, and faculty panel discussions. Participants are also encouraged to take part in The Woods' 10th annual Renaissance Faire until 5 p.m. that day.

For reservation information, telephone the St. Mary of the Woods admission office at 812-535-5106 by April 16.

☆☆☆

The newest restaurant in Madison will serve spaghetti dinner by candlelight from 5 p.m. until 8 p.m. April 21 at Shawe Memorial High School.

Proceeds from the "opening night," actually their "only" night, will benefit the school. The Italian menu also features salad, dessert and beverages. Parent and Teacher Association members are in charge of arrangements. For ticket information, contact Patti Welsh at 812-273-6107.

ICA students entertain 369 at Madrigal Dinner

by Laura Weber

"We think we're creating a tradition," Rita King, director of the first Madrigal Dinner at the Academy of the Immaculate Conception in Oldenburg, declared over three years ago.

As the costumes from the 1990 productions on March 4-5 were put back into



MINSTREL—Connie Joubaux of Dayton, Ohio, strums a violin.

storage boxes, students agreed that the Madrigal is now an Academy tradition.

This year the students' annual medieval-style dinner with entertainment attracted 369 guests, their largest crowd ever. All tickets for both dinners were sold two weeks before the event.

"It might not seem like a lot of people," King commented, "but if you think about having to serve food to 369 guests..."

The Madrigal dates back to 1986, when King and Franciscan Sister Mary Ellen Gillman, ICA's music director, decided to produce this unique event.

"We had been doing dramas that didn't include as many people as we would have liked, and we wanted something that would include everyone while also being different from anything in the area," King explained. "There are so many students who have varied talents that should be recognized."

Thus, their dream of the Madrigal Dinner became a reality.

This year, adults Andy Beck of Batesville and Elizabeth Groh of Cincinnati played the roles of the king and queen. As guests walked into the Academy gymnasium, they found themselves inside a candle-lit medieval castle. They were introduced as nobility to the king and then were formally seated at tables for the elegant dinner.

Guests enjoyed a meal of chicken cordon bleu, orange glazed carrots, and wild rice while being entertained by many performers. Strolling minstrels, artists,



BEGGARS—Dressed as beggars, Immaculate Conception Academy students Laura Weber of Cincinnati (left) and Stacey Camp of Batesville approach guests for scraps of food during the school's third annual Madrigal Dinner in March.

jugglers, and even beggars who grunted for crumbs of food added to the medieval atmosphere.

Junior Kristi Jones of Cincinnati, costumed as a beggar, enjoyed her role in the Madrigal production because guests were equally as entertaining.

"Although it was my job to entertain," she said, "I found myself being entertained by guests who acted out their role of nobility."

Following the dinner, the Academy Singers entertained with spiritual songs, then guests concluded their meals with a "flaming dessert."

After everyone—including the beggars—had had their fill of food, the Academy Singers performed a musical

ensemble. They wore colorful floor-length gowns and floral wreaths.

Then it was time for the king, queen, and entertainers to depart to the sound of medieval music. As the performers strolled out of the decorated gymnasium, smiling guests expressed their appreciation for the students' professionalism.

ICA students were also pleased with their special Madrigal celebration.

"It was really interesting learning about medieval times by actually experiencing it," juggler Laura Kuhn of Oldenburg emphasized. "But I think it was really everyone's spirit that made the Madrigal a success."

(Laura Weber is a freshman at the Academy. She is the daughter of Dr. and Mrs. James Weber of Guardian Angles Parish in Cincinnati.)



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(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 else-

where in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **ABELL, Meriam C.** (Hickok), 58, St. Lawrence, Indianapolis, March 24. Mother of Robert V.; sister of Clarice Moore.

† **BENSON, Alma R.**, 64, Sacred Heart, Jeffersonville, March 13. Mother of David R., Pamela L. Hundley and Sherry Potts; sister of Alfred and Bud Samples and Loretta Byers; grandmother of six.

† **CONDON, Helen**, 82, St. Mary, New Albany, April 3. Wife of James; mother of

Robert, and Rose M. Sortain; grandmother of seven; great-grandmother of seven.

† **D'AGNOLO, Giuseppe**, 89, Christ the King, Indianapolis, April 1. Father of Gemma Woods, Teresa, and Germana Mella.

† **FISCHER, Jean D.**, 78, St. Plus

X, Indianapolis, March 30. Mother of William L. and Dr. Walter; grandmother of three; great-grandmother of three.

† **GAESSER, Roman A.**, 91, St. Paul, Tell City, March 30. Father of Mary Rita Patterson; grandfather of four; great-grandfather of seven.

† **GRAHAM, Douglas J.**, 28, St. Gabriel, Connersville, March 27. Husband of Nancy C., son of William J. and Judy A.; brother of Brad, Terri J. and Cheri A.; grandson of Mary Ruth, and Alma Besanency.

† **GRIFITH, Teresa Ann**, one month, Sacred Heart, Jeffersonville, March 29. Daughter of Edward and Jean Breen; sister of Shawn Breen; granddaughter of Sherwood and Karen, and Terry Edlin; step-granddaughter of Phyllis Edlin; great-granddaughter of Claudia, and Elmer Larimore.

† **HUBERT, Francis**, 84, St. Isidore the Farmer, Bristol, March 28. Father of Bernard, and Janet H. Ringer; brother of Herman, Edward and Leslie; grandfather of three; great-grandfather of three.

† **HUMIG, Herbert J.**, 79, St. Gabriel, Connersville, March 27. Husband of Alma; father of Anna Overman and Rosella Thrall; brother of Ida Amberger; grandfather of seven; great-grandfather of six.

† **LANE, Kathryn B.**, 83, Annunciation, Brazil, April 2. Sister of Ellen Jarvis; aunt of four.

† **LAVERLY, Patricia (Suerber)**, 80, Christ the King, Indianapolis, March 30. Wife of Irvin F.; sister of David Surber and Frances Robbino.

† **LEE, Fred G.**, 43, St. Francis, Greensburg, April 4. Husband of

Joyce; father of Brent G.; son of Louise; brother of L. Jerry, Charles, Ralph, Lester, Mary Louise Bailey, Joyce Seton and Anna Jo Chandler.

† **LILLY, Amy E.**, 80, St. Mary, New Albany, March 30. Wife of Raymond J.; mother of Thomas, Steve, Martha, Jane Connor and Mary Ann Platt; grandmother of 14; great-grandmother of 22.

† **LONG, Anna J.**, 96, Holy Spirit, Indianapolis, April 2. Mother of Alfred J., and Rosemary T. Alms; grandmother of 10; great-grandmother of seven.

† **McHUGH, Mary Lorraine**, 69, St. Anthony of Padua, Clarksville, April 2. Mother of Daniel J., Jerry L., and Marilyn A. Alessie; sister of Virginia Heim; grandmother of eight.

† **MELENDEZ, Lorena May**, 62, St. Lawrence, Indianapolis, March 23. Mother of Anthony A., Richard V., and James N.; sister of Thomas Bennett, Betty Brown and Mary Mitchell; grandmother of three.

† **SALMON, Catherine Amelia**, 83, St. Bernadette, Indianapolis, March 27. Sister of Alberta delong; grandmother of two; great-grandmother of one.

† **SPRIGLER, Lillian E.**, 76, St. Mary of the Knobs, Floyd, Knobs, March 27. Mother of George, and Carla Kay Becht; sister of Elsie Baumann and Evelyn Sullivan; grandmother of five.

† **TATRO, Thomas L.**, St. Lawrence, Indianapolis, March 25. Husband of Josephine Larue; stepfather of Lois Davis, Edith Gilliam and Charlene Collins; step-grandfather of five and step-great-grandfather of one.

† **THEWES, Theodore H.**, 80, St. Mary, Greensburg, April 5. Father of Martha JoAnn Lee; grandfather of David Lee and Robert Moore.

† **VOLK, Paul G.**, 70, St. Mary, Greensburg, April 3. Husband of Ruth; father of Jim, Teresa and Cecilia; brother of August, Cletus, Charles, Louis, Edward, Isabella, and Esther Ravel.

† **WOLFE, Raymond P.**, 77, St. Anthony, Indianapolis, April 3. Husband of Mary J. (Ogan); father of Thomas R., James R., and Marilyn J. Miller; brother of William, Richard, James, Mary Catherine La Ban, Josephine Brooks, Margaret Lawrence and Jane Gedig; grandfather of four; great-grandfather of three.

Franciscan Sister Laetitia Marie Albers was 88



OLDENBURG—Franciscan Sister Laetitia Marie Albers died here on March 31 at the motherhouse of the Sisters of St. Francis. She was 88. The Mass of Christian Burial was celebrated for her on April 2 in the motherhouse chapel.

The former Lillian Albers was born in Cincinnati, Ohio. She entered the Oldenburg Franciscan Community in 1921 and made final vows in 1927.

For 54 years Sister Laetitia served as an elementary teacher in Illinois, Ohio and Indiana schools. Her assignments in the Indianapolis Archdiocese included St. Michael, Brookville, and Our Lady of Perpetual Help in New Albany. She retired to the motherhouse in 1978.

Sister Laetitia is survived by nieces and nephews in the Cincinnati area. Memorials may be made to the Sisters of St. Francis, Oldenburg, Ind. 47036.

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Vatican could be peacemaker in Lithuania

by Agostino Bono
Catholic News Service

ROME—The Vatican has expressed willingness to be a peacemaker between the Soviet Union and the independence-minded Lithuanian government.

The offer was made by Archbishop Francesco Colasuonno, newly-named Vatican representative to the Soviet government.

"If, as a hypothesis, a request would be received by the Holy See to perform of persuasion or of mediation, it is possible that it (the Vatican) would strive for a peaceful

solution of the conflict," said Archbishop Colasuonno in an interview in the April 8 edition of *Avenire*, Italian Catholic newspaper.

Vatican officials later said that Archbishop Colasuonno was not proposing a formal Vatican mediation of the conflict.

"There was no offer to mediate," said Joaquin Navarro-Valls, Vatican press spokesman. Instead, he was re-emphasizing Pope John Paul II's favoring of "a solution through dialogue and negotiations, and with justice," said Navarro-Valls.

Emphasis should be on the word "persuasion" instead of "mediation," said another Vatican official, who asked not

to be named. Vatican officials said clarifications were needed because "mediation" has a special meaning in diplomatic terms, that is, to intervene between two parties of equal status.

This could make a mediation offer produce negative effects in the Soviet Union, which does not consider Lithuania as a party of equal status. It regards Lithuania as Soviet territory and the current crisis as an internal issue.

The Vatican has never recognized the Soviet annexation of Lithuania during World War II, nor has it recognized the current Lithuanian government's declaration of independence.

In the *Avenire* interview, Archbishop Colasuonno said the Vatican is not the best organization to intervene in such disputes. This is a "political question" best suited to international agencies, such as the United Nations, for example," he said.

Archbishop Colasuonno said he is beginning his role as Vatican representative to Moscow with "a sense of hesitation because there is no model for direct inspiration."

The 65-year-old Italian is the first official Vatican representative to the Soviet government.

Regarding social and political changes in the Soviet Union, Archbishop Colasuonno said he hoped that they become "more accessible and less enigmatic."

"Viewing the changes that have taken place in the past three years, as a man of the church, I believe there is reason for optimism," he said.

Lay preaching guidelines to be redrafted

by Catholic News Service

WASHINGTON—A series of proposed guidelines on lay preaching approved by the U.S. bishops in 1988 will be resubmitted to the Vatican as norms after the Vatican said they could not redraft the guidelines in their present form.

The redrafted norms will be presented to the bishops at their November general meeting, according to National Conference of Catholic Bishops president Archbishop Daniel E. Pilarczyk of Cincinnati.

The NCCB announced April 5 that a Feb. 12 letter from Cardinal Antonio Innocenti, prefect of the Vatican Congregation for Clergy, indicated that "procedural reasons" kept the Vatican from recognizing the guidelines.

According to the NCCB announcement, Cardinal Innocenti cited Canon 455 in the Code of Canon Law which states that Vatican approval makes a decree passed by two-thirds of a bishops' conference binding on the entire conference. Individual bishops, therefore, could provide "specific legislation," according to the announcement, but canon law "presupposes that norms

exist at the national level" which must be applied by all bishops who wish to allow lay preaching in their dioceses. Offering only national "guidelines," the announcement said, was "not acceptable."

The guidelines submitted to the Vatican said they were to "assist the individual diocesan bishop to establish diocesan policy" on lay preaching.

The guidelines tested a centuries-old prohibition on laypeople preaching homilies, but cited instances when the laity could preach, and relevant canons in canon law supporting the use of lay preaching.

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Pope tells Arafat Palestinians, Israelis must respect rights

by Agostino Bono
Catholic News Service

VATICAN CITY—Israelis and Palestinians must respect "the rights and fears" of each other if meaningful Middle East peace talks are to take place, Pope John Paul II told Yasser Arafat, Palestine Liberation Organization leader.

The pope also said Israelis and Palestinians should be allowed to live in their own homelands in peace and tranquility.

Arafat met the pope for 20 minutes at the Vatican April 6. It was their third meeting, and the visit drew strong protests from Israel and Jewish organizations. The 1982 and 1988 peace talks also were sharply criticized.

A Vatican statement issued after the meeting said the pope agreed to meet Arafat "to reinforce the desire for dialogue as the only valid means to find adequate solutions to conflicts."

The pope wishes to encourage every "positive attitude in the search for peace," said the Vatican.

The pope "many times has affirmed the need to exclude in the strictest terms the recourse to arms and especially violence exercised through terrorist methods and through reprisals," the Vatican said.

"Only a sincere desire for mutual understanding, for respect of the rights and fears of others can lead to negotiations which will put an end to suffering and which would allow everyone to live in peace, freedom, dignity and

tranquility in their own homeland, open to cooperation with the other people of the region," the Vatican said.

The pope noted that the meeting took place during a special time of prayer for Jews, Muslims and Christians, added the Vatican.

The visit occurred as Jews prepared for Passover and Christians for Easter. Muslims were in the holy month of Ramadan.

The pope expressed his desire that the merciful and all-powerful God accepts the petitions of so many believers, and in particular those of the peoples of the Middle East and grants them their desired peace in justice and security," said the Vatican.

Lebanon was also discussed during the meeting, said the Vatican.

"His holiness underlined that, through weapons, it will not be possible for the country to regain its dignity and concrete sovereignty," said the Vatican.

Arafat, at a Rome news conference after the meeting, said he thanked the pope for his support of the "right of the Palestinian people" to sovereignty and national independence on their own land.

The pope has supported a Palestinian homeland but has not said where that should be. The pope also supports peace and security for Israel.

The PLO leader described the meeting as "very cordial and warm." He said he criticized Israeli control of Jerusalem, talked about Lebanon and discussed the overall prospects for peace in the Middle East.

The PLO has bases in Lebanon, and this presence has historically been a sore point among parties to the conflict. In Lebanon, the pope hopes for "an accord which respects the rights of all parties involved," said Arafat. "I share that."

In general, Arafat said he supports "dialogue among Muslims, Christians and Jews."

"As president of the Palestinian state, I am also president of the state where these religions were born," he added. But he said that religion does not provide the framework for achieving peace in the Mideast.

Arafat said he criticized the "dangerous demographic changes" that Israel was making in Jerusalem through expansion by settling Jewish immigrants in occupied territory.

These "distort the historic and religious nature of the city," he said.

Arafat's papal visit came during an April 5-6 trip to Italy in which he met Italian government and political leaders, asking their support for direct Israeli-PLO negotiations.

In talks with Italian journalists before and after the Rome

visit, Arafat also criticized Israel for resettling Soviet Jews in occupied territories.

"The problem is grave because it has been agreed to emigrate around 300,000 people per year" from the Soviet Union and Eastern European countries, said Arafat.

Their resettlement is being used to foster Israeli expansionism, he said.

Jewish and Israeli protests began even before the pope-Arafat meeting was held.

"The pope, as a man of peace, should refuse to dialogue with someone who symbolizes international terrorism," said Israeli Deputy Foreign Minister Benjamin Netanyahu.

"If Italians and the Holy See would have studied better the warlike declarations Arafat made to Arab newspapers, their attitude toward him probably would have been different," he said.

A statement issued by the Israeli Embassy to Italy said that shortly before arriving in Italy, Arafat supported Iraqi threats to destroy much of Israel.

The International Jewish Committee on Interreligious Consultations called the meeting "harmful" to ongoing Vatican-Jewish dialogue.

"Yasser Arafat is the chairman of the PLO—a terrorist organization that has not rescinded its covenant calling for the destruction of Israel, that has tried to block Soviet Jews from coming to Israel and has threatened those countries whose airlines are in cooperation in the airlift of Soviet Jews to Israel," said Seymour Reich, chairman of the Jewish committee.

The committee, in a letter to Vatican officials, also said that it should have been informed beforehand of the meeting according to an agreement worked out with the Vatican in 1987. The agreement called for the establishment of a "special mechanism" by the Vatican to improve contacts with Jewish organizations on matters that affect Jewish sensitivities.

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