

# THE CRITERION

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## Catechism guidelines are approved

*Archbishop says he hopes every home in archdiocese will have a catechism*

by John F. Fink

With the announcement in Washington that the new "Catechism of the Catholic Church" will be available on June 22 (see article below), Archbishop Daniel M. Buechlein has approved guidelines for the use of the catechism in the Archdiocese of Indianapolis.

The guidelines, developed by a 14-member archdiocesan task force, have been mailed to all pastoral and educational ministers of the archdiocese as well as to the heads of religious orders and archdiocesan agency personnel.

The guidelines include:

- the purpose of the catechism and general principles of usage;
- how it can be used by the various ministers in the archdiocese;
- principles that guide adaptation of the catechism; and
- archdiocesan programs to communicate the catechism to the local church.

In his letter that accompanied the guidelines, Archbishop Buechlein said that information about the new catechism will be made available to all parishioners on Sunday, June 12. "It is my hope and

goal that each home in the archdiocese will have a catechism," he wrote.

The archbishop asked all pastoral ministers to make the catechism a tool for teaching children and adults, in preparing instruction for the RCIA and preparation of the sacraments, and for other appropriate occasions.

Father Jeffrey Godecker, archdiocesan director of religious education, is directing the use of the catechism in the archdiocese. He said that all pastoral ministers are being asked to attend one of three workshops titled "The Parish in the Everyday Life of the Parish." The workshops will be scheduled for September.

Resources about the catechism, including videos and printed materials, are now being prepared. Father Godecker said. They will be based on each of the major sections of the catechism: the Creed during 1995, sacraments in 1996, Christian life in 1997, and prayer in 1998.

A series of lectures and workshops by nationally known speakers will also be scheduled during the next four years, Father Godecker said. They will be based on each of the major sections of the catechism: the Creed during 1995, sacraments in 1996, Christian life in 1997, and prayer in 1998.

Father Godecker made this comment about the guidelines: "The guidelines were developed by priests, principals, directors of religious education, youth ministers, a seminary professor, a high school religion department chairperson, and the staff of the archdiocesan Depart-

ment of Religious Education. They are practical and balanced because of a genuine give and take of ideas of a talented and diverse group of people."

He said: "These guidelines will help us to deepen the renewal of catechesis begun by

(See CATECHISM, page 2)



**EXCEED GOAL**—Charles Schisla, right, and Ed Isakson, chairman and vice chairman of the United Catholic Appeal's Family Division, rejoice that archdiocesan employees exceeded the goal for this year's campaign. (Photo by Margaret Nelson)

### UNITED CATHOLIC APPEAL

## Family Division exceeds its goal



*Archdiocesan employees pledge \$12,000 more than they did last year*

by John F. Fink

The Family Division of the United Catholic Appeal has exceeded its goal for 1994 by 25 percent, receiving pledges totaling \$59,013.68. The goal was \$48,000, which itself was \$13,000 higher than the previous year.

Last year contributions from the Family Division totaled \$47,682.12. The previous year contributions were \$33,707.

The Family Division consists of employees of the Archdiocese of Indianapolis who work in the Archbishop O'Meara Catholic Center and at some of the archdiocesan agencies. The total number of employees in the division is 343.

The results of this year's campaign were reported by Charles Schisla and Ed Isakson at a meeting March 16. They said that 72 employees had not yet turned in pledge cards.

The division received pledges from 219 employees, for an average gift of \$269.47. Twenty-four employees pledged more than \$1,000 to make them members of the Miter Society (up from 16 last year) and 14 others made gifts over \$400.

In making the figures public, Schisla told the employees: "Your wonderful support of the United Catholic Appeal truly shows the great support and leadership that we possess in our archdiocesan employees. United as one, we make a difference in the lives of those we serve and minister to, and in the example we set for the rest of the archdiocese to follow in supporting the United Catholic Appeal."

Serving the Archdiocese of Indianapolis

## Catechism in English to come out June 22

*Sixteen publishers will be text's co-publishers*

by Jerry Filleau  
Catholic News Service

WASHINGTON—The long-delayed English version of the "Catechism of the Catholic Church" will be available in U.S. bookstores June 22.

The release date was announced March 15 by the U.S. Catholic Conference's Office for Publishing and Promotion Services, publishing coordinator of all U.S. editions.

Fifteen other publishers have joined the USCC as co-publishers of the single text, which will run about 750 pages with 3,500 footnotes and citations. It will cost \$29.95 in hard cover and \$19.95 in paperback.

The "Catechism of the Catholic Church"

is a compendium of what Catholics believe, structured around four thematic sections: the creed, the sacraments, the commandments, and the Lord's Prayer.

According to the USCC, the catechism venture is the first time so many U.S. publishers have come together on a single project.

The first press run is expected to be around 400,000. Publishers had ordered more than 250,000 copies over a year ago and a number of them have said they plan to increase their orders before the final first-run deadline.

Of the major Western languages, English is the last in which the catechism will appear.

The Vatican Polyglot Press holds the copyright on the catechism. It granted the USCC, a national agency of the U.S. bishops, all publication rights in the United States. Because of the size of the project, the USCC Office for Publishing and Promotion Services, in addition to its own edition, entered agreements with 15 other publishers, each of which will have an edition listing it as co-publisher with the USCC.

The other 15 publishers are: Daughters of St. Paul Books and Media, Boston; Silver Burdett and Ginn, Morrisstown, N.J.; Brown Roa Publishing Media, Dubuque, Iowa; Benziger Publishing Co., Mission Hills, Calif.; Ignatius Press, San Francisco; Loyola University Press, Chicago; William H. Sadlier, Inc., New York; Paulist Press, Mahwah, N.J.; The Wanderer, St. Paul, Minn.; Catholic Book Publishing Co., New York; Thomas More Press, Chicago; The Apostolate for Family Consecration, Inc., Bloomington, Ohio; Liguori Publications, Liguori, Mo.; The Liturgical Press, Collegeville, Minn.; and Urbi et Orbi Communications, Annapolis, Md.

Last fall the USCC and six co-publishers issued the Spanish edition, "Catecismo de la Iglesia Católica," available in paperback only at a cost of \$19.95.

### Looking Inside

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## SEEKING THE FACE OF THE LORD

## Our society supports a culture of death

by Archbishop Daniel M. Buechlin, OSB

"They died over rent money." So began the newspaper account of the violent slaughter of three innocent young people in Carmel last week. Losing the lease to their apartment was the probable cause cited for the terrifying action of the three alleged robbers who shocked metropolitan Indianapolis last week.

We hear and read about murders almost daily in our cities and it is always startling to learn that the murderers are usually acquaintances, as in this case, or even family of the victims. If the motive is not to come by easy money, most often drug or other addictions are at the root. But more and more we also read that people kill people simply to win an argument, or out of revenge for some harm done.

For some years now, Pope John Paul has been warning our Western world, and the United States in particular, that we are living in a society that supports a culture of death. Many of us say, yes, the pope is right and then, unfortunately, we tend to think only of the awful stories of murder we hear or read about elsewhere. The problem seems distant; it is removed from our world. Must we wait until tragedy strikes our own neighborhoods before we realize that the culture of death is a wide-ranging malaise of our society? I submit



that it already invades "our own homes and neighborhoods."

Our church's message about respect for human life, our call to choose life and not death, is timely. A lack of respect for human life begins long before murder is the outcome. And it happens in subtle ways as well as in obvious violent cases like that in Carmel last week.

It begins in the home. Recently I was traveling in another state, and as I was turning the radio dial in the car I heard a woman disc jockey remark about a song she was about to play, "I hope my 10-year-old son isn't listening to this station." In an off-color manner, she went on to joke about the lewd message of the music. I couldn't believe my ears. Her son's early sense of the sacredness of life and human relationships doesn't sound promising.

Parental monitoring of the messages of entertainment these days has a lot to do with our youth's vision of the sacredness of life and human relationships. If you are tempted to say, "no big deal, it goes in one ear and out the other," convince our advertisers of that fact! I know the challenge is enormous and, yes, peer pressure is unbearably strong. Nonetheless, silence gives consent. Of course, the most significant responsibility of parents is to give good example and sometimes that may be the greatest test.

In her talk at the National Prayer Breakfast some weeks ago Mother Teresa said, "I was surprised in the West to see so many young boys and girls given to drugs. And I tried to find out why. Why is it like that, when those in the West have so many more things than

those in the East? And the answer was 'Because there is no one in the family to receive them.' ... Often father and mother are so busy they have no time for their children, or perhaps they are not even married, or have given up on their marriage. So the children go to the streets and get involved in drugs or other things. We are talking of the love of the child, which is where love and peace must begin. These are the things that break peace. But I feel the greatest destroyer of peace today is abortion, because it is war against the child, a direct killing of the innocent child, murder by the mother herself. And if we accept that the mother can kill even her own child, how can we tell other people not to kill one another?"

Parents and leaders of good will don't get a lot of public help these days. The culture of death now finds endorsement by national leaders like the U.S. Surgeon General. Dr. Elders advocates birth control education for our youth, including the use of the abortifacient drug, RU 486. In fact she calls on church ministers to join in her advocacy program. She sees us as part of the problem.

Last week, speaking in Indiana, the new president of the Planned Parenthood Federation of America declared that thanks to the Clinton administration, the battle for abortion rights has been won. She says now it is a matter of funding women's reproductive rights (to abortion) in the proposed healthcare reform. I agree with Mother Teresa, if we do not meet the challenge of authentic love for our youth epitomized by the abortion crisis, we institutionalize the culture of death.

## EDITORIAL COMMENTARY

## Today's feast is significant for pro-life movement

by John F. Fink  
Editor, The Criterion

Today, March 25, the Catholic Church celebrates an important feast, even if it isn't a holy day of obligation. It's the feast of the Incarnation, or of the Conception of Christ. It's a feast that should be of particular significance to those in the pro-life movement because it celebrates the fact that God became man at the time of his conception in Nazareth, not when he was born nine months later in Bethlehem.

Actually, today we really call today's feast the Annunciation, but Christians in the Middle Ages knew it as *Conceptus Christi*, the Conception of Christ. The feast was purposely placed on the church calendar exactly nine months before Christmas to emphasize that this is when Christ was conceived—after his mother Mary said, "Let it be done to me according to your word" (Lk. 1:38).

The church does something similar with Mary's feasts. The feast of the Immaculate Conception, when Mary was conceived without original sin, is celebrated Dec. 8, nine months before the feast of Mary's birth on Sept. 8.

(It's interesting that the feast of Mary's conception is a holy day of obligation but the feast of Jesus' conception isn't. I've never been able to learn why. For some reason, neither the feast of the Incarnation—today—not the feast of the Redemption—Good Friday—is celebrated as a holy day of obligation.)

One organization that has seen a connection between today's feast and the pro-life movement is the Annunciation Society, with headquarters in Oak Park, Ill. Founded in 1981, its purpose is to

promote respect for life in the womb and it chose its name because the time of the Annunciation was when Jesus first entered his mother's womb.

For some reason, the emphasis on today's feast seems to be on an announcement, which is what "annunciation" means. But much more than just an announcement happened when Mary accepted God's will that she should

become the mother of God. That's why I prefer the Middle Ages' designation of the feast as the Conception of Christ. At least the name of the feast today has been changed from the Annunciation of Mary to the Annunciation of the Lord, which is more accurate. The announcement was of the coming of the Lord.

There is no doubt about the emphasis

given to this event at the Basilica of the Annunciation in Nazareth. Carved around the entrance to the modern church there are the words, in Latin, "The Word was made flesh and dwelt among us." Then at the altar in the grotto of the church, there is the more specific "*Caro Verbum Hic Factum Est*" ("Here the Word was made flesh").

There's no doubt in the Catholic Church that human life begins at conception, and today's feast emphasizes that fact. That's why those in the pro-life movement should celebrate it.

## Archbishop speaks at Jewish Shabbat service

Tells Jews the archdiocese wants to be an active partner in promoting the welfare of the human family

by John F. Fink

Archbishop Daniel M. Buechlin told the Jewish community of Indianapolis last Friday night, March 18, that the Catholic Archdiocese of Indianapolis wants to join with them and other people of faith "to be an active partner in promoting the welfare of the human family in our city and our state."

The archbishop spoke during the regular Shabbat worship service at the Indianapolis Hebrew Congregation's temple (Shabbat is the Jewish sabbath.) At the request of Rabbi Jonathan Stein, chief rabbi of the temple, the archbishop talked about the future of the Archdiocese of Indianapolis and about the strategic plan that has been developed for it.

In his introduction, Rabbi Stein said that relations between Catholics and Jews have not always been as good as they are today, and he credited the change to the decisions made by the Second Vatican Council. He also said that relations between the two religions have been good in Indianapolis. He said that the late Cardinal Edward T. O'Meara had preached at the temple twice.

The rabbi noted that he had been present when Archbishop Buechlin was installed as Archbishop of Indianapolis and had extended greetings from the Jewish community. At that time, he said, he had been impressed by the archbishop's emphasis on prayer.

Archbishop Buechlin told the Jewish congregation that he was pleased that the Catholic Church and Israel have been able to make the initial steps toward formal

diplomatic relations. "I have no doubt that this fine turn of events will serve all people of good will and enrich our mutual faith in God," he said.

He then proceeded to explain the strategic plan that has been developed for the archdiocese. He recited the archdiocese's mission statement, the statement of values and the goals that have been established.

He then asked, "What does all of this have to do with other communities of faith?" He answered with four items.

"First of all," he said, "I would hope that the major contribution you would want from our Catholic community is spiritual and moral leadership. I don't think the need for a strong and consistent religious and moral voice has ever been greater. Moral integrity and justice and charity are the key ingredients to human happiness. A visible reminder that we need God is timely and crucial."

Secondly, he said, the Catholic Church's mission in education is "the most substantial and long-range contribution we make to the social welfare of society to which we belong." He said that he believes that an excellent academic education and a concern for moral integrity provide "the key that unlocks the cycle of material and moral and spiritual poverty which afflict our culture and our society."

Thirdly, the archbishop said, the programs of Catholic Charities address critical social needs of the community. He said, "I dare say that 96 percent of those whose lives we touch are not Catholic. I want to stress

that our mission is not merely to our own Catholic communities in central and southern Indiana."

Finally, he said, while the Catholic archdiocese is "committed to strengthening our presence and our services in the suburban and rural areas of central and southern Indiana," it also "shares a deep concern for the development of the center city of Indianapolis. I am confident that you will find us a willing and, I believe, generous partner in our concerns for the welfare of our city and state."

Besides Archbishop Buechlin's sermon, another special feature of the worship service was the presence of a choir from a Jewish synagogue in St. Louis.

At the beginning of the service, Rabbi Stein recognized the presence in the congregation of Father David Coats, vicar general; Suzanne Magnan, chancellor; and Benedictine Father Boniface Hardin, president of Martin University.

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## Catechism guidelines approved

(Continued from page 1)

Vatican II and continued through such documents as "The National Catechetical Directory," "The General Catechetical Directory," "To Teach as Jesus Did," and a

variety of other resources published by the church in the last 25 years. This catechism deserves a significant place within the context of the ongoing renewal of the church."

# St. Meinrad Seminary to expand its mission

This fall for the first time, it will enroll men who don't necessarily want to become priests

by Peter Agostinelli

Change is in the air at St. Meinrad Seminary, much like the warmer days and sunnier skies that follow winter.

And like the transition from winter to spring, change is a gradual one at the 140-year-old Benedictine institution.

Students and priests at St. Meinrad are making way for a new admissions policy. This fall for the first time, men who don't necessarily want to become priests will be admitted to the School of Theology.

The expanded missions of St. Meinrad Seminary—made up of the College of Liberal Arts and the School of Theology—will enhance the way St. Meinrad serves the Catholic Church, says Benedictine Father Eugene Hensell, president-rector of both schools.

Until last fall, the School of Theology had only priesthood candidates studying during the regular academic year. The expanded mission permits a limited number of lay ministry students, both full and part-time, to attend during the fall and spring semesters as well as during the summer and weekend programs they've attended for many years.

The expanded mission will be initiated this fall. It states, briefly, that young, single

Catholic men who seek the formational programs St. Meinrad offers can now enroll whether or not they feel called to the priesthood. All students, whether priesthood or lay leadership students, will receive the same formation programs St. Meinrad has offered over the years.

"We had to look at what it is we wanted to do with the resources we had," Father Hensell said. "So we began to think about what would happen if we were able to broaden the entry level in terms of vocational discernment."

"In other words, to come to St. Meinrad College, you do not have to have a firm understanding that you say you want to be a priest."

The goal of the revised mission is to continually assist students in their discernment of God's call for them. Father Hensell says St. Meinrad is especially able to provide the supportive environment for that discernment to take place. Once a vocational decision is made, the school can support and encourage the student in fulfilling his potential.

"We want to keep that person in the system," Father Hensell said. "We want to be able to allow that person to continue on and to provide the right kind of formation so that when he does graduate, he will be in a good position to be of service to the church."

St. Meinrad's faculty is busy revising the curriculum to reflect the new goals. As at most colleges, the new program will be phased in over four years. Current students will maintain the current formation programs but can elect to take on some of the elements of the new formation if they wish.

St. Meinrad College currently serves 114 undergraduate students, 13 of whom are studying for the Archdiocese of Indianapolis. The School of Theology has 108 full-time students and 52 part-timers enrolled in the graduate degree programs. Eleven full-time and 10 part-time students are from the archdiocese.

Many people from the archdiocese also take advantage of St. Meinrad's continuing education program and personalized sabbatical program at the seminary.

In addition to the seminary, the St. Meinrad complex includes the archbishop's home for about 140 Benedictine monks. There's also the Abbey Press, a manufacturer and distributor of religious and inspirational publications and gifts. It employs about 400 people.

St. Meinrad was founded in 1854 by Benedictine monks from Switzerland. It has prepared hundreds of men for the priesthood. 161 of whom have served the archdiocese. About 700 of St. Meinrad's lay alumni serve in the area.

The new mission in the college won't make an immediate difference at St. Meinrad. Among other things, the traditional program of training men for the priesthood will remain unchanged and intact. But it will influence the way St. Meinrad serves the Catholic Church, Father Hensell says. St. Meinrad is responding to some trends that its leaders noted starting in the early 1970s.

One observation is that nearly two-thirds of the college's living alumni are not priests. These alumni often play active lay roles in churches and communities. It's expected that the new policy will help produce more lay leaders—people who are becoming increasing valuable resources in the Catholic Church.

There's also the realization, Father Hensell says, that many first and second-year college students today have a harder time deciding on a career. Starting this fall, if a student decides by his junior year that he doesn't want to become a priest, he can stay at the college and earn his degree.

In the past, most students left St. Meinrad if they decided the priesthood wasn't for them.

"We're really just making explicit what has been implicit for some time," Father Hensell said.

The president-rector added that St. Meinrad will continue to build its educational structure around five formational areas. They include:

- liberal arts education
- spiritual formation
- service to others
- character formation
- wellness development

Michael Cramer, a Connersville native and senior at St. Meinrad College, thinks St. Meinrad may even see an increase in the quality of students it draws to its campus. He agrees that the expanded mission is appropriate, considering the growing need for lay leaders in the church.

"It's time we acknowledged that need," said Cramer, who intends to earn a graduate degree in education before deciding whether to study for the priesthood.

Sophomore Steve Shockley agrees the new program will help St. Meinrad better serve the church. But the Indianapolis native, who's pretty sure he'll pursue a vocation in the priesthood, sees it as a fine-tuning of the recruiting and admissions policy. He expects little to change.

Father Hensell says another advantage of admitting men without clerical intentions may be an indirect increase in candidates for the priesthood. Most students who attend St. Meinrad share similar characteristics and interests. And by being in this formational environment, where faculty and administration support the discernment process, students who might not have been aware of a calling may come to realize that the priesthood is for them.

Students have until their junior year to make that decision. In past years, those students never would have been admitted.

Father Hensell says it probably will take a few years to gauge the effects of the new admission plan. But no matter how successful, enrollment is expected to be held to under 250 students.

After all, the faculty and administration of St. Meinrad are dedicated to maintaining the college's basic program of study. Part of that is preserving its personal and intimate environment. Father Hensell says there's no point in competing with the many Catholic liberal arts colleges.

"We had to look inside ourselves and find the particular about this place," he said. "Of course for us, it's the spiritual and personal formation. That's been the heart of the priesthood formation since we started, and it still is."

"We know that ministry is bigger than just the priesthood," said Father Hensell.



**NEW MISSION—**Professor Gill Ring talks with students in a philosophy class at St. Meinrad Seminary. St. Meinrad has announced a new mission policy of admitting students who don't necessarily want to become priests. (Photo courtesy of North Charles Street Design.)

## INDIANA GENERAL ASSEMBLY

### Indiana Catholic Conference critiques this year's session

by Coleen Williams

The Indiana General Assembly finished its work for the 1994 session by tackling some difficult issues, bypassing others, and keeping in mind the upcoming elections.

In assessing the three-month session, M. Desmond Ryan, Indiana Catholic Conference (ICC) executive director and lobbyist, said the ICC entered this session with high expectations for passage of significant social legislation, though there were a few surprises.

"Even in the brief, non-budget sessions, the church uses the moment to share its faith perspective with legislators and the public," he said. The ICC addressed issues centering on crime, child abuse, end-of-life and welfare reform.

One of the surprises of the session came with the passage of a bill which allows the Hoosiers to indicate in a living will when artificial nutrition and hydration can be removed if they become terminally ill. Similar legislation failed to pass in the last four sessions, because many people felt the definition of a terminal condition was too broad, and legislators could not agree to a compromise.

Rep. Robert E. Hayes (D-Columbus) introduced House Bill 1037 this year. He finally met with success when he agreed to tighten the definition of terminal cases and clarify when the removal of artificial nutrition and hydration can take place.

Under the new law, the attending physician has to determine that death from the terminal condition will occur within a short period of time and that the

effort to sustain life is futile or excessively burdensome to the patient before artificial nutrition can be removed.

Living wills drawn up after June 30, 1994, will have three options available for advance health care decisions. People can choose either to continue or to remove artificially supplied nutrition and hydration, or leave that decision to their designated health care representative or durable power of attorney.

Another bill signed into law by Gov. Evan Bayh toughens penalties on adults and juveniles who misuse handguns or commit crimes with them.

Under the law, juveniles 16 and 17 years of age will automatically be waived to adult courts for offenses of criminal gang activity or intimidation, carrying a handgun without a license, or dangerously possessing a handgun.

Adults who give handguns to children, or fail to reasonably prevent children from obtaining or using handguns, will commit a Class C felony under the new law.

The law also enhances penalties for carrying handguns in or near schools or for crimes committed with assault weapons capable of full automatic fire. Local gun control ordinances except those currently in place are prohibited.

A companion bill, also signed by the governor, allows the death penalty, or life in prison without parole, to be imposed for murders committed during criminal gang activities and drive-by shootings. The law prohibits the death penalty or life in prison without parole from being imposed on a defendant who is mentally retarded.

The governor approved a child fatality review task force aimed at reducing preventable deaths, such as from child abuse. The law also includes enhancing family preservation services.

Welfare reform, a top priority of the ICC, met a different fate. Welfare reform bills started out strong, but met a dead end when they could not resolve fundamental disagreements over the direction welfare reform should take.

Proposals, such as a welfare-to-work phase-in plan, were backed by the ICC.

Restrictive two-year time limits were initially passed by the House and Senate respectively, but failed to get a vote in the opposite chambers.

The ICC also supported a working family income tax credit proposal, which was amended into a Senate bill, but ruled not germane to the bill by Senate leadership. "There is a major shift now toward the primary elections and beyond," said Ryan. "We are hopeful that critical issues such as welfare reform and the working family tax credit will be seriously considered in the next session."

## 58th Good Friday Way of Cross, other observances fill Holy Week

The 58th annual Outdoor Way of the Cross will be held at 12:15 on Good Friday, April 1, at the American Legion Plaza in downtown Indianapolis.

Archbishop Daniel M. Buehlein will be the principal celebrant for the Chrism Mass and other Holy Week liturgical events at SS. Peter and Paul Cathedral.

The Chrism Mass will begin at 7:30 p.m., Tuesday March 29. The priests serving the Archdiocese of Indianapolis will concelebrate the Mass. Afterwards, a reception will be held at the Catholic Center.

Other liturgies the archbishop will celebrate at the cathedral include the 10:30 a.m. Palm Sunday Mass March 27;

the 7:30 p.m. Holy Thursday Mass of Our Lord's Supper; and Good Friday Service at 1 p.m., and Easter Vigil at 8 p.m. on April 2. Father Rick Ginther will celebrate the Easter Sunday Mass at 10:30 a.m.

The Good Friday Outdoor Way of the Cross is sponsored each year by the Indianapolis area Knights of Columbus.

Combined choirs which will provide the music for the stations include the Ambassadors of Mt. Downey Council and the Columbians of Mater Dei Council.

Bishop Chataud Assembly of the Fourth Degree Knights of Columbus and the Fourth Degree Knights of Peter Claver will provide the honor guard.



## FROM THE EDITOR

## A meditation on the Sorrowful Mysteries

by John F. Fink

With the holiest week of the year about to begin on Sunday, I thought I would write a meditation on the five Sorrowful Mysteries of the Rosary. Perhaps it will help you prepare for the observance of Holy Week.

If you are not already in the habit of saying a daily rosary, perhaps you could consider doing so next week. Or you might prefer to read the Gospel accounts of the passion and death of Jesus as your preparation for the Paschal Triduum that begins next Thursday. This weekend at Mass the passion account according to Mark will be read, and John's account will be read at services on Good Friday. You could read Matthew's and Luke's versions on your own.

Here are just a few of my thoughts on the Sorrowful Mysteries of the rosary:

**FIRST MYSTERY:** The agony in the garden: After his supper with his apostles in the Upper Room, Jesus went to the Garden of Gethsemane, a place that John says was well known to them because he had gone there often. The Hebrew word *Gethsemane* means "oil press" and it stood on a grove of olive trees on the western slope of the Mount of Olives. Today there are still trees there that botanists say are more than 2,000 years old, so they would have been there during Jesus' time.

Jesus knew what was in store for him and he was scared. He was, after all, fully human as well as fully divine. So he prayed, "My Father, if it is possible, let this cup pass from me." But he added, "Yet, not as I will, but as you will." He knew that he had to suffer and die, that he came to earth for the singular purpose of redeeming humanity by offering

himself as a sacrificial lamb to atone for our sins. He would like to get out of it if possible, but he was still willing to surrender his human will to the divine will of the Father.

Let us pray for a happy death but pray also that we, too, will be willing to accept whatever kind of death it is God's will to send to us.

Second mystery: the scourging at the pillar. We jump ahead now to the condemnation of Jesus to death by Pilate. Scourging was an integral part of the crucifixion penalty. It was done by the Roman soldiers, who were ruthless. Unlike the Jews, who administered 40 stripes less one, the Romans struck 60 times with leather thongs to which were attached steel balls that dug out patches of skin. The flogging was done not only on the back but up and down the legs. It was painful and bloody.

It's difficult to imagine that this was actually happening to God himself. If he could endure such suffering, surely we can put up with minor inconveniences with more patience than we usually show.

**THIRD MYSTERY:** The crowning with thorns: The soldiers put the crown of thorns on Jesus' head as a way to mock his claim to be a king. They saluted him with, "Hail, king of the Jews!" as they hit him on the head. They also spit on him and did whatever they could to humiliate him.

In thinking about what Jesus went through, let us resolve to have the courage to stand up for what is right under all circumstances. Let us not take the easy way out by letting public pressure sway us to accept society's evils without a protest.

Fourth mystery: the carrying of the cross: John's Gospel tells us that Jesus carried his cross himself "to what is called the place of the Skull, in Hebrew, Golgotha." Matthew, Mark and Luke, though, say that Simon of Cyrene carried the cross, walking behind Jesus. (Cyrene was the capital of a Roman province on the north coast of Africa.) John wanted to emphasize that Jesus remained in complete control and master of his

destiny. It seems probable, though, that Jesus needed some help in carrying his cross since he was weakened from his scourging. What Simon probably carried was the crossbar, a plank of wood that would be attached to a permanent upright stake.

Whether or not he carried the cross, Jesus had to undergo a harrowing walk from the praetorium through the narrow streets of Jerusalem to Golgotha, the place of execution just outside the city's walls.

Today we say the Stations of the Cross in remembrance of that walk. Some of the stations, such as Veronica wiping the face of Jesus and his three falls, might not be biblical, but they are a help to us in our meditation.

The station where Jesus meets his mother is not biblical either, but the evangelists all tell us that Mary was at the foot of the cross, so she had to meet Jesus somewhere along the way. I visualize John hurrying to get Mary after he learns of Jesus' condemnation. Perhaps they arrived after the crucifixion or perhaps along the road. Whenever it happened, we can imagine the anguish both Jesus and Mary felt. Mary mourning for her son who was being killed in a hideous way and Jesus' sufferings becoming more intense as he saw his mother suffering.

**FIFTH MYSTERY:** The crucifixion: Jesus dies on the cross and redeems the world. We can't even imagine the pain that must have coursed through his body as his wrists were nailed to the crossbar. Then the crossbar was raised into position with Jesus on it, his knees were bent and his feet were nailed to the cross.

Then followed the long wait as Jesus grew weaker, constantly lifting his body by pressing his feet against the cross in order to exhale, each time scraping his scoured back across the rough wood of the cross. Finally, unable to continue, he breathed his last. He accomplished his mission. He redeemed the world.

Next week: A meditation on Jesus' last words.

## THE GOOD STEWARD

## 'Is that all you can give?' asked the 13-year-old

by Dan Conway

Laurie Nieb is a warm, friendly and forthright person. In addition to her "full time" responsibility as a wife and mother, she also serves as coordinator of stewardship and pastoral councils for the Archdiocese of Denver. At a recent meeting of diocesan stewardship and development officers, Laurie told us a personal story that inspired and entertained everyone who heard it. With Laurie's permission, I'd like to share it with you.



On the weekend that Laurie's parish had its renewal of stewardship commitments, she was working at a parish in another part of the archdiocese and could not take her 13-year-old son, Andrew, with her. As a result, she made arrangements for Andy to go to church with a "baseball buddy" (also 13) and his mother.

The deacon who preached on stewardship that weekend was very persuasive, and Andy, who has been taught to take stewardship seriously, was deeply moved by his words. When it came time to take the collection, Andy reached into his pocket and took out the \$4.50 that he had left from his allowance and put it in the basket. Like the poor widow in the Gospel story, he gave "everything he had."

Unfortunately, before he had time to savor the experience of generous giving, Andy noticed that his soccer buddy gave only some change that his mother gave him and, even worse, that his friend's mother contributed only a few dollars! This was too much for the 13-year-old steward. On impulse, he grabbed the collection basket and gave it back to his friend's mother. "Is that all you can give?" he asked the startled woman. "I put in everything I had."

In a low, tentative voice, the friend's mother explained that she had no more cash. Andrew, who was not easily satisfied, replied in a polite but firm way, "Don't you have your checkbook?" So, while Andrew

(and the rest of the congregation) waited, the woman took out her checkbook, made another, presumably larger, contribution to her parish.

We can only imagine how the friend's mother must have felt. Certainly the situation was awkward. A woman does a favor for another family and ends up feeling like she's been humiliated in front of the entire parish community! Any one of us might have found ourselves in her position, and who wouldn't feel embarrassed, angry and probably a little guilty.

Fortunately, this woman has a 13-year-old son of her own and understands youthful enthusiasm. She also knows that you can't measure stewardship simply by the amount of money contributed to any one Sunday collection. But she was also honest enough to say that Andrew had taught her something about giving and that it will be a long time before she goes to church without her weekly envelope!

Stewardship is about much more than contributing to the Sunday collection. It is a total lifestyle based on a deeply spiritual commitment to "take care of" and "share"

all of the gifts God has given us. But, as Andrew clearly knew, the amount of money we choose to give is not unimportant. It is a concrete sign of what we believe and a very practical indicator of what our priorities are. When you think about how little one dollar buys these days, the sign value of putting a few dollars in the collection basket is pretty weak. That's why the church encourages us to plan our giving and to be generous in "giving back to God" a proportionate share of the many blessings we have received from God's bounty.

When Laurie asked Andy if he would mind having his story told in this column, he immediately and enthusiastically agreed. He also added an important piece of information which he'd neglected to tell his mother the first time. After Mass was over that day, the woman whom Andy had embarrassed in front of the entire congregation hugged him and said, "You're all right, Andy! Nieb!" And with that hug, she taught Andy as much about being a disciple of Jesus (a good steward) as he taught her about the joy of giving!

## EVERYDAY FAITH

## Few of us live with no unfinished business

by Lou Jacques

I have been involved in the business of religious journalism for about 16 years now. In that time, I have had more than my fair share of chances to meet, interview, and observe persons involved in attempting to be followers of Jesus Christ. Many of them have left me a genuine impression on me.

Few of them have been as fascinating to interview as author, lecturer and psychotherapist Clayton Barbeau, a Catholic father of eight from San Francisco.

Barbeau has been writing and lecturing about family life and religion for about 30 years now. There are few people who can do it better.

I had gone to a small Ohio town last

summer to interview him as he addressed a parish gathering on the subject of family stress. The interview went well, and I came away impressed with the man, his message, his obvious all-pervasive Catholic faith, and his kindness to everyone he spoke with in the audience.

One remark of Barbeau's seared itself into my consciousness and has remained with me. It came in the waning moments of the interview, when he was getting ready to get back to his presentation to the group. (Actually, he was getting ready to eat a plate of pasta first, for in his kindness about being interviewed he had put aside his lunch hour and spoken with me at length.)

The remark I will not forget was this: "There is no unfinished business with me. If one of the planes I'm traveling on falls out of the sky one of these days, I want my loved ones to know how important they were to me. Whenever

we're together, the last thing I tell each of them is how much I love them."

Think about that. Think about all the times you meant to tell someone that you appreciated what they had done for you, how special they were to you, how much you love them. And think about how few times you actually did so. It's a big gap, isn't it?

Few of us live with no unfinished business. Few of us live with the spirit and zest of a Clayton Barbeau. But all of us could. There is nothing written in any rulebook that says only California-based therapists who have raised eight children can live life to the full.

Today is a good day—the best day and, in fact, for some of us, perhaps even the last day—to tell a person or persons in our lives that they are important to us, that we are better for having known them, that we are the richer for having had them in our lives. The interview with Barbeau provided some insights on family stress. It also provided a credo to live by: "No unfinished

business"—I like that. It's worth thinking about tonight before you turn out the lights.

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THE CRITERION





# To the Editor

## Issues on which Catholics agree

Abortion. Birth control. Female clergy. Married clergy. Second marriages. These are a few of the issues about which American Catholics do not see eye to eye.

While the secular media take great pleasure in pointing out how many American Catholics do not agree with the official teaching of the church, it seems Catholic media take great pleasure in pointing out how many American Catholics staunchly defend the official teaching of the church. Regardless of who is to blame, American Catholics are rising to the challenge and spending countless hours debating the issues of sin, conscience and clergy.

What may seem to be an impasse is nothing more than a smokescreen. A smokescreen so thick it separates American Catholics from participating in, enjoying, and continuing the true work of the church. The endless debate has kept the focus on a few politically charged issues where there is disagreement instead of on the qualities unique to the Catholic faith upon which I dare say we all agree.

These unique qualities built and sustained the church through the centuries. They will not be found in any other faith. And possibly they are the only things that can clear the smokescreen.

Qualities like: adherence to longstanding Christian tradition, a presence throughout the world, the sacraments, the communion of saints, and most importantly, the true presence of Christ in the Eucharist.

Shifting the focus from those issues about

which American Catholics disagree to those qualities Catholics the world over hold dear will save American Catholics from alienating one another. Then the church can concentrate on her true mission—continuing the ministry of Christ.

North Vernon

Jennifer Cone-Ertel

## Longevity no proof of truthfulness

I noted with surprise that, in his justified affirmation that our church was guided by the Paraclete, the learned editor of *The Criterion* had recourse to an outdated and blatantly false argument (March 4, pg. 4). According to him our Christian faith would not have been able to survive for nearly 2,000 years had it not been guided by the Paraclete.

Longevity of a set of beliefs is no proof of its truthfulness. Buddhism, Hinduism, and, of course, Judaism are much older than Christianity and they are doing just fine.

Professor Denis Sisor

Bloomington

## INTERNATIONAL YEAR OF THE FAMILY

### Jesus lives with us; we talk to him frequently

(During the International Year of the Family The Criterion is publishing articles from readers about how their families have shaped their values, or how families can share their values with children and other family members. This is one such article.)

by Brenda Pfanz

It's not unusual for people to tell me my family seems "different." Sometimes they notice we don't watch much TV, or we spend a lot of our time just being home together. This does make us different but what really

sets us apart is that Jesus is a member of our household.

Jesus lives with us and his presence is nearly as tangible as me. We try to consider his feelings. We discuss discipline in the light of what the Lord expects from us and how he helps us to meet those expectations. And, as with any relationship, good communication is a key element, so we spend a lot of time talking to him in prayer. Prayer is a tool used to teach and share our values with our children and it is in itself something to be treasured, practiced and enjoyed.

A few years ago our prayers were limited to meals and bedtime, but I felt that Jesus wanted to be closer. I took some courage to ask my husband to pray with me and to offer prayer to my children along with hugs, advice or discipline. But I could almost hear Jesus say, "Just open the doors to me and I'll do the rest." So I introduced him to my kids and sat back in amazement watching him work.

Each child responds according to his age and personality. My 3-year-old accepts the idea of a living Jesus as easily as he imagines his stuffed bunny can talk. A dozen times a day he folds his hands, bows his head and

*The Criterion* welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. Letters from frequent contributors will not be used. The editor may also edit letters for length, grammar and style.

All letters become the property of *The Criterion*. The editor may share letters received for a reaction, clarification or verification.

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whispers an offering to this ever-present, seemingly magical friend. His prayers typically range from "Please bring my Daddy home safely" to "Dear Jesus, please let me see my train today. A long one, OK?" Each prayer is an opportunity to talk about important things like asking for help, being thankful and why we sometimes don't get what we want.

My 7-year-old is always ready to add his support to our family petitions or to recite a memorized prayer, but if asked to offer one of his own he may hang his head and mumble, "Do I have to?" He is afraid someone will notice. His conversations with the Lord are usually private, now and then I find him alone in his room praying a rosary, too. Yet when he tells me his troubles and I say, "Let's pray about it," he rolls his eyes in embarrassment.

In contrast, my 10-year-old sometimes greets me after school with, "Mom, I've got a problem. Will you pray with me?" Prayer has become an important part of her life. She relates to Jesus much as she does to her grandfather. He is someone she respects, adores, admires, aspires to imitate, whose company she enjoys and who will always come to her aid and comfort. She is learning, that sometimes prayer is answered not by the removal of a problem but by receiving the gifts of strength, wisdom and the sheer joy that comes from trusting him.

There can be no doubt that the Lord is present when we pray to him, nor that he transforms us when we allow him the opportunity. It is utterly amazing how often my youngest gets what he asks for, and how often my eldest is rewarded for her faith in ways she can clearly understand. And just a couple of weeks ago in a crowded restaurant as we hustled and hustled to unwrap our food and dig in, it was my self-conscious 7-year-old who turned several heads with his usual "Hey! Let's pray!"

(Brenda Pfanz is a member of Holy Spirit Parish in Indianapolis.)



## THE BIBLE AND BEYOND

### The crucifixion of Christ

(As a special feature during Lent, this is the sixth of six articles taken from the book *Treat to Love: Paul's Defense of Christian Liberty in Galatians*, distributed by W.B. Eerdmans, Grand Rapids.)

by Fr. John Buckel

The death of Christ plays a crucial role in Paul's argumentation in the Letter to the Galatians. Modern day Christians are so far removed from the mind set of those who lived in the first century that much of the forcefulness of Paul's discussion tends to be lost on the contemporary reader of this epistle. Moreover, contemporary Christians are so accustomed to viewing the crucifix as a sacred object and referring to the day that Christ was killed as "Good Friday," that they often forget the tremendous amount of suffering and humiliation that accompanied this form of capital punishment.

Crucifixion was an extremely cruel form of execution. It resulted in an agonizingly slow death. This was due, in part, to the fact that no vital organs were damaged by the nails that affixed the victim to the cross. Once a person was firmly bound to a cross, a cramping of the muscles took place. Since the lack of the movement decreased the flow of blood in the lungs dramatically, air could enter the lungs but could only be expelled with a tremendous amount of effort. Only by pushing oneself up on one's feet, which obviously resulted in terrific pain as the feet were nailed to the cross, could one expel the air. As the body grew weaker, one had less and less strength to lift oneself up and thus experienced even greater difficulty in breathing. A crucified person eventually suffocated.

Jesus' death on the cross involved unthinkable physical pain. Moreover, he must have also experienced a great deal of

emotional trauma. Even before he was arrested, Jesus seems to have had an inkling of the suffering that was in store for him (Matt. 26:38, "My soul is very sorrowful, even to death"). His closest companions deserted him when he needed them the most, including one who betrayed him and another who three times denied even knowing him. Jesus may also have felt abandoned by God himself (Mark 15:34, "My God, my God, why have you forsaken me?"). Nevertheless, in spite of his great physical, emotional, and spiritual pain, Jesus continued to put his trust in God. According to St. Luke, the last words of Jesus on the cross demonstrated his tremendous faith in divine providence: "Father, into your hands I commend my spirit" (Luke 23:46).

Our primary focus, concerning the death of Jesus, should not be on the intense suffering and anguish that he experienced but rather on the great love that God has shown for humanity by allowing his Son to die for us (John 3:16). What value we must have in the eyes of God that he considers us worth undergoing such tragedy. In our attempt to grapple with the suffering and death of Jesus, we also grapple with the "human condition," namely, that every human being must cope with pain, hardship, and the harsh reality of death. The resurrection of Jesus demonstrates that suffering and death do not have the final word. God's all-encompassing love changes everything. The crucifixion of Jesus is now understood in terms of redemption instead of tragedy. Because of the resurrection of Jesus, we no longer look upon the cross as an instrument of torture but rather as a sign of divine love.

Paul argues in Galatians that Christian freedom is never to be taken for granted. Rather, our liberation from sin and death should always be treasured as a precious gift, one that was obtained for us at a great price, namely, the death of Christ.



## Point of View

### Spring: A time for spiritual sparkling

by Shirley Vogler Meister

Years ago, the School Sisters of Notre Dame (St. Louis Province) exchanged their wimples and long skirts for modified habits. They wore their new garb for the first time at an open house and dinner on the Feast of the Annunciation, March 25, at the former Academy of Notre Dame (Bellevue, Ill.). The bishop ordered a catered meal that day, said a friend, because he said that "no lady in a new dress should be working in the kitchen."

Bishop Albert Zornow, now deceased, might not have realized what a charming story he provided, or how very appropriate it was for that time of year.

With the approach of spring, Nature also dons a "new dress" through fresh and verdant life. Likewise, the Feast of the Annunciation marks the Blessed

Virgin's acceptance of new life—Jesus as her son.

In God's plan, he dressed Nature beautifully. Some "dresses" are roses. St. Francis de Sales compared natural rose bushes with spiritual ones. He noted that earth's bushes lose their blooms but retain their thorns, whereas in spiritual life the thorns disappear and the roses remain. This is a good analogy between things that are temporal versus those that are eternal.

As the end of Lent and the beginning of the Easter season approach, some of us are finishing our shopping for the outward roses—new spring clothes, a temporary tradition. More importantly, we also should be sparkling spiritually from our weeks of Lenten sacrifice, prayers, and good works. We should be shedding our spiritual thorns and retaining our roses—the "new dress" of the holy season.

The nuns in my opening anecdote were dining on the Feast of the Annunciation. This feast honors Mary, who chose to accept God's mandate for her to be the mother of Jesus. Because of her acceptance and through her, the entire world—all of humankind—can don the "new dress" of salvation.



## CORNUCOPIA

## If you want my opinion . . .

by Cynthia Dewes

Some people are born with opinions. Others are just not that lucky. Some of us come out of our mothers thinking, "Let's have pure breast milk. Ma, thank you very much," or "Only cloth diapers on this delicate rear, please."

We think our opinions at this stage only because we can't talk. Once we start to express ourselves in spoken language, there's no stopping us. It's everything from wailing, "I like the Barney cup!" to proclaiming that "Candyland is way better than Uncle Wiggly."

Early opinions are not confined to inanimate trifles, either. We make the observation that "That lady is fat!" and similar pronouncements, at terribly public times. Even close relatives are likely to be appraised while still within earshot, as in "Aunt Dixie kisses wet."



As we grow older we learn that it is neither necessary nor desirable to express every opinion out loud (back to thinking).

During the outdoor Palm Sunday procession, for example, when Mom hisses, "Pick that palm branch off the side aisle!" we think, "But dragging it on the ground is so much better for scraping anthills." Sometimes it's polite to keep mum, however brilliant our reasoning.

This same precaution extends to adult behavior, only it's described as good manners. We say, "Not right now, thank you" when we mean, "Not in this lifetime!" Or we "admire" objects or ideas too hideous to consider under normal conditions.

This can actually become a kind of parlor game. Some of us will argue vigorously for an opinion we despise, just to annoy someone we dislike more than we hate the opinion. We can be brilliantly convincing about any point of view if the adversary is obnoxious enough. If forced to declare why we hold this or that opinion, we say that our ideas are based on our own experience and the wisdom and experience of others. Maybe yes, maybe no.

The fact is, it's impossible for some of us to absorb opinions so well that we simply become sponges for current notions. We soak them up and then squeeze them out on anyone at hand. The latest enthusiasms become our firm opinions, incidentally establishing us as trendy, well-informed and politically correct.

Offensive as this may be to those who think their opinions are entirely original, it is better to have had an opinion and lost than never to have had an opinion at all. Opinions form the basis of conversation, dialogue, and argument (my personal favorite). They are the stuff of human communication.

Never trust the person who claims to have no opinion. These people will say, "I don't care. We'll do what you want," or "Really? Well, you're probably right." Then, in the rare eventuality that our opinions are later proven wrong or (worse) stupid, the non-opinionated are the very ones who will turn on us in swift recrimination.

Someone has said it's not that people like us are opinionated, it's just that we're always right. Frankly, that's my opinion too.

## check-it-out...

**Habitat for Humanity** will begin building a new home for a family in Brown County. The group is in need of volunteers to do almost any kind of work. If you are interested, contact Kurt Von Schrititz at 812-988-2254.

Training sessions to become a Birthline volunteer are scheduled for April 12 and 13 from 9 a.m. to 3 p.m. at the Archbishop O'Meara Catholic Center,

14th and Meridian Sts. Training is needed to respond to calls from pregnant women and assist them in a time of need. Other volunteer work includes preparing layettes at the Catholic Center twice a month. For more information, call the Birthline office at 317-236-1550 or 317-236-1559.

The Sisters of St. Francis in Oldenburg invite women and men 18 years of age and older, to volunteer one week or longer in a variety of locations this summer. Some locations include: Eastern

Ky (Appalachia), inner-city Cincinnati, a Hispanic Parish in Chicago, an African-American parish in St. Louis and an ecology project in southeastern Ind. Long and short-term opportunities at other times can also be arranged. For more information and an application form, please contact Franciscan Sister Janet Born at the Sisters of St. Francis in Oldenburg, IN 47036, or call 812-933-6417.

The Research Institute for Self-Evolution (RISE), an Indianapolis based not-for-profit institute dedicated to extending truth to those who are seeking, will host futurist Barbara Marx Hubbard as part of "Resurrection Seminar '94: An Evening for the Future" on April 2 at 7:30 p.m. at the Hyatt Regency Ballroom in downtown Indianapolis. Advance tickets are \$20 by calling Sue at RISE Seminars at 317-568-0694.

On March 27, a papal banner and the missionary image of Our Lady of Guadalupe will be at the front of a peaceful pro-life procession held in downtown Louisville. The procession will begin at 2 p.m. in front of the Cathedral of the Assumption, 443 S. Fifth St. Participants in the procession are encouraged to carry the palms they received at the Palm Sunday Masses. Songs, the 15 decades of the rosary and prayers for an end to abortion and for unity in the pro-life movement will be included. Bonnie Kaelin, a parishioner from St. Mary, Louisville, said that the event is part of a national pro-life crusade with the goal of evangelization and of prayer-

fully changing the minds of people who perform abortion or those who support or promote them. For more information, call Bonnie Kaelin at 812-952-3251.

A six-week, coping skills course for loved ones, friends and family members of HIV-infected persons will begin on April 5. The classes will be held at St. Paul Episcopal Church, 11 West 61st St., beginning at 7:30 p.m. each Tuesday until May 10. The Damien Center, the IUPLU School of Social Work and the Visiting Nurse Service are sponsoring the project. There is no charge for this program. The series is designed to help loved ones and family members learn more about HIV infection, the nature of the disease, its impact on family members, homosexuality and homophobia, alcohol and substance abuse, confronting grief and loss, and medical, social, spiritual and legal resources. For more information and registration, call Judy Lowery at the Visiting Nurse Service, 317-236-0445 ext. 106.

World renowned soprano Leontyne Price will perform for an Indianapolis audience in a solo recital on March 26 at 8 p.m. in Clowes Memorial Hall. This will be her first performance in Indianapolis since her 1988 recital presented by the Indianapolis Opera. Price, the recipient of nineteen Grammy Awards, will be the final concert of the 1993-94 Great Artist Series. Tickets are available at Clowes Memorial Hall Box Office or by phone through Clowes' TeleCharge at 317-921-6444 or 1-800-732-0804. Both the box office and phone lines are open Monday through Saturday from 10 a.m. to 6 p.m. The Great Artist Series is made possible by the generosity of Allen W. Clowes and is supported by the Indiana Arts Commission in cooperation with the National Endowment for the Arts.

St. Francis Hospital and Health Centers in Beech Grove will present an educational support group to provide information to adults in caregiving roles. **C.A.R.E.—Caring Adults Receiving Education**—is a series of educational meetings, covering topics from administering medications to fixing proper meals to filing insurance paperwork. The sessions will meet on four consecutive Tuesday evenings beginning on April 5 and finishing up on April 26. Each session will be held from 6-8 p.m. Additional sessions will be offered in June and September. To pre-register for the support group or for more information, call St. Francis Hospital's Nursing Services Department at 317-783-8540.

The choirs of the Indianapolis Children's Choir will present a spring concert, "Voices of Youth," at 7 p.m. on April 6 in Clowes Memorial Hall. The Children's Choir will be joined by University Choir of Butler University and by members of the Indianapolis Chamber Orchestra. Special guests will include Prince Julius Adeneyi of Drums of West Africa and national recording artist Malcolm Dalglish on hammer dulcimer. For more information, call 317-283-9640. For tickets, call Clowes Telecharge at 317-921-6444.



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Antoinette Bosco, single mother of several grown children, is the executive editor of the *Litchfield (CT) County Times*. She has been a *Catholic News Service* syndicated columnist since 1974, writing *The Bottom Line*, which appears regularly in this newspaper.

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**YOUNG POETS**—Fourth graders (from left to right) Celeste Guenin, Matt Evensman and Alex Ramon are preparing for the poetry contest to be held at St. Christopher School, 5335 W. 16th St., on March 28 from 10 a.m. to 1 p.m. in the school cafeteria. Students will recite chosen poems for the judges. Some will wear costumes and use props. Eighteen trophies will be awarded for the first and second place in three categories: narrative, lyrical and humorous, by grade level. Two over all medals will also be awarded. (Photo courtesy of St. Christopher School)



## INTERNATIONAL YEAR OF THE FAMILY

# Family endowment to benefit the family ministries of CSS

by Mary Ann Wyand

In celebration of the 75th anniversary of Catholic Social Services and in recognition of the International Year of the Family, St. Luke parishioners David and Ann Richardson of Indianapolis have established an endowment of \$7,500 to benefit CSS ministries to families.

"The idea was to honor both of our families, recognize what they did for us," Richardson said, "and offer thanksgiving for whatever successes we've had with our own family."

As a Catholic Social Services board member, Richardson said, he recognizes the importance of family ministries.

Given in memory of Harry and Mathilda Richardson and Rollin and Mary Harrison (Ann's father and mother), Richardson said the endowment to Catholic Social Services is a way to affirm families and support them through the many programs offered by the archdiocesan social services agency.

"We're family-oriented," Richardson said, "and we wanted to set an example for others. We plan to talk with other St. Luke families about giving CSS too."

He said the idea for the endowment evolved after they visited two of their grown children, Mary and Tom, and their spouses, at the University of Michigan last Christmas.

While there, he said, they attended Mass in nearby Ypsilanti on the Feast of the Holy Family. During the homily, the priest discussed Jane Howard's book "Families," published by Simon and Schuster, and cited 10 characteristics of strong families.

Those characteristics, listed on pages 268-272 of the book, are:

►Have a chief, heroine or founder—Other family members cluster around this person and follow his or her example and achievements.

►Have a switchboard operator, networker or archivist—This person keeps track of the activities of family members and organizes pictures, scrapbooks, oral histories, and family trees.

►Have members who are "much to each other but all at none"—Family members have an intense interest in each other and in whatever they do in the "outside" world.

►Are hospitable—Family members en-

courage friends, neighbors, teachers, etc., to slide into the inner circle of the family.

►Deal squarely with disaster—Family members courageously face disasters as a "given" in life and recognize that these "givens" can be blessings.

►Prize their rituals—Family members recognize that rituals comprise the past, imply a future, and hint at continuity.

►Are affectionate—Family members recognize that everyone needs a hug now and then.

►Have a sense of place—In this transient society, "home is where the heart is" and the family home reflects this reality with displays of family heirlooms and pictures.

►Connect with posterity—Older family members connect with younger members.

►Honor their elders—Family members recognize that the family becomes stronger because of diversity in the ages of members.

"The homily impressed him," Ann Richardson said of her husband, "and made him more convinced than ever that family problems are the root of other problems in society."

Through the years, she said, their family has remained close, and as young adults the Richardson children are best friends.

"Mary, Tom and Susan are nice kids," she said. "We've always felt that we've been extremely lucky with our family. Now that two are married and we have a grandson, we're pleased that our idea of family continues and everyone feels that they have added brothers and sisters. Of course, our grandson belongs to the whole family."

An architect by profession, Richardson said over the years he and his wife approached the task of building a strong family by facing about problems and figuring out solutions together. He thinks that giving lots of time and attention to children are key aspects of parenthood.

The gift to Catholic Social Services is a result of David and Ann Richardson's concern for other families and their needs.

"David Richardson would have liked to have kept this gift a secret," CSS development director Marianne Downey explained, "but he felt by making it publicly known he might be able to inspire others to financially assist the work of strengthening and supporting families in these challenging times."

Richardson said his "wish list" includes the hope that other families will

join this lead effort to honor the 75th anniversary of Catholic Social Services' ministries to families.

He also would like to see CSS initiate an annual recognition of families throughout the archdiocese similar to the Golden Anniversary Mass sponsored by the archdiocesan Family Life Office for couples who have been married 50 years or more.

Additionally, Richardson said he hopes there will be greater awareness paid to the need for strong, healthy families as well as attention given to the environmental impact on families and how strong families can affect the community in many positive ways.

"I think a big part of our responsibility in the church is helping others," Richardson said. "It's a case of values. By supporting Catholic Social Services efforts to assist families, we are encouraging the development of strong families."



**SUPPORTING FAMILIES—Catholic Social Services board member David Richardson of St. Luke Parish in Indianapolis appreciates the variety of ways CSS ministers to families. He said a priest's homily based on Jane Howard's book "Families" inspired a family endowment for CSS. (Photo by Mary Ann Wyand)**

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## Lenten penance services

Parishes throughout the archdiocese have announced communal penance services for Lent. Several confessors will be present at each location.

Following is a list of the services which have been reported to *The Criterion*.

### Indianapolis North Deanery

March 27, 3:30 p.m., St. Joan of Arc  
March 28, 7:00 p.m., St. Lawrence

### Indianapolis South Deanery

March 27, 4:00 p.m., Holy Rosary

### Indianapolis West Deanery

March 27, 2:00 p.m., St. Anthony  
March 29, 8:24 a.m. to 12:42 p.m.,  
Ritter High School

### Tell City Deanery

March 27, 7:00 p.m., St. Michael  
Cannelton at St. Paul, Tell City  
March 27, 7:00 p.m., St. Paul, Tell City  
March 27, 7:00 p.m., St. Pius, Troy at St. Paul,  
Tell City  
March 28, 7:00 p.m., St. Martin, Siberia  
March 30, 7:30 p.m., St. Boniface, Fulda

### Batesville Deanery

March 25, 7:30 p.m., St. Mary, Greensburg  
March 28, 7:00 p.m., St. Louis, Batesville  
March 29, 7:00 p.m., Holy Family,  
Oldenburg

### Connorsville Deanery

March 26, 12:05 p.m., St. Mary, Richmond

March 28, 7:00 p.m., St. Andrew, Richmond

### Bloomington Deanery

March 28, 7:30 p.m., St. Charles Borromeo



**TERRE HAUTE SERRA—Club president John Lentz of St. Patrick Parish stops for a photo with Benedictine Archabbot Timothy Sweeney of St. Meinrad, who was the speaker at the Terre Haute Serra Club Deanery Clergy Appreciation Dinner last month.**





## SPOTLIGHT ON INDIANAPOLIS NORTH DEANERY

# St. Andrew is peopled with faithful volunteers

by Margaret Nelson

Those who attend liturgies at St. Andrew the Apostle Church in Indianapolis will find a warm, beautiful church—and people to match. In fact, when Marianist Brother Mel Meyer designed the interior of the church in 1976, he spent a week with the people so that the decor would be appropriate.

St. Andrew approaches its 196 golden anniversary with a new approach to ministry. The parish's first pastor fixed the furnace, directed the parking—and most everything else. Father Matthew Herold would find today's team ministry quite different.

But the people in the parish thrive on differences. A blend of economic levels, ethnic backgrounds, and ages comprise the parish community. The youngest member was born on March 5, and the oldest "left" her parish community last Friday at 100

years of age. Several generations of some families are worshipping at the parish.

In fact, St. Andrew does not have a pastor, but a sacramental minister, Father David F. Coons. As the staff awaits a parish life coordinator, the 314 family units are guided by its team.

The pastoral associate is Blessed Virgin Mary Sister Patricia Griffin, director of Christian faith formation is Therese Brennan, Jeana Lewis and Jill Hendricks heads the youth ministry program. Administrative Assistant is Wally P. Nowicki.

St. Andrew School's principal is Ivy Menken. And Marita Washington is director of the Small World kindergarten and day care. Chris Schroeder is music director and head of the liturgy committee.

Said Sister Pat, "My description of St. Andrew would be that it's a small multi-cultural, vibrant parish with ministries of parish

grade school, Small World and outreach to the community.

"There's a warmth created by just the socialization and spirit of the people at liturgies," she said. "We have music of varying kinds from contemporary to traditional. Gospel is used. We have many volunteer cantors and two choirs—one gospel—with Elena Looper serving as leader."

But Sister Pat said, "The essence of the parish is the unique number of volunteers." The property committee has saved the parish thousands of dollars.

Brennan said, "The percentage of volunteers is higher than any parish I've seen, and that spans four states."

"I go along with that," said Sister Pat. "Over one-third of the people in the parish serve as volunteers and most of these people volunteer for several projects."

"Throughout the years, St. Andrew has had a marvelous name," Brennan said. "Wonderful people have grown up sacramentally here. We were one of the biggest parishes at one time." In fact in 1958-59, St. Andrew was the largest, with 4,992 parishioners. The school was the largest—with 1,036 students—in 1960-61.

"There is a real vibrancy in the parish," said Sister Pat. "A bouncing back from adversity. And there is a real acceptance of the diversity."

"A parish isn't a pastor, especially at St. Andrew," Sister Pat said. Father James Farrell, pastor of the parish from 1980-89 quipped, "The parish was always able to run itself."

Sister Pat said, "One thing that is unique also, this was the parish of the northeast region which St. Matthew and St. Lawrence were taken." There are still cooperative ties, with the three parishes joining for Mass on Memorial Day, Independence Day and

Labor Day. And several St. Matthew parishioners are involved in St. Andrew outreach programs.

Father Rick Gunther, now pastor of St. Peter and Paul Cathedral Parish, grew up in St. Andrew's. He calls it a "familyhood of priests." They include Benedictine Father Gregory Chamberlain, Fathers Ron Ashmore, Patrick Doyle, Stephen Happel, Mark Swarczkopf and Kimball Wolf.

Fathers William Marks, Patrick Mercier, Thomas Murphy, William Stumpf, and Kenneth Taylor spent seminary time at St. Andrew. Numerous assistant pastors have gone on to become pastors and chaplains.

Former editor of *The Criterion* Father Thoma Widner served as co-pastor before joining the Jesuit order. He's now editor of *Chicago's New World*. Evansville Bishop Gerald Gatzertinger spent a year living there while he was superintendent of schools. He served as administrator when pastor Father Richard Mode died.

Father Jeffrey Godecker, pastor from 1989 to 1992, is now director of religious education for the archdiocese. Father Robert Green served as pastor from 1992 to 1993.

The parish has no debt, though repairs will soon be needed for the roof and parking lot. The parish/school endowment has \$49,000.

Sister Pat said, "The school system—pre-school through 8th grade doesn't stop there. The youth programs meet the needs of young people in high school age. And the thrust of that is service to help the parish. The youth also help at the St. Vincent de Paul warehouse."

"The parish has a forward-looking council," said Sister Pat. She pointed to her own contract. "It specified that I spend one-third of my time on outreach. I've never seen a parish job description like it."



TEAM—Wally Nowicki (photo at left), Marita Washington, Blessed Virgin Mary Sister Patricia Griffin, Ivy Menken and Therese Brennan work together as a team, here preparing for a school prayer service. SACRAMENTAL MINISTER—Brenda Chaner (above, left) waits as Eileen Cantin receives ashes from Father David F. Coons on Ash Wednesday, his first day as sacramental minister for St. Andrew Parish. (Photo by Margaret Nelson)

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# Neighbors think of St. Andrew as helping hand

by Margaret Nelson

As members of a city center parish, St. Andrew parishioners have seen the changing needs of those who live in the neighborhood and they have responded.

In fact, Blessed Virgin Mary Sister Patricia Griffin's job description stressed the need for such ministry by allotting one-third of her time for service to the community. "Sister Pat's outreach is one of the stabilization of the neighborhood," said Therese Brennan, religious educator for the parish.

The St. Vincent de Paul conference responds to 1,300 calls for furniture and clothing a year. Fourteen men and women of the parish are joined by two teams from neighboring St. Matthew and a man from St. Roch on the south side.

Vivian Gartin, conference president, picks up the "stickers" the clients need to get the "recycled" stoves, refrigerators, beds, etc. at the warehouse. Some of the members call to make appointments before the teams visit the homes. St. Vincent de Paul also distributes food for those with emergency needs.

An Indiana Network of Employment and Training (INET) satellite center is located at the St. Andrew parish office. Volunteers have been trained to help people do computer searches for jobs on the state network so that they do not have

to leave the neighborhood. The SVdP supplies qualified people with transportation funds to follow up on the leads.

Parishioner Blanche O'Neal has been trained to help families with low and moderate incomes to purchase their own homes. St. Andrew is one of six city center Catholic parishes to coordinate the "Spirit of Partnership" program of six parishes. O'Neal discusses the qualifications and screens the prospective homeowners.

From mid-April through May, St. Andrew is hosting seven weekly sessions to train home buyers. "Of the people who go through this training, a high percentage do not default their loans," said Sister Pat. "It's an educational piece on how to buy a house." This program is sponsored by the Indianapolis Neighborhood Housing Partners, of which Spirit of Partnership is a branch.

Parish volunteers also staff Andy's Gift and Thrift, which sells used gifts and clothing at "rock bottom" prices. This offers bargains to the neighborhood.

St. Andrew School provides an excellent education for first through eighth grade students. Those who qualify may obtain scholarships through the Educational Choice Charitable Trust, which provides up to \$800 of the tuition costs.

And Small World day care and kindergarten serves 3-through 5-year-olds.

About 30 people in the parish are homebound. Ten volunteer parishioners visit them and take them Communion. Some of these volunteers also make Community Hospital visits.

The Reach Out monthly newsletter keeps parishioners informed of volunteer opportunities. Other groups that serve the parish include the scouts, the Half Century Club, the property committee, and the Knights and Ladies of Peter Claver.

One way parishioners "serve" began by accident. A widow in the parish invited another parishioner out to a restaurant for dinner shortly after her husband died. The

two met a couple from the parish, who invited the women to share their table. That was the beginning of the monthly Parish Night Out, which gathered 37 parishioners last Sunday.

Sister Pat works with the neighborhood associations, the multi-service center and area police. As part of the Lexington Ministerial Association, the leaders of area churches have work on projects together.

One is at Arlington High School, where members serve as listeners," said Sister Pat. "One of the ministers is there at least two hours a day to listen to the kids. This year, they also provided this service at Forest Manor Junior High."

Sister Pat belongs to the North East Merchants Association and to the East District Police Task Force, whose members are instrumental in conducting community feedback on policing.

The neighborhood multi-service center interviewed clients for Christmas baskets and until recent cutbacks, helped screen SVdP clients. Maureen Fitzgerald, a St. Luke member who works at the Forest Manor Community Health Center, in her rounds for the center, runs into people who need help, and helps them connect to the SVdP.

"With the 1,300 St. Vincent de Paul calls a year, we get behind. We regret the delay, but we are doing everything we can to meet people's needs," said Gartin.

Using names provided by the multi-service center, St. Andrew opened its 1993 Christmas Store to 25 families, providing them with food, clothing, and toys. The parish also gave another 35 families food baskets. And through St. Matthew's effort, 25 more received clothing and toys.

"The people we served seemed to really appreciate the way we helped them," said Joel Schmigel, coordinator of the Christmas Store and parish council president.

## St. Andrew School, Small World bring faith to community

by Margaret Nelson

St. Andrew School provides a stable influence for children who live in the neighborhood, said principal Ivy Menken.

"Because of the large, unchurched population the school is a positive and powerful experience for the African American community," she said.

"Parents are committed to what we have started here. They carry it through," said Menken. "Ninety percent in the school go on to a Catholic high school, 80 percent go on to college."

The parish hopes its education ministry helps evangelize the unchurched in the neighborhood. "From my experience dealing with schools that are predominantly non-Catholic, there is not a huge conversion rate then, but in adulthood, because of their experience in the school, many become Catholic," said Blessed Virgin Mary Sister Patricia Griffin, pastoral associate of St. Andrew.

"When they are connected with the church and the way we worship, it allows them to make choices," said Menken. "When they are comfortable with the church as students, then it is easy for them to find it comfortable when they are adults."

Menken said that the parish has checked graduates of the school to see how they are doing. "Seventy-three percent of the kids are in college. Of the older ones we found, there are teachers, a chemical engineer, those with service orientation, those in the media—journalists, television, radio, a professional football player, and representatives in business, the stock market, and computers."

"If we're a true Catholic church, we are called to minister to all the people," said Menken.

"In a small school, there is a more caring atmosphere. We have the ability to tend to the emotional, societal and spiritual needs of the students," said Menken.

"We are told by the high schools that our kids are sought out by their African American counterparts for their leadership skills," said Menken.

Said Therese Brennan, religious educator, "We offer so much."

"What Therese does is the building up of the Catholic religious education component of that school," said Sister Pat. "Yes, we have growing numbers of non-Catholic students, but the Catholic children have a spiritual ministry to them."

"We maintain the Catholic identity and strive to strengthen that every day," said Menken. "We are a Catholic school, other faiths are here, but the Catholic faith is the core from which other faiths are drawn."

"We meet the needs of working parents," said Marita Washington, director of the Small World pre-school and day care. "We provide a developmental learning program that allows parents to feel comfortable."

"We are able to prepare children for formal education. We do it developmentally. That's the real key," she said.

"As a result our ministry serves as strong feeder to the school," said Washington. "Fifty percent always go to grade school; they always have."

"We provide an environment that helps parents with spiritual development. They follow through with that."

The staff tries to meet parents and encourage them to have qualities the children can follow. "If what we do is isolated, it wouldn't be able to happen," she said.


"When children are in Small World, they have a community sense of ownership in school early—a sense of this is where they belong," said Washington.

"A high percent of Small World graduates become active in the school, not only scholastically, but in extracurricular and youth ministry activities."

"We teach them educational success early in their lives," said Marita Washington.



**YOUTH**—Maria Oberhauser adopted children Louisa and Tania, and pastoral associate Blessed Virgin Sister Patricia Griffin watch Charles Newton portray Huey Newton in the annual Living Museum presentation by the parish youth group. (Photo by Margaret Nelson)



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# Fr. Michael Joncas talks on liturgy

by Margaret Nelson

Father Michael Joncas, best known for his liturgical settings like "On Eagle's Wings," spoke at St. Christopher Church from his role as assistant professor of theology at the University of St. Thomas.

"I'm trying to teach 18-, 19-, and 20-year-olds something about Jesus," said the priest of the Archdiocese of St. Paul-Minneapolis.

Father Joncas said that 30 years after the Constitution of the Sacred Liturgy was promulgated, a high school stage play can be more polished than a parish liturgy.

But he said, "God manifests God's power in weakness. God manifests himself when people come together and pray as best they can."

"The liturgy is not ultimately important. What is ultimately important is the Kingdom of God," Father Joncas said. "Liturgy points to God's importance in our lives."

"God's reign is ultimately important. What we do as liturgical ministers is ultimately bring people to God," he said. "Three thousand fathers of the church voted something like 2,996 to four. If you think somehow the fathers were hoodwinked, look at the notes of the discussions in the council."

"Yes, they represent our faith and our vision for the future," Father Joncas said. "The heart of liturgy is the paschal mystery—of Christ dying, rising, and pouring forth his Spirit."

"The only theme for liturgies should be Jesus," Father Joncas said that the assembly should not "go away intellectually challenged. Rather, they should be transformed. At Easter, we don't celebrate just an event back then. We don't

think about what happened a long time ago. We celebrate Jesus dying and rising in Christ in us."

Father Joncas said that every liturgy exercises the priestly office of Jesus Christ, head and body. The second purpose for liturgy, is to give glory to God and transform people in holiness, he said.

He said that the Eastern church's idea in sanctifying the faithful is drawing them into the interior of God. The Western church focuses on forgiving sinners who have offended. Both bring people into communion with God.

Sprinkling his talk with humor, Father Joncas said that people thought of the old High Mass as giving glory to God by using "the best. Except the people (orchestra members) they hired considered it a wonderful weekend gig. Can it be for them a faith act?" he asked.

Some parishes do not aim at sanctification of the faithful, but express themselves well and sing well, he said. "It clearly deals with us, but does it give glory to God? We can't play them off against each other."

He said that giving glory to God and the transformation of people are the challenge of Catholic liturgy. Father Joncas said that people today say, "Hey, I'm gonna be a Catholic" to take care of their own needs, comparing it to a toastmaster's club or Rotary where they "meet the right kind of people" or have "someone to bury you." He called it a "problematic situation," when "parishes become smorgasbords."

He suggested that altar boys exist for "comic relief."

Father Joncas called liturgy the source and summit of Christian life. "But we don't see what lies on either side—not without having converted to the way of Jesus Christ." He said that evangelism leads to liturgical worship and the liturgy should impel the assembly to service. He said the faithful should celebrate church in the marketplace.



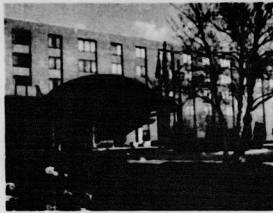
Father Michael Joncas

Father Joncas called for "full, conscious active participation of the entire liturgical assembly."

The faithful must know the connection between worship and mission as far as charity and justice are concerned. "We really need to develop a liturgical spirituality that questions not what did I get, but what did I bring," said Father Joncas.

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## Lourdes studies water savings

Students at Our Lady of Lourdes School in Indianapolis have taken an interest in the conservation of water, as well as other environmental issues.

The students contacted industries in the area to see if they could help devise new ways to conserve water. As part of their geography studies they focused on how pervasive water is in most aspects of life.

During National Geography Awareness Week, they joined students and teachers across the country to examine how water plays a part in agriculture, culture, domestic use, industry, health, and politics.

The students participated in a Geo-Quiz and a Geo-Fact at the beginning of each day. Students at all grade levels participated.

## Archbishop rededicates restored parish in downtown Terre Haute

by Peter Agostinelli

Archbishop Daniel M. Buechlein rededicated St. Joseph University Church in Terre Haute March 19.

The parish has been enjoying the restoration and refinishing work done inside the church, which is located near the city's downtown. The restoration included such projects as the installation of a new altar, which Archbishop Buechlein blessed, and work on the church's pipe organ.

Father Terry Rasmussen, pastor of St. Joseph, said much of the work was finished two years ago.

The Mass was a special 5 p.m. liturgy held March 19, the Feast of St. Joseph.

Archbishop Buechlein told parishioners about his mother, who worshipped in St. Joseph Church 60 years ago. He said she studied at the teacher's college in

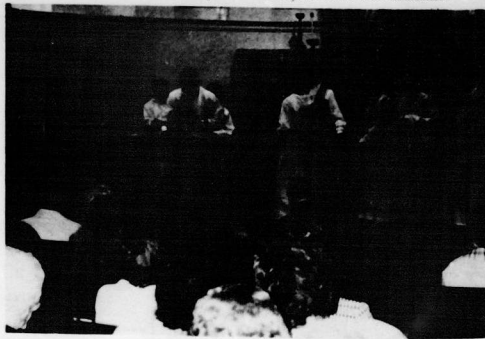
Terre Haute, which is now Indiana State University.

He called on St. Joseph's people to remember that the church is a dwelling place of God. He also asked them to remember that it isn't God who needs churches and altars, but people who need them to celebrate their faith and commitment.

"We who are the community of faith today stand on the shoulders of those who have gone before us," the archbishop said. "Always let us remember that we are the foundation of Jesus Christ."

Most important, Archbishop Buechlein told parishioners, is to remember to be at home with God when gathering before the altar.

"It is a table on which the mystery, the wonderful sacrifice of Christ, is made over and over again," he said in his homily before the altar dedication.



**PARISH REDEDICATION**—Archbishop Daniel Buechlein helps the parishioners of St. Joseph University Church in Terre Haute rededicate their church March 19. The service included a blessing of the new altar. Much restoration work has been done on the church, which is located in Terre Haute's downtown. (Photo by Peter Agostinelli)



# Farmer tells how faith, farming are connected

Students in every class at Central Catholic elementary school learned about farming earlier this month.

That's because a grade school classmate of principal Kathleen Tichenor, came to spend two days at the school.

A St. Lawrence, Lawrenceburg, Ill. parishioner, Larry Gartener stressed the three most important things they must do: work, play and pray.

Gartener brought slides showing scenes of equipment, scenery and buildings on his farm. The presentation went through what the crops were doing and how his wife Emma and their five children worked during all of the seasons.

His miniature display of farm equipment shows the progression of technology on the farm. He also showed how important the computer, math and science are for today's farmers.

Gartener spent time in each of the classrooms, sharing information and answering questions about farm life. He gave farm hats to all the teachers and some students who answered his questions.

He discussed concerns about the distribution of food and how the students could make a difference. He suggested that they think about the moral implications of their own eating habits.

He asked the students to pray for the farmers, especially since flooding from this year's snows in Pennsylvania could be dangerous to crops near rivers to the west.

Tichenor said, "He brought them the religious aspect of farming. We did it as

agricultural days, with everybody—teachers and the cafeteria staff—wearing farm attire.

"One of the concepts students learned is that the life of farm families isn't that different than families who live in the city," said Tichenor. The slides show the family celebrating the Fourth of July, swimming, having birthday parties and family meals, and "most importantly praying together."

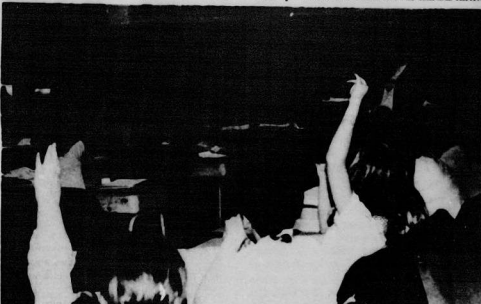
When a student asked Gartener if it is bad to grow tobacco, he said, "We do a lot with crops. All of them are not necessarily good or bad." But he explained that, especially young people should not use tobacco "because it is very, very addictive." And he said that older people should be "extremely careful."

"I'm amazed at what he knows about the land and the environment," Tichenor said. Gartener grows corn, wheat and soybeans.

He talked about the need to plant and harvest crops at the right time and how farmers must work night and day to get those jobs done on time. "It runs in cycles," he said. "You have to get the harvesting done before Thanksgiving when the weather turns bad."

Gartener explained that farmers cannot leave a crop on the ground during heavy rains, but must harvest it and get it in bins where it can get air and dry.

"If you ever want your faith tested, put \$50,000 worth of grain in the ground," said Tichenor. "His faith is incredible." Gartener also speaks to students near his Illinois farm.



FARM LESSONS—Larry Gartener speaks at Central Catholic School.

## St. Nicholas site of bill signing

by Margaret Nelson

Last week, Governor Evan Bayh signed the anti-crime bill at St. Nicholas Youth Center in Indianapolis.

Father Arthur Kelly, director of the center said, "It was a blessing to us to highlight the center. It was a recognition and appreciation of the work we have done through these 20 years."

In helping serve young people, Father now collaborates with Indianapolis Public Schools to provide a program for students who have been suspended or expelled.

"Kids come here. We work with them and try to get them back in the schools." Indicating a young man who was leaving with his father, he said, "This one has been there a week. I hope he gets back in school and gets his act together."

Usually the center has 10 to 12 young people during the day time. Father Kelly works with the probation courts and the prosecutor to try to curtail gang activity.

"The ones who were here must be doing better. They're not back," he said.

"One of the new developments will be a retreat center in the basement. To be called Inner City Youth Retreat, it will offer the spiritual dimension to what we do. We're applying for funds so that we can have our first retreats in the fall."

Already, 5- to 12-year-olds can go to the center after school as part of the "latch-key" program. They can learn basic computer skills. There is a summer

camp. In the summer work program, the young people clean up the neighborhood and help the elderly.

"The numbers continue to increase," said Father Kelly.

Devin Miller, Derrick Jones, and DuJuan Crawford are certified life members.

Crawford said, "The center has helped me a lot. Like it has kept me in school and off the streets. It's kept me from stuff like robbing. And it takes care of my spiritual needs. It helps us help others." He said they learn positive leadership.

Devin Miller: "It helped me get into college, provides funds to help with that."

Derrick Jones said, "It's something I look forward to. It's like a family. We love each other like we love our own family members. Everyone gets along."

"We do some counseling of younger kids, the 7- to 12-year-olds who come in every Monday through Thursday. We help them with their homework and listen if they want to talk about problems at home."

Miller said, "We help teens our age, too. It makes us feel wanted to bring them in and make them feel wanted."

"Some of their parents are on dope or drink and don't care about them. Here they know they've got somebody when they ain't got their parents," said Crawford.

"If they have problems, we sit them down. We can turn the worst people around. I've seen it happen," said Jones. "I just want them to have smiles on their faces."

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# Congress vs. Justice Dept. over the sexual exploitation of children

## Catholic congressman leads fight against decision to weaken the nation's child pornography law

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—A 3-year-old case sent back to a federal appeals court by the Supreme Court pits more than 200 members of Congress against the U.S. Justice Department, accused of failing to "protect our children from sexual exploitation."

The case now before the 3rd Circuit Court of Appeals, Knox vs. U.S., brought friend-of-the-court briefs from 234 members of Congress, as well as from Morality in Media, the New York-based interfaith organization founded by a Jesuit priest.

"Filing of the amicus brief by members of Congress shows that the legislative branch of government stands strongly in defense of our children and opposes the decision by the executive branch to weaken the nation's child pornography law," said Rep. Chris Smith, R-N.J., a Catholic who is leading the fight in Congress against the Justice Department's stand.

Smith said candidate Bill Clinton had promised during his campaign that "aggressive enforcement of federal obscenity laws by the Justice Department—particular-

ly by the Child Exploitation and Obscenity Section—will be a priority of a Clinton-Gore administration."

"It's said President Clinton has neglected his promise to protect our children from sexual exploitation," Smith added. "If something is not done, Clinton's neglect will be tragic for our children."

The case involves Stephen A. Knox, a graduate student at Penn State University in State College, Pa., who was arrested in March 1991 on charges of receiving by mail three videotapes of partially clothed girls in sexually seductive poses. The girls ranged in age from 8 to 17.

Although the camera zoomed in on the girls' pubic and genital areas, Knox appealed his five-year sentence on the grounds that because they do not contain nudity the tapes did not violate federal child pornography laws.

The 3rd Circuit Court, based in Philadelphia, upheld Knox's conviction in October 1992, ruling that the tapes produced "the same detrimental effects to the mental health of the child as a nude portrait."

The Justice Department under President Bush had backed that position, but under the Clinton administration the department took the opposite stance, asking the Supreme

Court to send the case back to the lower court in light of the new federal interpretation of the pornography law.

Both the House and Senate passed resolutions urging the Justice Department to return to the strong prosecution standards of the past in child pornography cases.

The Justice Department's brief to the Supreme Court argued that nudity or "visibility" of body parts through or beneath clothing was necessary for a conviction and that to be pornographic, the material had to "depict a child lasciviously (lustfully) engaging in sexual conduct." That view prevailed when the Supreme Court remanded the case to the appeals court in November 1993.

"While the court of appeals was correct in holding that complete nudity is not absolutely required," the court erred in holding that simply focusing on the midsection of a clothed body may constitute an "exhibition of the unveiled body parts beneath the garments," said the brief filed by Solicitor General Drew Days.

"Our position is that the U.S. is wrong," said Paul J. McGeady, general counsel for Morality in Media, which filed a friend-of-the-court brief in the case March 14, along with the Phoenix-based National Family Legal Foundation.

The Morality in Media brief argues that the Justice Department's position is based on a misinterpretation of the Child Protection Act of 1984, which prohibits "the use of minors in sexually explicit conduct."



Rep. Christopher H. Smith

McGeady said efforts by groups such as his and by members of Congress have already brought about a shift in the Justice Department's position on the question of lascivious intent on the part of the child.

"The department has 'backed off' from the stand in its 1993 brief, which said that material could be pornographic only if the child depicted in it—as opposed to the photographer or consumer—shows a lustful intent."

"Now that they have backed off, the case is not going to have the same devastating effects as it could have had," said McGeady, who expressed confidence that the Justice Department's position will be repudiated in court.

"It's outrageous to require lascivious intent on the part of the child, as the Clinton Justice Department has suggested," said Smith. "Children need special protection from our legal system; the Clinton approach exposes them to exploitation."

## Group issues guidelines for hiring parish music directors

### Other skills wanted in addition to liturgy, music

by Jerry Filteau  
Catholic News Service

WASHINGTON—According to a new national policy statement, the director of music ministries in a parish needs organizational, planning and pastoral leadership skills as well as a solid understanding of liturgy and of music.

The statement is a basic checklist that pastors, parish search committees or directors of music ministries themselves can use to assess what the job requires and how well an individual is qualified for it.

It was issued March 16 by the Director of Music Ministries Division of the National Association of Pastoral Musicians.

The association said the statement was directed not only to directors of music ministries and those who hire them, but also to the schools and institutes that train them.

Father Virgil C. Frank, association president, said there are about 2,500 full-time directors of music ministries in U.S. Catholic parishes. That represents about 13 percent of the parishes in the nation.

He estimated that there are also about 9,000 paid part-time directors of music ministries but said that figure was partly guesswork.

The four-page statement lists professional skills and expertise that a music ministry director should have under four main areas: pastoral, liturgical, musical and organizational.

It says a director of music ministries "is a pastoral musician, of service to the church at prayer. He or she is a worshiper and belongs to the assembly—someone who shares faith, serves the community and expresses the love of God and neighbor through music."

Among specific pastoral skills it cites abilities to interact with the people and leaders of the parish, to make cultural and ethnic adaptations appropriate to the parish, and to draw people to sing and engage them in musical celebration of their faith.

It says the director must be able to provide training for other music ministers and ongoing parish education in the role of

music in liturgy. The director is often called on as an expert resource for the parish in various other ways, it says.

A director needs a basic knowledge of liturgy "through the study of liturgical theology and church music or through wide reading or experience in the field," the statement says.

It lists basic church documents on liturgy and church music and that a director of music ministries must be familiar with.

It says the director must also understand the requirements of the Lectionary, the Sacramentary, the liturgical calendar and the church's various sacramental rites. He or she must be able to plan liturgical music for the liturgical seasons and feasts and for a variety of other needs ranging from weddings and funerals to liturgies with children.

It says that requisite musical skills "are ordinarily achieved through an undergraduate and/or graduate degree in music or by professional study in applied music."

Among specific musical skills it cites proficiency in at least one instrument used in liturgy or in voice and choral performance and a variety of skills in coordinating voice and accompaniment and adapting music to different instruments.

At least basic musical composition abilities and a knowledge of music theory and harmony are needed, it says.

It lists various organizational and planning skills that a director of music ministries needs, ranging from budget planning and administration to scheduling and coordination of music ministries, from maintenance of a music library and instruments to periodic evaluation of the parish's musical ministries.

Father Funk said that the association plans to publish a directory of the nation's full-time parish directors of music ministries this July. The policy statement is free, he said. The directory will be sold but the price has not been determined.

The association, based in Washington, has about 9,500 members nationwide, including 500 full-time directors in its Director of Music Ministries Division.

The statement, titled "Qualifications for the Director of Music Ministries," is available from: National Association of Pastoral Musicians, 225 Sheridan St. N.W., Washington, D.C. 20011-1492. Telephone (202) 723-5800. Fax (202) 723-2262.

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# Faith Alive!

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## Grace can be sanctifying, actual or sacramental

by Fr. Lawrence E. Mick

A priest was having trouble with his portable microphone as he began to preside at Mass one Sunday.

After he fiddled with it for a minute or so, he said to the people, "There's something wrong with this microphone."

To which the assembly responded on cue, "And also with you!"

Whether or not that story is true, it reminds me that it is dangerous to forget what we really are saying at Mass.

Sometimes we respond automatically, without thinking what our words mean.

When the presider says "The Lord be with you," he is using a greeting much richer than "Good morning."

It is a biblical greeting that appears in both the Old Testament and the New Testament. It might also call to mind the angel's words to Mary, "The Lord is with you" (Luke 1:28).

This simple greeting—"The Lord be with you"—expresses the most important thing we could wish for others, that God will be with them.

Through the gift of the Holy Spirit, God is actually closer to us than we are to ourselves. In Catholic tradition this gift of the Spirit has been called "uncreated grace."

The word "grace" comes from the Latin "gratia," meaning gift. The gift of the Spirit is an uncreated gift, since the Spirit is eternally God.

This uncreated grace is really the basis of all grace. We have traditionally spoken of sanctifying grace, actual grace and sacramental grace.

Sanctifying grace is the effect of the Spirit's presence in people; it makes us holy or sanctifies us.

Actual grace is the help that we receive in dealing with the events of our lives; God's presence enables us to respond as Christ would.

Sacramental grace is the presence of God experienced through the sacraments and the effect that this encounter with God has on our lives.

Starting with uncreated grace as the basis for understanding grace in our lives can help us avoid the mistake of thinking of grace as some kind of material thing that we can accumulate.

"The Baltimore Catechism," attempting to help small children understand grace, used the image of the milk bottle. When we were "full of grace," our bottle was full. Sin spoiled the milk, and forgiveness restored it.

The problem is that we continued to use this image and often thought of grace as a "thing" which we could get from the sacraments and from good works.

But if the fundamental grace is uncreated—the Holy Spirit's presence—

then grace is not a material thing but a relationship.

God dwells within us in order to enable us to share the very life of God.

People are invited into a relationship of friendship and love with the three persons of the Holy Trinity. Grace is simply that relationship.

In relational terms, then, sanctifying grace is the effect that this relationship has on our identity. We know that every relationship in our life shapes us in various ways.

Our relationship with God is more significant than most of our other relationships, so if we accept God's love and friendship we are truly changed and sanctified.

Actual grace is the assistance in doing good and avoiding sin that comes from this relationship with God.

Every friendship we have with someone good helps us to be better ourselves, and our friendship with God gives us great help in living our lives as we should.

Sacramental grace is the strengthening of the relationship with God that comes from encountering the Lord in the sacraments.

Every friendship grows through the time we spend together and the ways we interact.

In the sacraments we encounter the Lord and interact with God at some of the most basic and important times of our lives. This contact with God deepens the relationship we call grace.

When we spoke in the past of things and actions that "gave grace," we really were referring to the deepening of the relationship with God that these things brought about.

And when we said that sin caused a "loss of grace," we meant that the relationship with God that was harmed by our sin or even severed completely in the case of mortal sin.

Grace grows or deepens with every positive interaction we have with God. If we don't "accumulate" grace, we do grow in grace and live in grace.

So when the presider at Mass says, "The Lord be with you," he is saying much the same thing as in the longer greeting, "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

When we answer "And also with you," we make the wish a mutual one.

We are wishing each other the greatest of gifts, the presence of God with us, the gift of uncreated grace and all the effects that relationship has in our lives.

And there is no better way we can greet one another when we gather for worship.

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



**GREETINGS**—Sometimes at Mass people respond automatically and miss the significance of what they are saying. When the presider says "The Lord be with you," he is using a greeting which is richer than "Good morning" because it expresses the most important gift that people can wish for others—that God will be with them. (CNS illustration by Cade Lowry)

## Grace gives people new potential

by Fr. Eugene LaVerdiere, SSS

If once we were at pains to distinguish created grace from uncreated grace or supernatural grace from actual grace, today every divine gift is "grace."

But it is again time to distinguish:

►First there is the gift of creation. How should human beings respond to this gift?

God did not have to create. Nor does God have to sustain creation in being. God is supremely free. God also is good. Creation is a free act of God's goodness. After creating light, the earth, the heavens, the seas and everything in them, including human beings, "God looked at everything he had made and found it good."

The response to creation is wonder, awe and respect for all creation, especially for who we are as God's human creatures.

Respect requires that we take our place in creation and exercise our responsibilities as co-creators with God. It also means we respect God as Creator, not trying to usurp the Creator's role.

►Second, there is blessing. After creating the human couple, God blessed them, saying, "Be fertile and

multiply, fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air and all the living things that move on the earth."

Being blessed is not the same as being created. Creation gives us human potential. But God's blessing enables human beings to fulfill all the potential they have from their creation and birth.

How should we respond to God's blessing? By blessing God and passing on this blessing to others. God enables us to fulfill our potential, and we want everyone else to fulfill their potential.

►Third, there is grace.

While blessing enables us to fulfill our potential, grace gives us a new potential.

As human beings blessed by God, we work with God as co-creators, according to our nature as women or men, as members of a particular race and ethnic group.

Grace enables us to transcend our human potential. We receive a new life. We become children of God and brothers and sisters to people of every race.

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



### DISCUSSION POINT

## God works through gifts of others

### This Week's Question

Describe how you or someone that you know is gifted by God.

"Tom, our pastoral associate, is very gifted in writing poetry and lyrics for songs. Rebecca is very gifted at putting Tom's words to music. She also sings. . . . Their songs are so healing and moving to me." (Connie Dehan, Monmouth, Ore.)

"A secretary at school is gifted by God in her caring and loving attitude. . . . It doesn't matter who you are. She always has time for you and she makes you feel important." (Dolores McKibbin, Hayes, Kan.)

"My friend, Brenda, has an exceptional gift of authentic compassion, a real interest in your case. She can be the best friend to anyone from the bishop to someone on the street." (Pat Trappay, Casper, Wyo.)

"I'm thinking of a young mother of five. She leads a prayer group of mothers. . . . She is a real model of faith.

Through her quiet example and the prayer of others, her husband has now become a Catholic." (Mary Anne Dedenbach, Cheboygan, Mich.)

"I have been gifted by God with five children. They are healthy and happy—most of the time! I am able to be home with my children, and that is a real gift. We have been able to choose to live modestly. My 11-year-old daughter has been gifted with an extraordinary talent for writing." (Shari Somers, Heyworth, Ill.)

"Despite adversity, I have been able to use God's gift of optimism to overcome them. I am the oldest of 11 children, but my husband and I have been infertile. But God opened a door for us to adopt three children." (DeAnn Howard, Grinnell, Iowa)

### Lend Us Your Voice

An upcoming edition asks: What is Christian freedom for? If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



PASSION SUNDAY (PALM SUNDAY)

# The Sunday Readings

Sunday, March 27, 1994

Mark 11:1-10 — Isaiah 50:4-7 — Philippians 2:6-11 — Mark 14:1-15:47

by Fr. Owen F. Campion

This weekend the church celebrates Palm Sunday, as it is more popularly known, or Passion Sunday, as it has been known since the revision of the Holy Week liturgies following the Second Vatican Council.

There are four scriptural readings. The first liturgy begins with what is distinctive to this great day in the Catholic calendar, a procession with palm branches around the church or to the church.

The first reading, from St. Mark's Gospel, recalls the arrival of Jesus in Jerusalem in triumph. Customarily kings and heroes were greeted by cheering people who laid blossoms and tree branches on the street to serve as a festive carpet. Since palm trees were plentiful, the crowd this day used palm branches to cover the path before the Lord.

For Jesus, they sang their salute, another evidence of their regard for him as their king. They also identified him as the "son of David," the heir of the great king who long ago had established the dynasty of kings especially commissioned by God to govern the people.

Important to this reading, especially amid all the references to kingly glory, is the fact that Jesus rode into the Holy City astride a colt. Such was hardly ordinary travel for kings or leaders, who rode in chariots or in sedan chairs. On the contrary, Jesus arrived in humility. This is a lesson easily overlooked, but it is crucial to the identity of the Lord and to understanding fully the Lord's experiences in Holy Week.

Next, as the first reading in the Liturgy of the Word, the church presents from Isaiah one of the "Songs of the Suffering Servant." Scholars dispute who was in the mind as a subject when the prophet wrote these songs. Was it the prophet himself? Or some hero whom he knew? Was it the people collectively-speaking? Was it the anticipated messiah?

Whatever, the church has used these wonderful poems to depict Jesus, the Servant of God even unto death. As was the case with the reference to the colt, the Lord is shown as humble, loyal to God regardless of all the pain it would bring.

In the second reading, the church uses another of the most splendid passages in Scripture. It is the hymn from the Epistle to

the Philippians. Again the emphasis is upon humility and obedience to God.

Eloquence and emotion are not strangers to the epistles of Paul. This reading from Philippians certainly stands among the most powerful of all the tributes to Jesus in the epistles.

As its Gospel reading for Palm Sunday, the church presents the Passion Narrative from St. Mark's Gospel.

What is common to all the four Gospels is the fact that none wished to miss any detail of the trial and execution of the Lord. This is understandable. Persons, remember with precision details about those whom they love. The Evangelists loved the Lord, and certainly very well remembered the stories of the Lord's dreadful last hours before his accusers and on the cross.

They also saw the crucifixion not as a most unhappy coincidence, but rather as the event that secured their salvation and indeed the salvation of all humankind. So they took pains to record every detail, Mark no less than the others.

Throughout the Gospel, Mark shows Jesus as the perfect Servant of God. The Passion Narrative is fully within this process. Even the Lord's exclamation of apparent helplessness before adversity (Mark 15:34) becomes for Mark an absolute statement of the trust and obedience of Jesus for God's will.

An interesting figure in the narrative is the Roman centurion who looks upon the crucified Christ only to see in Jesus the Son of God. The centurion was a Roman, a pagan, and an officer of the awful oppression. Nevertheless this man, in such a despicable role, recognized Jesus. The centurion saw in the death of Jesus an entry to eternal life.

### Reflection

The magnificent liturgy of Palm Sunday, and these superbly selected readings, draw us to two realities.

The first is that Jesus was the most humble of all. He was obedient to God even to death.

Secondly, in humility, in obedience to God, we find not degradation but everlasting life. Humbling ourselves is not to belittle ourselves. Rather it is to recognize what and who we are. This means a frank admission of our needs. We need God. We will die. But, it also means a realization of the fact that in Jesus we are redeemed, and by imitating the Lord's own humility and obedience we pass beyond death, as did Jesus, to eternal life.

## MY JOURNEY TO GOD

### Seeing the Joy Through the Tears

The winter of 1993-94 was not so easy. Temperature readings dipped to an all-time low. Beautiful flakes of snow caused us to get out our boots, earmuffs and snow shovels. The brilliant sun only peeked out from huge, black clouds.

In the midst of this unexpected winter came the season of Lent. As Catholics, we are asked to fast, abstain from meat, and make sacrifices.

How much can we take? In thinking of this dilemma, my thoughts go back to the time of Jesus.

True Christians are to be imitators of Christ. How he suffered for you and me! His passion and death are recalled during Lent.

Recently a most unique thought came to me. Having heard the Scripture readings for many years, somehow the agonizing story of Calvary always made me sad—even to the point of tears. In my own thoughts, I walked with Jesus to Calvary and felt his pain.

For some time, the season of Lent was so devastating that I lost the message of Easter Sunday. Somehow the sufferings of Lent were a separate event from the joy of



the Resurrection. The important link between Calvary and Easter came to me only after many years.

It seems that our sacrifices during Lent are only worthwhile if we experience the peace and joy of Easter. The mystery of the season comes only through prayer and a sincere attempt to come to grips with Calvary and Easter Sunday.

And so, as we put forth our best Lenten effort, let us be ready for the coming of our glorious, resurrected Savior!

by John R. Williams

(John Williams is a member of Little Flower Parish in Indianapolis.)

## Daily Readings

Monday, March 28  
Monday of Holy Week  
Isaiah 42:1-7  
Psalm 27:1-3, 13-14  
John 12:1-11

Tuesday, March 29  
Tuesday of Holy Week  
Isaiah 49:1-6  
Psalm 71:1-6, 15, 17  
John 13:21-33, 36-38

Wednesday, March 30  
Wednesday of Holy Week  
Isaiah 50:4-9  
Psalm 69:8-10, 21-22, 31, 33-34  
Matthew 26:14-25

Thursday, March 31  
Holy Thursday  
Isaiah 61:1-3, 5, 8, 9  
Psalm 89:21-22, 25, 27  
Revelation 1:5-8  
Luke 4:16-21  
Holy Thursday Evening

Mass of the Lord's Supper  
Exodus 12:1-8, 11-14  
Psalm 116:12-13, 15-18  
1 Corinthians 11:23-26  
John 13:1-15  
Friday, April 1  
Good Friday  
Celebration of the Lord's Passion  
Isaiah 52:13-53:12  
Psalm 31:2, 6, 12-13, 15-17, 25  
Hebrews 4:14-16, 5:7-9  
John 18:1-19:42

Saturday, April 2  
Holy Saturday Night  
The Vigil of Easter  
Genesis 1:1-2:2 or 1:1, 26-31  
Psalm 104:1-2, 5-6, 10, 12-14, 24, 35 or Psalm 134:7, 12-13, 20-22

Genesis 22:1-18 or 22:2-9, 10-13, 15-18  
Psalm 15:6, 8-11  
Exodus 14:15-15:1 (Response) Exodus 15:1-6, 17-18  
Isaiah 54:5-14  
Psalm 30:2, 4-6, 11-13  
Isaiah 55:1-11 (Response) Isaiah 12:2-6  
Baruch 3:9-15, 32-44  
Psalm 19:8-11  
Ezekiel 36:16-17a, 18-28  
Psalm 42:3, 5, 43:3-4 or, when baptism is celebrated, (Response) Isaiah 12:2-6 or Psalm 51:12-15, 18-19  
Romans 6:2-11  
Psalm 118:1-2, 16-17, 22-23  
Mark 16:1-8

## THE POPE TEACHES

### Laity called to evangelization

by Pope John Paul II  
Remarks at audience March 16

Continuing our catechesis on the lay faithful, we now turn to their part in the church's mission of bearing witness to Christ before the world.

The apostolate of the laity is exercised first in the parish, where lay people contribute to the celebration of the liturgy, to catechesis, and to various pastoral and social initiatives. They also serve the good of God's kingdom at the level of the diocese, cooperating with the

bishop and the presbyterate in spreading the faith, through the local church's catechetical, cultural, and charitable works.

The laity are also called to share in the church's universal mission, and especially in the urgent task of the new evangelization. Because the new evangelization is aimed at the building of mature Christian communities, an important role is played by associations of the laity and the lay movements committed to the formation of holy, knowledgeable and convinced witnesses of Christ.

## SAINT OF THE WEEK

### St. Rupert made many converts in western Austria and Bavaria

by John F. Fink

This week's "Saint of the Week" is more obscure than others in this series of articles begun in February of 1993. Every other saint in the series has been included in the church's liturgical calendar as a feast, memorial, commemoration, or optional celebration. But the church has assigned feast days to other saints who are not specifically included in the liturgical calendar. This is true of St. Rupert, whose feast is next Tuesday, March 29.

Although he might not be as prominent as many of the other saints, St. Rupert was a man of great accomplishments. He lived during the late seventh and early eighth century, but the date of his birth and everything about his early history are obscure. He might have been either a Frank or an Irishman. In any case, he was the Bishop of Worms when he decided to undertake missionary work.

In 697 he and some companions presented themselves to Duke Theodo of Regensburg in Bavaria, which was then a province of France. If Rupert wanted to accomplish anything he needed the cooperation of the duke. As it happened, the duke's sister was already a Christian (this was not the first time the Christian message had been preached in Bavaria), and the duke himself consented to listen to Rupert and to receive instructions.

After the duke was baptized, many others among the nobles followed suit, and the common people then followed the nobles. So Rupert and his companions were quite successful. What had been a heathen temple in Regensburg was turned into a church, as one another in Alotting. New churches were built as well, and before long nearly the entire population was practicing the Christian faith.

Rupert then made his way along the Danube River and continued to meet with success. At the city of Lorch he made many

converts and also performed several miracles of healing.

Then the duke gave Rupert an old ruined city that had been known as Juvavum. The city was rebuilt and Rupert renamed it Salzburg (salt city) for the numerous salt springs in the neighborhood. The salt springs were included in the duke's donation. Rupert made Salzburg his headquarters, erected a church there, and then a monastery with a school dedicated to St. Peter.

After he had done all this, Rupert returned briefly to his native land to recruit more workers. He returned with 12 of them. He also returned with a woman named Eintrudis, either his sister or his niece, who became the first abbess of a convent for nuns that Rupert built at the town of Nonnberg. Eintrudis as well as three of Rupert's companions—Vitalis, Chuniald, and Gislar—also are honored as saints. They, of course, are even less known than Rupert.

Besides building churches, monasteries and convents, St. Rupert also did much to develop the salt mines around Salzburg. He died in Salzburg, probably about the year 710.

Thus Rupert accomplished all that has been described in this article in only about 13 years from the time he first presented himself to Duke Theodo of Regensburg until his death. Considering modes of travel in the eighth century, and what we might consider relatively primitive methods of construction, his accomplishments were considerable.

Today, of course, Salzburg, Austria is known as the city of Wolfgang Amadeus Mozart, or, later, the city of the Von Trapp family of "The Sound of Music" fame. But it was St. Rupert who developed and named the city.

A considerable number of churches and other places in western Austria and Bavaria are named for St. Rupert, most of them dedicated to him after his death.

# Entertainment

VIEWING WITH ARNOLD

## 'Reality Bites' examines young adult dilemmas

by James W. Arnold

Almost every generation in its early 20s believes it's been dealt a lousy hand. For some, it was the Depression. For others, it was World War II, the Cold War and the Bomb, or Vietnam.

"Reality Bites" is the first major movie to allow the current group of 20-somethings an opportunity to vent their feelings. These newly-minted adults, sometimes called Generation X or the 13th Generation (by scholars tracing Americans back to 1600), are the offspring and the youngest siblings of the more famous baby boomers.

When in a grumpy mood, they see themselves as the inheritors of debris left by the Me Decade: a selfish, undisciplined bunch that left (among other things) a \$4-trillion debt, a dwindling job market, a 50 percent divorce rate, AIDS and generally stressed sexual relations, and no heroes or role models.

In "Bites," scripted by 24-year-old Helen Childress, the main character is Lainey Pierce (Winona Ryder), the valedictorian of her college class in Houston. In her



film-opening speech, she asks her classmates how they will repair the damage they've inherited.

"The answer," she says, "is 'I don't know.'"

In its unsatisfying way, the movie goes on to explore this non-insight. Lainey is presented to us as a smart, talented video documentarist. (There are constant cuts to a video she's making about her friends' problems, and their funny or poignant comments—hence the "Reality Bites" title.)

Her regular job, which she hates, is as an intern and gofer for a witless morning TV show featuring a snarling, tyrannical host (a heavy-handed role played heavily-handedly by John Mahoney).

The situation amusingly illustrates the differences among generations. The Depression/World War II folks would have envied her this great entry-level job, flattered the boss, and put up with the negatives, grateful for both the money and the chance to work their way up. The idealistic boomers would tell the boss to take the job and stuff it.

The X'er heroine is a mix of '60s idealism and '90s cynicism. She shares the boomers' scorn for the phony TV show, but uses it for the money and access to TV equipment. She has a bad attitude (i.e., feisty independence) that eventually gets her fired.

Her parents, who are divorced and remarried, are no help. (They're the same dreadful dopes as when these kids have been in high school, in movies like "The Breakfast Club.") They give marriage a bad name.

As one young woman says, after a notebook full of brief relationships, "I don't get married because I see how my parents are."

When Lainey asks for a loan, her mom's first question is, "Is it for drugs?" Then she encourages her to hide her qualifications and work at a fast-food joint (where Lainey pretends she can't add). Dad piously tells her to "use her ingenuity."

### Recent USCC Film Classifications

Water Margin	.....O
Lights in the Dark	.....A-III
Never Cry Wolf	.....A-III
Final Intent	.....A-III
The Paper	.....A-III
Nothing Stays	.....A-III
I—general audiences; A-III—adults and adolescents; A-III—adults; A-III—adults; with rare exceptions O—family oriented.	

## Networks and cable will televise Triduum liturgies

by Catholic News Service

Masses and other liturgies spanning Holy Week and the Triduum will be shown on broadcast and cable TV in preparation for Easter. (Check local listings to verify the program dates and times. Times given in this article are Eastern Standard Time.)

The EWTN cable channel will present several Masses celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington, beginning with a Palm Sunday Mass at noon on Sunday, March 27.

Other Holy Week Masses will be broadcast on EWTN at 12:10 p.m. on Monday through Wednesday, March 28-30, in preparation for the Triduum liturgies.

EWTN will televise the Holy Thursday Mass of the Lord's Supper at 6 p.m. on Thursday, March 31. It will be preceded by the concert "Choral Meditations on Eucharistic Themes" shown live at 5:30 p.m., with a rerun of the concert beginning at 11:30 p.m.

On Good Friday, April 1, EWTN will show "Elijah the Prophet—An Oratorio" at 12:30 p.m., and a second concert, "Choral Meditations on the Passion," live at 2:30 p.m. The Good Friday liturgy from the shrine will be seen at 3 p.m.

The Faith & Values cable channel, formerly VSN, will offer the Stations of the Cross with Pope John Paul II from 3:30 p.m. until 5 p.m. on Good Friday.

EWTN will show the Stations of the Cross at 7 p.m. on Good Friday. The Passion choral concert will be rerun at 11 p.m., and the Stations of the Cross will be shown again at 11 a.m. on Holy Saturday, April 2.

Also on Holy Saturday, EWTN will show the Easter Vigil celebrated by Archbishop Agostino Casaviani, papal pro-nuncio to the United States, at 8 p.m.

ABC will present "Rejoice! He Has Risen: Easter Mass from Washington, D.C." celebrated by Cardinal James A. Hickey of Washington on Easter Sunday. Presentation of the Mass, to be

celebrated in Washington's historic St. Patrick's Church, is funded by the Catholic Communication Campaign.

The Mass will be fed by ABC to affiliate stations from 7 a.m. until 8 a.m. on Easter Sunday, April 3. Daylight-savings time takes effect at 2 a.m. on April 3. Affiliates will choose an air time for the Mass. Check local listings for that broadcast.

EWTN will show live an Easter Mass from the Our Lady of the Angels Monastery in Birmingham, Ala., at 8 a.m., a Spanish Easter Mass from the San Fernando Cathedral in San Antonio at 10 a.m., and an Easter Mass from the national shrine in Washington at noon.

Faith & Values will show the pope's Easter Mass from 1 p.m. until 2:30 p.m. on April 3, while EWTN will present the pope's Easter Mass and message from St. Peter's Square at 7 p.m.

### "Jesus of Nazareth"

Making appropriate Holy Week viewing is a rebroadcast of the 1977 TV production of "Jesus of Nazareth" on Monday, March 28, through Thursday, March 31, from 8 p.m. until 10 p.m. each night on the Family Channel cable. (Check local listings to verify program dates and times.)

The award-winning production is an eight-hour dramatization of the story of Christ's life.

The first episode begins with the betrothal of Joseph and Mary and recounts the early years of Christ's public ministry as he performed miracles and taught through parables. The second evening continues the Gospel account with Jesus gathering his disciples, healing the sick, and preaching repentance and good works.

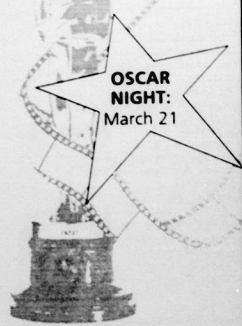
The miniseries concludes with the events of Holy Week, the suffering, death and resurrection of Jesus, and the assurance given his followers: "Don't be afraid. I am with you every day to the end of time."

The script, fashioned by Anthony Burgess among others, uses John's Gospel to provide the main framework and also

## Oscar Winners

Recipients of Oscars at this year's Academy Awards ceremony on March 21 include:

- Best Picture**  
"Schindler's List"
- Best Director**  
Steven Spielberg  
"Schindler's List"
- Best Actress**  
Holly Hunter  
"The Piano"
- Best Actor**  
Tom Hanks  
"Philadelphia"
- Best Supporting Actress**  
Anita Page  
"The Piano"
- Best Supporting Actor**  
Tommy Lee Jones  
"The Fugitive"



**ACADEMY TRIBUTES**—During the 66th annual Academy Awards ceremony on March 21, Hollywood paid tribute to the 6 million Jewish men, women and children who died in Nazi concentration camps during World War II and also remembered men, women and children who have died of AIDS. United States Catholic Conference film critic Geri Pare correctly predicted that "Schindler's List" would win the best picture award, Steven Spielberg would be honored as best director, and Holly Hunter and Tom Hanks would earn the top acting awards. (CNS graphic)

Dangerous advice: Lainey goes to a gas station, collects cash from customers, and pays their bills with the gasoline credit card her dad gave her for the first year after graduation.

Lainey's apartment mates are Vickie (Janeane Garofalo, who works at The Gap), and Troy (Ethan Hawke), who's hanging out temporarily because he just got fired from his job at a newsstand. Troy is a classic rebel: master of the one-night stand, unkempt, full of angst and sardonic comments on life's ironies, a drop-out philosophy major who heads up a rock band. (In other ears, he might be a poet on booze.)

Naturally, Lainey and Troy are attracted to each other but the road is bumpy.

The other point of the triangle is Michael (Ben Stiller, who's also a film director). Troy's opposite, he's a yuppie producer for a hip, MTV-style journalism show called "In Your Face."

Michael has surrendered to the culture, but he's terribly sincere. He and Lainey

connect discussing their dreams ("not a big house, just a nice house"), drinking Big Gulp sodas, and dropping one-liners about religion. "I'm a non-practicing Jew," he tells her. She responds, "I'm a non-practicing virgin."

It's easy enough to say these are shallow, listless 20s types we don't see in our homes or parishes. But they do exist and are recognizable here in all their false bravado, empty searching, and confusion.

Letting them speak on screen may be therapeutic. The last fifth of the film, which resolves the love story, is just show biz.

All the actors work gallantly to overcome stereotypes, but no one dares to try a Texas accent. The most creative sequence shows the horror "In Your Face" makes of Lainey's honest little documentary: it's dead on-target. "Twenties' self-pity, with glints of honesty amid the gloom and trendy despair, non-marital sex situations, no nudity. OK for mature viewers, but not recommended.)

USCC classification: A-III, adults.

incorporates segments from the other three Gospel writers. Directed by Franco Zeffirelli on an epic scale, its production values are opulent even on the small screen. The period detail and historic background create a realistic setting that enhances the drama's credibility.

The result has a spiritual dimension that is uncommon in most such works. The substance of the film, without any fudging of the issue, is that Christ is the son of God who performed miracles, died for our sins, and rose from the dead. There is no ambiguity about the divinity of Jesus in this production.

Ironically, in 1977, protests of a misinformed religious group caused the original advertiser to withdraw from sponsorship of the broadcast. NBC persevered, however, found another sponsor, and "Jesus of Nazareth" was seen by some 90 million Americans in its 1977 premiere.

In addition to many other awards, it was presented with a special Gabriel Award by Linda USA, a Catholic association of broadcasters, and was commended by the National Conference of Catholic Bishops.

### "In the Game"

Following a college basketball team as it gathers momentum during the regular season and then goes on to win the national championship is this documentary called "In the Game" which airs on Tuesday, March 29, from 9 p.m. until 10 p.m. on PBS.

"In the Game" features the talented 1990 Stanford women's basketball team and reports that the chief obstacle female athletes face is the second-class status of women's athletic programs at most colleges. Produced by Becky Smith, the "Frontline" documentary points out that, despite a federal law banning gender discrimination in federally-funded schools, 77 percent of college athletic budgets go to men's intercollegiate programs.

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

QUESTION CORNER

# Resource books explain Scriptures

by Fr. John Dietzen

Q What is the chronology of the books in the Bible? Is there a list that details this chronology?

A Understand Isaiah was written in three parts—before, during, and after the exile in Babylon. Is that true?

When Herod Antipas "ruled" Galilee, who ruled Judea, Syria and the other provinces?

We recently heard of one Gospel not mentioned in the Bible that describes the boyhood of Jesus, one by St. Thomas. Are these Gospels available somewhere?

Even the little history of the Jews I have learned helps me understand the Sunday readings and has deepened our faith. We'd love to have a Bible class, but none is available in our area. We'll appreciate any help you can give us. (Indiana)

A First let me say I am awed by the number of questions I receive similar to yours.

For years, a third to a half of all questions sent to me concerned marriage, remarriage, annulments and church rules on such subjects.

Today that "first place" easily goes to questions concerning holy Scripture. The serious, even scholarly, hunger for knowing and applying the biblical word of



God is one of the wonderful encouraging signs of faith alive in our Catholic Church.

It's growing. I'm glad you share it. You ask several huge questions. I will offer some brief thoughts, and then suggest a few helpful resources.

Several early Christian "gospels" are not in our New Testament. One attributed to Thomas, as you say, alleges to describe several bizarre miracles performed by the child Jesus. The most famous Gospel of Thomas, however, is a series of 114 "sayings" of the "living Jesus." The entire text of this Gospel was discovered only in 1945, among other texts in an ancient library along the Nile in northern Egypt.

This Gospel goes back probably to the year 100 at the latest, and is perhaps the most significant archeological find in the history of New Testament scholarship.

Its importance in the developing study of the life and words of Jesus can hardly be exaggerated. The text is available in several publications.

I make these comments, among other reasons, to stress that, while such early Christian writings can be enormously helpful, and may even derive one way or another from the author to whom they're attributed, they are not, and will not become part of our Bible. We believe that the books of Scripture, as tradition and the teaching of the church have handed them down to us, are complete.

As they are, they hold their unique position among those things by which "the church, in her teaching, life, and worship, perpetuates and hands on to all generations all that she herself is and all that she believes" ("Vatican II Constitution on Revelation," 8).

Thus, such writings may be rich and helpful in many ways; they are not the "word of God" for us as we believe the Bible to be.

Numerous excellent resources exist today for every area of biblical interest. Three come to mind for a start.

One is the New American Bible, the "official" Scripture published under the auspices of the bishops of the United States. As I've mentioned before, the texts, notes and commentaries are marvelous and thoroughly reliable in their reflection of our faith.

Next would be the Catholic Study Bible. It contains the New American Bible text and materials, but much additional background on the whole Bible and on individual books (Oxford University Press).

If you're really hungry (and have about \$70), the one-volume flagship of English-speaking Scripture scholarship is "The New Jerome Biblical Commentary." The best scholars in the world contributed major, readable articles on everything from the Genesis creation stories to the Dead Sea scrolls and current approaches in biblical study. It also includes introductions and verse-by-verse commentaries for all the books of the Bible (Prentice Hall).

Excellent Bible-group study programs are available too. Dozens of people in our parish, for example, are enthused with our present program, "Scripture From Scratch" (videos and printed materials from St. Anthony Messenger Press).

Bishops and priests require serious involvement in the Scriptures, as St. Augustine said, lest any of us become "an empty preacher of the word of God outwardly, who is not a listener to it inwardly" (Sermons 179).

(For a free brochure answering questions Catholics ask about creation and other fundamental regulations and customs, send a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

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FAMILY TALK

## Discipline negates the problem, not the child

by Dr. James and Mary Kenny

Dear Dr. Kenny: Do you believe in spanking? With all this talk today about child abuse, many parents are afraid to touch their children.

I think one or two firm swats after misbehavior helps clear the air and set a child back on the proper course. What do you think? (Bloomington, Ind.)

A Spanking as a form of punishment has the advantage that you mention. It's quick and painful, then it's over and the air is cleared. No unnecessary attention is provided for the misbehavior.

In many cases a spanking may be less cruel than a verbal lecture or reprimand. A spanking only hurts the body, but harsh words can destroy self-esteem and hurt the soul. Many children will tell you that they prefer a spanking to a lecture and yelling.

My concern is that punishment itself (physical or verbal) is a relatively ineffective way to motivate children.

As a primary means of behavior control, punishment can be indicated on four counts.

►Punishment negates the person. It criticizes the child and diminishes self-esteem. On the other hand, good discipline negates the problem, not the child.

►Punishment fails to offer a blueprint for virtue. Somewhere in their discipline, parents need to indicate, not through a sermon, but through example, time and attention, what they would like their child to do and to be.

►Punishment becomes less effective as children grow older because parents control less of their significant environment.

►The most serious indictment of punishment is that it provides time and attention to the wrong behavior. In so doing, it partially encourages the very behavior parents are attempting to eliminate.

Positive discipline is much more effective than punishment. Nothing happens without some type of payoff or reward. Attention is the most powerful of all the payoffs. Pay attention to the good.

Other positive disciplinary methods include setting a good example (teaching), keeping a chart (rewarding), going and getting (distracting), separating combatants (working together with and making compliance a game), and many more options.

Parents should stay focused on what they want—the results—not the method or the technique of discipline.

You ask whether I approve of spanking. In fact, I question the value of punishment itself.

While it may work as a short-term deterrent to stop behavior, punishment has many problems which make it rather ineffective.

If you do spank, however, here are four rules:

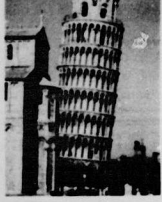
- Never spank a child in anger.
- Never spank a child without another adult present.
- Always spank a child on the rump or leg.
- Always spank a child with your bare hand.

Punishment of any kind, verbal or physical, is less effective as a discipline than positive approaches. As disciplinarians, parents should be interested in what words best with their children.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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# The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

## March 25

Christ the King Church, Paoli, will hold a spring luncheon and bazaar in the parish hall from 11 a.m. to 2 p.m. The bazaar will run from 9:30 a.m. to 5:30 p.m.

☆☆

St. Simon Church will host a lecture on health care reform featuring Donald Blinzinger, director of government relations at St. Vincent Hospital. The program begins at 7:30 p.m. For more information, call Corinne Casey at 317-998-1051.

☆☆

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆

St. Rita Church, 1733 Dr. Andrew Brown Ave., will hold a Lenten fish fry from 4-7 p.m.

☆☆

Holy Family, Richmond, will hold

a Lenten fish fry from 5-6:30 p.m. Way of the Cross follows at 7 p.m.

☆☆

The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten meal buffet from 5-7 p.m. Free will offering. Way of the Cross will follow at 7 p.m.

☆☆

Positively Singles will gather for dinner and a movie at Hollywood Bar and Filmworks (downtown). Meet at St. Matthew. Call Amelia at 317-578-2165.

☆☆

St. Simon, 8400 Roy Road, will hold a Lenten fish fry from 5-7:30 p.m. Mass will follow at 5:30 p.m. Way of the Cross with Benediction at 7 p.m., an educational program. For more information, call 317-998-1707.

☆☆

St. Monica, 6131 N. Michigan Rd., will hold a Lenten fish fry from 5-8 p.m.

☆☆

St. Michael Youth Athletic Com-

munity will sponsor a Lenten fish fry from 5-7:30 p.m. Carry-out is available by calling 317-926-0516 after 4 p.m.

☆☆

St. Bridget, Indianapolis, will hold a Lenten fish fry from 11 a.m. to 6 p.m.

☆☆

March 25-27  
Mt. St. Francis Retreat Center will present a women's retreat, "Biblical Images of Women." For more information, call 812-923-9817.

☆☆

Fatima Retreat House will present a Tebet Retreat for engaged couples. For reservations, call 317-545-7681.

☆☆

March 26  
St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m. to 2 a.m. The evening will be held at St. Simon Parish Hall, 8400 Roy Road. Admission is \$1.

☆☆

A pro-life rosary will be prayed at

9:30 a.m. at the Clinic for Women, Ritter Plaza 21st and Ritter Ave.

☆☆

The Beech Grove Benedictine Center will hold a spiritual retreat for RCIA candidates. For more information, call 317-788-7581.

☆☆

The Archdiocesan Scout Retreat will be held at Camp Belzer from 9 a.m. to 4:30 p.m., ending with Palm Sunday Liturgy. \$4 fee includes lunch. For more information, contact Leo Murphy at 317-547-8100.

☆☆

St. Lawrence Parish, Lawrenceburg, will host an ecumenical breakfast at 8 a.m. in the school gym. For more information, call the parish office at 812-537-3992.

☆☆

The Young Widowed Group will dine at Johnson County Line Restaurant at 1265 N. Madison Ave. in Greenwood at 7 p.m. Car pool at St. Matthew parking lot at 6:15 p.m.

## March 26-27

St. Bernadette Parish, 4826 Fletcher Ave., will hold an Easter Bouquet in the church hall on Saturday from 10 a.m. to 8 p.m. and Sunday from 8 a.m. to 1 p.m. For more information, call Jane Dychman at 317-356-9466.

## March 27

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the

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Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆

St. Francis Xavier Altar Society will hold a baronial smorgasbord

from 11 a.m. to 1:30 p.m. in the parish hall. For more information, call Janice at 812-294-4798.

☆☆

St. Andrew, Richmond, will hold a Seeder Meal in Father Hillman Hall at 1 p.m. Reservations are required. Call 317-962-3902.

☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1

## Catholic Charismatic Renewal of Central Indiana Charismatic Mass

(Mass held on the first Friday of each month at selected parishes)

Date: April 8, 1994

St. Barnabas  
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6:30 p.m. Teaching  
7:30 p.m. Mass

Celebrant: Fr. Joseph McNally

For Information Call  
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p.m. with ongoing formation classes. At 2 p.m. formation classes for new members will be held, followed by a benediction and service at 3 p.m. A business and council meeting will follow. For more information, call 317-637-7309.

**The Catholic Alumni Club of Indianapolis** will have a planning meeting at 6:30 p.m. at the Archbishop O'Meara Catholic Center, 14th and Meridian Sts., room 216.

**St. Nicholas Parish** in Sunman will hold a pancake and sausage breakfast at St. Nicholas Hall from 7:30-11:30 a.m. Free will offering is accepted. The breakfast is sponsored by St. Nicholas Transportation Fund.

**St. Mary Parish** youth group in North Vernon will reenact the passion play with their 15th annual Living Way of the Cross at St. Francis in Oldenburg. Another performance will be held at Millhouse outside of Inmaculate Conception Church at 4 p.m. For more information, call Carolyn Doozee at 812-346-6631.

A Taize chanted program will be presented at 6:30 p.m. in St. Catherine Church, 2245 Shelby St. For more information, call 317-783-3158.

**The Catholic Golden Age Club** will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 14th and Meridian St. New members are always welcome. For more information, call 317-872-4647.

**Sacred Heart Church**, 1530 Union St., will hold a Lenten Cantata at 2 p.m. The Cantata, "The Seven

Last Words of Christ," will be performed by the Sacred Heart and Martin University Choirs. For more information, call 317-638-5551.

**The Father Bernard Strange** rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

**March 27-April 3**  
The Beech Grove Benedictine Center will hold a Holy Week Directed Retreat. Choose the number of days that fits your schedule. For more information, call the Benedictine Center at 317-788-7581.

**March 28**  
Parenting using S.T.E.P. for all ages from 7-9:30 p.m. at St. Ann Church, 2662 S. Holt Rd. For more information, call Laura Risch at 317-344-3750.

**March 29**  
The Newman Guild will hold its annual "Day of Recollection" at St. Luke Church at 9:30 a.m. Guests are welcome.

**Marian College** will host its spring mature living seminar from 10 a.m. to 2 p.m. This week's topic is "Cuba Today," presented by Franciscan Sister Rachel West. A \$2 donation is appreciated. For more information, call Franciscan Sister Miriam Clare Heskamp at 317-929-0353.

**The prayer group** of St. Lawrence, 6944 E. 46th St. at Shadeland Ave.,

will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

**St. Anthony, Clarksville**, will hold a scripture study class from 1-3 p.m. in the parish office building. For more information, call Loy Purcell at 312-282-9143.

**St. Mary Chapel**, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

**Parenting** using S.T.E.P. for all ages from 7-9:30 p.m. at St. Ann Church, 2662 S. Holt Rd. For more information, call Laura Risch at 317-344-3750.

**March 30**  
The Young Widowed Group will hold the second woman's discussion group meeting at 7 p.m. Internal group, all are welcome. Call Carol at 317-577-9764.

**March 31**  
St. Roch, 3605 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

A pro-life rosary will be prayed at 7:30 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

**The prayer group** of St. Lawrence, 6944 E. 46th St. at Shadeland Ave.,

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**St. Agnes, Nashville**, will hold its annual Seder Supper at 5:30 p.m.

**St. John, Bloomington**, Women's Club will hold a soup and bread supper at 6 p.m. in the R.E.C. For more information, call the parish office at 812-339-0006.

**April 1**  
St. Mary Parish youth group in North Vernon will reenact the passion play with their 15th annual Living Way of the Cross at 11 a.m. outside St. Mary Church. For more information, call Carolyn Doozee at 812-346-6631.

**The Knights of Columbus**, Msgr. Sheridan Council in Mieser, will host the 98th annual Way of the Cross at 12:15 p.m. at the American Legion Plaza on Novy St. between Pennsylvania and Meridian Sts.

**St. Lawrence, 46th and Shadeland Ave.**, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

**St. Rita Church**, 1733 Dr. Andrew Brown Ave., will hold a Lenten fish fry from 4-7 p.m.

**St. Andrew, Richmond**, will hold a Lenten fish fry from 5-6:30 p.m. Way of the Cross follows at 7 p.m.

**The Women's Club of St. Thomas the Apostle, Fortville**, will sponsor a Lenten meatless buffet from 5-7 p.m. Free will offering. Way of the Cross will follow at 7 p.m.

**April 2**  
St. Nicholas Church, Sunman will not hold its S.A.C.R.E.D. meeting today due to Holy Saturday. The next meeting will be at 7:30 a.m. on May 7.

A pro-life rosary will be prayed at 7:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

**April 3**

**St. Lawrence, 46th and Shadeland Ave.**, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

**St. Paul, Sellersburg**, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

**The Father Bernard Strange** rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

**Bingos:**

**MONDAY:** Our Lady of Lourdes.

6:30 p.m. St. James, 530 p.m. TUESDAY St. Michael, 6 p.m. St. Malachi, Brownsburg, 6:30 p.m. St. Council 6138 Johnson Co. 7 p.m. St. Pius A Knights of Columbus Council 3433 p.m. WEDNESDAY St. Anthony, 6:30 p.m. K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY St. Catherine, 5:30 p.m. Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAY St. Christopher, Speedway, 6:30 p.m. Holy Name Beach Grove, 5:30 p.m. SATURDAY K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY St. Ambrose, Seymour, 4 p.m. Ritter High School, 6 p.m.

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Dr. Robert Wicks, author of *Touching the Holy*  
April 25  
**Leisure Day "Blessed are those who are persecuted"**  
Fr. Jim Farrell (Child care available)  
May 3  
**Marian Reflection Day "The Joy of Mary"**  
Fr. Jim Byrne & Sr. Norma Rocklage, OSF (Child care available)  
May 17  
**Reflection Day "Building a Board of Directors for Our Youth"**  
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# Youth News/Views

## Three Ritter students will study in France

by Katie Fon

Three Cardinal Ritter High School students will study in France for seven weeks this summer as participants in the Indiana University Honors Program in Foreign Languages.

Ritter juniors Laura Ciresi of St. Michael Parish in Indianapolis, John Otto from St. Gabriel Parish in Indianapolis, and Jamie Donnelly from St. Malachy Parish in Brownsburg will study abroad after successfully advancing past the final interview stage of the competition.

Junior Larissa Berty, also from St. Gabriel Parish in Indianapolis, is the alternate.

A selective study experience for high school juniors who excel in Spanish, German or French, the IU honors program will send 30 Spanish, 30 German, and 65 French students from across the state to either Mexico, Germany or France for intensive study this summer.

"I feel that going to France would be an experience that would help me in the future," John said. Last August he

journeyed to Denver as a World Youth Day pilgrim for liturgies with Pope John Paul II and youth and young adults from 70 countries.

The selection process for the IU foreign languages program began in October with a college-level entrance examination which was taken by 10 French students and three Spanish students from Cardinal Ritter High School.

After the exam, nine French students and one Spanish student from Ritter advanced to the second round of recommendations and essay writing. Of these nine students, four juniors passed to the interview stage.

"The interview was not hard," Laura said, "but being nervous made it seem difficult."

Cardinal Ritter also boasts two IU honors program alumni: Ritter senior Joe Nichols from St. Malachy Parish at Brownsburg studied in France last year.

French teacher Kim Baumer participated in the program when she was a high school student. Baumer will be teaching in the French city of Brest this summer.



ON TO FRANCE—Cardinal Ritter High School juniors Jamie Donnelly (left), John Otto (second from right), and Laura Ciresi (right) will spend seven weeks studying in France this summer as participants in the Indiana University Honors Program in Foreign Languages. Ritter junior Larissa Berty is the alternate. (Photo courtesy of Cardinal Ritter High School)

"Having participated in the program myself, I am proud that my students have advanced so far, for I understand what an honor it is to be accepted in the program," Baumer said. "The core of the program is the 'no English' rule which totally immerses the students in the language. There is no better way to learn than this."

Many Ritter faculty members are impressed by the strength of the school's language department and the students' successes in the IU honors program.

Conventual Franciscan Father Troy Overton, a Ritter faculty member, said he is impressed by the program's academic merit.

"One of the major benefits of this program is that it awards students for academic achievement," he said. "The program is beneficial because it offers 'the lived experience of being a part of a culture other than one's own.'"

(Katie Fon is a junior at Cardinal Ritter High School in Indianapolis. She is a member of St. Malachy Parish in Brownsburg.)

## CYO teams excel in close basketball tournaments

The 1993-94 Catholic Youth Organization boys' basketball program officially concluded on Feb. 27 at Secenia Memorial High School in Indianapolis with the final tournament game in the Cadet A division.

St. Anthony of Padua Parish in Clarksville defeated a team from St. Pius X Parish in Indianapolis by a three-point margin for the Cadet A archdiocesan championship.

On the high school level, a team from Good Shepherd Parish in Indianapolis defeated a team from St. Mary Parish in Greensburg for the CYO Junior-Senior archdiocesan championship on Feb. 20, also at the Secenia Memorial High School gymnasium.

One memorable championship game, the Junior-Senior League title, was decided in the final five seconds of the contest when Nativity player Joey Gault rifled a pass to teammate Bill Prather at the time line. Bill hit a 29-foot shot at the buzzer that prompted Nativity fans to mob the floor in a scene reminiscent of the film "Hoosiers."

"This year nearly 2,500 boys playing on 263 parish basketball teams competed in the CYO boys' basketball program in grades five through 12," Jerry Ross, CYO assistant executive director, explained. "During post-season play, 20 championships were contested encompassing all leagues. The CYO staff congratulates all teams for participating in the program this year, especially the league tournament champions."

League and tournament winners are as follows, listed by division:

Cadet A Archdiocesan—St. Anthony of Padua Parish, Clarksville, first; St. Pius X Parish, Indianapolis, second. Cadet A National—Deany—St. Pius X Parish, Indianapolis, first; St. Lawrence Parish, Lawrence, second.

Cadet A American Deany—St. Matthew Parish,

Indianapolis, first; Holy Spirit Parish, Indianapolis, second.

Cadet A League—St. Rita Parish, Indianapolis, first; St. Luke Parish, Indianapolis, second.

Cadet B League—St. Pius X Parish (X P), Indianapolis, first; Little Flower Parish, Indianapolis, second.

Cadet B Tournament—St. Pius X Parish (X P), Indianapolis, first; St. Monica Parish, Indianapolis, second.

Cadet C League—St. Jude Parish, Indianapolis, first; St. Pius X Parish (X P), Indianapolis, second.

Cadet C Tournament—Our Lady of Mount Carmel Parish, Carmel, first; St. Pius X Parish (X P), Indianapolis, second.

56-A League—St. Christopher Parish, Indianapolis, first; Our Lady of the Greenwood Parish, Greenwood, second.

56-A Tournament—Our Lady of Mount Carmel Parish, Carmel, first; St. Jude Parish, Indianapolis, second.

56-B League—St. Christopher Parish, Indianapolis, first; Our Lady of the Greenwood Parish (G), Greenwood, second.

56-B Tournament—St. Christopher Parish, Indianapolis, first; Our Lady of the Greenwood Parish (G), Greenwood, second.

56-C League—St. Luke Parish (G), Indianapolis, first; Little Flower Parish (G), Indianapolis, second.

56-C Tournament—St. Luke Parish (B), Indianapolis, first; St. Luke Parish (G), Indianapolis, second.

Junior Archdiocesan—Good Shepherd Parish (R), Indianapolis, first; St. Mary Parish, Greensburg, second.

Junior-Senior A Deany—Good Shepherd Parish (R), Indianapolis, first; St. Thomas Aquinas Parish, Indianapolis, second.

Junior-Senior B Deany—Our Lady of Lourdes

Parish, Indianapolis, first; St. Luke Parish, Indianapolis, second.

Junior-Senior League—Nativity Parish, Indianapolis, first; Holy Spirit Parish, Indianapolis, second.

Other winners in the Eighth Grade/Physical category are: Doug Finn, Our Lady of Mount Carmel Parish, Carmel.

Freshman-Sophomore Tournament—St. Lawrence Parish (R), Lawrence, first; St. Michael Parish, Indianapolis, second.

☆☆☆

Results of the 1994 Catholic Youth Organization Science Fair held on March 5 are as follows:

Eighth Grade/Physical—Tom Gray, St. Barnabas Parish, Indianapolis, "Car Suspension," overall winner.

Other winners in the Eighth Grade/Physical category are: Doug Finn, Our Lady of Mount Carmel Parish, Carmel.

"Does Temperature Affect the Brightness and Longevity of Light Produced by Fireflies?"

Jim Wassell, Our Lady of the Greenwood Parish, Greenwood, "Which Ph Level is Most Conductive to Corrosion?"

Angie Boskovich, Our Lady of the Greenwood Parish, Greenwood, "X, Y Motion of a Projectile."

Kim Kretschman, St. Louis Parish, Batesville, "How Safe Is Your Water?"

Seventh Grade/Physical—Robb Lukes, St. Thomas Aquinas Parish, Indianapolis, "Soil Erosion," overall winner.

Other winners in the Seventh Grade/Physical category are: Lenny Parden, St. Barnabas Parish, Indianapolis, "Chlorine."

Tara Schebler, St. Louis Parish, Batesville, "Toothpaste and Dental Care."

Joe Walsh, St. Thomas Aquinas Parish, Indianapolis, "Tree Fight."

Natalie Freeberg, St. Simon Parish, Indianapolis, "Radiation Around Us."

Kevin Jordan, St. Monica Parish, Indianapolis, "Solar Suction."

Eighth Grade/Biological—Elizabeth Frank, Our Lady of the Greenwood Parish, Greenwood, "Streams," overall winner.

Other winners in the Eighth Grade/Biological category are: Betty Roemke and Melissa Arnold, Our Lady of the Greenwood Parish, Greenwood, "Environment."

Chris Schepel, Our Lady of the Greenwood Parish, Greenwood, "Fertilizers."

Steven Jones, St. Lawrence Parish, Lawrence, "Memory Motivation."

Seventh Grade/Biological—Lauren Friedmeyer and Chrissy Linnemier, St. Luke Parish, Indianapolis, "Nature of Science," overall winners.

Other winners in the Seventh Grade/Biological category are: Traci Taylor, St. Louis Parish, Batesville, "Biodegradation."

Ed Rice, St. Thomas Aquinas Parish, Indianapolis, "Practice Makes Perfect."

Sean Strother, St. Monica Parish, Indianapolis, "Environmental Racism."

Andy Rines, St. Simon Parish, Indianapolis, "Acid Attack."

Brandi Barnett, St. Thomas Aquinas Parish, Indianapolis, "Hydroponics."

Chris Price, Nativity Parish, Indianapolis, "Erosion."

## Religious medal saves youth's life

by Elizabeth Johnson  
Catholic News Service

MICHIGAN CITY, Ind.—Easter may have a whole new meaning this year, as a 14-year-old northern Indiana youth who survived an accidental shooting a few months ago.

Jan Zonyk, a member of St. Mary of the Immaculate Conception Parish in Michigan City, owes his life to a religious medal he received as a Christmas present from Mike Zonyk, his grandfather.

Physicians said the religious medal may have saved Jan's life when he was accidentally shot by a friend in Dec. 27.

Jan was wearing the medal on a chain around his neck when some high school friends came over to his house for a visit. He showed them his father's 32-caliber gun, and one of his friends began playing with it.

"He was pointing the gun at each of us and saying, 'Do you trust me?'" Jan recalled. "He pointed the gun at my chest and it went off."

The bullet hit his medal, a large pewter-and-silver cross depicting the Sacred Heart, Immaculate Conception, Holy

Spirit, St. Joseph and St. Christopher. It bent the medal and was deflected downward into the boy's liver.

The medical team which removed the bullet at St. Anthony Hospital told Jan's father, Dennis Zonyk, that the medal probably saved his son's life by deflecting the bullet away from his heart and lung.

Jan Zonyk returned to school on Jan. 10.

"In the ambulance, I was holding on to that medal for dear life, but I didn't know (then) that it had saved me," Jan told *The Northwest Indiana Catholic*, the Gary diocesan newspaper.

"It was pretty amazing," he said. "If it wasn't for that, I wouldn't be here."

The chain holding the medal broke from the impact of the bullet, but the dental medal is still in one piece.

After buying a new chain, Jan said he never intends to take the medal off again.

"Are you kidding?" he said. "It's the greatest thing in the world."

The 15-year-old boy who shot him has been charged with criminal recklessness and will be tried as a juvenile.



# Campus Corner

## Students 'Break for the Border' to aid refugees

by Elizabeth Bruns

Sixteen students, staff members and friends of the University of Indianapolis spent their spring break in Juarez, Mexico to help the new hot spot for college spring-breakers. Not exactly.

"Break for the Border" was not a spring break take-off of a Mexican fast-food chain advertisement, but a service project that gave assistance to refugees in the Mexican city across the border from El Paso, Texas.

March 5-13, the students from the University of Indianapolis joined 64 others from six campuses including, Ball State, Purdue, Marian College, members of Indiana University Northwest Newman Center and members of Park Place United Methodist Church campus ministry.

The crew worked on five homes to replace makeshift shacks in a colonia, or section of a city, helped pour a patio for a refugee shelter and assisted in building an infirmary for residents in a nursing home. Students got to choose which team they wanted to work on before the project started.

*Operation Hogar*, or Operation Home, is a joint project of the South Central Jurisdiction of the United Methodist Church and the United Methodist Committee on Relief. Thirty-eight people worked on this project, pouring the foundations and floors of five cinder block homes in Juarez. These homes will replace shelters that have been built using discarded material the refugees were able to find. Each house was built next to an existing shelter so that the families will be able to move in when the structure is completed.

*El Bueno Pastor* (The Good Shepherd) Medical/Dental Clinic and Refugee Shelter is a United Methodist Church that houses and supports a clinic which provides basic health care to people in the community based on their ability to pay. Much of the care is given free. The refugee shelter provides short-term lodging for people who come to Juarez and to the border seeking opportunities to improve their lives. Seventeen students at this site worked on improving the shelter by pouring a concrete patio for a gathering place outside.

Twenty members of the crew worked at *Inesita* (Little Agnes) Nursing Home in Juarez. They had direct contact with residents and staff of the home. For them, work consisted of digging and laying a

foundation for an infirmary. Enid Young, mother of University of Indianapolis United Methodist Church chaplain, Rev. John Young, painted a mural in the lobby and flowers around the doors, off the courtyard.

Robyn Hathaway, a freshman religion and English education major explained, "When we started coming up with the bare bones of what project we wanted to do, it hit me that the 'Break for the Border' project sounded like something fabulous." Hathaway said that there were several other options, but the group at University of Indianapolis decided on the Mexico trip because there was something for everyone in the three crews.

Tracey Farrell, a Catholic freshman from the Archdiocese of Cincinnati and a psychology major, said, "I found going in that I really didn't know what to expect (about the trip). I was kind of anxious, but at the same time I was a little scared because I really didn't know what it was going to be like."

Farrell's fears were set at ease when she met the people in the group and the people of Juarez. "They (the Mexicans) were so nice and welcoming... their spirits were always so high," she said. "By the end of the week, I didn't really know how to describe the experience—I thought it was phenomenal, especially the high spirits that everyone had."

"Emotionally this trip is going to stick with me all my life," Farrell explained. "I have been to the beach and tanned during former spring breaks, but helping the Mexican refugees will definitely stick with me more than the beach."

Many group members felt similar to Farrell. "Words are still impossible to find to describe the feelings I have about the trip," Hathaway said. "I just know that going to Juarez would be an experience that nothing could equal. I've been to Florida and done the college scene—I don't particularly want to go back. This was much more memorable."

Although many of the students had a completely positive experience on the trip, it wasn't all fun and games through service. When asked what they spent the majority of their time doing, many laughed when Hathaway said, "Mixing cement, by hand—all day, every day."

To many, that may not sound like back-breaking work, especially for young college students. Richard Games, director of annual giving for the University of

Indianapolis, explained, "Mixing cement from hand is different than what we use in the United States. It's not ready-mixed cement. You mix the rock, the sand, the cement and water as you continue to shovel and shovel, *ad infinitum*."

"When you're laying a floor, you're mixing a lot. It's tough work. It's not noble work, but it has to be done," said Games.

Rev. Young commented that the major physical labor in building a home or shelter is laying the foundation. "I don't think the students realized how important their contribution was until they saw the end result."

A major obstacle for many students was the language barrier.

Cynthia Litwiler, a freshman biology major, was interested to see what the language barrier would be like. "I've had some Spanish, but I'm not by any means fluent," said Litwiler. "It was amazing to see how much you could communicate with each other by hand motions and facial expressions."

Farrell joked that, "My maestro (Mexican group leader) laughed when we told him we got all got A's in Spanish."

Games adds that Farrell was teaching her maestro some non-traditional English. Phrases like, "It rocks," and "I dig it" were well-learned by the Mexicans by the end of the trip. "His favorite saying was 'home-grown,'" says Farrell. "We don't know where he picked it up, but he would always say it whenever we did anything well."

Hathaway said, "My small work team prayed about understanding the language. There were only two of us that had minimal Spanish and our maestro had minimal English. It seemed like when we needed to know what was said, we could understand."

"It was neat to know that all around the world, people praise God," added Litwiler. "No matter what language, we have a common bond in Christ."

"The last day that we were there, the family that had prepared meals for us gathered us all in a circle and had us all hold hands as they sang a Spanish song. Everyone

got tears in their eyes," said Litwiler. "It was simply beautiful."

Gregg Gossett, a junior studying philosophy and religion, noted some links between his studies and the experience. "I'm currently studying Spanish history in one of my religion classes and I learned that there was a shared spiritual consciousness among the Spanish people—it is one of the greatest characteristics of their culture. When I got down there (Juarez) I found out that the characteristic was correct," said Gossett.

"They possess a tenth of what we have, but they have more of a spiritual bond than we will ever have. It was one of the most vital aspects. I'll remember about the Mexican people. The less they have, the more they pull together."

Hathaway agreed by saying, "For as little as they had, they seemed happier than most Americans who have more than their share of necessities and many luxuries. The children were always smiling—they didn't bicker and fight."

Litwiler added that, "They have a strong respect for their parents."

"We talk about these people being happy, but they are not ignorantly happy," said Games. "They are very aware of their situation and it's easy to sort of delegitimize the great poverty there, but it doesn't take away from the fact that there is injustice and right across the border there is great wealth."

University of Indianapolis students who participated in "Break for the Border" are: Melissa Carney, Elizabeth Dinnage, Tiffany Doty, Tracey Farrell, Kurt Freeman, Gregg Gossett, Robyn Hathaway, Amy Lee, Cynthia Litwiler, Susanna Monroe and David Osborne. Rev. Young brought along his parents, Enid and Loman Young, to help with the work.

Chuck Porter, a University of Indianapolis graduate student who is currently attending Christian Theological Seminary, and Richard Games, an alumni and director of annual giving for the university, also attended.

Anita Hess and Suzanne DePauw, both freshmen at Marian College, also participated in the spring break project.

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**HARD AT WORK**—Tracey Farrell, a University of Indianapolis Catholic from the Archdiocese of Cincinnati, shovels dirt into a wheelbarrow for mixing cement. Farrell was one of 16 U of I students to participate in the university's spring break service trip, 'Break for the Border', to aid Mexican refugees in Juarez, Mexico. (Photo courtesy of the University of Indianapolis)



# Sarajevo archbishop urges world powers to keep his nation whole

*Calls for international action to prevent permanent partition of his country*

by Tracy Early  
Catholic News Service

NEW YORK—Archbishop Vinko Puljic of Sarajevo, the capital of Bosnia and Herzegovina, called in New York for international action to prevent the permanent partition of his country.

Archbishop Puljic said in an interview that the world powers could intervene to bring justice and peace to Bosnia, and should act to uphold international standards so an example of success by Serbian aggressors would not encourage similar aggressions elsewhere.

He expressed confidence that President Clinton could bring Bosnian Serbs to accept a unified country if he decided it was in the national interest of the United States.

Archbishop Puljic, a Croatian Bosnian who was consecrated archbishop of Sarajevo in 1991, said he flew from Bosnia to Zagreb, Croatia, on a United Nations relief plane March 5, and was scheduled to return March 26. He was accompanied by his vicar general, Msgr. Mato Zovkic, who had previously spent time in the United States and served as his interpreter.

Before coming to New York, where he was to meet with Cardinal John J. O'Connor and others, Archbishop Puljic spent a week visiting Canada and was also in Chicago, where he met with Cardinal Joseph L. Bernardin and members of the Croatian community. He also visited Washington for talks with religious and government officials.

In New York, at the invitation of Archbishop Renato R. Martino, Vatican nuncio to the United Nations, Archbishop

Puljic made a statement to a small group gathered there March 17.

"The international community has contributed to the ethnic division of Bosnia and Herzegovina and has failed to uphold fundamental moral and legal norms, thereby legitimizing aggression and the lack of respect for fundamental human rights," Archbishop Puljic said.

"It would be a tragedy now and in the future if force, violence, aggression and crime were legitimated by a partition, along ethnic lines." Such a peace, he said, would be neither just nor permanent.

Archbishop Puljic was interviewed March 18, the day Clinton presided over the signing of a federation agreement between Muslim and Croatian areas of Bosnia. An agreement to link the new federation with Croatia also was signed.

The federation agreement was interpreted in media reports as a reversal of the former Clinton policy of opposing any division of Bosnia, and a likely prelude to Bosnian Serbs establishing their own state, possibly linked to Serbia.

Archbishop Puljic said he supported the federation, and thought the Bosnian Serbs would join if the world powers exerted their influence.

Asked if he wanted to see U.S. troops in Bosnia, he replied obliquely that the United States was a powerful country and could find ways of resolving the conflict. He said if the United States should have had acted two years ago and fewer atrocities would have occurred.

Archbishop Puljic acknowledged that Muslim and Croatian commanders sometimes failed to keep forces from committing atrocities, and sometimes failed to try.

But he said the Serbs had been the aggressors and Serb forces had committed atrocities far beyond that of the other groups.

Archbishop Puljic said Serbs had killed 150,000 civilians, raped about 16,000 women, mostly Muslims but including some Croats, and put 100,000 people in concentration camps and tortured them.

"Crimes are crimes and we should condemn them, and I have been doing that,"

he said. But the causes and consequences of Muslim and Croat actions should not be put on the same level as that of the Serbs, he insisted.

He said the United States had been influenced by Serb propaganda, and the news media should take more initiative to investigate and report what Serbs were doing in Bosnia.

Archbishop Puljic said only about a fourth of the Catholics formerly in his diocese remained there. The others, he said, have been forced out.

Because of the conflict, he said, he can get no telephone calls from outside the country, and mail is received only through an office in Zagreb.

In November 1992, Archbishop Puljic joined Serbian Orthodox Patriarch Pavle and Jakub elendi Selimovski, leader of all Muslims in the former Yugoslavia, in signing a peace appeal at a Switzerland meeting under the auspices of the Appeal of Conscience Foundation.

But the archbishop said Serbian Orthodox leaders had so far been willing to meet Catholic bishops only outside the former Yugoslavia, and that these talks and agreements produced little fruit.

Archbishop Puljic said that while in New York he met with Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation, and asked him to convene a similar meeting inside Bosnia. Serbian bishops in Bosnia might attend a meeting arranged by a neutral outside agency, he said.

## It's time for Jews, Catholics to work together

*So says a panel marking Month of Understanding between Christians and Jews*

by Ana Rodriguez-Soto

MIAMI BEACH (CNS)—After years of talk and cooperation at the highest levels, it's time for Catholic-Jewish dialogue to filter down to parishes and synagogues, said Catholic and Jewish leaders gathered in Miami Beach.

Jewish-Catholic dialogue "has a long way to go before it reaches the ground level affecting most of our lives, most of our people," said Archbishop Marco McGrath of Panama City, Panama. He spoke at Temple Emanu-El during a panel discussion marking a Month of Understanding between Christians and Jews in South Florida.

"We've done very well on the upper levels and echelons of Catholics and Jews. Beyond that, it hasn't filtered down," agreed Gunther Lawrence, director of programming and public affairs for the Center for Christian-Jewish Understanding.


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# Pope criticizes U.N. population paper for attitude on abortion

*He tells U.N. official that ethical values, respect for individuals and rights of married couples must be part of the response to population problems*

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Because of its attitude toward abortion, and sexuality in general, Pope John Paul II harshly criticized a draft document prepared for the September International Conference on Population and Development.

The document "is a cause of grave concern to me," he said March 18 during a meeting with Nafis Sadik, executive director of the United Nations Fund for Population Activities and secretary-general of the international meeting to be held in Cairo.

"There is a tendency to promote an internationally recognized right to access to abortion on demand, without any restriction, with no regard to the rights of the unborn," the pope said.

"The vision of sexuality which inspires the document is individualistic," he told Sadik. And "marriage is ignored as if it were something of the past."

Pope John Paul said the international community and individual governments cannot treat questions of population growth or decline and economic development as if they were isolated from moral issues.

He said the Catholic Church is not unaware of the problems caused by population growth, especially in poorer countries, and by the effects of population size on the environment.

But ethical values and respect for individuals and their consciences as well as the rights of married couples must be part of the response to the problems, the pope said.

"No goal or policy will bring positive results for people if it does not respect the unique dignity and objective needs of those same people," he said.

Population policies are only part of an overall development strategy, he said. The strategy must respect the cultural and

religious values of the people involved and must make them the agents, not objects, of development.

The international community's discussions of population issues are valid within the context of promoting development, the pope said.

"But to formulate population issues in terms of individual 'sexual and reproductive rights' or even in terms of 'women's rights' is to change the focus which should be the proper concern of governments and international agencies," he said. "I say this without in any way wishing to reduce the importance of securing justice and equity for women."

Population policies must be focused on the well-being of the family and respect for the rights of husbands and wives "to decide responsibly, free from all social or legal coercion, the number of children they will have and the spacing of their births."

Governments should not decide how many children a couple should have, but should "create the social conditions which will enable them to make appropriate decisions in the light of their responsibilities to God, to themselves, to the society of which they are a part, and to the objective moral order."

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"What the church calls 'responsible parenthood' is not a question of unlimited procreation or lack of awareness about what is involved in rearing children," he told Sadik.

Rather, he said, church teaching is aimed at "the empowerment of couples to use their inviolable liberty wisely and responsibly, taking into account social and demographic realities as well as their own situation and legitimate desires, in the light of objective moral criteria."

He said the church opposes any effort to impose limits on family size or to promote the use of artificial contraceptives "which separate the unitive and procreative dimensions of marital intercourse."

It opposes sterilization "because of its finality and its potential for the violation of human rights, especially of women," he said.

"Abortion, which destroys existing human life, is a heinous evil, and it is never an acceptable method of family planning," the pope said.

Pope John Paul said governments and international agencies must do more to promote the education and health of women, especially during pregnancy and when they are nursing.

Societies must not allow motherhood to be demeaned or to be seen as less valuable than other roles and professions women may undertake, he said.

In an interview with the Italian newspaper, *Il Messaggero*, Sadik said she and the pope agreed on several points, especially the need for "responsible parenthood" and for worldwide solidarity to end poverty.

But, she said, "the situation of women, especially in developing countries, requires family planning. Otherwise, births will escape any kind of control."

She also said her office is not trying to promote abortion. "We are not recommending the legalization of abortion; in fact, we are trying to fight illegal abortion, to prevent it. In some countries, like those of the former Soviet Union, abortion has become a method of contraception," she said.

## Pope calls for unity within Haitian church

*Meets with Haitian bishops who are making their ad limina visits*

by Catholic News Service

VATICAN CITY—Pope John Paul II called for unity within the Haitian church and a greater commitment to dialogue to bring peace to the Caribbean nation.

Meeting Haiti's bishops March 18 the pope said that "to weaken the bonds of church communion would be to weaken the action of the church which is in Haiti."

The pope did not make specific reference to the continuing exile of Haiti's democratically elected president, Father Jean-Bertrand Aristide, nor to a perception that the majority of the bishops are opposed to the priest's presidency while the majority of priests and nuns support him.

The bishops were in Rome for their ad limina visits, which the heads of dioceses make every five years.

Pope John Paul said he wanted "to express my esteem for the way you have exercised your ministry in the particularly difficult circumstances in which you live."

The pope listed several obstacles the bishops face every day in carrying out the church's ministry of teaching and, especially, of assisting the Haitian people who live in extreme poverty.

The lack of infrastructures has made the bishops almost "displaced workers," he said. A lack of reliable communications has made it difficult for them to exchange necessary information with each other and with their pastoral workers.

The problems, he said, stem from "political instability and the economic embargo" instituted by the United Nations to force Haiti's military rulers to allow Father Aristide to return to power.

The pope decried "the staggering spectacle of a people in distress, who must fight day to day to survive."

Pope John Paul called upon all segments of Haitian society to renew a dialogue aimed at restoring democracy for the good of the nation.

The pope thanked the Haitian bishops for their December pastoral letter calling on all members of the church to base their actions on Christian values as they face the political and economic crises of their nation.

"Faced with the degradation of the quality of life, faced with disregard for human dignity, faced with a decline in progress, you reminded people of the basic principles of Christian morality and of the social doctrine of the church," he said.

If such principles were put into practice, the pope said, "the aspirations for truth, justice, freedom and love which are in the hearts of your compatriots" would be satisfied.

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# Vatican trying to get Mideast peace talks back on track

*Pope and Vatican diplomats meet with representatives of both sides*

by John Thavis  
Catholic News Service

**JERUSALEM**—From the Vatican to the Middle East, church and political leaders worked in mid-March to get Israeli-Palestine Liberation Organization peace negotiations back on track after months of delay and disappointment.

In public statements and quiet diplomacy, the church tried to pressure both sides to return to the bargaining table.

The sense of urgency was illustrated by Jerusalem Latin-rite Patriarch Michel Sabbah, who said he was afraid that if this "last chance" for peace was lost, the region would be "drowned in violence forever."

At the Vatican, Pope John Paul II and Israeli Prime Minister Yitzhak Rabin met on short notice March 17 and agreed that everything must be done to unlock the peace talks, despite "regrettable incidents" and the efforts of hard-line opponents of dialogue.

The same day, Vatican diplomatic gears were also turning in Tunisia, where shutting envoy Archbishop Jean-Louis Tauran met with PLO chairman Yasser Arafat to see what could be done to get the PLO and Israel talking again.

As leaders were trying to restart the peace process, resentment and frustration were building among the people of the Israeli-occupied West Bank and Gaza. Palestinian Catholics joined others in denouncing Israeli-enforced curfews and travel restrictions that virtually shut down the West Bank economy and left people unable to reach jobs or schools.

"Instead of imposing restrictions on the aggressor, they are imposing them on the victims themselves," Patriarch Sabbah said in an interview March 16. He has said the mosque massacre illustrates the need for some form of international protection in the territories.

Melkite Archbishop Loufi Laham, a patriarchal bishop of Jerusalem, said Israel should begin moving settlers out of the West Bank if it wants to restore trust in the peace process. "These settlements are artificial. To put them there to dominate the Arab population, to reduce the Arab (living) space—this is not right," he said March 19.

Rabin, who spoke privately with Pope John Paul after meeting with U.S. officials earlier in the week, said he did not foresee a direct mediation role for the pope. But he said he hoped the pontiff's "moral and spiritual leadership" could generate more urgency for the negotiations.

A Vatican spokesman confirmed after the meeting that "the main topic was to try to boost the role of the Holy See in the peace process."

In Jerusalem, an Israeli foreign ministry official, Eitan Margalit, said Israel hoped papal encouragement could help bring about "the first step, which should be to resume the talks and end the boycott" by the PLO.

At the time of the pope-Rabin meeting, Archbishop Tauran, an assistant secretary of state, was meeting almost simultaneously with Arafat at PLO headquarters in Tunis. The Vatican said the archbishop's trip aimed to underline that the peace process is an "irreversible reality."

After the meeting, the prelate said he had discussed the importance of reopening the PLO-Israeli dialogue, but made clear the Holy See was not playing any mediation role, according to Middle Eastern news agencies.

The dispatch of a top Vatican official to PLO headquarters gave the Holy See a chance to demonstrate that it is taking a balanced approach to questions surrounding the peace talks, a PLO source in Jerusalem said.



**POPE-RABIN MEET**—Pope John Paul II and Israeli Prime Minister Yitzhak Rabin, meeting at the Vatican March 17, expressed hope that the Vatican would become more involved in the Middle East peace process. It was the first meeting of the two leaders since the Vatican and Israel approved a "fundamental agreement" governing future relations. (CNS photo from Reuters)

In recent months, the Vatican has begun formal talks in Rome and Jerusalem with PLO officials. Both sides have described these meetings as cordial, preliminary efforts to set an agenda and build a relationship.

Claudette Habesch, one of three PLO-appointed representatives in the Jerusalem talks and the head of the Jerusalem Caritas office, said the morale of Palestinians—Christians and non-Christians—was at a low point.

She said there was euphoria last fall after the signing of the Israeli-PLO "Declaration of Principles," which called for the phasing in of limited Palestinian autonomy beginning in December. But as the delay in implementation has dragged on, people have lost faith in the agreement, she said.

Patriarch Sabbah offered a similar reading of the local mood. "Any credibility in the peace talks was lost. It's up to the leaders—the Palestinians and the Israelis—to restore this credibility," he said. People will begin to hope again when they see concrete steps toward justice, he said.

Israel's new special representative to the Vatican, Samuel Hadas, said he thought the peace talks could make rapid progress once both sides return to the negotiating table. Hadas condemned the Hebron massacre and said Israel was taking steps to prevent similar attacks. He said religious leaders can help calm the volatile situation in the wake of the killings.

## Tensions don't deter pilgrims to Jerusalem

by John Thavis  
Catholic News Service

**JERUSALEM**—Renewed political tensions accompanied the approach of Easter in Jerusalem, but that did not stop the flow of tourists and pilgrims from the United States and elsewhere.

The visitors filled the narrow stone streets of the old city, took tour buses to holy places in the occupied West Bank and bought souvenirs from Arab and Israeli vendors.

As of mid-March, no problems were reported, according to Catholics who work with the groups.

"I'd encourage people to come and not cancel their trips," said Father George Soberich, who arrived with 27 other members of a continuing studies program at North American College in Rome.

"There is a tension, but not around the holy places. Everywhere we wanted to go was open," he said.

At the Church of the Holy Sepulchre in the center of Old Jerusalem, Patricia Garrity and eight others from Providence of God Parish in Chicago were winding up their stay.

"It's been a great experience, a magnificent experience," she said. The only change in their program was cancellation of a day in Hebron. That was where a Jewish settler gunned down 30 Muslims in a mosque Feb. 25, prompting civil disturbances in the region and an Israeli curfew on the city.

After hearing U.S. State Department advisories against travel in the West Bank and East Jerusalem, some in her group had qualms about coming, but they were all glad they made the trip, she said.

At the church-run Notre Dame Center, the pilgrims' hotel was about 90 percent full March 17. A group of 70 people from Connecticut, New York and Texas reported that only three people had dropped out because of apprehensions over safety.

Local Christians, who make much of their living from the flow of tourists and pilgrims, were happy to see the new arrivals. But they feared that the latest unrest would cut into cancellations later in the year.



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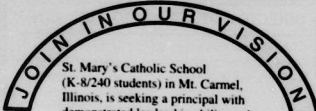
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# Advances in genetics raise ethical questions

*Catholics should make themselves more aware of the ethics surrounding questionable medical procedures*

by Tricia Doyle  
Catholic News Service

**CINCINNATI**—Cloning. *In vitro* fertilization. Fetal tissue transplantation. Extracting ovaries from aborted fetuses for transplantation into infertile women.

These are just a few examples of procedures that seem to offer medical miracles but trigger serious moral and ethical questions.

Keith Crutcher, a professor of neuroscience at the University of Cincinnati School of Medicine who holds a doctorate in human anatomy, said recent headline-making developments should give medical researchers reason to pause.

"Right now, I would say there isn't any good evidence in the case of fetal tissue transplantation that the procedure is effective," he said.

"I don't think we're at the stage that we can justify doing this procedure in patients—apart from the ethical objection that it depends on the practice of abortion, which I'm very much opposed to," added Crutcher, co-founder of the national organization Scientists for Life.

The best way for individuals to combat questionable new medical procedures is to arm themselves with information from qualified, insightful sources, he said.

"The public in general doesn't know what's being done," he said. "What they get are these headlines which give a very superficial overview of some of the techniques, and most of the physicians and scientists are not making efforts to educate the community."

Sister of Charity Carol Bauer, vice president for mission effectiveness at Good Samaritan Hospital and Health Center in Dayton, Ohio, agreed that Catholics should make themselves aware of the ethics surrounding questionable medical procedures.

For example, families who must watch a loved one suffer from Parkinson's disease may view technology such as fetal tissue transplantation as a "wonderfully hopeful promise," she said. But Catholics must

continually address the ethical issues surrounding such procedures.

In their search for ways to bear children, infertile couples may search extensively for solutions, but are sometimes unaware of what options are available. Similarly, "they haven't always been helped to see the ethical questions involved," Sister Carol added.

Jesus Father Ken Overberg, a moral ethicist at Xavier University in Cincinnati, agreed that careful consideration and ongoing discussion are needed in order to deal with such complex moral issues.

Catholics need to search continually for understanding regarding genetic manipulation and should help educate one another in order to develop a commitment to a position, he said.

Then church members can speak to society and offer creative options rather than flat refusal, Father Overberg added. "But all that needs to be rooted in a strong sense of ourselves, not just a focus on law," he said.

In 1987, the Vatican Congregation for the Doctrine of the Faith offered Catholics guidance regarding the morality of some of these procedures in its document, "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation."

The congregation named several procedures as illicit, including *in vitro* fertilization, cloning, fetal tissue research and fetal tissue transplantation, as well as transplanting fetal ovaries into infertile females.

But, said Father Overberg, the Vatican document is "not the final word" and that document is "not an inflexible statement and in fact, certain responsible and rather cautious Catholic moral theologians disagree with at least some parts of the document."

For example, the statement rejects artificial insemination by a husband, which many Catholic moral theologians would consider moral, he said.

The issue of reproductive technology needs to be placed in a larger perspective which looks at how money, research and talent are spent in light of America's current health care situation, Father Overberg said.

"Might there be other places that need these three things more than helping childless couples have children?" he

asked. "That's not intended to sound harsh, but when we talk about rationing our scarce resources, tough decisions have to be made, and I think that needs to be discussed when we talk about reproductive technology."

Father Gerald Niklas, chaplain for Good Samaritan Hospital in Cincinnati and head of the hospital's ethics committee, said he finds it difficult to condone any of the recently developed genetic manipulations.

"The family is the goal of human sexuality and the unitive and procreative aspects of the act of generations must not be separated by a deliberate human act," he said. "To act otherwise is contrary to the natural and moral order that seems to have been revealed by almighty God for us. Once

you state that, you eliminate most of those procedures."

He did note, however, that a doctor's assistance in uniting the egg and sperm following proper sexual relations between husband and wife would be morally acceptable.

According to Father Niklas, we must empathize with infertile couples struggling to have a child. However, he said, "there are certain limits that have to be observed in striving to attain that goal."

He said Catholics are unlikely to exert more than a minimal influence on the rate at which morally questionable medical procedures are taking place. "But that doesn't mean we ought not to raise the issue," Father Niklas added.

## ■ YOUTH MINISTRY ■

The Roman Catholic Archdiocese of Indianapolis is seeking an Associate Director for the Office for Youth, Young Adult and Campus Ministries. This person would be responsible for the training of youth and adult leadership in youth ministry and administration of various youth ministry services and programs, including the National Certificate Program in Youth Ministry Studies, an annual Youth Ministry Symposium and an annual Archdiocesan Youth Gathering.

Candidates for this position must be professed and practicing Catholics with Certification in youth ministry and 3-5 years of experience in working with youth. A Master's degree in spirituality, divinity, pastoral ministry, theology, or a related field is preferred.

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Deadline: April 30, 1994. Position available July 1, 1994.

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Preferred qualifications:

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A self-starter who is able to work independently as well as collaboratively.  
Previous experience with good recommendation required.  
Deadline: April 30, 1994. Position available no later than July 1, 1994.

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- knowledge of good cleaning practices;
- knowledge of floor maintenance.

A self-starter who is able to work independently as well as collaboratively.  
Previous experience with good recommendation required.  
Deadline: April 30, 1994. Position available June 1, 1994.

Apply in person:  
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Indianapolis, IN 46219

AN EOE

## Peace prospects good in Ireland, Irish member of Parliament says

by Liz Schevchuk  
Catholic News Service

**WASHINGTON**—By determining to "spill our sweat . . . and not our blood," Ireland's fractured Catholics and Protestants can build a new country, moderate Irish nationalist politician John Hume advised Americans March 18.

A member of the British Parliament from Northern Ireland, Hume told a National Press Club audience that the December Anglo-Irish agreement by the British government and its counterpart in the Republic of Ireland offers the best hope for peace in two decades of bloody bitterness.

But the real work is left to the Irish people themselves—Ulster's Unionist and Protestant factions that seek Northern Ireland's continued membership in the United Kingdom, and Catholics of North and South, as well as the violent guerrilla groups in both camps, Hume indicated.

Yet, the island's energetic people have the attributes essential to building a new Ireland through hard work, he said. "Spill our sweat, I say, and not our blood."

Under the Dec. 15 agreement, drawn up by Republic of Ireland Prime Minister Albert Reynolds and British Prime Minister John Major, Britain essentially said that "if the Irish people agree on Irish unity, we'll give it to you," and relinquish any political and economic claims to Northern Ireland, Hume said.

The agreement followed Hume's own talks with militant Irish nationalist leader Gerry Adams, president of Sinn Féin, the legal, political wing of the outlawed Irish Republican Army, and secret contacts

between representatives of the British government and IRA.

Hume and Adams drafted their own peace pact, which has not been made public, although Hume said in Washington that the provisions agreed with those in the agreement, dubbed the Downing Street declaration, proposed by Reynolds and Major.

Asked to reveal the contents of the Adams-Hume document, Hume declined. "I don't think it would be quite helpful," at this stage, he said.

But he described the Major-Reynolds Downing Street agreement as a significant breakthrough. "I think it is the most comprehensive declaration in 70 years," since the island split into North and South, he said. "The agreement promotes the idea that the Irish themselves must decide" their future, through self-determination, Hume said.

"In other words," he added, "it's now up to us to sort out our differences. It's a challenge now to both" Catholics and Protestants, he said. "I think we have the best prospects for peace in 25 years"—since the current round of "troubles" flared and he became active seeking peace.

However, the British government may have to move a bit more in clarifying its plans, he suggested, which would behoove the IRA to move as well, he said. "No stone should be left unturned."

Moreover, he explained, the IRA knows that if "no stone" has been left unturned or if it refuses to lay down its arms.

Offering aid to the IRA, he said: "If you still don't trust the British, join with the rest of your fellow Irishmen," North and South, in resolving difficulties.

## BOOK REVIEWS

## 'Diary' is a spiritual journal

DIARY OF A CITY PRIEST, By Father John P. McNamee. Sheed & Ward (Kansas City, Mo., 1993). 256 pp., \$14.95.

Reviewed by Joe Wakeley-Lynch  
Catholic News Service

Father John P. McNamee's "Diary of a City Priest" is a spiritual journal, a diary of one person's search for faith despite struggle, loneliness and isolation.

He has written a diary of a year in the life of a priest serving a poor and dwindling congregation in central Philadelphia. The year begins with several of his friends getting robbed at gunpoint after Christmas Eve Mass, and it ends with the theft of his car—night from the locked parish parking lot. But those are the least of the problems in his neighborhood. "These desolate neighborhoods," he writes, "Where people have nothing; nothing works;

mayhem is frequent. Most of the life seems accidental. No beginning, no end, no middle nor sense."

Father McNamee labors in a desert, where the signs of spiritual vitality are sparse. His people fight a battle to survive and most of them, at least in this priest's sad eyes, are losing. His job is to help them when he can, and he tries. He drives pregnant mothers to a local emergency ward, and he hands out \$10 here, \$20 there, to down-and-outers. All the while, he asks himself, What would Jesus do? To get through the days and nights, he recalls the writings of Dorothy Day, Thomas Merton, Simone Weil and Gerard Manley Hopkins. Compared to them he comes up short, in his view anyway.

He knows he's in a desert, and he questions his hardness. At 58 years of age, he's worn the collar for 32 years, serving mostly in poor, overcrowded and underserved neighborhoods. With his elderly years just ahead, Father McNamee doubts his staying power. He also fears the church hierarchy has no real

commitment to inner-city people, especially the drunks, addicts, never-employed and prisoners he counts among his flock. Worried that he hasn't the energy, and that his church hasn't the will, he wonders who will serve his people in the years to come.

Despite doubts and alienation, Father McNamee's memoir shines with spiritual clarity. Merton, Miss Day and Miss Weil are water in his desert. They go with him down dark alleys. It's a common misconception that spiritual dark finds inevitably lead to open, green pastures. Father McNamee finds instead that the opposite of the dark alley is an alley with some light, and it's a faint but steady one that guides him. "I tumble into this corner of the world, not far at all from my childhood neighborhood, not far from the hospital where I was born.... Without much sense or belief in Providence governing the details of our lives, I must be grateful for the free-fall which has me here, more or less on my last moment of the time."

Father McNamee's road is a hard one. But he's found enough light to travel by: "I have little light, except that I should continue to be where I am and do what I am doing, only do it more generously and patiently." "Diary of a City Priest" is a rich testimony to the travails and satisfactions of the spiritual search in the inner city.

(At your bookstore or order prepaid from Sheed & Ward-MCR, 115 E. Armour Blvd., Kansas City, Mo. 64111. Add \$2 for shipping and handling.)

## † Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have Adams connections to it.

FADAMS, Emmet, 61, St. Andrew, Richmond, March 1.

Husband of Mary, father of Gregory and Deborah; brother of Philip, Helen Coffield and George Stern.

† BARTH, Mary Alice Kenney, 78, 55, Peter and Paul Cathedral, Indianapolis, March 13. Mother of Mary Anne Wilkinson, Virginia Marie, Patricia Louise Hammele, Josephine Pifer and Paul Nicholas; sister of John Kenney; grandmother of four.

† BAUER, Louis G., 87, St. Ambrose, Seymour, March 7. Husband of Nellie.

† BLAYLOCK, Timothy, 48, St. Monica, Indianapolis, Feb. 20. Son of Learmon C. and Dorothy; brother of Learmon C. Jr., Melvin and Deborah Blaylock-Hanes.

† BUENGLER, Carl M., 92, St. Roch, Indianapolis, March 10. Husband of Thelma Dolores Burger.

† CLARKSON, Cecelia, 68, St. Michael, Bradford, March 3. Wife of Raymond E.; mother of Raymond V., Lisa, Susan Turner and

Kathleen; daughter of Florence Tomasino; sister of Albert Tomasino, Anthony Tomasino and Katherine Durante; grandmother of one.

† COLTER, Kathryn A. Zinsmeister, 85, St. Philip, New Indianapolis, March 4. Mother of Joyce M. Skalka, Janice M. Asbury and Judith Spear; sister of Ben Zinsmeister and Betty Thomas; grandmother of 10, great-grandmother of 15.

† CRONIN, Margaret Ann, 70, St. Monica, Indianapolis, March 10. Mother of Ann Morris, Patricia Sites, Jacqueline Disinger, Marie

Catherine, Molly Weinberg and Thomas; grandmother of six.

† CROWE, Stanley L., 83, Rita, Indianapolis, March 12. Son of Stanley V. Crowe and Nellie Mae Stanley; brother of Patricia Y. Gholston.

† DECKER, Mae C., 83, St. Louis, Batesville, March 17. Mother of Kay Koppel, Cynthia Decker, Martha Teklu and Diane Arnold; sister of Clara Hardecke; grandmother of three.

† DUNN, Charles E., 79, Holy Name, Beech Grove, March 10. Husband of Lillian Hoping Dunn; father of James M. Dunn; grandfather of three.

† DUNN, Robert E., 31, Holy Spirit, Indianapolis, March 6. Son of Charles J. and Mary L.; brother of Chuck R., Dan P. and Mike S.

† FERGLSON, Denver D., 64, Holy Angels, Indianapolis, March 13. Father of Keith H. and Denise Y. Lockridge; brother of Carole Y. Fergerson and Rex, Ronald J. Fergerson; grandfather of three.

† GAEKE, Mildred L., 81, St. Anthony of Padua, Clarksville, March 10. Mother of Shirley M. Munch and Jean A. McGlothin; grandmother of four, great-grandmother of two.

† GISH, Aaron Rudy, 78, St. Rose of Lima, Franklin, March 9. Husband of Helen Jean Gish; father of Ronald, Sharré Turano and Billie Lutane; step-father of Clara Jo Hanley, Donna Dunbar and Bonnie Brink; brother of Lewis Gish and Alma Williamson; grandfather of 15, great-grandfather of 15.

† GOLAY, Mary E., 95, St. Pius X, Indianapolis, March 13. Mother of Shirley Marsella; grandmother of three.

† HART, Edna L., 88, St. Augustine, Jeffersonville, March 8. Mother of Thelma D. Jensen, Raymond A. Jr. and Kenneth "Bud" L.; grandmother of nine; great-grandmother of 16.

† HAUNTZ, Joan, 96, St. Mary, Rushville, March 12. Sister of William L., Anthony J. and Betty Burkhardt.

† HEIDENREICH, Marie, 92, St. Roch, Indianapolis, March 7.

† HEPNER, Lawrence G., 77, Holy Family, Oldenburg, February 25. Brother of Elmer P., Romilda Leaning, Emma Ryan and Rita Batta.

† HOFFMAN, John T., 39, St. Mary, New Albany, March 3. Husband of Kathryn; father of William R. and Christine; son of Norma Striegel; step-son of Edward Striegel; step-brother of David, Eddie, Mary Smith, Linda Walker and Patsy Schellenberg.

† JONES, Josephine Aquila Staples, 87, St. Thomas Aquinas, Indianapolis, March 10. Wife of Daniel J. Jones, Sr.; mother of Daniel J. Jr., Duane A., Charlotte A., Leavelle and Jacquelin M. Jones; sister of Sylvester Staples, Lexie Webster, William Weaver and Robert Jackson; grandmother of three.

† KELLER, Martha Nell, 73, St. Rose of Lima, Franklin, March 10. Mother of Susan Hughes, Mary Drutling, Mickey Reed and Robert M. Reed; grandmother of 13, great-grandmother of 17.

† KENNADY, Alma Richard, 76, Catherine, Molly Weinberg and Thomas; grandmother of six.

St. Mary, New Albany, March 11. Sister of Margaret Richard; grandmother of one.

† LEIDOLF, Minnie C., 88, St. Mary of the Knobs, Floyd Knobs, March 12. Mother of Alvin, Vada Thomas, Ruth King, Donna Senneker and Earlene Leisner; sister of Edward Striegel and Edward Striegel; grandmother of 20, great-grandmother of 28.

† LYNCH, Richard J., 36, St. Pius X, Indianapolis, March 25. Son of James J. Lynch and Margaret E. Lynch-Stearns; grandson of Anne J. Rutz.

† LYONS, Daniel M., 62, Holy Cross, St. Croix, March 4. Husband of Bonnie; brother of Lawrence and Eugene.

† O'BRIEN, Ann Josephine, 89, St. Philip, Neri, March 7.

† O'BRIEN, Ruth A., 84, Our Lady of the Greenwood, Greenwood, March 18. Aunt of Bob Harman.

† PARKER, Corine H., Holy Spirit, Indianapolis, March 10. Mother of Raymond F. and Patricia Coos; sister of Everett Hodges; grandmother of seven; great-grandmother of three.

† PEDROTTI, Linda Y., 86, Sacred Heart, Clinton, March 17. Grandmother of two.

† RINGWALD, George, 70, Prince of Peace, Madison, March 5. Brother of Harold and Margaret Loos.

† ROBBINS, Helen K., 85, St. Pius X, Indianapolis, March 9. Mother of Judy Robbins Calhoun; grandmother of three, great-grandmother of one.

† SMITH, Dorothy M. Fairbanks Owen, 73, St. Gabriel, Indianapolis, March 15. Wife of Richard H. Smith; mother of Sandra Keen, Shirley Downton, Beverly Smith and Dennis Owen; step-mother of Larry Smith; sister of Virginia Nolan; grandmother of nine; great-grandmother of two.

† SMITH, James M., 71, Holy Name, Beech Grove, March 10. Father of Sandra M. Matthews, Dennis A., Richard J., David B. and Ronald J.; brother of Frances M. Smith; grandmother of 16.

† VOLKERT, Louis J., 88, St. Roch, Indianapolis, March 14. Husband of Francis E. Volkert.

† WALKER, Ruth, 96, Holy Angels, Indianapolis, March 14. Aunt of Milton, James W. Owsley, Julia O. Bosker and Ruth Allen.

† WATKINS, Linwood A., Jr., 44, St. Monica, Indianapolis, March 2. Husband of Brenda; father of Alex and Ben; son of Linwood and Dorothy; brother of Robert.

† WEBSTER, Mildred Ruell, 80, St. Joseph, Shelbyville, March 5. Mother of Larry L. Wilson, Stephen F. Webster and William Carol Webster; sister of Frank Ruell, Helen Vogt and Dorothy Fischer; grandmother of four; great-grandmother of one.

† WHITE, Angelina, 87, St. Susanna, Plainfield, March 18. Mother of Rita Enge; sister of Julia Wheeler; grandmother of two, great-grandmother of eight, great-great-grandmother of one.

† WOOD, Mildred Jean Coia, 87, St. Anthony of Padua, Clarksville, Feb. 14. Sister of Elaine Roulier; mother of Ancil Wood and Jermonia Coia.

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# Movie classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:  
A-I—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.

Accompianist, The	A-III
Ace Ventura: Pet Detective	O
Age of Innocence, The	A-III
Air Up There	A-III

Atlantis	A-I
Beethoven's 2nd	A-II
Belle Époque	O
Bitter Moon	O
Blank Check	A-II
Blink	O
Blue	A-III
Blue Chips	A-III
Body Snatchers	A-III
Cabin Boy	A-III
Car 54, Where Are You?	A-III
Carlito's Way	O
Cement Garden, The	O
Chase, The	A-III
China Moon	O
Coventry	A-III
Dazed and Confused	O
Death Wish V: Face of Death	O

8 Seconds	A-II
Faraway, So Close	A-III
Farewell My Concubine	A-III
Four Weddings	O
and a Funeral	A-IV
Germinal	A-III
Genomix: An American Legend	A-III
Getaway, The	O
Grumpy Old Men	A-III
Guarding Tess	A-II
Heaven and Earth	A-III
House Party 3	O

Hudsucker Proxy, The	A-II
I'll Do Anything	A-III
In the Name of the Father	A-III
Intersection	A-III
Iron Will	A-II
Joy Luck Club, The	A-III
Jurassic Park	A-III
Lightning Jack	A-III
Man's Best Friend	A-III
Mrs. Doubtfire	A-II
My Father the Hero	A-III
My Girl 2	A-III
My Life	A-II
Naked	O
Naked Gun 3.1/3.1	A-III
The Final Insult	A-III
Nightmare Before Christmas, The	A-II

On Deadly Ground	O
Paper, The	A-III
Pelican Brief, The	A-III
Perfect World, A	A-III
Philadelphia	A-IV
Piano, The	A-IV
Reality Bites	A-III
Piano, The	A-III
Raining Stones	A-III
Reality Bites	A-III
Remains of the Day, The	A-II
Romeo Is Bleeding	O
Scent of Green	O
Papaya, The	O
Shadows's Last	A-III
Showerlands	A-III
Short Cuts	O
Sister Act 2	O

Back in the Habit	A-II
Six Degrees of Separation	A-III
Snapper, The	A-III
Sugar Hill	A-IV
Summer House, The	O
Three Musketeers, The	A-IV
Tombstone	A-III
Wedding Banquet, The	A-IV
What's Eating Gilbert Grape	A-III

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3803. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

## Video classifications

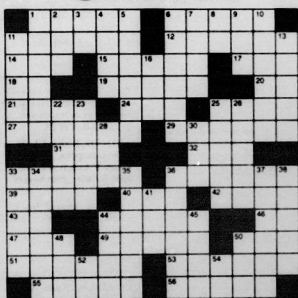
Here is a partial list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

Bodyguard, The	A-III
Brain Staker's Dracula	O
Calendar Girl	A-III
Cemetery Club, The	A-III
Chain of Desire	A-III
Chaplin	A-III
Concords	A-II
Dave	A-III
Dazed and Confused	O
Denouement	A-III
Enchanted April	A-II
Ethan Frome	A-III

Falling Down	O
Far Out Place, A	A-II
Few Good Men, A	A-III
Firm, The	A-III
Fox and the Hound, The	A-I
Free Willy	A-III
Good Son, The	A-III
Groundhog Day	A-II
Hocus Focus	A-II
Hocus of Cards	A-III
In the Line of Fire	A-III
Indian Summer	A-III
Judgment Night	A-III
Lord of Faith	A-III
Life With Mikey	A-II

Love Field	A-III
Man Without a Face, The	A-III
Map of the Human Heart	A-III
Much Ado About Nothing	A-III
Once Upon a Forest	A-I
Program, The	A-III
Real Magic, The	A-III
Roscoe of the Year	A-II
Sandlot, The	A-II
Scent of a Woman	A-III
Secret Garden	A-I
Somerset	A-III
Son of the Pink Panther	A-III
Untamed Heart	A-III
Van Gogh	A-III

## Catholic Crossword



Answers from last week:

- ACROSS**
- 1 Catholic leaders
  - 2 Jesus does this to the sick
  - 3 "Do not even—self teach you that if a man have long hair, it's a shame unto him" (1 Co 11:14)
  - 4 International Trade Organization
  - 5 "Thou art worthy to take the book and to open the—thereof." (Rev 5:9)
  - 6 Commandment number
  - 7 Credit (Abbr.)
  - 8 "And none shall appear before me" (Ex 34:20)
  - 9 Post Communion
  - 10 "And he—, and those that were numbered therein" (2 Co 12:19)
  - 11 Shelter
  - 12 "The eleven—were all of one—" (Ex 36:15)
  - 13 Vitality
  - 14 Soaster
  - 15 Shive in completion
- DOWN**
- 1 Proctor, as in
  - 2 Slaus
  - 3 Plutonium chem symbol
  - 4 Galle language
  - 5 "Dangle a rod—for a fool." (Pr 19:10)
  - 6 "And 'til make her flat—a remnant." (Mic 4:7)
  - 7 "For my yoke (is)—, and my burden is light" (Mt 11:30)
  - 8 Adamas
  - 9 Abraham's nephew
  - 10 Allegory: reaction
  - 11 Statue: noosis
  - 12 Scumful response
  - 13 Meme
  - 14 Number of deadly sins
  - 15 Very short time
  - 16 25 Connected rooms, as in a hotel
  - 17 Little island
  - 18 Turn right
  - 19 30—and off
  - 20 Italian priest
  - 21 Hurt
  - 22 Dash water
  - 23 Probing
  - 24 Tense
  - 25 Clergyman's house
  - 26 Lord's prayer
  - 27 beginner
  - 28 Haven
  - 29 Acoma
  - 30 48 Term
  - 31 50 A high church official (inf.)
  - 32 Alternative
  - 33 Virginia

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# Ethicist says embryo research bypasses critical ethical issues

*Speaks at panel which is to decide which areas of embryo research are acceptable for federal funding*

by Mark Zimmermann  
Catholic News Service

BETHESDA, Md.—At a National Institutes of Health hearing on federal funding guidelines for human embryo research, a Catholic ethicist charged that a "fake human embryology" is being used to bypass critical ethical issues.

Philosophy professor Dianne Irving of De Sales School of Theology in Washington spoke March 14 at a meeting in Bethesda of the NIH Human Embryo Research Panel.

The 19-member panel of ethicists, lawyers, scientists and university officials is to decide which areas of embryo research are acceptable for federal funding, which are not, and which need further review.

Irving, a former NIH research biochemist, said the goal of a "fake embryology" is "to designate a pre-embryo—i.e., a pre-person—with different ethical and legal rights and protections than 'real' persons, precisely so they can be used in experimental research with few if any regulations."

She said for her doctoral dissertation, on the ethics of using surplus embryos gained through *in vitro* fertilization, she analyzed 23 representative arguments for "delayed personhood"—and found them all based on incorrect science.

The March 14 meeting was the second in a series begun

with a two-day session in early February. Additional public hearings are planned for April 11 and May 4.

The panel has invited written comments from interested individuals and organizations as well as oral testimony at its hearings in April and May. It is slated to develop a report of its conclusions and recommendations in June.

One of the major ethical concerns expressed by members of the public has been the issue of the personhood of the human embryo.

Irving said the philosophical argument that embryos are not fully human because they are not rational, self-aware beings "would also render the mentally ill, Parkinson's patients, Alzheimer's patients, the comatose, drug addicts and alcoholics as nonpersons."

She submitted written testimony by Dr. C. Ward Kischer of the University of Arizona's College of Medicine in Tucson, who has taught human embryology to medical students for nearly 30 years. Kischer wrote that the term pre-embryo "has no scientific basis and has been rejected by virtually every prominent human embryologist."

The term was coined in 1986 "to justify reconsiderations of the ethical and moral aspects of such sociological issues as abortion, fetal tissue research and *in vitro* fertilization," he said.

Several scientists on the panel spoke on the possible benefits of human embryo research.

Dr. Mark Hughes, director of the Prenatal Genetics Center at Baylor College of Medicine in Houston, said such research could help scientists isolate genes that cause hereditary diseases such as cystic fibrosis. He said scientists can diagnose embryos before implantation to implant healthy ones in mothers with inherited diseases.

"It would be nice to have more embryos to do research on," he said. But he also cautioned that every day he receives calls from people who want to use the technology to choose the sex of their child.

Other scientists told the panel that human embryo research could offer important breakthroughs for couples suffering from infertility.

Brigid Hogan, a panelist and professor of cell biology at Vanderbilt University's School of Medicine in Nashville, Tenn., said such research could lead to storage banks of embryonic cells that could be used to help people with neural or blood diseases.

Dr. Patricia Dendale, a panel member and chief of pediatric surgery at Massachusetts General Hospital in Boston, urged a laissez-faire approach, saying the government should not be placing limits on the possibilities of science.

Several panelists debated at what stage of develop-

ment such research should not be allowed. Among possible cut-off points they mentioned the beginning of a nervous system, when the heart starts to beat or when the embryo starts to look like a baby.

Some panelists said the 14-day-old limit favored by some groups is arbitrary and argued against erecting limits on such research. They also discussed the possibility of creating human embryos to be used for research purposes.

"I for one am troubled," said Patricia King, a law professor at Georgetown University Law Center in Washington and co-chair of the panel. "I don't have to be convinced any longer there is value in doing research on human embryos. I think the question is, 'Should we?'"

The panel was formed to help NIH develop guidelines for research on human embryos as a result of the NIH Revitalization Act of 1993. The act nullified a previous regulation requiring an Ethics Advisory Board to review any proposal for federal funding of research on human subjects involving *in vitro* fertilization.

Since 1980 there had been no Ethics Advisory Board, so until last year no such proposals could go through the process needed for approval. With funding possibilities revived, NIH has decided to establish guidelines for the review and conduct of such research.

Wendy McGoodwin, program director for the Council for Responsible Genetics, said taxpayers' dollars should not be spent on research many Americans find morally repugnant. She said her group is concerned about "the drive to create a perfect child."

Richard Doerflinger, associate director for policy development of the U.S. Bishop's Secretariat for Pro-Life Activities, who testified at the February meeting, said that public opinion might be the only thing that can derail federally funded experimentation with human embryos.

The panel seemed determined to approve the research "no matter what the cost in embryonic life," he said.

The NIH panel has invited the public to submit written or oral testimony at its meetings by writing to Steven Muller Ph.D., Chair, NIH Human Embryo Research Panel, c/o National Institutes of Health, 9000 Rockville Pike, Building No. 1, Room 218, Bethesda, MD 20892. For more information on submitting oral testimony, call Peggy Schnoor at (301) 496-1454.

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