

# Archbishop is making *ad limina* visit to Rome

by John F. Fink

Indianapolis Archbishop Daniel M. Buechlein is in Rome this week for an *ad limina* visit, the meeting with the pope that is required for heads of dioceses every five years.

During the next nine months all heads of dioceses in the United States will make this visit. It is done by regions and the bishops in the provinces of Chicago, Milwaukee and Indianapolis are the first group to make the trip. They arrived in Rome on Tuesday, March 16, and are

spending a week consulting with the pope and various Vatican congregations.

There are five dioceses in Indiana and Wisconsin and six in Illinois. The heads of the three provinces are Cardinal Joseph Bernardin of Chicago, Archbishop Rembert Weakland, O.S.B. of Milwaukee, and Archbishop Buechlein.

The visits are called *ad limina*, short for *ad limina apostolorum*, which means "to the threshold of the apostles." Part of the trip includes a visit to the tombs of the apostles Peter and Paul in St. Peter's Basilica and in St. Paul's Outside the Walls.

Prior to the visit, the archdiocese submitted a report on the status of the archdiocese. Prepared under the supervision of Chancellor Suzanne Magnant, the report contains 81 pages.

In preparation for private meetings with each bishop, usually about 15 minutes' duration, the pope receives summaries of the reports. This enables the pope to discuss specific pastoral issues if he so desires.

Besides the private meetings, *ad limina* visits also include an informal meal with the pope, a Mass in the papal chapel, and a final address to each group. The final

address is usually made public and will be reported in *The Criterion*.

It is expected that the pope's talks this year will cover pro-life issues, especially abortion; the new "Catechism of the Catholic Church" and its use to improve Catholic education and religious instruction; ways to spur vocations and improve priestly formation; the U.S. church's leadership role in charity and social justice programs; and the pope's visit to Denver for World Youth Day in August.

Archbishop Buechlein made an *ad limina* visit five years ago while he was Bishop of Memphis.

## THE CRITERION

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### Cathedral chapel is 100 years old

by Mary Ann Wyand

Celebrating a 100th birthday or anniversary is always a grand affair, and archdiocesan officials hope to make the centennial celebration of the construction of the Blessed Sacrament Chapel adjacent to SS. Peter and Paul Cathedral a festive and memorable event.

The celebration will begin at 3 p.m. March 26 with a special performance by the Cathedral Choir. Tours of the restored Blessed Sacrament Chapel and the renovated cathedral rectory will follow the one-hour concert.

"We're very proud of the work that's been done in the cathedral's Blessed Sacrament Chapel," Father David Coats, vicar general of the archdiocese and pastor of Cathedral Parish, explained. "We think everybody will be very impressed with it. We're especially happy that we're able to do this in conjunction with the celebration of the 100th anniversary of the chapel."

According to Vatican II guidelines, the reserve Eucharist for the cathedral is kept in

the tabernacle in the sanctuary of the Blessed Sacrament Chapel.

Restoration of the chapel ceiling and renovation of the cathedral rectory demonstrate "wise stewardship of our resources," Father Coats said, that will "help us be effective in the future and use our facilities at the cathedral in a way that will enhance the whole archdiocese."

SS. Peter and Paul Cathedral is "everyone's church," he said, "because it is the archbishop's church. The actual 100th anniversary of the chapel was March 25, 1992. We were planning to celebrate the anniversary last year, but because of the circumstances—the death of Archbishop O'Meara in January and the installation of Archbishop Buechlein in September—it was decided to delay the celebration. Now we look forward to people coming and having the chance to celebrate the 100th anniversary of this very special and sacred place."

Providence Sister Joan Frame, pastoral minister of Cathedral Parish, said restoration of the chapel ceiling was made possible

(See CRITERION, page 9)

### Task forces working on objectives, action plans

by John F. Fink

Fifty-nine people on five task forces have begun to define objectives and action plans for the strategic plan of the Archdiocese of Indianapolis.

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The objectives and plans are being developed from the five goals that have been proposed for the first draft of the archdiocese's mission statement, statement of values and goals. These are shown in a box on page 2 of this issue along with a column by Archbishop Daniel M. Buechlein in which he discusses the five proposed goals.

The proposals of the task forces will be studied by the members of the Core Planning Committee at a meeting scheduled for April 21 and 22.

The five goals and the members of the task forces are:

1. Foster spiritual and sacramental life: Charles Gardner, chairperson; Dominican Sister Patricia Benson, Joseph Cahill, Holly Carr, Franciscan Father John Doctor, Mary Ruth Ernstberger, Gwen Goss, Father David Groeller, Carmelite Sister Jean Alice McGoff, Marie Mitchell, Benedictine Father Matthias Numan, and Fr. Larry Voelker.

2. Teach and share Catholic beliefs, traditions and values: Daniel Elsener, chairperson; Father Daniel Atkins, Providence Sister Marilyn Herber, Carol Jenks, Franciscan Sister Elaine Morkel, David Moebis, Father Lawrence O'Brien, Franciscan Sister Norma Rocklage, Joyce Schindler, Virginia Suttner, Father Ken-



100-YEAR-OLD CHAPEL—Father David Coats, pastor of SS. Peter & Paul Cathedral, celebrates Mass in the cathedral's eucharistic chapel. (Photo by Charles Schisla)

neth Taylor, Marita Washington, Greg Welch, and Phil Wilhelm.

3. Develop and support men and women of faith for leadership: Suzanne Magnant, chairperson; Kathy Brennan, Rosemary Coraggio, Franciscan Sister Shirley Gerth, Val Lay, Richard Poynter, Robert Schultz, Benedictine Sister Mildred Wannenmuehler, and Father Michael Welch.

4. Work for social justice through service and advocacy: Thomas Gaybrick, chairperson; Steve Beck, Robert Cook, Father Harold Kneuev, John Kistner, Julie Nice, Toni Peabody, William Spangler, Father Kenneth Taylor, Greg Weber, and Paula Williams.

5. Promote generous sharing and responsible use of all human and material resources: Joseph Hornett, chairperson; Michael Blair, Donna Booth, Jeanette Colburn, Father Larry Crawford, Joseph Dezelan, John Dorenbusch, Dr. Hans Geisler, Dan Hoyt, Benedictine Sister Mary

THE CRITERION  
Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

## The tragedy of Archbishop Robert Sanchez

by Archbishop Daniel M. Buechlein, OSB

The tragedy of Archbishop Robert Sanchez of Santa Fe (see article on page 24) is heartbreaking, and, as I am sure the media will see this as an opportunity to feature "debates on celibacy." And I predict it will be the same old folks on the wires. The racial slurs will be less public and less direct.

The news about the archbishop broke just as I am preparing to leave on a visit to Rome with all the bishops of Indiana, Illinois and Wisconsin. (More about that next week.) I will not be able to watch "60 Minutes" as his tragedy is featured.

I know Archbishop Sanchez as a warm, good-hearted person. I don't know the circumstances of his tragic fall some 20 years ago or how he lost his way at that time. I do know it was a consensual matter between him and the young women involved and he violated his sacred trust. He has repented and changed his ways long since. I don't know why the matter is being made public only now. Of course, I disapprove of what he did, yet I have great



compassion for him, knowing that none of us are immune from temptation, especially under circumstances of stress and loneliness.

I am sure he suffers deep remorse for the wrong he has done to himself, his friends, to the church and to God. And I am sorry he cannot be protected from further humiliation. We must keep him in fervent prayer.

Those who want the demise of celibate chastity in the diocesan priesthood are moving once again to work their agenda, and for obvious reasons. (And they have a lot of help from the media.) The thesis is familiar: if now a case can be built that "even bishops can't live the celibate life, then the call for change is all the more urgent."

Think about this: If the archbishop had been married, and if he had had an affair (as some other notable religious leaders have had), would we then call for the abolition of the permanent commitment in marriage as a requirement for priesthood?

Unreliable statistics are brought forward to call in question the very possibility of living a chaste celibate life and it amazes me how much credibility they are given. More to the point, surely no one believes that chastity and fidelity in marriage are no less a challenge in our contemporary society. The truth is that it is an enormous challenge for anyone, married or celibate, to remain faithful and chaste in the circumstances of our secular, post-Christian society, which is hostile about chastity and cynical about fidelity to commitments of any kind.

Do we simply concede to the tide of the times and

abolish the challenge of the gospel way of Jesus? Do we as Christians, married or celibate, give up on the possibility and the value and the beauty of "chastity in our times"? Do we throw in the towel on permanent commitment? Or, course not.

If there was ever a time for the powerful witness of chaste love in a celibate priesthood and in a Christian marriage, it is now. Unpopular? Yes. Counter-cultural? Yes. Impossible? No. Difficult? Yes! The way of Christ is a challenge that makes life worthwhile. God's grace is sufficient, if only we accept it.

The fact remains that candidates for the priesthood and those already ordained and yes, engaged couples and husbands and wives, must learn how to become true friends who keep their promises in good times and in bad. No one need journey through life alone and thus pursue a destructive path. We are a community of faith sharing a special friendship rooted in and nurtured by the Holy Eucharist which Christ gave us as a bond of charity. And we have the sacrament of penance and the way of prayer to get us through the tough times.

I challenge the merciless attacks on the church and our priests these days. Yes, the tragedy of Archbishop Sanchez is harmful to all of us and cannot be justified. But is there not hypocrisy in the manner in which tragic mistakes of religious leaders are made into a media event? For every tragic tale that is told, there are hundreds of untold heroic stories. And it saddens me that once again faithful people, lay, religious and clergy take it on the chin.

## SEEKING THE FACE OF THE LORD—II

## Five general tasks flow from proposed mission statement

by Archbishop Daniel M. Buechlein

What do we need to do to fulfill our mission as the Catholic Archdiocese of Indianapolis? What are the basic tasks which will get the job done? A "Statement of Goals" outlines the major "work" of our community of faith.

Just as with the mission statement and the statement of values, simplicity is in order. We should be able to keep the outline of our tasks in our heads.

Five general responsibilities or tasks flow very naturally from our mission statement. For the most part, as expressions of our mission, their meaning is rather evident.

Our main job is to foster the spiritual and sacramental life of our archdiocese. In a way, all that we do must support and carry out this goal. The fruit of the specific action steps of our planning process should indeed result in a solid spiritual renewal of all of us.

Much of the basis of this spiritual and sacramental renewal will be accomplished if we do our second job well, namely teaching and sharing our Catholic beliefs, traditions and spiritual and moral values. That's a tall order. Many of you have told me that you think we have some catching up to do here. This task will be greatly helped by the timely publication of the new "Catechism of the Catholic Church."

Our third task is to develop and support men and women of faith for leadership in our parishes and the archdiocese. Implied here, of course, is the pressing need to be more energetic in our pursuit of vocations for the priesthood. The response to the "Called by Name" program was almost

astounding. More than 800 names were submitted for invitation to consider priesthood or the religious life.

Lay leadership needs fostering and development as well. This is not only because the need is so great but also because it is the rightful response to the gift of baptism in the church.

The work for social justice is accomplished in many ways and the need is great. We serve those most in need. We speak for those who have no voice or no basis on which to speak for their needs and rights. As Pope John Paul says, "The church has always stood with the poor and that is where she belongs."

Stewardship is a major task. We share a responsibility both to develop and to maintain our human and material resources if we are to carry on our mission. The key to good stewardship and the development of resources is good communication which is a fundamental fruit of good planning.

If we are to be one as a community of faith and yet respect our diversity, then communication is a particularly significant challenge about which we will need to become very specific and very practical. We are an urban, suburban and a rural diocese. Furthermore, there is a need for unusually effective communication because of our geographic situation. Outlying deaneries feel so far away in more than geographic ways.

We need to look for effective channels of communication and relations with minor-

## FIRST DRAFT 2/23/93

## Archdiocesan mission statement

We the Church in central and southern Indiana, called to faith in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by:

- \* worshiping God in word and sacrament
- \* learning, teaching and sharing our faith
- \* serving human needs

We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

## VALUES

- \* prayer and spiritual growth
- \* lifelong learning and sharing
- \* our faith
- \* parish and family, the individual and community
- \* justice and consistent moral standards
- \* pro-active leadership and shared responsibility

- \* vital presence in urban, suburban and rural neighborhoods
- \* stewardship
- \* compassion and respect for human life and all creation

## OUR GOALS FOR PARISH AND ARCHDIOCESAN MINISTRY

- \* foster spiritual and sacramental life
- \* teach and share Catholic beliefs, traditions and values
- \* develop and support men and women of faith for leadership
- \* work for social justice through service and advocacy
- \* promote generous sharing and responsible use of all human and material resources.

## OBJECTIVES AND ACTION PLANS (to be developed)

ity members of our community. As a Catholic community we are black and brown and yellow and white. We are materially poor and we are financially rich. As church we are lay women and men, religious and young; we are women and men religious and we are clergy. We are parishes and we are archdiocese. A fresh and effective way of communicating is an enormous challenge and a vital purpose of our entire planning process.

Five representative task forces have

been assigned to pursue each of the five goals. They will identify the effective strategies which will implement the goals. They will also develop particular tactics to get the job done. They will specify measurable objectives telling who is responsible and when for the completion of the tactics.

The Core Planning Commission of archdiocesan leaders (which I chair as archbishop) will continue to refine the Mission, Value and Goal statements along with the "nuts and bolts" material provided by the five task forces.

## Father Carmen Petrone, 44, dies

Father Carmen L. Petrone, pastor of St. Lawrence Parish in Lawrenceburg since 1986, died unexpectedly at his residence on March 11.

Father Petrone was born in Philadelphia, Pa., on July 16, 1948, and was ordained a priest at SS. Peter & Paul Cathedral, Indianapolis, on June 8, 1974.

Before being pastor at St. Lawrence, Father Petrone was pastor (and co-pastor) at American Martyrs, Scottsburg, and administrator at St. Patrick, Salem; St. Mary, Mitchell; and St. Francis Xavier, Henryville; associate pastor in team ministry at St. Francis Xavier, Henryville; Our Lady of Providence, Brownstown; St. Mary, Mitchell; St. Patrick, Salem; and American Martyrs, Scottsburg; associate pastor at Immaculate Heart of Mary Parish, Indianapolis; and associate pastor at St. Matthew Parish, Indianapolis.

The funeral liturgy took place at St. Lawrence Church, Lawrenceburg, on March 14. Burial followed in the Priests' Circle in Greendale Cemetery.



Father Carmen L. Petrone

Survivors include a sister, Linda Gannon, and a brother, Philip Petrone.



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# Harris: Catholics need to plan funerals, burials

by Margaret Nelson

Changes are taking place at the three Catholic cemeteries in Indianapolis. But it's still important for people to plan, said Eugene Harris, new director of Holy Cross, St. Joseph and Calvary cemeteries.

"My big thing is to point out that we follow the Catholic tradition, attend Catholic schools and go to Mass," said Harris. "Catholic cemeteries are just as much a part of that tradition as anything."

"I'm trying to promote having a funeral Mass in a Catholic church and burial in a Catholic cemetery," he said.

"At some point people stopped even having a funeral Mass. We should get back to the place where people think about that."

Harris believes that the Catholic tradition "should continue right on through death and burial in consecrated ground."

Family traditions, in which whole families were buried in Catholic cemeteries, are being broken by the mobility of families, he said.

And many people think the cemeteries can't take single-parent families. "It's just

not true," Harris said of the only Catholic cemeteries in Marian County.

"I don't want people to feel that they can't be part of a Catholic burial because of certain situations in their lives," he said. "We treat single parents like everyone else."

"Often someone will say, 'My wife is Catholic and I'm not. Can I be buried in the church?' The answer is 'Yes,'" Harris said.

"I want people to think of Catholic cemeteries like they do every other phase of Catholic life, just a continuation."

"Our family service counselors are there to help them, either for 'pre-need' or at the time of death. They are very good people," Harris said.

He said that there is a difference in their compassion. "As Catholics, they understand about the Catholic church and the Catholic burial procedure. They are skilled in helping people make decisions prior to death and at the time of death."

Harris said that there is no charge for the service of the counselors.

"Some people don't plan for their deaths because they don't want to talk about it. But, until you reach a certain age, you don't even think about it," he said.

People should start to make burial plans at least by the time they are in their 40s,



Eugene Harris

according to Harris. "For a long time, families made provisions for their children. We've kind of gotten away from that. I'd like to see that come back."

"Death is just as natural as anything else. A person makes plans for retirement or to buy a larger house. It's a lot simpler the cemetery if all of this is pre-planned," he said.

Part of that is because they can make more practical decisions. "At the time of death, if a wife loses a husband and has to be ruled by emotion rather than good common sense," Harris said.

"If it is done ahead, when nobody is dying, everyone has their wits about them. They save themselves the trouble. They can decide whether they wish to be buried in the ground or in the mausoleum," he said.

"And if they do it today, they use the cost will probably be 40 percent higher in 10 years."

"We are in the process of redoing the cemetery. We will add a lot more sections for people to choose from. There are going to be improvements to the roads, grounds and buildings. We are purchasing new maintenance equipment," he said.

Harris said that work is in progress at the chapel where the archbishops are buried. New heating and air conditioning systems are being installed in the mausoleum and the two chapels.

"We are making great strides to keep on top of the maintenance and beauty of the cemetery." They are considering the idea of garden crypts at Holy Cross and St. Joseph.

Harris said, "In April, I am going to start eliminating shepherd hoods or flower pots from graves where people have abandoned them or are not tending them. Where they are maintained, there will be no problem. They will stay."

He said that the archdiocese is committed to overall improvement and expansion of Catholic cemeteries.

In the past, people were present for monthly Masses, but no priest was there to preside. "I've corrected that problem."

Father John Sciarra has agreed to preside at all the monthly Masses at the Mausoleum. Father David Coats will have the Memorial Day Mass. And Archbishop Daniel Buechlein will preside at the All Saints' Day Mass there.

"Something I firmly believe in is proper Catholic burial in consecrated ground. And at the time of death, people need to spend their time going through grief, not making 'business' decisions," said Harris.

## Poverty is subject of Terre Haute '93 Deanery Gathering

by David W. Delaney

The people of God should do what they can to help their fellow humans who are poorer.

That was part of the message of a Chicago couple at the third annual Terre Haute Lenten Deanery Gathering, held at St. Margaret Mary Church.

James Lund and Mary Heidkamp were presenters at the gathering for Catholics from the western Indiana counties. Lund is the director of the Peace and Justice Office in the Chicago Archdiocese, holding a master's degree in theology.

Heidkamp is director of the Campaign for Human Development and a candidate for a doctoral degree in ministry. The two are married and the parents of two young children.

"Many children who are hungry and abused don't look that way," said Heidkamp. Teen-age suicides are on the rise. Drug and alcohol problems affect young people, both rich and poor, she said.

"Grandparents used to help raise kids," Lund said, but today most people don't have that as an option. Heidkamp said that people are struggling to make it financially on two incomes.

Lund suggested that people write or speak with their legislators about the plight of the poor. "We should try to reverse this tidal wave," he said. "We should spend the nation's resources to assist those most in need."

He said that the recently-passed family medical leave act was pushed through the



**PARTICIPANTS**—John Elting, director of Catholic Charities of Terre Haute, and Diane Carver, director of the Terre Haute Deanery Center, take part in the '93 Deanery Gathering at St. Margaret Mary Church March 7. (Photo by David Delaney)

Congress, partly because of the work of the U.S. Catholic bishops, who have worked on the issue since 1983.

The couple also praised the work of the Home Infant Children program in alleviating hunger. They said \$1 spent on the program saves \$4.75 in later medical expenses.

Heidkamp said that people can help themselves this way by "reshaping ourselves" and then "living our Christian values."

John Elting, director of Catholic Charities of Terre Haute, said that hunger and war are everywhere. "It's true here and in rural areas," he said, but that some people don't want to see poverty or hear about it.

Heidkamp said that the United States is in danger of becoming two nations—one rich and one poor. "Many in the middle class are just getting by," he said.

Father Joseph R. Kern, pastor of St. Joseph Church in Rockville, said that agencies working together can often accomplish much to aid the poor. His parish in Parke County has worked with Community Action to assist those in need.

The presenters distributed a list of ways to make children and families a priority. One suggestion was to conduct surveys to parish families, to help with pastoral planning. Another was to increase the participation of children and families in liturgical celebrations.

It was also suggested that a portion of parish contributions be earmarked for local programs that serve vulnerable families and children. And speakers from Catholic Charities and other community organizations could be invited to discuss the unmet needs of children and families with parish groups.

## Collection this weekend is for the world's starving, refugees, needy

by John F. Fink

The Catholic organizations that care for starving refugees and other poverty-stricken people around the world benefit from this weekend's collection. The American Bishops' Overseas Appeal is conducted in parishes throughout the United States.

The principal beneficiary of the collection (77 percent) is Catholic Relief Services (CRS), the international relief and development agency of the U.S. Catholic Conference that is celebrating its 50th anniversary this year. (For more about CRS see "From the Editor" on page 4.)

Migration and Refugee Services (MRS), one of the oldest and largest private resettlement agencies in the world, and the Apostleship of the Sea, assisting seafarers

in more than 50 ports, receive a combined 14 percent of the collection. In 1992 MRS resettled 50,000 refugees, one-third of all refugees who entered the United States. It has resettled and provided legal, social and pastoral services for 5,900 Haitians from Guantanamo Base in Cuba.

The Holy Father's Relief Program, which the pope uses to aid victims of natural disasters, receives 4 percent of the collection, and the Department of Social Development and World Peace of the U.S. Catholic Conference, which provides analysis of issue including human rights, health and housing, labor, war and peace, and the economy, receives 3 percent. Administration and promotion expenses make up 2 percent.

Last year Catholics contributed \$11 million to the collection.

## Help U.S. bishops care for needy throughout the world

Dear Brothers and Sisters in Christ:

Sunday is set aside for the American Bishops' Overseas Appeal. Your generous offering to this appeal helps to feed and shelter refugees from war and famine; to provide low-cost water projects for drinking, bathing, and irrigation; to provide shelter; to teach people to independence through small enterprise development; to prevent mass deforestation; and to serve newcomers to the United States with social and legal assistance.

Ninety percent of this collection is allotted to Catholic Relief Services (CRS) along with the Migration and Refugee Services. We know from our reading and from television how great is the need, especially today in Somalia and in other places not so much in the headlines. CRS has been battling poverty and injustice around the world since 1943 and continues to provide pastoral care, refugee resettlement, immigration counseling, advocacy, and education.

Also, 10 percent of your offering is directed to the Holy Father's Relief Program for the destitute and to the United States Catholic Conference's Department of Social Development and World Peace.

With the generosity you always show by your giving, I ask you once more to share with your needy brothers and sisters through the American Bishops' Overseas Appeal. Thank you for your support.

Sincerely yours in Christ,

+ Daniel M. Buechlein  
Most Rev. Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis

## OFFICIAL APPOINTMENTS

Effective February 1, 1993

REV. JAMES FARRELL, appointed dean of the New Albany Deanery for a period of three years ending December 31, 1995 while continuing current assignment as pastor of Sacred Heart, Jeffersonville.

REV. RICHARD HINDEL, O.S.B., appointed dean of the Tell City Deanery for a period of three years ending December 31, 1995, while continuing current assignment as administrator at St. Isidore, Perry County.

Effective February 25, 1993

REV. JAMES WILMOTH, appointed as Chaplain of the Indianapolis Fire Department while continuing assignment as Chaplain, Marion County Sheriff Department, and chaplain at the Newman Center at Butler University.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



## FROM THE EDITOR

# The great work CRS has done for 50 years

by John F. Fink

This year Catholic Relief Services (CRS) is celebrating its 50th anniversary. It was founded in 1943, during World War II, as War Relief Services and its first mission was to care for war refugees. During the following years it developed into one of the largest international relief and development agencies in the United States, topped only by the American Red Cross, UNICEF and CARE.

Fifty years after its founding, CRS is still caring for those affected by wars, from the one going on in Bosnia-Herzegovina to the civil wars in Somalia, Sudan and Liberia in Africa. CRS has been called upon to respond to extraordinary suffering in many parts of the world the past three years.

Despite the fact that it is among the largest relief agencies, CRS seldom seems to get much mention in the secular media. And despite the fact that the late Archbishop Edward T. O'Meara was chairman of the board of CRS for four years and *The Criterion* has published numerous articles about the work of CRS, many Catholic still don't seem to realize the scope of the magnificent work it is doing.

**CRS NOW FUNDS** programs in 74 countries in Latin America and the Caribbean, Sub-Saharan Africa and Eurasia. In 43 of those countries it has resident staff and in the other 31 assistance is directed to local project holders.

CRS is a \$260-million agency. That's how much it spent during 1991 (all figures in this column are for 1991 since 1992 figures aren't available yet). It had income of \$258 million, which means that it spent \$2 million more than it took in (actually \$2,321,000) because of the heavy demands for its services during 1991.



CRS spent 93.9 percent of its income on program services. According to a survey published in the December 1992 issue of *Money* magazine, that made CRS the third most efficient relief and development agency. (The most efficient were the Brother's Brother Foundation and AmeriCares Foundation. The Red Cross and CARE were seventh and eighth and UNICEF was 14th.)

**DESPITE THE WORD "relief"** in its title, CRS is primarily a development agency. Forty-seven percent of its money in 1991 was spent on development assistance, compared to 30 percent on disaster and emergency relief, 13 percent on general welfare and 3 percent for refugee relief and resettlement.

Development, in the language of CRS, is "the long-term effort to help build societies that live in peace and under justice." Providing a food for the starving is essential in cases such as Somalia, but it brings only short-term relief. Development can bring lasting solutions to the problems that have left so many of the world's poor on the brink of disaster.

This assistance includes such things as nutrition programs, rural development, water and agricultural projects, and community promotion. Naturally, specific projects vary in size, but CRS supports about 2,000 such projects each year with financial and technical assistance.

In the Philippines, for example, CRS is working in rural communities on pig multiplication schemes. In Morocco, access to potable water is a priority. In Senegal, CRS offers credit and savings schemes for women with no collateral. In the West Bank, CRS has developed networks of primary health-care attendants who respond to local needs. In East African countries such as Kenya, Uganda, Tanzania, Rwanda and Madagascar, CRS has trained village communities to work together to solve their common problems.

CRS personnel cannot do all the development work, of course, so the primary concentration is in developing partnerships with indigenous peoples and local organiza-

tions. This is done mainly through the Catholic Church in the various countries. In looking for partners to train and mobilize the poor, CRS insists on sound management, a capacity to raise funds from local sources, and a commitment to values that reflect Catholic social teaching. This multiplies CRS's influence in a given country.

**WHERE DOES CRS** get that \$258 million a year? What CRS calls "the core financial support" comes from individual American Catholics. Twenty percent of that support comes from contributions to the annual Bishops' Overseas Appeal collection that will be taken up this weekend in parishes throughout the country.

Over half of all U.S. parishes participate in Operation Rice Bowl. This program, which promotes prayer and fasting during Lent, asks families to eat simple meals and give the money saved to CRS.

But most private support comes from individual donors who fund emergencies like those in Somalia and Bosnia. This has enabled CRS to set aside \$2 million each year to be used exclusively for emergency responses. This revolving fund allows CRS to respond immediately when disasters strike.

Funding also comes from corporations and foundations. Private support, though, made up only 21 percent of CRS's income in 1991. Seventy-three percent came from the U.S. government in one form or another. Of this, \$39 million or 15 percent was in the form of cash grants for emergency relief and support of development projects, \$94 million or 37 percent was in the form of food given to CRS as authorized by the U.S. Congress for humanitarian purposes, and \$55 million or 21 percent was in the form of reimbursement by the U.S. government for overseas freight expenses, primarily for the Food for Peace program.

In 1991 CRS distributed more than 327,000 tons of U.S. government-donated food to the needy—mainly surplus wheat, rice and sorghum.

The remaining 6 percent includes \$8 million in food donated by the European community and \$8 million in cash from international organizations and other governments.

## THE HUMAN SIDE

## Can the church form men into the priests needed for our times?

by Fr. Eugene Hemrick

Can seminaries realistically encourage the best formation for future priests?

Today's seminarians come from diverse cultures and family backgrounds, and exhibit diverse understandings of religion itself. Moreover, one-third of our seminarians are older than in the past. How, then, does the church form them into the priests needed for our times?

Whenever forming or molding character is mentioned, the Greek interpretation of education and culture comes to mind for me. The Greek poet Homer thought education ought to form a person to the ideal, that is, to the good, the beautiful, the noble, moral and best. To achieve this a person was educated in physical fitness, wisdom, prudence, knowledge, manners and self-sacrifice.



Another Greek poet, Hesiod, taught the value of work and justice as part of a good education. These ideals are summed up in the Greek word *areté*, referring to a person who is cultured.

*Areté* also implies being heroic. Aristotle tells us, "A man who loves himself has always been ready to sacrifice himself for his friends or his country, to abandon possessions and honors in order to possess the beautiful."

Interestingly, the Greek hero Tele-machus, a man of strong decision, is praised mainly for listening to the sound advice of Mentor. Mentor is the ever-present faithful guide and philosopher who teaches him how to be courageous and to speak in ways that ensure success.

Christian tradition embraces many of the Greek principles of formation. Listen to this introductory prayer for the feast of St. Polycarp—not far from Aristotle's brand of thinking: "This holy man fought to the death for the law of his God, never cowed by the threats of the wicked. His house was built on solid rock."

In Pope John Paul II's vision of seminary

formation we read, "Formation has its own characteristics, but it is also deeply connected with, and indeed can be seen as a necessary expression of, both human and spiritual formation."

"It is a fundamental demand of man's intelligence by which he participates in the light of God's mind and seeks to acquire a wisdom which in turn opens and is directed toward knowing and adhering to God."

In advocating such qualities, the pope is calling for a "cultured" priest, that is, a person formed by moral standards, wisdom and knowledge.

Applied to seminary formation, culture implies a young seminarian capable of being formed to the ideal, or an older one reflecting such formation.

Implied also is a seminary formation program that espouses high standards, as Mentor did, one that provides ongoing guidance and encourages philosophical reflection on life's meaning.

These points raise serious questions for seminary formation.

In an age of individualism, do seminar-

ies dare to serve as true mentors, ever-present guides who philosophize with the students? Is this type of education acceptable today, or will it lead to excessive paternalism?

Do present circumstances allow seminaries to demand the heroic? How likely is it that we will be able to avoid lowering standards because of the current priest-hood statistics?

Can seminaries foster the desire for extensive knowledge and self-sacrifice, given the mix of cultures, the mix of old and young, the mix of family backgrounds and values, the mix of levels of understanding of Catholic tradition?

Education always has been essential to great civilizations, and its lack has been destructive to them.

If tomorrow's priesthood is to be effective, today's seminary education might do well to re-examine the goal of producing priests who are knowledgeable and wise, who possess moral vision and spiritual insight—who are, that is, well cultured.

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## THE BOTTOM LINE

## A book packed with insights about every aspect of death and dying

by Antoinette Bosco

If ever there's a moment of truth in a relationship between husband and wife it is surely when one of them is facing death. That was true for Herbert and Kay Kramer, Connecticut, when he was stricken with prostate cancer. How they dealt with this blow is an inspiring story.

Last April, after a three-year bout with cancer, Kramer died peacefully at 70 in the home he shared with his wife. When Kramer first got the news that his illness was terminal, he doubted about a spiritual openness which, in a way, he "caught" from his wife.

Mrs. Kramer, a clinical social worker who specializes in grief counseling, said she has long believed that death opens the door "between this home and the next." It

was this belief that she wanted to pass on to her husband.

The talks they had, often late at night, became a sort of personal adventure for both of them as Kramer began to focus more and more on whether the "I" continues after death.

As Kramer began to learn and change in his thinking, he wanted to write about this process of faith and death. He felt that something important was developing each day in the dialogues between himself and his wife.

They decided to collaborate on "Conversations at Midnight." (William Morrow and Co.), a beautifully sensitive book that gets to the heart of dying and death. "There's nothing more important than a peaceful death and a good send-off into the next journey," Mrs. Kramer said in an interview. She explained that she and her husband wrote their book mainly to help people "overcome their fear of death" and recognize this as a natural process.

Remarkably, although the couple began their talks in the book from a very personal place, "Conversations at Midnight" is

packed with insights on virtually every aspect of death one might confront.

They examine such questions as when to tell a child of a parent's fatal illness; whether one should die in a hospital, hospice or at home; whether euthanasia or physician-assisted suicide makes sense (Mrs. Kramer soundly rejects both); and how to resolve unfinished business.

As time went on and death drew closer, Kramer recounted many powerful dreams, one of which was "the repeated appearance of a mysterious robed figure whose gentle touch and loving embrace have not only been experienced in dream images but have been felt" actually.

Since her husband's death, Mrs. Kramer says she has felt his "touch" in interesting ways, particularly through music. "Music that we loved will come on in very unlikely places if I have been really thinking about him—like walking into a store and suddenly hearing Louis Armstrong singing 'What A Wonderful World,' the song we played for the recreational at his memorial service."

Kramer has given us an extraordinary

legacy, the invitation to join him and learn from him as he travels the road to a destiny he comes to see, with hope, as home.

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# To the Editor

## Questions column on indulgences

I regret that I must take issue with your column on indulgences ("The Church Still Encourages Indulgences," March 5)—in particular your question on how to obtain a plenary indulgence. Only one a day!!

Pope Paul VI in his Apostolic Constitution, which you quoted, had problems clarifying what the conditions were for obtaining a plenary indulgence. He stipulated that the disposition "required to receive one excludes even the slightest affection for what is even venially sinful."

The catechism of the German Bishops Conference published in 1983 struggled with the same problem: "A particular problem is posed by what is called a plenary indulgence which is the remission of all the temporal consequences of sin. If it is to be effective in this perfect way, it presupposes a perfect disposition of a kind infrequently found except when a Christian gives his whole life back to God, his Creator and Redeemer, in the hour of death."

The doctrine of indulgences is being ignored by most Catholics, including priests and religious. Many bishops in Vatican Council II saw the doctrine as a distorted and religious application of the essential doctrine of the Communion of Saints. Their criticism led the Pope to make the doctrine as palatable as possible.

It is important to note how Paul VI concluded his constitution. After commending indulgences as part of the church's heritage, he said it belongs to the Christian liberty of the church's members whether they wish to acquire indulgences or not.

Msgr. Raymond T. Bosler

Indianapolis

ture. Many of the "centralized authority" positions cited by Father Dede are held by laity. All of the paid lay ministry roles listed in your column were once held by clergy.

Also in the sense that the laity "exercise a genuine apostolate by their activity . . . of penetrating and perfecting the temporal sphere of things through the spirit of the Gospel," the laity are undervalued and unsupported by the hierarchy—including lay ministers. Laity seem to be valued only when they volunteer to "help" in church centered ministry—like the weekend liturgies. They are not valued for bringing Christ to the home or marketplace—except sometimes by people like Father Dede.

As St. Paul preached, and you so often echo, there is a need for different ministries. One is not more important than another. When we are as impressed with the living with a mother, a shut-in, a Scout leader, a public school teacher, a doctor, a grocery store clerk, or a farmer as we are with meeting the archbishop, then we will really know the spirit of many parts, one body.

Betsy Henley

Bedford

## Why the federal government?

I have been reading with interest over the past couple of issues of *The Criterion* articles that deal with the federal budget. The bishops who make up the U.S. Catholic Conference's Committee on Domestic Policy have put forth their opinions and recommendations with regard to the federal budget and the deficit.

The general opinion of this committee is that, while it is necessary to try to reduce the deficit, we must continue to meet the needs of the poor from a standpoint of health care, employment, food, housing and other basic human necessities. The article also mentioned tax reform and revenue increases (taxes) used to "promote economic growth and employment to address the human deficit."

Each year I recall having read similar statements from the bishops with regard to federal spending programs to help the poor and ensure a level of economic fairness in our society. While this is undoubtedly a very noble desire, it occurs to me that entrusting such responsibility to the federal government is a big, big mistake.

The bishops are abdication the responsibility of the care of our fellow man to an inefficient, impersonal and unmotivated institution—namely, the federal government, while in reality the church (the body of Christ) and the local communities should assume this role. The federal government is intended to perform such functions as establishing foreign policy, providing for the defense of the country, creating a system of laws to protect our constitutional rights and facilitating trade and commerce, but when it comes to the common good, redistributing large percentages of the gross national product in the name of fairness and compassion, it becomes corrupt and self-serving.

In my opinion, the bishops should be urging the church and communities to take on the role of helping the poor and disadvantaged in their local communities, and the bishops should urge citizens to resist the greater involvement of this nameless, faceless, blameless, self-serving disaster we call the federal government.

It is very troubling to read in a Catholic paper that the present administration's policies are in line with the bishops' policies on the economy and concern for the poor, with the exception of Clinton's strongly pro-abortion position. This isn't far from saying that Hitler did a wonderful job of reviving the German economy, except for that little problem of the death camps.

The answer is not more taxes and more federal programs for the poor. The answer is putting the teachings of Jesus into practice millions of times each day in our nation with love and compassion.

This assistance should be on a personal level where those being helped will feel some accountability to those who provide the assistance.

Jerry Mersch

Brookville

## Another view about gun control

In the March 5 issue of *The Criterion*, you printed an article by Laune Hansen of the Catholic News Service entitled "Gun Control to Be Issued During Current Session of Congress." Her story revolved around the opinions and views of a Father Peter Daly, a priest in Washington, D.C., who described the National Rifle Association as a lobby that "actually represents gun manufacturers, gun dealers, and drug dealers."

I am a member of the NRA. So is my wife, my father, and my brother. We don't manufacture or sell guns. Nor do we sell guns. NRA's by-laws limit membership to U.S. citizens of good repute. There are no criminals in our organization. But I'll bet there are plenty of Catholic members who are wondering why Father Daly has placed us in league with drug dealers.

The NRA is the group, founded in 1871 "for the improvement of its members in marksmanship," that trains the police and military. We are the group that supports and trains Olympic athletes and sanctions competitions nationwide. We have set worldwide standards for competitive shooting. We teach millions of youngsters every year how to handle firearms safely. We recognize hunting as a national heritage and strive to maintain healthy populations of wildlife.

Yes, we also recognize that owning firearms is a right protected by the U.S. Constitution. That right is in place, not to protect target-shooters or hunters, but to guarantee U.S. citizens self-protection from tyranny.

The Brady Bill will do nothing to prevent criminals from obtaining guns. Its backers readily admit that California's 15-day waiting period did not stop Patrick Purvey, the Stockton schoolyard killer, from buying a pistol in Stockton three weeks prior to his crime. It did, however, prevent law-abiding folks from purchasing firearms with which to protect themselves from rioters last year. The Brady Bill would not have stopped John Hinckley from purchasing

the pistol that he used to shoot Ronald Reagan and Jim Brady.

Five business days are not enough time to perform a criminal background check. Former Attorney General Richard Thornburgh testified that it would take at least 30. Also, rules governing doctor-patient relationships do not allow access to records that would show mental competency of a potential purchaser. John Hinckley's records were sealed. And Patrick Purvey, who drew Social Security because of mental deficiencies, had his records sealed as well.

Gov. Douglas Wilder's one-gun-a-month proposal has been tried in South Carolina, where violent crime rose 117 percent since its enactment. If, in fact, Virginia is the supply center for Washington, D.C.'s illegal guns, Father Daly and the reporter should be asking themselves, "Why do people buy guns there, then come here to kill people?" If guns are so readily available in places like the midwestern United States, according to the gun-control logic, there shouldn't be anyone left alive. Why are the communities with the most restrictive gun-control laws also the victims of the highest violent crime rates?

Why do other countries have lower crime rates than ours? In Japan, where all guns are illegal, there is virtually no violent crime, but then there are very few Japanese-American perpetrators of violent crime in this country. Why?

Father Daly is entitled to his opinions as a private citizen. There are a lot of people who like to remove responsibility from humanity and place it on inanimate objects like guns. If he fails to address the root causes of crime in this country because he would rather blame tools, that's fine. But I expect him, as a priest, to look to humanity to solve the ills of society. A priest should be concerned with the motivation of the killer, not with the tools that he chooses.

The article is a great disappointment. Why would a priest accuse me of dealing drugs and bribing legislators? Then again, Father Daly, being a priest, is probably accused on a daily basis of pedophilia and homosexuality by the mainstream press. The point? I am a gun owner and a member of the NRA and a Catholic. I am no more evil than is Father Daly. I think that your paper can do better than to repeat the unfounded name-calling and goofy logic of the gun (not crime) control crowd.

Robert A. Branch

Paoli

## LIGHT ONE CANDLE

### Evolution in the church

by John Catoir  
Director, The Christophers

One of the more positive actions of the Council of Trent (1545-1563) was the famous "Tridentine Catechism" which presented Catholic doctrine in a straight, non-debatable format. In order to preserve the church from disintegrating, the council fathers arrived at a harsh, no-compromise policy in their battle with the Protestant reformers.

Even though this strategy has stood the test of time, I sometimes wish they had taken a more conciliatory approach from the beginning. In 1545 the more liberal wing of the Catholic bishops came to Trent favoring open dialogue with the reformer, but their hopes were soon dashed. "Let them be anathema!" was the cry of the hard-line majority.

The Holy See continued its war with the separatist and the modern age for 400 years. Liberalism and scientific advances were held in great suspicion. One pope even condemned the railroads. The cries for freedom of speech and the growing demand in many countries for the separation of church and state were deeply disturbing to the pope.

Exasperated with these ongoing challenges to papal authority, Pope Pius IX convened the First Vatican Council in 1869. The conservative majority of the hierarchy, called the "Ultramontanists," focused on one issue only: the declaration of papal infallibility. Henceforth, all future papal definitions on faith and morals, even those

articulated without the consent of the bishops in an ecumenical council, would be considered infallible.

But this did not solve the larger problem. Secular governments were experiencing the same upheavals. Monarchies fell, and the principle of separation of church and state soon became the norm in most European countries. Freedom of the press, so long opposed by the medieval Catholic Church, came to be considered a boon for society.

By the 1960s the church had mellowed. There was even a humble admission at the Second Vatican Council that the church "does not always have a ready answer to particular questions." In the document "The Church and the Modern World," the council fathers wrote, "The joys and the hopes of the people of this age, especially the poor and afflicted, are the joys and hopes of the church, the church of the followers of Christ." It was a gesture of peace. The church was reaching out to the modern world. Gone were the anathemas of Trent consigning heretics to hell. Instead the church expressed "respect" for what is "true and holy" in other religions.

By the 1970s and 1980s the pendulum had swung too far to the left and the Holy See began disciplining liberal theologians and appointing more conservative bishops. In many countries, particularly in Holland, Catholics seemed to be separating themselves more and more from the hierarchy's control over their personal lives, a trend which does not bode well for the future. Where it all will end we do not know, but Jesus said, "I will be with you all days, even until the end of the world."

(For a free copy of the *Christopher News Note*, "Centisimus Annus," send a stamped, self-addressed envelope to: *The Criterion*, 48 St. New York, NY 10017.)

## Volunteers do not get proper respect

I read Father James Dede's letter about the Feb. 26th editorial concerning a U.S. Catholic poll which said 55 percent of the people interviewed felt the hierarchy regarded lay people as inferior and I re-read your column.

I agree with Father Dede that "older priests and celibacy" are probably NOT the reasons for this attitude and also that the results may have been influenced by women who feel their role in the church is considered second class.

However, it occurred to me there may be other reasons than those put forward by Father Dede. The people responding were active at the parish level where most involved lay people are volunteers. In my experience, volunteers do not get the respect which paid personnel do whether the paid personnel are lay or clerical. Volunteers are not considered equals by either laity or clergy. Paid lay ministers are really part of the hierarchical struc-



## CORNUCOPIA

## On the road to Easter

by Cynthia Deves

We had the pagan babies to give our pennies to, our kids have the Somalians. We gave up candy, they gave up Nintendo. Time marches on.

Since Lent is already half over, time is marching on. The question is, what have we done about it so far? We adults really ought to be doing something more substantial than kidstuff like donating small change or denying ourselves material luxuries.

So we tried. We got this bright idea to make a list of all the potato chips and sodas and other junk we weren't eating between meals during the Lenten fast, estimate their cost and donate it to charity. This came to a few dollars per day. While we were at it we figured how much we were saving by eating fish rather than hamburger on days of abstinence. It turned out we were spending more on the fish than we were saving by not eating junk. Maybe we should've hired an accountant. Or maybe a dietician.

Then we tried giving up certain things appropriate for adults. We gave up griping about the holes in downtown Indianapolis. We gave up half-envying the homes we saw displayed in *Architectural Digest*, as well as the Caribbean

crisps, Omaha steaks, Nordic Tracks and other toys and delights shamelessly touted in glossy ads.

We refrained from buying whatever unnecessary grocery item, half-priced restaurant meal or entertainment whose expiration date was tempting us from the stack of coupons we'd accumulated. Short of qualifying for the title of Cleopatra, Queen of Denial, we were practicing some ascetic restraint.

Besides trying to give and give up, we tackled more positive Lenten ideas like reading Scripture frequently and consistently. We discovered that a 15-minute daily plunge all by our lonesomes into Paul's Epistle to Somebody does not exactly lead to mastery as a Scripture

scholar. But it sure can make us more alert during the readings at Sunday Mass, as in "Oh yeah, I knew that!"

Our perusal also led to interesting facts of the Bible, such as a reference to an early Christian convert named Tabitha who was the happy subject of a miracle worked by St. Peter. Imagine that. We always thought "Tabitha" was a pussy cat, or a made-up character in a '60s TV series, or one of those non-names people saddle their kids with nowadays.

Well, we're halfway to Easter and so far, so good. We'll kick this accounting problem yet, and will dream up even more personal sacrifices. And if we can get through the "begats," we plan to sharpen our Scripture skills on St. Matthew.

## check-it-out...

The 7th Annual "Docs vs. Cops vs. Drugs" and "Docs vs. Jocks vs. Drugs" benefit basketball games will be played March 26 and April 16. The event started by Dr. Donald Kerner and other physicians on the St. Francis Hospital and Health Centers' Medical Staff to raise student and community awareness of the effects of drugs and alcohol. The event does this by raising money to fund drug and alcohol education programs while at the same time strengthening neighborhood and community relations by bring-

ing its members together. This year, the "Docs vs. Cops vs. Drugs" game will be played at the University of Indianapolis on March 26. The proceeds from this event will go to the Indianapolis Police Department's "Healthy Reasons to Say No to Drugs" program. Tickets will be available at the St. Francis Health Fair at Greenwood Park Mall March 19-21, in the Community Relations Department at St. Francis Hospital and Health Centers or through the Indianapolis Police Department. "Docs vs. Jocks vs. Drugs" will be played at Emmichr Manual High School on April 16. The proceeds go to "Natural Helper," a class designed to inform students of drug problems at their school. Tickets are available in the Community Relations Department at St. Francis Hospital and Health Centers or through Emmichr Manual High School. For more information, call 317-782-6789.

First Communion dresses and veils are needed to be taken to Medjugorje at Easter for the refugee children in Medjugorje. Please contact Kathleen Nagel at 317-894-8227 before the end of March.

The Center for the Study of Religion and American Culture announces a conference on "The Expression of American Religion in the Popular Media," on April 15-17 at University Place Conference Center on the campus of Indiana University-Purdue University at Indianapolis. The conference sessions feature an expert panel discussion by media journalists who cover religion, paper presentations selected from a nationwide competition and addresses by veteran journalist Michael Maus of Minnesota Public Radio and Communications and Professor Quentin J. Schultz of Calvin College. To register, call 317-274-8409. There is no conference registration fee.

A festive brass and organ concert will be held in the Archabbey Church, St. Meinrad, Ind., on March 21. The free concert, given by a quintet from Indiana University, will begin at 2:30 p.m. The concert is open to the public. Call 812-357-6501 for more information.

Gleaners Food Bank presents the 1993 Rubber Duck Race on April 3 at the Ohio Street Basin of the Downtown Canal Walk at 1:30 p.m. Pre-race activities begin at 12 noon. If your adopted duck wins the race, you could win a 1993 Harley-Davidson Sportster donated and personalized by John Mellenkamp. For every \$5 adoption fee, Gleaners can solicit, collect inventory, stamp, warehouse, and redistribute 35 pounds of food that will feed hungry Hoosiers. For more information or to adopt a duck, call 317-923-RACE or 800-944-9166.

The National Council of Catholic Women, Archdiocese of Indianapolis, will hold their fourth quarterly meeting and one-day convention in the assembly hall of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., on April 14. Registration is at 9 a.m. followed by call-to-order at 9:30 a.m. Cost is \$10. Call 812-623-2270 for reservations.

Creighton University will sponsor a 15 hour "Discipline With Purpose" workshop April 5-7 at St. Luke, 7575 Holladay Dr. E., Indianapolis. "Discipline With Purpose" is a developmental approach for empowering children in grades 1-10 to become self-directed. This program features 15 self-discipline skills. For more information, call Suzanne at 800-637-4279.

The St. Vincent Carmel Hospital will hold the 24th Annual Sam Costa Run on March 21, at 1 p.m. at Carmel Clay Junior High School in Carmel. The marathon is open to the public. All participants will receive a commemorative T-shirt. The entry fee is \$12. Packet pickup and registration will be inside Clay Junior High School from 11 a.m. to 12:30 p.m. The event is sponsored by INDY runners and St. Vincent Sports Medicine. For an official entry form, contact the Community Relations office at St. Vincent Carmel Hospital at 317-573-7200.

The Edyvean Repertory Theatre at Christian Theological Seminary will present Andrew Lloyd Webber and Tim Rice production of "Jesus Christ Superstar" running weekends from April 23 to May 9. The story is a dynamic and controversial retelling of the last week of Christ's life with contemporary language and music. For ticket information, call the box office at 317-923-1516.

Kordes Enrichment Center in Ferdinand will offer a weekend, April 2-4, and a retreat, April 2-8, aimed at giving participants time and space to reflect and pray. Presented by Mary Ellen Curl, RSM, and a team of prayer directors, this is a time for anyone wanting to separate themselves from daily cares. For more information, call Kordes at 812-367-2777 or 800-880-2777.

Michael Steven Mayer, 10-year-old son of Edward and Donna Mayer and fourth grade student at Holy Name School, will give a piano recital on April 4, at 2 p.m. at St. Paul Hermitage in Beech Grove. The public is invited to attend this free concert.

## Will you remember the Missions in your Will?

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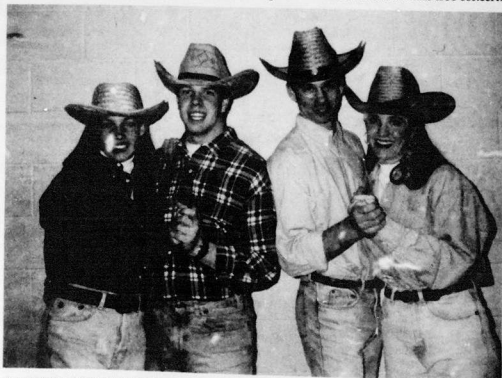
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DANCING THE NIGHT AWAY—Brebeuf seniors (left to right) Sarah Steele, Ryan Morris, Kevin Stille and Jessica Stenz, will teach parents and guests country dancing at the 1993 Buckaroo Bistro on March 20 in the Brebeuf High School gymnasium.

# 'Peace' answer to archbishop's call

by Margaret Nelson

When alerted by his beeper, Marc Behringer called a number and said, "Peace."

Behringer was talking with Indianapolis Archbishop Daniel Mark Buechlein. The 26-year-old officially became executive assistant to the archbishop on March 8. At the end of the week, he discussed his work.

"I can free the archbishop to do what he'd like to be doing, which is actually talking with the people," he said.

"It's been great," he said. "So many things are going on. I show up at the office at 8 o'clock and it seems like immediately it's lunch time. After I come back, it's time to leave. I don't seem to have as much time per day as I did in any other job I've had. There has been a constant flow of work, which is kind of nice."

"I'll help manage the archbishop's correspondence. For instance, he is going to Rome today. This is his day off and he will spend it getting ready for the trip. If there is any correspondence that needs his signature, I will take it out to the house before he leaves," Behringer said.

"I will also help the archbishop prepare materials and resources for meetings, boards, dinners and receptions—that type of thing—so he has everything he needs whenever he is," he said.

"I'll be handling his travel arrangements. In the short time I've been here, it seems like that will be fairly significant," he said. "I will talk with people at dinners, receptions, and church gatherings to make arrangements for future events."

"The most outstanding thing I've found about the archbishop is the sheer number of people who have met him. The response has been overwhelming, but there are a lot

more Catholics in the archdiocese who haven't met him," he said.

"If the archbishop has his way, everyone in the archdiocese will meet him. And we're working on it."

Behringer works with Janet Newland, the archbishop's secretary, on appointments. And he works on plans for confirmations—"those types of things," he said.

"The easiest way to describe my job is that I do anything the archbishop asks," said Behringer.

"In many cases, I will be where you find the archbishop, except for the *ad limina*, of course," Behringer said of the trip to Rome. "But in five days, I've been given enough work to take me over in his absence."

"I've never met so many priests in my life. There are probably 200 priests in the archdiocese. Every one of them has been very helpful, very supportive, and I appreciate that. I hope my being in place here will be a benefit to them," Behringer said.

He noted that the clergy are of great importance to the archbishop.

"And you know I get to work in the same building with my mom. She's the best," he said. Sandra Behringer is planned giving officer for the Development Office.

Marc Behringer explained how he came to have the job. Last December, the Indiana University marketing graduate was working as sales manager at the University Place Conference Center and Hotel when he saw his parents. He learned that they were attending the Miter Society Mass and Luncheon (for large contributors to the United Catholic Appeal).

The younger Behringer met the archbishop, who was greeting people before Mass. They discussed their similar baptismal names. Behringer decided to take an early lunch hour so he could attend the Mass.

After lunch, the archbishop came to Behringer's office to ask if he would be interested in helping with evening and weekend events in the archdiocese. The prelate explained that he had utilized laymen in Memphis to "free up" the priests from these duties. Behringer liked the idea.

Over the intervening weeks, the two met to discuss the work. In the meantime, Behringer said, the archbishop was sorting out his needs and realized that the duties would require a full-time person. Now Behringer's roommate, Chatarel teacher Patrick Curran, will help at the times when Marc is not available as the archbishop's aide.

"I have already exceeded three confirmations and taken part in the installation of Father John Geis as pastor of St. Mary of the Knobs," Behringer said.

"I am particularly appreciative of all the support and help I've had from Father Stephen Jarrell and the Office of Worship in

regard to all the ceremonies. They made it easy for me to learn the procedures and responsibilities."

"The position is new, so I suppose it will develop. I hope I can be of service to Janet as well as the archbishop. It's going to be a team up there," he said.

All in the chancery—Suzanne (Mag-nant), Father (David) Coats, and Diane (Trefry)—have made it very comfortable for me to come in here. And I appreciate being able to meet so many people from the (Archbishop O'Meara) Catholic Center."

Asked if he had considered becoming a priest, Behringer said that he is. "I came from a very, very, deeply Catholic home. I had a real good Catholic education, attended Cathedral High School, had the basics. I almost got married once. But for about the past two years, my faith life has really come to the forefront. It is really the first priority in my life now."

Behringer said that he met with Father Paul Koetter (then-vocations director) last September. And his present work makes him very conscious of the possibility of a priestly vocation.

"I'm a logical person. I'm a single Catholic male who has a deep spiritual life. If the priesthood is the road I should follow, I will find out through a lot of prayer. I used to lead myself through my life. I found out that I was not doing a real good job," he said.

"I've found that prayer is important."

The archbishop has helped me a lot with that. It's amazing how easy it is when you let God worry for you," Behringer said.

"I ask God for the vision to understand what he wants me to do. I have no idea where I'm going in my life. It's not that I don't make decisions now, but I make the decisions based more on prayer and my spiritual beliefs than on the more materialistic things like money, ego, and power."

He said, "I'm glad I'll have the opportunity to work and be of some help as an employee for the church. I couldn't work for a better cause."

"Keeping God and Christ in front of me is one of my goals. It's a heck of a lot easier when you're working at it eight to five. I look at that as a perk," said Behringer.

"I want to say, too, that behind my parents, the archbishop is the most extraordinary person I've ever met. I cherish every moment I'm able to spend with him. I hope a little will rub off on me."

Behringer appreciates humor, which he said comes to him by virtue of his family. "I am an optimist. I believe in my heart that God has a wonderful, wonderful sense of humor. I believe that God wants us to see the joy in situations," he said.

"I pray that I can keep up with the archbishop. He has so much energy—in a very positive way. He really seems to enjoy his ministry. He's genuine. And he's got a great memory."

"I'm quite pleased with this appointment, to say the least," said Marc Behringer. "I couldn't imagine a better opportunity to do what really matters in my life."



Marc Behringer

## Grateful family to meet Dr. Carson at Holy Angels talk

by Margaret Nelson

When Dr. Benjamin Carson speaks at the Westin Hotel in downtown Indianapolis Sunday, he will benefit Holy Angels, a center-city Catholic school.

But a family that has benefited from his faith perspective will be there to greet and thank Dr. Carson, who is director of pediatric neurosurgery at Johns Hopkins Hospital in Baltimore.

Mary and John P. Acton are now members of St. Matthew Parish in Indianapolis. In 1989, their daughter Bridget and her husband, William Harness, learned that the Acton's three-year-old granddaughter, Brittany, had a cancerous brain tumor.

After original consultation, they went to a network of surgeons interested in children. "Generally, they were all saying, 'We won't touch the tumor and don't let anyone else touch it,'" said Mary Acton.

"The prognosis was that Brittany would live six months and that we should just go home and hold her," she said.

"Dr. Carson was the only one who gave any encouragement. He agreed to operate."

The afflicted portion of the Brittany's tumor was removed in January, 1990. She did not need chemotherapy.

Now Brittany Harness is in the first

grade in Murphysville, Tennessee—a happy, healthy child.

As members of St. Vincent de Paul Parish in Bedford, the Actons raised four children. Daughter Beth Vahle said she and her parents will be in the audience at the Holy Angels benefit on Sunday.

"They are very excited to shake Dr. Carson's hand because he gave them so much faith," Vahle hopes that students who attend "can realize that their commitment to study and faith is rewarding, not only personally, but to other people."

After their granddaughter's surgery, the Actons watched other outstanding things Dr. Carson has done in cases that were considered hopeless. Mary Acton remembers that he headed the original surgical team at Johns Hopkins that performed the first successful separation of Siamese twins joined at the brain.

Dr. Carson is the author of two books, "Gifted Hands" and "Think Big."

Dr. Carson's motivational talk at 4 p.m. on Sunday will be "An Evening of Excellence." Proceeds from the \$25 tickets will benefit Holy Angels scholarship program and endowment. Student discounts are available. Those wishing further information may call 317-926-5211 or 317-926-3324.

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# Gibault to build education complex

by David W. Delaney

On March 7, Gibault School for Boys in Terre Haute held groundbreaking ceremonies for a new \$2.7 million education and office complex.

"I'm proud being on the board here, said Indiana Senator Robert Hellmann (D-Terre Haute), who is a member of St.

Benedict Parish. "This community can be proud of what it does for this school."

Terre Haute Mayor P. Pete Chalos said that the new building is an example of doing service, since it will aid troubled youths from across the nation.

He called the proposed addition a very Christian thing to do. "This gives the boys the best chance they will ever get," adding that it makes life better for many young men.

Vigo County Sheriff James Jenkin says Gibault does a lot to redirect the lives of young men who have had trouble in the past. "They do an excellent job of leading troubled boys to useful and purposeful lives." He asked the nearly-300 people in Holy Cross Hall to continue their support.

The sheriff told the boys present, "Grab onto this opportunity and don't let go." He suggested that they give something back to the school after they leave the campus.

Daniel P. McGinley, Gibault executive director, was described as the quarterback of the ongoing progress at the school.

"Martin Luther King said he had a dream, and we at Gibault do, too," he said. "We're not going to stop." McGin-

ley arrived at Gibault in 1967 as a Holy Cross brother.

The director said that future goals include a long-term group home, a building for sex offenders and a new dining facility and convention center.

"We're doing this for the kids," McGinley said. "Anyone who is here just for the paycheck doesn't belong on this campus."

He said that he doesn't know of a better facility in the nation, describing the staff as extremely caring.

Founded by the Indiana Knights of Columbus in 1921, the school is a residential center for delinquent and pre-delinquent boys between the ages of 10 and 18. The school houses 135 boys from Indiana, Iowa, Illinois, Kentucky and California.

The new two-story masonry structure will have nine classrooms, including art, music and science rooms.



GIBAULT—Senator Robert Hellmann (D-Terre Haute) speaks in Holy Cross Hall during the March 7 groundbreaking for a new \$2.7 million boys' education and office complex to be built at Gibault School for Boys in Terre Haute. Listening are (from left) Vigo County Sheriff James Jenkins, Mayor P. Pete Chalos and Gibault executive director Daniel P. McGinley. (Photo by David Delaney)

## New Albany and Batesville deaneries combine efforts

Reported by Jan Herpel


Feb. 20 was a day of collaboration between ministers of the New Albany Deanery and the Batesville Deanery.

The New Albany Deanery has long been known for its commitment to quality youth ministry, among others. The Batesville Deanery counts among its best programs a vibrant approach to adult leadership training and catechetical formation. These strengths were shared at the ministerial collaboration gathering.

Ray Lucas, director of youth ministry for the New Albany Deanery, brought a team of high school and college youth to St. Mary in Aurora to direct a retreat for confirmation candidates of the Batesville Deanery.

One hundred fifty young people met for liturgy, prayer, witness talk, reconciliation, fellowship, games, and food. They shared stories of their developing friendships with Jesus and how they influence the decisions and lifestyles they choose.

It was a day of "seeking the face of the Lord" in the deanery-to-deanery ministry.



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On March the 6th, the Indianapolis Postal Service, Special Delivery Unit, moved its location to the Airport Mail Center.

The unit will be delivering all Special Delivery and Express Mail arriving on the Eagle and commercial networks for the Indianapolis and surrounding areas, including Sundays and all Holidays. In addition, the unit will be dispatched to meet customer needs with the On Demand program.

## Lenten penance services

Parishes throughout the archdiocese have announced 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 22, 7:00 p.m., Immaculate Heart of Mary.  
March 23, 7:30 p.m., Christ the King.  
March 24, 7:30 p.m., St. Thomas Aquinas.  
April 1, 7:30 p.m., St. Luke.  
April 4, 3:00 p.m., St. Joan of Arc.  
April 5, 7:00 p.m., St. Andrew.  
April 5, 7:30 p.m., St. Lawrence.

**Indianapolis West Deanery**  
March 22, 7:30 p.m., St. Gabriel.  
March 24, 7:30 p.m., St. Michael.  
March 25, 6:15 p.m., St. Monica.  
March 25, 7:00 p.m., Holy Angels.  
March 26, 10:30 a.m., St. Bridget.  
March 31, 7:30 p.m., St. Christopher.  
April 4, 2:00 p.m., St. Anthony.  
April 4, 2:00 p.m., Holy Trinity.  
April 5, 7:30 p.m., St. Malachy.  
April 6, all morning, Ritter High School.

**Indianapolis South Deanery**  
March 23, 7:00 p.m., St. James St.  
Catherine, Holy Rosary, St. Patrick and Sacred Heart of Jesus at Sacred Heart of Jesus.  
March 23, 7:30 p.m., St. Roch.  
March 23, 7:30 p.m., St. Barnabas.  
March 24, 7:30 p.m., St. Mark.  
April 5, 7:00 p.m., St. Jude.

**Indianapolis East Deanery**  
March 22, 7:30 p.m., Holy Spirit.  
March 23, 7:30 p.m., St. Thomas, Fortville.  
March 23, 7:00 p.m., St. Philip.  
March 25, 7:00 p.m., Holy Cross.  
March 26, 7:00 p.m., St. Michael, Greentield.  
March 28, 3:00 p.m., Our Lady of Lourdes.  
March 29, 7:30 p.m., St. Simon.  
March 30, 7:00 p.m., SS. Peter and Paul Cathedral.  
March 30, 7:00 p.m., St. Bernadette.  
March 31, 7:00 p.m., St. Mary.

**Batesville Deanery**  
March 21, 7:30 p.m., St. Maurice, Napoleon.  
March 21, 4:00 p.m., St. Dennis, Jennings Co. and Immaculate Conception, Millhouses at Millhouses.  
March 28, 2:00 p.m., St. John, Osgood.  
March 28, 2:00 p.m., St. Magdalen, New Marion.  
March 30, 7:00 p.m., St. John the

Baptist, Dover.  
March 31, 7:00 p.m., St. John Enochburg.  
St. Anne, Hamburg, St. Maurice, St. Maurice at St. John.  
March 31, 7:00 p.m., St. Joseph, St. Leon.  
March 31, 7:00 p.m., St. Lawrence, Lawrenceburg.  
April 1, 7:00 p.m., St. Peter, Franklin Co.  
April 1, 7:30 p.m., St. Mary, Aurora.  
April 2, 7:30 p.m., St. Mary, Greensburg.  
April 4, 2:00 p.m., St. Louis, Batesville.

**Connersville Deanery**  
March 23, 7:00 p.m., St. Bridget, Liberty.  
March 24, 7:00 p.m., St. Ann, New Castle.  
March 25, 7:00 p.m., St. Michael, Brookville.  
March 29, 7:00 p.m., St. Elizabeth, Cambridge City.  
March 30, 7:00 p.m., St. Gabriel, Connersville.

April 1, 7:30 p.m., St. Mary, Rushville.  
April 1, 7:00 p.m., Holy Family, Richmond.  
April 3, 12:05 p.m., St. Mary, Richmond.  
April 5, 7:30 p.m., St. Andrew, Richmond.

**Seymour Deanery**  
March 21, 2:00 p.m., St. Rose of Lima, Franklin.  
March 23, 7:00 p.m., American Martyrs Church, Scottsburg.  
March 28, 7:00 p.m., St. Ambrose, Seymour.  
March 29, 7:00 p.m., Prince of Peace, Madison.  
March 30, 7:00 p.m., St. Columba, Columbus.  
March 31, 7:00 p.m., St. Patrick, Salem.  
April 1, 7:00 p.m., St. Mary, North Vernon.

**New Albany Deanery**  
March 28, 3:00 p.m., St. Joseph, Corydon.  
March 28, 7:00 p.m., St. Mary, Laeville.  
March 30, 7:00 p.m., St. John, Staright.  
March 30, 7:30 p.m., St. Paul, Sellersburg.  
March 31, 7:30 p.m., St. Mary, New Albany.  
March 31, 7:00 p.m., St. Augustine and Sacred Heart, Jeffersonville at St. Augustine.  
March 31, 7:00 p.m., St. Michael, Bedford.  
April 1, 7:00 p.m., St. Anthony, Clarksville.  
April 1, 7:00 p.m., St. Joseph, St. Jo. Hill.  
April 1, 7:00 p.m., St. Mary of the K's, Floyd Knobs.  
April 1, 7:00 p.m., Holy Family, New Albany.  
April 1, 7:30 p.m., Our Lady of Perpetual Help, New Albany.

# Cathedral chapel is 100 years old

(Continued from page 1)

with memorial gifts given in the names of the late Louis and Irene Slattery and the late Ann Dwyer.

Mr. and Mrs. Slattery had been responsible for scheduling people for adoration of the Blessed Sacrament on Friday afternoons," Sister Joan said.

She said renovation of the cathedral rectory was made possible with special funds allocated for the project years ago.

"On March 28 we will celebrate something that is very special to us," Sister Joan said. "We are grateful that we have it, and that we share it with the whole archdiocese."

Beginning at 3 p.m. that day in the chapel, the men of the Cathedral Choir will perform the "Kyrie" and the "Angus Dei" from the plainchant "Missa cum jubilo" under the direction of Charles Gardner, archdiocesan director of music.

"A sound system will carry their voices into the cathedral where guests will be seated," Cathedral Choir director Geraldine Miller said. "The men will open the concert in the chapel, then move to the cathedral loft and join the remainder of the choir. During that time, there will be an organ interlude."

The special musical program will continue with Johann Sebastian Bach's "Chorale-Motet," a tribute entitled "Jesus, My Great Treasure," Franz Schubert's "Mass in G" will comprise the second portion of the program and will feature solo performances by soprano Rebecca Vernon, tenor Todd Edwards and baritone Kevin Smith.

"We chose classical music that is traditional, from our Catholic heritage, and suited to the size and abilities of our choir," Miller explained. "We are more the size of a chamber choir, with 24 singers plus an accompanist and director. Ed Greene is the cathedral organist and choir accompanist."

After the concert, visitors will tour the Blessed Sacrament Chapel with its elegantly restored ceiling and move on to the renovated rectory adjacent to the cathedral and chapel.

"The chapel ceiling was hidden for many years as a result of water damage," Father Coats said. "And a dropped ceiling was put in. We're very happy that this bequest has made it possible for us to make visible again the beautiful plaster

work that formed the original ceiling of the chapel.

"The rectory had not been touched in almost two decades," he said. "It was a very tired building and needed to be taken care of, as any facility does, especially if it is going to continue to be useful and serviceable to the archdiocese in the future. Cathedral Parish meetings happen there and a number of archdiocesan meetings are scheduled in the rectory as well. The archbishop also has used it for small receptions."

Restoration of the chapel ceiling and renovation of the rectory were supervised by Franciscan Sister Sandra Schweitzer, the cathedral's Guild and facilities director, and David Hodde, archdiocesan director of management services.

"In the 1986 renovation of the whole chapel, we fixed the roof knowing that in time we would want to restore the chapel ceiling," Sister Sandra said. "The roof repairs were very good, and this time it held. St. Mark parishioner Stephen Yeager of Circle B Company, Inc. did the work on the ceiling."

Colors chosen for the chapel ceiling and walls were deliberately lighter than the original paints to brighten the interior and allow for more reflected light, she said. Specially-constructed latex molds were constructed to rebuild the damaged plaster.

"When they put that dropped ceiling in 30 or more years ago, they knocked holes through the ceiling to accommodate the bases of the light fixtures," Sister Sandra said. "After the dropped ceiling was removed, we found that one section of the decoration was so mutilated that the company wasn't certain they would be able to duplicate it exactly."

Visitors will find the angel "mosaics," which aren't really mosaics, still intact in the chapel, she said. "We just cleaned them up a little bit."

Tours of the rectory will include the renovated kitchen, the meeting space in the front parlor, and other areas of the three-story building, she said. Architect John Munson supervised the renovation with assistance from Hodde. An updated heating and cooling system and new lighting were among the necessary repairs.

Both the Blessed Sacrament Chapel and the cathedral rectory predate the massive SS. Peter and Paul Cathedral, which was finished in 1936.

By 1890, the population of Indianapolis

exceeded 100,000 people and North Meridian Street was becoming an established residential neighborhood.

Bishop Francis Silas Chatard decided that it would be necessary to build an official cathedral in Indianapolis away from the noise and commercial activity of St. John Church, which then served the diocese as the bishop's church.

On August 16 of that year, Bishop Chatard purchased a plot of land on

Meridian Street for the site of the new cathedral. He later hired New York City architect James Renwick Jr. to design his new residence, adjoining chapel and cathedral.

According to the history of Cathedral Parish, "Construction of the rectory and chapel, at a cost of almost \$44,000, commenced on July 15, 1891. Contractors Junglauss and Schumacher executed the Renwick plan under the supervision of local architects D. A. Bohlen and Son. At 9 a.m. on the Feast of the Annunciation, March 25, 1892, the bishop dedicated the chapel, assisted by Father Francis H. Gavisk of St. John's, and then celebrated Mass there for the first time."



REHEARSAL—Cathedral Choir soloists Kevin Smith (standing, from left), Todd Edwards and Rebecca Vernon rehearse with Ed Greene, accompanist, at the cathedral.

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CR3

## Damien Center receives grant to build apartment complex

by Mary Ann Wyzand

The Damien Center, Indiana's largest service center for persons with HIV and AIDS, will build a 24-unit apartment complex in Indianapolis for low-income persons disabled by the illness.

Construction is made possible by a \$1.3 million federal grant from the Department of Housing and Urban Development, according to Gordon L. Chastain, executive director of the Damien Center.

Chastain said center officials applied for the grant last year and received notification of project approval on March 9. Construction should begin by mid-summer, with completion estimated by mid-1994, he said.

The Damien Center is located on archdiocesan property behind the cathedral.

"We are extremely proud to announce this project," he said. "The center is now taking all necessary steps to comply with the grant requirements. This will be the first housing project in the city specifically constructed for those persons disabled by HIV. The awarding of the grant will enable us to meet some additional needs of our clients."

Issues related to housing have been a long-standing concern for Damien Center staff members, Chastain said. "With this grant, the center can play a significant role in doing something about the problem."

John Aleshire, director of development and public affairs for the Damien Center, said the project location isn't firm yet but grant requirements probably will require

selection of an urban site with convenient access to public transportation.

"What this construction is going to do is to allow us to construct apartments that are specifically designed for persons with HIV disabilities," Aleshire said. "It gives us more housing resources for the person who economically cannot maintain an apartment or a residence in the normal financial fashion."

Financial hardship is among the many AIDS-related problems that persons living with the disease must address, he said. "Living arrangements that were once fine for persons of normal health may now be challenging because of fatigue levels or being unable to get around in normal ways without assistance. That is one of the manifestations of the illness as it progresses."

Damien Center officials are very grateful to receive the grant, Aleshire said, but realize that it is only a partial solution to this housing dilemma.

"Unfortunately 24 units is not enough," he said. "We will quickly fill the units because the need is greater than the availability of apartments."

Aleshire said the project design will depend on federal requirements and that center officials will know more about the grant specifications for the apartments later in the year.

"It really is too early for any kind of inquiry about it," he said, "but if people have questions about the project or need to be in touch with the Damien Center for anything that we do they are always welcome to call us at 317-632-0123."

# Officers named in Salvador killings

by Catholic News Service

NEW YORK—A U.N. report has named high-ranking Salvadoran military officers it said ordered the killings of six Jesuit priests in 1989 and Salvadoran Archbishop Oscar A. Romero in 1980.

The U.N. Truth Commission report already has had a major repercussion in the small Central American nation. Salvadoran Defense Minister Rene Emilio Ponce, among five military officers blamed for plotting the Jesuit killings and removing the witnesses, offered his resignation March 12.

Salvadoran President Alfredo Cristiani called for an "immediate, general and absolute amnesty" for all military chiefs, guerrilla leaders and civilians named.

"This is the time to pardon," Cristiani said in a televised address soon after he received the report.

Also named in plotting the Jesuit slayings were Deputy Defense Minister Juan Orlando Zepeda, Col. Guillermo

Alfredo Benavides and retired officers Gen. Inocente Montano, Col. Francisco Elena Fuentes and the former air force commander, Juan Rafael Bustillo.

A sixth officer, Col. Guillermo Benavides Moreno, was ordered to carry out the killings, the report said. He used troops from the Atlacatl battalion, trained by the U.S. military.

But the U.N. report recommended that the serving officers be dismissed and those who are already retired be banned for holding public office for at least 10 years.

The murders of the priests, who were critical of the right-wing government, also resulted in the deaths of two witnesses, the priests' housekeeper and her daughter, according to the long-awaited U.N. Truth Commission report on more than a decade of human rights abuses in El Salvador. The report was officially released at the United Nations in New York March 15.

The report accused the late Maj. Roberto D'Aubuisson, founder of the now-ruling ARENA party, of ordering the killing of Archbishop Romero. The Salvadoran pre-

late was slain while celebrating Mass March 24, 1980.

The report concluded that the Atlacatl army unit was responsible for the massacres of an estimated 1,000 men, women and children in El Mozote in December 1981, shooting them "deliberately and systematically in groups."

The unit was commanded by Lt. Col. Domingo Monterrosa. He was killed in 1984 but remains a hero to the armed forces.

The former guerrilla Farabundo Marti National Liberation Front, known by its Spanish acronym as the FMLN, also rated a chapter in the commission's report. At least two top leaders, Joaquin Villalobos and Ana Guadalupe Martinez, were accused of ordering the summary executions of at least 10 mayors between 1985 and 1988.

The commission recommended that the named should be banned from public office for 10 years and prohibited from ever "holding any military or security responsibility."

The FMLN was cited for "grave acts of violence" such as assassinations, disappearances and kidnappings.

But most of the cases studied were blamed on either the military or their allies in the political, judicial and business community, some of whom were supported in the 1980s by U.S. aid totaling \$6 billion.

The three-member commission, created under U.N.-brokered peace accords that formally ended the war in January 1992, documented a wide-ranging series of atrocities, killings, kidnappings and other human rights abuses during the country's 12-year civil war.

Ponce, 46, evidently aware of the report, offered his resignation prior to the report's release. He angrily condemned what he said was an international campaign to destroy the armed forces.

The Salvadoran newspaper *Diario de Hoy*, which often reflects the views of hard-line military leaders, has recently published full-page paid advertising and newspaper articles claiming that the Truth Commission has no legitimacy, is unconstitutional and threatens national sovereignty.

In the case of the Jesuit slayings, the report concluded that units of the U.S.-trained Atlacatl battalion forced their way into the Jesuits' residence, ordered them into a garden, shot them and did away with witnesses, such as the housekeeper and her daughter.

Salvadoran Army Chief of Staff Gen. Gilberto Rubio Rubio and others were accused of a cover-up.

Before leaving, the soldiers scribbled

graffiti blaming leftist guerrillas for the killing.

The commission also blamed the country's National Guard—now disbanded—for the murders of four U.S. church women Dec. 2, 1980. The National Guard was headed by the former defense minister, Gen. Carlos Vides Casanova, who is accused of covering up the slayings.

Cristiani, under pressure from the military, had tried to have the commission's report postponed or to suppress the names of those accused of abuses.

The Truth Commission took testimony from about 9,000 civilian victims or witnesses of rights abuses, questioned top U.S. officials and interviewed dozens of people implicated in rights abuses.

The commission is composed of former Colombian president Belisario Betancur, former Venezuelan foreign minister Rafael Figueiredo and U.S. human rights jurist Thomas Burgenthal.

Despite questioning more than 2,000 people, the commission said it was unable to give definitive report on death squads that roamed El Salvador, and it asked for a special investigation.

"Death squads, often operated by the military and supported by powerful businessmen, landowners and some leading politicians, have long acted in El Salvador and remain a potential menace," the commission said.

It said Salvadoran exiles in Miami "helped administer death squad activities between 1980 and 1983 with apparently little attention from the U.S. government."

Urging reconciliation, the report said that "bitter though the truth may prove to be in recognizing cases in which what happened in El Salvador is the first essential step to assuring that it will not happen again."

The commission also gave detailed reports on:

► The massacres in El Salvador's El Mozote region in 1981, where an estimated 1,000 men, women and children were killed. The report said the army and its Atlacatl battalion had direct responsibility for more than 200 deaths. It cited the now-disbanded battalion's commander, Monterrosa, and Col. Natividad de Jesus Caceres Cabrera. Supreme Court President Mauricio Gutierrez Castro was accused of interfering in the investigation.

► The assassination of Archbishop Romero. The commission found that the Supreme Court impeded extradition from the United States of one suspect.

► A U.S. military helicopter shot down Jan. 2, 1991, by FMLN guerrillas in San Miguel, El Salvador, on its way to a base in neighboring Honduras. After the crash, the rebels shot two injured U.S. citizens and stripped the helicopter of its arms and equipment, the report said.

## Pope says U.N. should use 'right of intervention' in Bosnia

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II urged the United Nations to use its "right of intervention" to save populations from further fighting in Bosnia-Herzegovina.

The United Nations is the most appropriate forum for action when members of the international community are "incapable of coping with their differences," the pope said in a letter to U.N. Secretary-General Boutros Boutros-Ghali.

Citing the human suffering in Bosnia, he stressed that there is a legal and moral basis for "the right of intervention in order to protect populations taken hostage by the murderous insanity of warring states."

"As pastor of the Catholic Church, I implore the people of good will who work at the U.N. headquarters to do all that is in their power to stop this conflict," the pope said.

The letter was presented to Boutros-Ghali March 11 by Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace.

The pope's appeal came as U.S. and European leaders reportedly differed over the best way to enforce an eventual peace agreement in the Balkan territory. Deployment of an international force of at least 50,000 troops is foreseen, with U.S. officials favoring a NATO command for

the force and France favoring a U.N. command.

But a peace agreement was supposed to come first, and despite continued U.N. negotiation efforts there was no sign in mid-March that Serbian, Muslim and Croatian forces were close to an accord.

The pope said all sides should use the talks to settle their differences and stop the current fighting—not to press for political advantages.

He said the United Nations and particularly the U.N. Security Council should "have the courage of peace, and spare no effort, no sacrifice and no means capable of bringing peace to these peoples."

The pontiff described the effects of the Balkan fighting in dramatic terms. It seems that "life, so precious for each individual, has no value" in today's Bosnia-Herzegovina, he said.

"Death, torture, rape and expulsion are the many faces of a hatred that sets up one side against another, among populations with different cultural, ethnic and religious roots but with a geographical and historical closeness," he said.

He said the international community as a whole wants to help the innocent victims of the fighting: the "wounded infants and orphans, deprived of a future," the "women who have been raped, tortured or left on the wayside in the cold with what remains of their family"; and the old men forced to leave their homes and their way of life. He noted that entire villages have been destroyed, as well as churches and mosques.

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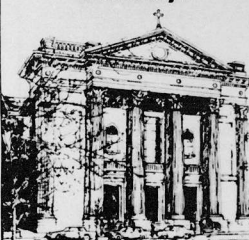
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# Faith Alive!

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'MY HEART EXULTS IN THE LORD'

## Prayer is easy for people 'tuned in' to God

by Fr. Eugene LaVerdiere, SSS

Prayer is like breathing. Breathing is the easiest thing in the world to do—for someone who is alive.

We do not even have to be taught to breathe. One little whack on the behind, and with a loud cry a newborn infant starts to breathe.

Prayer also is easy—for someone tuned in to God.

Someone who has faith does not have to be taught to pray. It comes naturally, especially after a little whack.

We may not need to be taught to pray, but as in so many areas of life it helps to see how others do it.

For this, our best resource is the Bible, where we meet many people at prayer: big people, little people, people with feelings just like us.

Take Hannah at the beginning of the first book of Samuel. Hannah very much wanted a child.

For an Israelite woman, giving birth meant contributing a new member to God's people and enriching the family of Abraham. Through her children and her children's children, a woman would live for many generations, even forever.

But Hannah had no children, at least not yet. Year after year she accompanied her husband Elkanah to the temple at Shiloh where he offered sacrifice, and every year it was the same.

The sacrifice was followed by a feast. But Hannah's rival, a woman named Peninnah, who was blessed with many children, taunted her about having no children. By the time of the feast, Hannah was in tears, refusing to eat.

One year, after one of those meals, Hannah got up and went before the Lord to pray. Hannah was broken up, all the while she prayed from the heart, crying all the while.

This was Hannah's prayer:

"O Lord of hosts, if you look with pity on the misery of your handmaid, if you remember me and do not forget me, if you give your handmaid a male child, I will give him to the Lord" (1 Samuel 1:11).

In her anguish, Hannah pleaded for God's mercy, and she was extremely generous in return. In the ancient culture, the firstborn male was expected to care for his parents and help with his brothers and sisters when he grew up. Even so, Hannah would offer her son to the Lord.

In her prayer, Hannah seemed so distraught that Eli, an old priest seeing her from a distance, thought she was drunk.

But Hannah was not drunk. When Eli came up to her and realized this, he told her to go in peace: "May the God of Israel grant what you have asked."

God granted her prayer. When she

returned to the temple, her prayer was all rejoicing: "My heart exults in the Lord."

So wonderful was Hannah's prayer that it became part of the inspiration for Mary's "Magnificat" after her conception of Jesus.

Hannah's son, Samuel, grew up to be the prophet who would anoint David king of Israel.

For another great moment of prayer we have King David to thank. We find it in the second book of Samuel when the prophet Nathan conveys the Lord's promise that David will lead God's people Israel.

David was overwhelmed, as we would be in a similar position. David's prayer was humble. We can resonate with it.

Here is how it begins:

"Who am I, Lord God, and who are the members of my house, that you have brought me to this point? Yet even this you see as too little, Lord God. . . . What more can David say to you? . . . Great are you, Lord God! There is none like you!" (2 Samuel 7:18-22).

At some time or other, we all become speechless at God's blessings. They are apt to make us wonder, like David, who we are. We certainly are not worthy. What could God possibly see in us that would lead to these blessings?

Life! It is all blessing and grace, from the air breathed to the love received.

David and his prayer bring to mind another prayer, this time in the New Testament. It is the prayer of Bartimaeus, a blind man in Mark's Gospel (10:46-52).

Bartimaeus heard from people around him that Jesus was passing by on his way to Jerusalem. Bartimaeus knew Jesus was Son of David, a title for the Messiah, and that Jesus could help him.

So Bartimaeus cried out, "Son of David, have mercy on me!" People tried to silence him. There were lots of blind beggars, and they could be bothersome. But there was no keeping Bartimaeus quiet.

"Son of David," he cried out until Jesus heard him.

When Jesus called for him and asked what he wanted, Bartimaeus asked to be able to see.

Bartimaeus was in great need. He wanted to see, and he knew Jesus could open his eyes. So he prayed his very simple prayer.

All prayer is quite simple, be it Hannah's prayer for a child, David's reaction to God's blessing, or Bartimaeus' "Have mercy on me!"

Prayer is as simple as breathing, for one who is alive.

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



PETITIONS TO GOD—Prayer is like breathing. For someone who is alive to their own spirituality and desires to strengthen their connectedness to God, prayer is the easiest thing in the world to do. (CNS illustration by Caole Lowry)

## Prayer acknowledges the companionship of the Lord

by David Gibson

Presumably companions are important. But why?

What roles do companions fulfill—the family members, friends or co-workers who spend time with you?

►Do companions make you feel less alone?

►Are companions present to help you think important things through for yourself?

►Are your favorite companions gifted at bringing out the best in you?

►Is it for companions to complement your personality by possessing strengths you don't have, while you possess strengths they lack?

►Do some companions make you feel needed and loved?

►And what about companions who are just "there for you" by listening, aiding you, waiting patiently for you, or celebrating with you?

Why discuss companionship here? Because companionship can be a rationale for prayer. Along with typical prayers of petition or of praise and thanksgiving, prayer can be a conversation with a companion, an acknowledgment of the companionship—presence—of God.

In prayer it is possible to speak with God as a companion, one present—or whose presence is made known through others—to help you clarify your thinking, to draw out your best, to celebrate with you, to offer compassion and strength, to aid you and to await you.

(David Gibson edits *Faith Alive!*)

### DISCUSSION POINT

## Prayer group can be uplifting

### This Week's Question

Has your way of praying changed over the years? How or why?

"Over the years I have felt the need to go further into the Scriptures. It's not just words now. I meditate more and listen more to how the Spirit is talking to me. Belonging to an intercessory prayer group over the years has been very uplifting." (Etta Neal, Rock Hill, S.C.)

"It has because my relationship to God has waned and then gotten deeper. During those peaks and valleys . . . it gets more spontaneous, less rote, more like you're just talking to a friend." (Bob Killagrew, Indianapolis, Ind.)

"Over the years, I've gotten much more comfortable with improvised prayer. I've also gotten more comfortable with praying discreetly in public—for example, blessing a meal at a restaurant." (Jeff Cain, Columbus, Ind.)

"I kind of withdrew for a while from prayer. But recently

a family crisis brought me back into focus and I rely more on prayer. I've seen the power of prayer work. My prayer is more like conversation." (Lynn Dolce, Santa Rosa, Calif.)

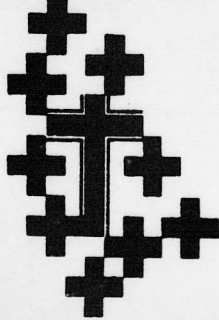
"I just feel closer to God than I ever have in my life. I live all alone, but I don't feel alone. . . . I feel very comfortable talking with God." (Mary Furey, West Islip, N.Y.)

"As a child, my prayers were more ones of petition—give me this, or keep me safe. Since I've met Jesus personally, my prayers have more been surrendering ones: They will be done. I still pray for my loved ones, but mostly I just like to sit and listen to music tapes and reflect." (Sharon Brady, Kokomo, Ind.)

### Lend Us Your Voice

An upcoming edition asks: What insight or outside support helped you cope with your child's adolescence?

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



# Offer thanks to the Lord

by Fr. Paul Schmidt

Some things we consider curses may appear in a different light if we adopt the point of view found in three prayer canticles early in Luke's Gospel.

►Speechlessness became a blessing for Zechariah.

►A mysterious pregnancy became a blessing for Mary.

►Old age turned out to be a blessing for Simeon.

Sometimes it is hard for us even to think about God unless we need something. Winning a game, passing a test, getting a job, finding a spouse, recovering health, seeking forgiveness of sins: All are reasons to storm heaven with prayers.

The Bible has many petition prayers. But there are other reasons to pray.

The prayers of Zechariah, Mary and Simeon in Luke's first two chapters are wonderful prayers of non-petition. They do not ask a single thing, but give thankful praise for what God already has given.

Zechariah, Mary and Simeon sang hymns the church still sings daily at morning, evening and night prayer.

Zechariah's "*Benedictus*" rejoices at the dawn of a new day. God has sent salvation, shown mercy, remembered the covenant.

Mary's "*Magnificat*" also rejoices. God has kept the promise to Abraham and turned the world upside down. The powerful and the weak have changed places, as have rich and poor.

And Simeon's "*Nunc Dimittis*" proclaims his readiness to die now that he has seen God's salvation.

Each of these persons prays not only for himself or herself. Zechariah is happy about the wonderful birth of his son. Mary gives thanks for what the Almighty did for her. Simeon is personally elated to have his dreams fulfilled.

But there is more. Each prays in a

communal way. Each is conscious of his or her place among the people of God.

Zechariah thinks first and last of the redeemed people, who walk no longer in the dark.

Mary remembers the history of Israel back to Abraham. Her blessedness is only one blessing given to all who fear God.

Simeon looks beyond the glory of the people of Israel to the light of revelation that shines for all nations, for the gentiles.

It is no coincidence that our liturgical prayer is primarily prayer of thanks and praise. And it is no secret that many of us find that kind of prayer difficult.

If personal prayer when we are alone is self-centered, we will not be in tune to pray communally. It helps to practice the kind of prayer found on the lips of Zechariah, Mary and Simeon when we are alone, counting not only our own blessings but those of our faith community.

Sometimes we may not feel very blessed. But we still can praise and thank God for the blessings others have received.

If we can do this privately, developing a wider sense of God's tremendous goodness poured out on our brothers and sisters all over the earth, we will be better able to participate in the church's eucharistic prayer. If we develop a habit of praising God for others' blessings, we will be in a frame of mind to recognize the blessings we receive.

And if we grow accustomed to praising God no matter what befalls us, we may also begin to recognize the blessings we receive in the midst of trials.

An illness, a failure, an anxiety, a temptation may not go away. But in the midst of it, we may discover—like Zechariah, whose speechlessness became a blessing—that we can still say, "Blessed be God!"

(Father Paul Schmidt is director of Priests Personnel for the Diocese of Oakland, Calif.)



**PRaising GOD**—If we develop a habit of praising God for others' blessings, we will be in a frame of mind to recognize the blessings we receive. Three Biblical prayers of non-petition remind Christians to ask the Lord for nothing but instead to give thankful praise for what God has already given. (CNS photo by Paul S. Conklin)

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## FOURTH SUNDAY OF LENT

## The Sunday Readings

Sunday, March 21, 1993

1 Samuel 16:1, 6-7, 10-13 — Ephesians 5:8-14 — John 9:1-41

by Fr. Owen F. Campion

The church's first reading for the liturgy of the Fourth Sunday of Lent is from the First Book of Samuel. Not often read in the liturgy, First Samuel is one of two books of the Old Testament that look deeply into the history of God's people to trace their religious development.

Vitality important to this development were the prophets and kings of ancient Israel. Each prophet and each king had a specifically religious mission to serve. Prophets spoke for God, guiding the people, encouraging them to obey God, to worship him and none other or nothing else, and exhorting them if they ignored God. The kings were much more than political figures, mere keystones in the structures of governing. They were God's special and commissioned representatives.

In this week's reading, David makes his appearance. God chooses David for God's own work. As David's life would unfold, he would become the king, and God would not only commission him for God's own work on earth, but God would make a covenant with David. Through David's fidelity, God would judge the fidelity of the nation, and the fidelity of the nation would be achieved.

David's important religious role would pass to his dynasty, although his dynasty would dismember and quarrel within itself only two generations after David. Even so, David was the great king of Israel called by God to serve God above all other interests. Implied in this calling was the strength and guidance that God bestowed upon David and upon his successors.

The calling of David is important in this reading. It is a calling of God's choice, and of God's choice alone. David did not at first seem to be an obvious choice, nevertheless he was in the mind of God.

Jesus, of course, descended from David. Although the land lay beneath the spiked boot of Roman oppression during the earthly lifetime of the Lord and few dared oppose the Romans, Jesus still had claim to the ancient distinctions given David and his family by God—at least as far as pious Jewish minds were concerned—and Jesus was heir to David's special religious role.

The Epistle to the Ephesians is the source of this weekend's second reading.

In the first century, when the church was in formation, Christians of course had come to their beliefs by way of conversion. As the church spread beyond Palestine, and beyond Jewish communities in major centers of the Roman Empire outside Palestine, its membership came to be more and more pagan and gentile in background. It was decidedly less difficult to be pagan in the atmo-

sphere of the time. The overwhelming majority of people in the world, of course, were pagans. The pagan religion of the Romans was the system of belief of the possessor and rulers of the world as it was known. Christians stood out, obviously and uncomfortably for them.

The epistles constantly encountered the ancient Christians. Often encouragement came as a contrast, between the warmth and peace of Christianity and the brutality and coldness of paganism. This weekend's reading draws such a comparison. The images of light and darkness make the point. They are primary images in anyone's experience. The epistle links Christianity with light, darkness with paganism.

St. John's Gospel furnishes this weekend of Lent with its Gospel reading. There are a series of images given us by the Gospel. The Lord heals. The Lord heals the blind. The people are confused. People presume blindness is the result of sin. The devout are discredited by the Lord's activity on the sabbath when all should rest as God commanded all to rest on his day. In each circumstance, Jesus responds, healing, explaining, and standing supreme above the law.

## Reflection

The entrance verse for this weekend begins, "Rejoice, Jerusalem!" (Isaiah 66:10). It is a verse long used in the liturgy for this weekend. Its Latin translation, "Laetare, Jerusalem!" has given the weekend its traditional name, "Laetare Sunday."

Once rose-colored vestments were required. Now they are optional. But originally they were intended to give the image of velvet when touched by light, as a field or lawn at dawn is touched by the first sunrays of day. Lent has been a bleak, stark period. So is life. Easter casts the sunbeam of the Resurrection across the landscape. Faith shines across our lives, piercing our own personal darkness with the light and warmth of God.

The first two readings call us to the realization that we have been summoned to serve God, just as were David and the ancient Christians of Ephesus. The message of First Samuel is crucial. We are not aware of Christianity, nor inclined to it, by accident. God individually, personally, specifically has selected us. It is a mighty calling and opportunity. It is exceedingly demanding, for us in 1993 as it was for the Ephesian Christians in the first century.

The Lord is the key. We all are blind. He gives us sight. We are confused. He explains. We are sinners. He forgives. We are not the bystanders whom Jesus met long ago as he healed the blind. We are the blind. Nevertheless, whatever our sins or limitations, our fears or incapacities, the Lord is powerful over all, calling us to be his instruments even though others, perhaps we ourselves, would make another choice. Having called us, he will empower us if humbly we ask him for help.

## Daily Readings — Lent

Monday, March 22  
Lenten weekday  
Isaiah 65:17-21  
Psalms 30:2, 4-6, 11-13  
John 4:43-54

Tuesday, March 23  
Turbibius of Mogrovejo  
Ezekiel 47:1-9, 12  
Psalms 46:2-3, 5-6, 8-9  
John 5:1-3, 5-16

Wednesday, March 24  
Lenten weekday  
Isaiah 49:8-15  
Psalms 145:8-9, 13-14, 17-18  
John 5:17-30

Thursday, March 25  
Annunciation of the Lord  
Isaiah 7:10-14  
Psalms 40:7-11, 23  
Hebrews 10:4-10  
Luke 1:26-38

Friday, March 26  
Lenten weekday  
Wisdom 2:1-12, 22-23  
Psalms 34:17-21, 23  
John 7:1-2, 10, 25-30

Saturday, March 27  
Lenten weekday  
Jeremiah 11:18-20  
Psalms 7:2-3, 9-12  
John 7:40-53

## THE POPE TEACHES

## Pope exercises doctrinal authority

by Pope John Paul II

Remarks at audience March 10

Continuing our catechesis on the ministry of the bishop of Rome, we now turn to the pope's doctrinal authority.

As an integral part of his universal pastoral ministry, the successor of Peter is the church's supreme teacher, charged with proclaiming God's revealed word, teaching and defending the truths of the Christian faith, and settling doctrinal controversies.

By virtue of his office, the bishop of Rome confirms his fellow bishops in their ministry as heralds of the Gospel and teachers of the faith (cf. "Lumen Gentium," 25).

His authoritative teaching on faith and

morals also provides a clear point of reference for all the faithful as they strive to understand, to live and to hand down the faith of the church.

The ordinary exercise of the papal magisterium includes the pope's preaching, both in Rome and in his visits to local churches throughout the world. It also includes his messages and letters, especially those addressed to the whole church, and his pastoral initiatives for promoting holiness, evangelization, catechesis and works of charity.

In teaching the message, the law and the love of Jesus Christ, and in withstanding the challenges and opposition which Christ's truth has always encountered, the successor of Peter trusts in the support and prayers of all his brothers and sisters in the faith.

## SAINT OF THE WEEK

## Turbibius of Mogrovejo was first saint of New World

by John F. Fink

After Christopher Columbus discovered the Americas in 1492, the Spanish were quick to lay claim to the New World. Along with the armies that conquered the indigenous people were Catholic missionaries to the West Indies, Mexico, Central and South America.

Peru, on the western coast of South America, was conquered by the Spanish in 1532, and an effective diocese was established in that country in 1537. This was later than in other countries, such as the Dominican Republic, where church organization was established in 1510, and in Mexico, where the Diocese of Mexico City was begun in 1530 and where Our Lady of Guadalupe appeared in 1531. Nevertheless, the first canonized saints in the New World came from Peru.

Turbibius of Mogrovejo, whose feast is observed by the church next Tuesday, March 23, was one of four saints who lived and worked in Peru at the end of the 16th century and the beginning of the 17th. The other three were Rose of Lima (feast day Aug. 23) and Martin de Porres (feast day Nov. 3) who were natives of Peru, and Francis Solanus (feast day July 14) who, like Turbibius, was a Spanish missionary.

Turbibius came first, so he is considered the first canonized saint of the New World. (However, Juan Diego, the Mexican Indian to whom Our Lady of Guadalupe appeared, has been beatified. If he is canonized he would be the first canonized saint of the New World.)

Turbibius confirmed Rose of Lima, who was born six years after he arrived in Lima in 1580, and probably Martin de Porres, who was born in 1579. Francis Solanus, who also did missionary work in Paraguay and Argentina, joined Turbibius in Lima in 1590. Turbibius and Francis Solanus were canonized together in 1726. (Rose of Lima was canonized in 1671 and Martin de Porres in 1962.)

When Turbibius was growing up, one would never have expected him to become a missionary. Born in Spain in 1538, he became a lawyer, a professor of law at the University of Salamanca, and eventually the chief judge of the Spanish Inquisition at Granada. This was not, however, the notorious Inquisition of the late 15th century, and Turbibius became recognized for his holiness and abilities.

Meanwhile, in Peru, colonialism was at its worst. The natives there were being oppressed in every way imaginable. The church, too, was having its difficulties, with the priests living open immoral lives.

When the archbishop of Lima died, the Spanish hierarchy looked around for his successor, and ultimately decided that Turbibius had all the qualities needed for the position. It was thought that he would be able to heal the scandals that were taking place in Spain's colony.

Turbibius objected vehemently. He was, after all, a layman who was quite satisfied with his life. Somehow, though, he was convinced to take the post. He was ordained a priest and then a bishop and sent to Lima, Peru.

For the next 26 years Turbibius traveled around his archdiocese, staying a few days in each place, learning the languages of the native population and championing their causes. He is reported to have celebrated Mass with extraordinary fervor and to have received the sacrament of penance every morning.

His first priority was reform of the clergy and he met with some opposition. The story is told that one of the priests argued with him that the clergy in Peru were following the customs of the people. Turbibius replied in the words of Tertullian, "Christ said, 'I am the truth'; he did not say, 'I am the custom.'"

Turbibius died in 1606 at the age of 68.

## MY JOURNEY TO GOD

## Lord of Springtime

Lord of Springtime,  
Jesus near me,  
warm away the winter in my heart,  
melt away the frostiness of sin  
upon my soul.

Lord of Springtime,  
Jesus near me,  
awake my cold and buried soul-bud,  
point it gently toward your son-shine.

Lord of Springtime,  
Jesus near me,  
let the frozen ground be broken.  
Let my life, let my spirit,  
fully open up to you.

Lord of Springtime,  
Jesus in me,  
come and see the flower you've nurtured,  
spirit-joy, blooming bright  
and warm and free!

— by Milly Kopecy

(Milly Kopecy is a member of St. Jude Parish in Indianapolis.)



Photo by Mary Ann Weyand



# Entertainment

VIEWING WITH ARNOLD

## 'Sommersby' captures post-Civil War intrigue

by James W. Arnold

Heroes seldom want to die for their good name in movies anymore, but that's exactly the possibility raised in "Sommersby." This carefully crafted post-Civil War drama, which pairs Richard Gere and Jodie Foster, could be described as an old-fashioned romance in which the chances of a happy ending are eventually clouded by more important moral concerns.

The central irony has religious appeal: a man reforms his life by adopting another's identity, but finds that identity carries the seeds of his destruction. The hero, who had hoped to free himself from the burden of his own sins, accepts death for the sins of another.

To understand why, you gotta see the film, as they say. It's a competent, picturesque free translation of "The Return of Martin Guerre" (1982), a French art cinema favorite, which was itself based on a true 16th century case.

As the title character, Jack Sommersby, Gere is a Civil War officer, gone seven years, who returns to his Tennessee plantation and family. Slavery is over; the area is in ruin and everything has changed. He's welcomed by the small town community and his wife, Laurel (Foster), and young son, but it's an uneasy situation.

The Enoch Arden dilemma is barely averted: Laurel hasn't quite married again,

but there is a determined suitor, Orin (Bill Pullman). When Jack returns, Laurel is unsure, and Orin is bitter. Some fishy stuff happens, and we begin to wonder if Jack is who he claims to be. If Laurel has any doubts, she doesn't show them, perhaps because Jack now seems to be a nicer guy than he was before.

For one thing he generously offers his land to the community (including ex-slaves, raising some hackles) for the cooperative development of a new cash crop, tobacco. He leads the project, including collecting valuables to help buy the seed and pitching in with the field labor.

He's also a better father, reading Homer to his son, and more romantic. The latter may be expected in a Gere movie, but the love scenes in "Sommersby" are models for the artful (yet simple) handling of joyous marital intimacy.

Presumably, for these reasons the woman talks herself into accepting Jack, especially once he's put his fate in her hands and she's certain he's not some kind of swindler. Something like the same psychology affects the townspeople, since the "new" Jack is restoring their prosperity.

The lone holdout is Orin, the frustrated suitor, who is also a sort of assistant minister at the church. Though vengeful and far from sympathetic, he represents stern morality in a situation where everyone else is lying, consciously or unconsciously.

Forty or 50 years ago, Laurel's situation would have raised eyebrows at the old Legion of Decency, which may well have "condemned" the film.

On the other hand, the outcome for the lovers is tragic and could be interpreted as more than fair moral compensation. Today,



**CIVIL WAR DRAMA**—Actor Richard Gere stars as a Civil War prisoner of war who returns after seven years to his impoverished Tennessee home and a wife who doubts he is her husband in "Sommersby," a mystery-laden movie that captures the look of the Reconstruction Period. The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Warner Bros.)

the rating is A-III, on the assumption that adults can see it's just a story, with moral and psychological dimensions deeper than the legality of the marriage. The Sommersbys, in fact, become a model for the real bonding love in a family, and Laurel's acceptance of Jack turns out to be the key to his personal redemption. Ironically, as they emerge from church after the baptism of their own child, he is arrested for the past crime of the man he claims to be.

The trial phase is presided over by a black judge (James Earl Jones), allowing this American version of the story to use ingredients of post-Civil War racism, including the beginnings of the KKK. But the main focus is on the conflict between man and woman: Jack, willing to die rather than accept the name that goes with a corrupt past; Laurel, wanting only to save his life.

As helmed by Brit director Jon Amiel ("Queen of Hearts"), the film has little of the European ambiguity of "Martin Guerre." Viewers, by the time they get to the moving climax, which has echoes of "Tale of Two Cities," will not doubt who is really who.

"Sommersby" depends on the charisma and talent of its leads, and Foster is especially memorable as a woman who is strong in her way but quite different from

her usual modern victims and fighters. Now a mature 43, Gere is impressive in a classic movie role.

The Virginia locations are superbly shot by Philippe Rousselot ("Therese" and "A River Runs Through It"). Montages of planting and harvesting tobacco add reality and credibility to the story. The whole movie exudes a strong sense of the time and place, crippled and wasted in the aftermath of the war.

(Period romance, and quite a bit more; adult situations; satisfactory for mature viewers.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

CB4 .....	O
A Far Off Place .....	A-II
Mad Dog and Glory .....	O
Visions of Light .....	A-II

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

## PBS probes euthanasia and profiles film director

by Henry Hertz  
Catholic News Service

A report on euthanasia in Holland is used to spark a studio discussion of its implications for Americans in "Choosing Death: A Health Quarterly/Frontline Special," airing Tuesday, March 23, from 9 p.m. until 11 p.m. on PBS. (Check local listings to verify program date and time.)

Though the subject is by nature distressing and emotionally charged, the program is important to watch because it sharply clarifies the real issues in the current debate on doctor-assisted suicides.

It is a question that goes beyond that of ending the suffering of the terminally ill. It concerns ending the lives of infants born with disabilities as well as those who are profoundly depressed. Ultimately, it is a question of "playing God" by presuming to have the right to decide who should live and who should die.

Hosted by journalist Roger Mudd, the program consists of documentary portions filmed in Holland interspersed with a panel discussion and then remarks from the studio audience.

The panel consists of two bioethicists, Professors Dan Brock and Peggy Barton, who view euthanasia as a patient's right of self-determination. Vigorously opposed is Dr. Carlos Gomez, who is a resident in internal medicine at the University of Virginia. He criticizes the Dutch examples as both medically wrong and socially dangerous. The fourth member of the panel is Dr. September Williams, a physician at Chicago's Mount Sinai Hospital. She is concerned that large segments of the American public—minorities and the poor—have little control over any aspect of their lives. She points out the irony of proposing that those Americans who have little access to health care be told that they can choose to die with a doctor's help.

The national priority should be finding ways to expand our medical resources to better the health of all Americans rather than debating the guidelines for killing them.

Mudd can be credited with keeping the discussion lively and fair, dealing sensitively with a profoundly troubling life-and-death issue.

Like abortion on the other end of the life spectrum, euthanasia has become a question of public policy. This program raises awareness of the dangers for a society where suicide is the accepted norm.

### PBS Profiles Director Martin Scorsese

The director whose career was given a boost by the front-page controversy over his film "The Last Temptation of Christ" is the subject of "Martin Scorsese Directs," a presentation of the "American Masters" series airing on Thursday, March 25, from 10 p.m. to 11 p.m. on PBS. (Check local listings to verify program date and time.)

Born in 1942, Scorsese grew up in an Italian working-class neighborhood in New York City. An altar boy who once wanted to be a priest, he found his own true religion studying film in college.

The movie that catapulted him into the critical limelight was "Mean Streets" in 1973. Its hard-edged story of petty crime in New York's Little Italy was of less interest than its vivid depiction of an authentic ethnic neighborhood.

Father Francis Principle, the young Scorsese's parish priest, remembers the film's "tremendous violence and viciousness" but that in the end the girl's being saved was "redemptive." He says he told Scorsese that the movie had "too much of Good Friday rather than Easter Sunday."

Scorsese's first work to find a mainstream audience was "Alice Doesn't Live Here Anymore" in 1975, an ambiguous picture of a single parent in a contemporary U.S. setting. Scorsese remarks that "it's a nice film, I thought," but it's obvious he doesn't consider it one of his major works.

The movie's box-office success, however, allowed him to make "Taxi Driver" in 1976, a controversial film about urban alienation and irrational violence. It was followed by his resounding big-budget musical flop "New York, New York" in 1977.

Scorsese refound critical favor with "Raging Bull" in 1980, the story of an Italian-American prizefighter, but his roller-coaster career again hit the skids with the offbeat, unwinny "King of Comedy" released in 1983.

"After Hours," a yuppie black comedy done in 1985, and "The Color of Money," a 1986 drama of pool-hall hustlers, didn't make much money but demonstrated that he could bring in a production on schedule and within budget.

Scorsese at last was able to get the movie to make "The Last Temptation of Christ" and, according to cast member Barbara Hershey, agonized over its production. She quotes him as saying, "I don't know if I'm going to be excommunicated. I don't know if God wants me to make this movie."

His parents didn't want him to do it, but they said he told them, "I'm not going to offend God on any way."

"He didn't," said his father.

The movie became a media event as groups protesting it as blasphemy picketed movie theaters. Illustrating the intensity of the outraged protesters is a clip of Mother Angelica saying that "if that movie is allowed to go in movie houses then the state of California is going to fall in the ocean."

Scorsese's onetime pastor, Father Principle, says the movie "really hit me" as it tried to show with Christ's suffering what sin meant. He adds that "sin is a very strong reality for us (Catholics)."

Scorsese is rather philosophical about what he terms "the turmoil." He says he "never expected to make any money" from the film, and he apparently didn't.

But what he gained from all the controversy was a new fame. As one Hollywood filmmaker puts it: "Marty doesn't have to go looking for money; everybody wants to make a film with Marty."

Produced and directed by Joel Sucher and Steven Fischer, both former film students of Scorsese, the documentary is not a critical assessment of the director's career but an attempt to understand his vision as a filmmaker.

Using a judicious selection of excerpts from his movies and from the views of other film professionals as well as his friends, the result is illuminating but may raise more questions than it answers.

Scorsese insists that a director has to be "uninhibited" in order to film one's experience of reality "truthfully." For instance, he uses soul language in his movies because that's "the way people talk in real life."

The problem, of course, is that that's not the way all people talk. One wonders how many words will be blipped out of the movie excerpts by local PBS stations in order to avoid offending the audience.

There is no doubt that Scorsese is a talented filmmaker, but it is equally obvious that his quest for realism on the screen has at times been excessive. Thelma Schoonmaker, who has edited some of the films, says, "He loves pushing something just to the breaking point, just where he thinks the audience will get angry if it goes on much further."

Clearly this is not a director in search of a large audience. As an ir-dependent, Scorsese makes personal works to project his own view of reality. He will continue to do so as long as he finds backers willing to risk their investment.

(Henry Hertz is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

## QUESTION CORNER

# Rules differ for cremation and Mass

by Fr. John Dietzen

**Q** Some months ago you said, in answer to a question, that if a body is to be cremated the ashes should not be present at the funeral Mass. I have since heard that this practice is followed in some places. Is it permissible now? (Florida)

**A** The general rule of the church is that "if the body of the deceased cannot be brought to the church for the funeral Mass prior to its cremation, the Mass can be celebrated but without the ashes of the deceased present" (Congregation for Divine Worship, January 1977).

The reason given is that "the body, not the ashes, receives liturgical honors since it was the temple of the Spirit of God in baptism. It is important to respect the true meaning of the sign in order that the liturgical catechesis and the celebration itself be authentic and fruitful."

However, I know that in some parts of the world where cremation is a common and expected custom, the church has adapted to these local customs, allowing the ashes to be placed on a table or other appropriate place in the church, such as near the paschal candle, during the funeral Mass.

The Congregation for Divine Worship has explicitly granted permission for this practice to the Diocese of Honolulu and perhaps to other dioceses if they have asked.

## FAMILY TALK

## Hold parenting advice unless asked for help

by Dr. James and Mary Kenny

**Dear Mary:** Please tell a concerned grandmother what she can do when she sees her 4-year-old granddaughter growing up without discipline. She is an only child, extremely bright, growing up in a religious atmosphere and loved dearly by both parents.

However, she is allowed to do whatever she pleases, eat whatever she wants, and stay up until all hours. She demands to be the center of attention at all times.

I would like to say something, but am afraid it will create a rift, and I do love all three very much. (Indiana)

**Answer:** You seem to be a tactful grandmother, recognizing problems but also aware that you easily could do harm. Children such as you describe may be becoming more common. Frequently the parents are intelligent, well-educated, busy people. They may both work or have other activities so that the child spends many hours with outside caregivers. If the child becomes difficult and demanding on Sunday, the parents can tolerate it. On Monday it will be someone else's problem.

Furthermore, they have only one child. An only child can be allowed to eat and sleep as she chooses. In a larger family such behavior would lead to chaos. There is a difference between letting a child have freedom of expression and letting a child run the family. I share your concern about letting children run their parents.

That said, we grandparents need to recognize our limits and intervene with great care. Grandparents often are distrusted. The young mother with a question about child care is more likely to pick up the latest women's magazine than to call her mother or mother-in-law. Unless you do a lot of baby-sitting for your granddaughter, your influence is limited. You realize that giving advice may only alienate the young family. Few people welcome advice, and fewer change because of it.

At this point, if you really want to help them, relax. Continue to notice all the things they do right. If she is happy, healthy, bright and curious, they must be doing some things right. Try to broaden your own view by recognizing that there are many ways to raise children. Not all unconventional choices are harmful. If a home is stocked with good foods, letting a child eat what she chooses is probably not harmful. If she gets adequate and regular sleep, it probably does not matter so much about the hours. When she starts school, she will have a new schedule.

Focusing on the good does not mean you condone everything the parents do. It does mean you try to be an encouraging and supportive relative. If you are supportive, they are far more apt to trust you and ask advice.

If you should be asked, make specific suggestions rather than vague criticisms. If asked, you might buy them a book on child care and discipline which you know gives good advice. Advice from a book might be accepted more readily than advice from you personally. Even more than advice, your children and grandchildren need a relative who loves, encourages and supports them. Continue to be that person.

(Address questions to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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One of your parish priests could tell you, or find out, what procedures are possible in your diocese.

**Q** Please help me and others understand something we hear often, but which is never explained. What does the term "Latin-rite priest" mean? (Indiana)

**A** Most simply, a Latin-rite priest is one who serves in a rite of the church whose liturgical language has been, from the fourth century to the 20th, the language of the Roman Empire, which was of course Latin.

The main such rite or church, in our experience, is naturally the one we call the Roman Rite or the Roman Catholic Church.

There have been other rites, however, which used the Latin language. Most of these are no longer used; vestiges of a few remain in some parts of Europe and are even having some influence in current local adaptations of the liturgy.

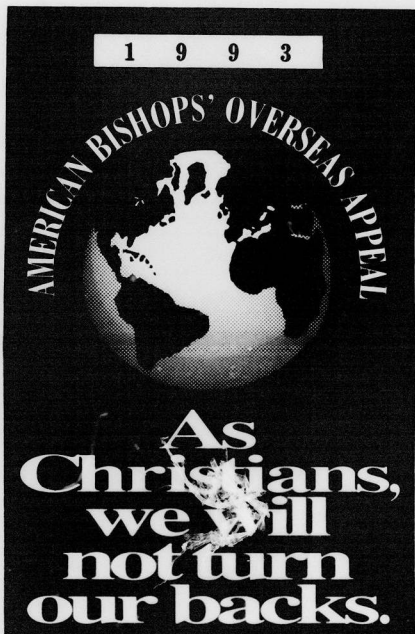
Latin-rite priest also means, for all practical purposes, priest of the Roman Catholic Church or the Latin Church. Some other Catholic churches are, for example, the Ukrainian Church, the Melkite and the Chaldean. These, and more like them, are Catholic churches just as is the Roman Catholic Church; and they are part of the universal Catholic Church acknowledging the primacy of the bishop of Rome.

But their liturgies, including their liturgical language, are different from the one with which most of us in the United States are familiar.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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# 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 office 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 19

St. Andrew, Richmond, will hold a Way of the Cross at 7 p.m. in the church. For more information, call 317-962-3902.

☆☆

St. Michael, 3554 W. 30th St., will hold a fish fry in the school cafeteria from 5-7:30 p.m. Dine in or carry-out. Call 317-926-0516.

☆☆

The Catholic Alumni Club of Indianapolis will gather to go to Hollywood and Film Works. Call 317-942-0855 to reserve a seat by March 18.

☆☆

The Social Club of St. Lawrence Church, 46th and Shadeland Ave., will sponsor a fish fry from 5-7:30 p.m. Cost is \$5 for a dinner; \$3 for sandwiches. For more information, call 317-849-1494.

☆☆

St. Gabriel, 6000 W. 34th St., will host the final installment for married or engaged couples who wish to learn Natural Family Planning from 7-9:30 p.m. For more information, call 317-237-5847 or 317-293-9239.

☆☆

The Women's Club of St. Thomas the Apostle Parish, Fortville will sponsor a Lenten Meatless Buffet from 5-7 p.m. Free-will offering.

☆☆

St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults \$5, children 5-12 \$2.50, and children under 5 free. All are invited to attend the adult education series at 7:30 p.m. The topic will be God's Will. Baby-sitting will be provided. Call 317-898-1707 for more information.

☆☆

Stations of the Cross and Benediction of the Blessed Sacrament will be held at the Divine Mercy

Adoration Chapel, next to Ritter High School, at 2:30 p.m.

☆☆

St. Lawrence, 46th and Shadeland Ave., will hold a fish fry tonight from 5-7:30 p.m. Cost is \$5 for dinner; \$3.50 for sandwiches. For more information, call 317-849-1494.

## March 20

The Life Issues Committee of Mary, Queen of Peace, Danville, will host a Community Open Forum from 1-4 p.m. A panel that will address the needs of the poor, with a question and answer period after the panel discussion of community values and resources. No charge, everyone is welcome.

☆☆

The Sisters of Holy Cross Convent will hold their annual Chili Supper and Auction from 5-10 p.m. in the Holy Cross Gymnasium, 125 N. Oriental St. Supper is from 5-7 p.m. Auction begins at 7 p.m. Adults \$3.50; kids \$2; families \$12. Proceeds will benefit Holy Cross Central School. For more information, call 317-638-9068.

☆☆

The Beech Grove Benedictine

Center, 1402 Southern Ave., will hold a Lenten Retreat Day on Prayer from 9:30 a.m. to 4 p.m. with Benedictine Sister Annette Parcell. Call 317-788-7581 for more information.

☆☆

St. Barnabas, 8300 Rhake Rd., Men's Club will hold a Monte Carlo Night in the parish center from 8 p.m. to 1 a.m. Admission is \$3 per person and includes beer, wine, pop and snacks. Look for \$1 off ad in this week's issue of The Criterion. Call 317-882-5874 for more information.

☆☆

St. Barnabas, 8300 Rhake Rd., Ladies Club will host an all-you-can-eat homemade spaghetti dinner in the school cafeteria from 4:30-8:30 p.m. Adults \$5, kids 4-12 \$2.50. Adult bingo from 8-10 p.m. For more information, call 317-882-5874.

☆☆

The Birthline Luncheon and Fashion show will be held at the Ritz Charles, Inc., in Carmel. Men's and Women's fashions by Tarkington Tweed. Proceeds to benefit Birthline services. Donation is \$20. Call 317-253-9620 or 317-251-7111.

☆☆

St. Francis Retreat Center will hold a retreat, "Healing Body, Mind and Spirit," from 9 a.m. to 3 p.m. at the Center. For more information, call 812-923-8817.

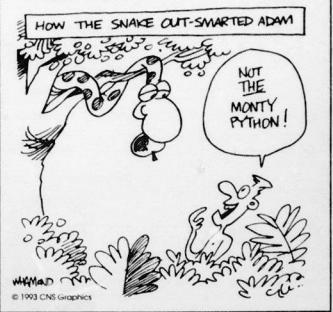
☆☆

The Office of Worship will present "Music in Catholic Worship," at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 206, from 8:30 a.m. to 3:30 p.m. Call 317-236-1483 for information.

☆☆

St. Jude, 5363 McFarland Rd., Adult Catechetical Team will hold a "Ladies Morning of Reflection," beginning with

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Mass at 8:15 a.m., followed with breakfast and Providence Sister Mary Catherine Keen lecturing. Call 317-786-4371.

☆☆

The Northside In-Betweeners will hold "Video-Night" at Trish's. Bring favorite video and snacks to share. RSVP at 317-475-0029.

☆☆

St. Catherine, 2245 Shelby St., will hold an Easter Boutique and Bake Sale from 9 a.m. to 1 p.m. in the music room of the church. For more information, call 317-784-3759.

## March 21

St. Andrew, Richmond, will hold a Lenten Afternoon of Reflection for Women from 12 noon to 4 p.m. Topic is "Finding the Sacred in Daily Life—A Look at Spirituality for Women." in the parish center. Call 317-962-3902 for more information.

☆☆

The Women's Club of St. Patrick, 936 Prospect St., will hold a card party at 2 p.m. in the parish hall. Admission is \$1.25. For more information call 317-638-3365.

☆☆

Phillip H. Minton, an Indianapolis attorney, will speak on Living Wills at the Parkinson's Awareness Association of Central Indiana meeting at 2 p.m. in the School of Nursing Building at the Indiana University Medical Center in Indianapolis. For more information, call 317-255-1993.

☆☆

The Apostolate for Family Consecration will hold a Divine Mercy Lenten Preparation from 7-8 p.m. at St. Anthony, Clarksville. For more information, call 812-948-2003.

☆☆

St. John, 126 W. Georgia St., presents John Gates, pianist and music director for St. John, at its Lenten Concert Series at 4 p.m. Free-will offering.

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☆☆☆  
The Catholic Alumni Club of Indianapolis will hold a general meeting at 6:30 p.m. in room 206/207 of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.

☆☆☆  
The Northside In-Betweeners will meet for brunch at Sahm's, 116th and Allisonville Rd., at 12 noon. For more information, call 317-849-6147.

☆☆☆  
St. Roch, 3600 S. Pennsylvania St., Women's Club will hold a card party at 2 p.m. Cost is \$2. Call 317-784-1763.

☆☆☆  
St. Peter Church, Brookville, and Our Lady of Schoenstatt Center, Reville, will co-sponsor "Making the Kingdom Happen," at 2:30 p.m. Mass will follow at 4 p.m. Father Elmer Burrows will be the presenter. For directions, call 812-623-3670.

March 21-27  
The Beech Grove Benedictine Center, 1402 Southern Ave., will present "Elderhostel on the Art of Cloning." For more information call 317-788-7581.

March 22  
Separated, Divorced, Remarried Catholics will meet at the Archbishop O'Meara Catholic Center at 7:30 p.m. Discussion topic, "What to Do When I'm Alone and Bored." Call the

Family Life Office at 317-236-1586 for more information.

☆☆☆  
Holy Name Parish, 89 N. 17th Ave., will present the fourth installment of its Lenten Spirituality and Prayer series. Topic will be "Wholistic Spirituality: The Body is the Pathway to the Soul," at 7 p.m., in the church. For more information, call 317-784-5454.

☆☆☆  
St. Joan of Arc School, 500 E. 42nd St., will present "God's Trombones," at 7 p.m. in the church. For more information, call 317-283-1518.

March 23  
The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Centering Prayer Support Group meeting from 6:30-8:00 p.m. Call 317-788-7581 for more information.

☆☆☆  
Mother Theodore Circle 56, Daughters of Isabella, will meet in the St. Elizabeth Home conference room, 2500 Churchman Ave., at 1 p.m. Refreshments and social hour will follow. For more information, call 317-638-5035.

March 24  
The Catholic Alumni Club of Indianapolis will meet at La Chica's Mexican Restaurant, 1140 N. State Road 135, at 7 p.m. Call 317-784-3315 to reserve a spot by March 21.

☆☆☆

A memorial prayer service will be held at 7 p.m. at Martin University's Performing Arts Center commemorating the anniversary of the 1980 murder of Archbishop Oscar Romero of El Salvador. The Association of Religious for the Indianapolis Archdiocese is sponsoring the event. For further information, call Doris at 317-338-3922.

March 26  
St. Michael, 3354 W. 30th St., will hold a fish fry in the school cafeteria from 5:30 p.m. Dine-in or carry-out. 317-926-0516.

☆☆☆  
The Women's Club of St. Thomas the Apostle, Fortville, will sponsor a Lenten Meatless Buffet from 5-7 p.m. Free will offering.

☆☆☆  
Fatima Retreat House, 5353 E. 56th St., will hold a Leisure Day, "Fresh Air for Parenting," from 10-11 a.m. For more information, call 317-545-7681.

☆☆☆  
St. Simon, 8400 Roy Road, will hold a Lenten Fish Fry from 5-7 p.m. Adults \$5, children \$12-\$20, and children under 5 free. All are invited to attend the adult education series at 7:30 p.m. The topic will be Living Walls. Baby-sitting will be provided. Call 317-898-1707 for more information.

☆☆☆  
St. Simon, 8400 Roy Road, will hold a Lenten devotion at 7 p.m. Lenten music by the University

of Indianapolis. For more information, call 317-898-1707.

☆☆☆  
St. Paul's School Booster Club will hold a Lenten fish dinner at Father Walsh Hall, Yorkville, from 4:30 p.m. Adults, \$4.25; kids 10 and under, \$2. For more information, call 812-623-2631.

☆☆☆  
Lenten Stations of the Cross and Benediction of the Blessed Sacrament will be held at the Divine Mercy Adoration Chapel, next to Ritter High School, at 2:30 p.m.

☆☆☆  
St. Andrew, 3922 East 38th St., Gospel Choir will perform the Stations of the Cross, "Walking with Jesus to Calvary," at 7 p.m. For more information, call 317-546-1571.

☆☆☆  
Mary Queen of Peace, Danville, will hold a Old-fashioned Fish Fry and Euchre night. They will be serving from 4-8 p.m. in the lower level of the church, 108 W. Main St. Euchre will begin at 7 p.m. Fish sandwiches \$1.50, side orders also. All are welcome. For more information, call 317-539-6087.

March 26-27  
The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Lenten retreat for men on growing in faith, with Father Larry Voelker. Call 317-788-7581 for more information.

March 28-28  
Fatima Retreat House will hold a

Women's Retreat, "Light For the Journey," at 317-545-7681 for more information.

March 27  
Holy Trinity, 902 North Holmes Ave., will hold a "Spring Fling" from 10 a.m. to 7 p.m., dinner and boutique table. Call 317-631-2939 for more information.

☆☆☆  
The Northside In-Betweeners will go bowling at 421 Bowl, 71st and Michigan Rd., from 7:30-9:30 p.m. RSVP to 317-845-4149.

☆☆☆  
The Catholic Alumni Club of Indianapolis will gather for a chili supper and games at Dan Jahn's apartment at 6 p.m. Cost \$3. Call him for suggestions on what to bring.

☆☆☆  
The Young Widowed Group is planning to go out to Pesto Italian Restaurant, 303 N. Alabama, at 3 p.m. Then to American Cabaret Theater to see "The Charm of Irving Berlin" at 8 p.m. For more information, call 317-862-3433 or 317-783-2747.

☆☆☆  
The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Centering Prayer Day from 9:30 a.m. to 3:30 p.m. Call 317-788-7581 for more information.

March 28  
The Northside In-Betweeners will meet for brunch at Sahm's,

116th and Allisonville Rd., at 12 noon. For more information, call 317-849-6147.

☆☆☆  
St. John, 126 West Georgia St., presents Geoffrey S. Lapun, cellist and member of the Indianapolis Symphony Orchestra, at its Lenten Concert Series, at 4 p.m. Free will offering.

☆☆☆  
Fatima Retreat House will hold a Scripture Evening, "The Epistles of the Other Apostles," For more information, call 317-545-7681.

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

#### Bingos:

Monday, Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. Tuesday, St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 7 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, 220 N. Country Club Rd., 6:30 p.m. Friday, St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. Saturday, K of C Council 437, 1305 N. Delaware, 4:30 p.m. Sunday, St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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(The person may say this prayer for 3 consecutive days. After 3 days the favor may be granted, even if it may appear difficult. This prayer must be published immediately after the favor is granted without mentioning the favor. Only your initials appear at the bottom.)



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# Youth News/Views

## Chatard band members hope to go to Belgium

by Mary Ann Wyandt

It's only March and archdiocesan residents just finished celebrating St. Patrick's Day, but Bishop Chatard High School Band and Show Choir members already have a very special Christmas wish.

They want to travel to Belgium in late December to perform in concerts and parades as guests of the Belgian government. However, they need to earn \$56,000 to pay for part of their travel expenses.

"The Lord Mayor of Kortrijk, Belgium, invited us to perform in a music festival," Chatard junior Stephen Hodges explained. "It's a once-in-a-lifetime experience for the students, and it promotes the Catholic schools in the United States."

Stephen plays the alto saxophone in the Chatard band and also finds time to rehearse and perform with the show choir. "Music means a lot to me," he said. "I try to get as actively involved in music as I can. I really love it."

Chatard junior Ryan Ewing, who plays percussion in the band and also performs with the show choir, said he was surprised by the invitation.

"It's really exciting to find out that a Catholic school has been invited," he said. "Usually it's one of the bigger schools, and it's just really neat to know that we got invited to this place and we might have a chance to go to Europe."

Ryan said the eight-day trip will include concert appearances and performances in parades, as well as time for sight-seeing. But while band and show choir members rehearse for those events, they also have to earn money for the trip.

"There are a lot of ideas on fund raising, such as candy sales and an auction," he said. "I think if we start soon and really go at it, we can raise enough money to go."

Junior Amy Strahan, who plays trumpet in the band, said band and show choir members are all very excited.

"I've been to Belgium before, two summers ago with my family, and it's wonderful," she said. "I feel like it's a chance of a lifetime for everyone else, and obviously it's very important to me. I hope that everyone contributes (to their fund-raising efforts), that people are really excited, and that they will work for it."

Amy said she has been involved in music for three years and takes private lessons in addition to participation in band at school.

"It's my favorite thing," she said. "I'm looking at music therapy as a career, probably to work with handicapped children."

Chatard sophomore Stephen Baker, who plays the trumpet in the band, said he realizes it is "going to be kind of hard to do" to raise \$56,000 before the end of October.

"We're stumped over how to raise that



**PRACTICE**—Bishop Chatard High School band members Eric Fosnight, a sophomore from Christ the King Parish (left), and Stephen Baker, a sophomore from St. Pius X Parish, practice one of the musical selections they hope to perform during a trip to Belgium at Christmas. In addition to rehearsing for their performances, band members must earn money to pay for some travel expenses. (Photo by Mary Ann Wyandt)

much money," he said. "We're trying to do whatever we can with fund raisers, and we're looking for corporate sponsors and support from the community too. Our school and our band don't have enough money (for the trip)."

Nevertheless, Stephen said, "It's an experience in life that probably won't happen again and I'd like to experience it."

Chatard band director Mary Kubala said the students have been invited to perform in four parades and three or four concerts.

"We're the only Indianapolis group invited to the festival," Kubala said.

"Hopefully, about 50 or 55 students will be able to go. The price of the trip is actually quite low because the Belgian government is underwriting half of the cost. The Belgian government really wants us to come, and I

think that's because 95 percent of Belgium is Catholic and it's a Catholic festival."

In addition to band and show choir performances in Kortrijk, Kubala said students also will have opportunities to tour Paris, Amsterdam, Brussels and Bruges.

"If we get the details worked out, the show choir may have an opportunity to sing at Notre Dame in Paris," she said. "When I found out about that, I got chills. This trip is so great for the students, and they're working really hard to get the money together. It's a lot of work, and it's also a little scary because I don't want the kids to get their hopes up if it's not going to happen. We're just hoping we can get some support from the community."

For information about ways to help Bishop Chatard High School Band and Show Choir perform in Belgium, telephone Mary Kubala at Chatard at 317-251-1451.

## Pope says World Youth Day should renew hope

Pope John Paul II said he hopes the August celebration of World Youth Day in Denver will bring about a renewal of hope in the lives of young people, according to a Catholic News Service report from Vatican City.

The pope talked about the Aug. 11-15 event after an early morning Mass on March 16 attended by U.S. World Youth Day office staff members and Denver journalists.

Reporter Gary Masarzo and photographer Ellen Jaskol of *The Rocky Mountain News* and reporter Virginia Culver of *The Denver Post* attended the Mass with Mercy Sister Mary Ann Walsh and Trish Gessner of the World Youth Day office. Masarzo gave the pope Colorado Rockies and Rocky Mountain News baseball caps, a Rocky Mountain News T-shirt, and pen and pencil set.

When asked about his expectations for World Youth Day, the pope said he was expecting thousands of young people from the United States and all over the world to meet him in the Rocky Mountains. He said he hoped the experience will give youths from North and South America "a good renewal, a renewal of hope," which could in turn help further the cause of peace in the world.

The pope also talked briefly about World Youth Day during a March 13 private meeting with Cardinal Joseph L. Bernardini of Chicago, who was making his *ad limina* visit to Rome.

Cardinal Bernardini told Catholic News Service in Rome that he mentioned to the pope that U.S. young people are showing "growing interest in the church" and that youths in his archdiocese are excited about the Denver meeting.

Pope John Paul talked about the wonderful 1989 and 1991 World Youth Day celebrations in Spain and Poland and said he also is looking forward to the Denver trip.

☆☆

Participants in the Catholic Youth Organization's 1993 **Honors Recital Program** held on Feb. 21 at The Children's Museum's Lilly Theater in Indianapolis include the following student musicians, listed by recital categories.

**Vocal Ensemble**—Students from Pope John XXIII School in Madison, "Love In Any Language."

**Baritone Horn Solo**—Nick Nolan, Holy Family Parish, New Albany.

**Piano Solo**—Abel Contreras, St. Thomas Aquinas Parish, Indianapolis, "Ballade."

**Vocal Duet**—Kim Hahn and Ann Marie Kico, St. Pius X Parish, Indianapolis, "Open Up Your Heart."

**Trumpet Solo**—Jessica Thompson, St. Matthew Parish, Indianapolis, "Rondeau from Baroque Suite."

**Alto Saxophone Solo**—Charles Barr, St. Barnabas Parish, Indianapolis, Bach's "Minuet."

**Piano Solo**—Matthew Kelley, St. Matthew Parish, Indianapolis, "Sonatina."

**Vocal Solo**—Erica Cochran, Westlane Middle School, Indianapolis, "My Favorite Things."

**Piano Solo**—Elizabeth Davito, Holy Family Parish, New Albany, "The Juggler."

**Clarinet Solo**—Adriana Melnuik, St. Matthew Parish, Indianapolis, "Allegretto Fantasia."

**Piano Solo**—Sarah Schearbrugh, Eastwood Middle School, Indianapolis, "Alla Tarantella."

**Vocal Quintet**—Anne Bauer, Kristy Scott, Lori Robinson, Debra Shank and Jenny Daringer, St. Matthew Parish, Indianapolis, "Perhaps Love."

**Flute and Clarinet Duet**—Suzi Brenner and Betsy Fish, St. Vincent de Paul Parish, Bedford, "Passapied" by Conperin.

**Piano Solo**—Marcus Calderon, St. Gabriel Parish, Indianapolis, "The Spinning Song."

**Piano Solo**—Aaron Riegle, Greenfield Junior High School, Greenfield, "Solleggiotto" by Bach.

**Vocal Ensemble**—Our Lady of Mount Carmel Parish, Carmel, "The Perfect 10."

**Trombone Solo**—Mark Scherschel, St. Vincent de Paul Parish, Bedford, "Jet Pilot March."

**Piano Solo**—Melissa Heady, Holy Spirit Parish, "Toccata" by Tauriello.

**Flute Solo**—Natalie Debikey, Speedway High School, Speedway, "Fantasy" by Faure.

**Vocal Trio**—Jennifer Koehler, Rachel Vaughn and Heidi Hoff, St. Roch Parish, Indianapolis, "Listen."

**Piano Duet**—Sara Long and Molly Hoffman, Brookview School and St. Thomas Aquinas Parish, Indianapolis, "Valencia."

**Vocal Solo**—Na'Shea Governor, Lawrence Central High School, "The Lighthouse."

**Piano Solo**—Natalie Debikey, Speedway High School, Speedway, "Sonatina Op. 13 No. 1" by Kabalevsky.

**Vocal Duet**—Jennifer Koehler and Rachel Vaughn, St. Roch Parish, Indianapolis, "A Whole New World."

**Piano Solo**—Lora Chio, Greenfield Central School, Greenfield, "Preludes # 2 and # 3" by Gershwin.

**Violin Solo**—Yeo Ju Choi, St. Luke Parish, Indianapolis.

**Vocal Solo**—Elise Ragozzino, St. Luke Parish, Indianapolis, "Look to the Rainbow."



**WORLD YOUTH DAY CROSS**—Pope John Paul II initiates spiritual preparations for World Youth Day '93 by presenting the World Youth Day Cross to American teen-agers on Palm Sunday 1992 at the Vatican. (CNS photo)

# Young Adult Scene

## African nun relies on her cultural strength

by Elizabeth Bruns

Teresian Sister Agnes Jonas had never been in the United States until eight months ago, August of 1992. She's from Central Africa—Malawi to be exact.

Now a student in the master's program, Sister Agnes is studying administration at the Indiana University School of Nursing in Indianapolis.

The 32-year-old energetic nun is often seen around the downtown Indianapolis area sporting a gray and white habit. She doesn't have any means of transportation, so she walks everywhere, sometimes as much as five miles. But when it is cold outside, she uses the city bus or relies on friends to give her rides to where she needs to go.

"(Providence) Sisters Mary Terrence and Margaret Irene pick me up for Mass on Sundays when it is too cold to walk," Sister Agnes said. She is a member of St. Bridget Parish in Indianapolis.

She joined the Teresian Sisters in 1979 when she was 19 years old and professed her vows in December of 1982. She was born in Malawi in Central Africa and has lived in Zimbabwe, where her family resides now. She is the oldest of six. All of her siblings are in school in Africa.

Although she has only completed one semester of the two years it takes to complete the program, she is very optimistic and enthusiastic about her future classes.

"Last semester, I took two classes . . . nursing issues and statistics. I can see that the nursing course will help me when I get back to Africa. Especially the issue of chemical dependency. We have some drug problems at home, yet no one has come up with real solutions to the problem," said Sister Agnes.

Last semester, in addition to her classes, she found time to assist in preparing children at St. Bridget's for First Communion. "This semester my program proves to be a bit tight," Sister Agnes explained. "I

can't help them (the children) this semester but maybe next.

Sister Agnes explained that the statistics course was very challenging for her—so challenging that she had to force herself to like it and push herself to get through the course. She earned an 'A' for her hard work.

Sister Agnes is enrolled at Indiana School of Nursing through a government scholarship, Human Resources Institutional Development (HRID) project. It is a program in which African citizens are sent to the United States to obtain education in their fields, then go back to Africa and use that education to develop the area in which they work. Sister Agnes will take her knowledge back to a hospital in Africa that will soon be run by her order.

Sister Agnes also assists Father Joseph Kos, hospital minister at Wishard Hospital, in distributing Communion.

When asked to compare religious life at home in Africa with here in the United States, Sister Agnes asks where she should begin. "The people here (in the United States) are committed and willing to do something for the church. . . . They really participate and are mature in handling their Christianity," Sister Agnes said.

"They (Catholics in the U.S.) are so generous. . . . Every Sunday, they are asked to contribute to special missionaries or appeals at offertory time, and every time I see people giving, giving, giving," Sister Agnes said. "I find it fantastic and I can't believe my eyes every time I see parishioners giving not only out of their wallets, but also of themselves.

"As I said, Catholics are really committed in the United States," Sister Agnes said. "But there is a disadvantage in regards to the shortage of clergy and religious as compared to Africa."

Sister Agnes expressed concern that there are not enough role models for the young people who are in the church. "In order for the people to come into sisterhood or priesthood, they want to see a young sister or priest, someone like themselves, in order to come forward and join.



STUDENT—Sister Agnes Jonas is a student at the Indiana University School of Nursing in the administration program. She is an African native in the United States on a government scholarship. (Photo by Margaret Nelson)

"How can the people who are interested in converting to Catholicism get the guidance and education they need if nuns and priests are continually busy because there are so few of them? It is very frustrating. The shortage is a pity.

"At home (in Africa), we have many religious vocations of young men and women because of the novelty of Christianity," Sister Agnes said. "The churches are packed in Africa. . . . Christianity is an up and coming belief there. It has become popular because they have learned to put culture into the Mass and now see it as something they can get into on a life-long term. They have found that they can participate and be actively involved in the church.

"Formerly, my people followed the white missionaries from the United States. They not only gave us food, but they gave us spirituality," Sister Agnes said. "Now my people want to put our culture into the Mass and get involved. It is not the missionaries leading anymore. My people are Africanizing their liturgy by wearing authentic African chasubles to using pottery instead of a censer or thurible. It is wonderful to see the change and enthusiasm."

Sister Agnes Jonas is impressed by the measure of education in the United States. She sees how accepting Americans are of higher education because we have lived in

the environment of which education has been valued ever since childhood.

"I find it amazing that even the gray-haired grandmother of grandfather will go back to school, still aspiring for degrees to attain goals," Sister Agnes said. "At home, we value education, but considering the constraints we have, people are getting education, but it is not comparable to the United States."

Sister Agnes is amazed at the variety and amount of material possessions Americans have. "You have big K-Mart's, cars all over, clothing plenty, food plenty, people can have those things here and it is wonderful," Sister Agnes said. "At home, people put on the same clothes they have been wearing for years. It's hard to have something new. But, I envy you because you are so generous. . . . the United States assisting Somalia and other devastated areas. . . . you are not selfish with your things, you put them to use and also see what is going on in the world and try to help wherever possible."

Sister Agnes explains that it is a challenge to be here but at the same time she is happy because, "I realize that I am not only getting education in the classroom, but meeting people, seeing places and learning how different people deal with certain circumstances. I feel very privileged and grateful. I will go back home and be fruitful with my knowledge."

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# Pro-life officials condemn shooting of a doctor

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—Pro-life officials throughout the country condemned the killing of a doctor at an abortion clinic protest in Pensacola, Fla., but said the incident points up the violent climate created by abortion.

The shooting of 47-year-old Dr. David Gunn, who lived in Alabama but performed abortions at clinics in three states, was believed to be the first death ever at a U.S. abortion protest.

Michael Frederick Griffin, a 31-year-old resident of Pensacola, surrendered to police immediately after the shooting and was ordered held without bond on murder charges March 11 by Escambia County Court Judge William J. Green.

"It makes a mockery of the pro-life ethic and the pro-life cause to say that killing can ever be right in its name," said Helen Alvare, director of planning and information at the U.S. bishops' Secretariat for Pro-Life Activities.

She said Griffin had no known ties to any organized pro-life group and that the man had shown by his actions that he was "not just out of line but completely in opposition" to the pro-life movement.

"As we abhor the violence of abortion, we abhor violence as a dangerous and deplorable means to stop abortion,"

Alvare said in a separate statement. "In the name and in the true spirit of pro-life, we call on all in the pro-life movement to condemn such violence in no uncertain terms."

Supporters of legal abortion said, however, that Griffin's action was indicative of more aggressive tactics now used by those who oppose abortion.

"We deplore the intimidation, harassment, stalking, terrorism—and now murder—that has surrounded women who choose abortion and the medical professionals who serve them," said Ann Thompson Cook, executive director of the Religious Coalition for Abortion Rights.

"The religious intolerance expressed by anti-abortion protesters at clinics throughout the country has—inevitably—bred this violence, and it must stop," she added.

Father Michael Mooney, director of communications for the Diocese of Pensacola-Tallahassee, said Gunn's death "was a tragic loss of a life which was so fragile, precious and sacred. All forms of violence against human life are a cancer in our society and cannot be condoned," he added.

"The tragedy in Florida only underscores the fact that violence against another human being solves no problem, it only creates heartache, misery and pain," said Judie Brown, president of the American Life League. "Truth is the only weapon that will win the battle to stop the killing of innocent children."

Wanda Franz, president of the National Right to Life Committee, said her organization condemns the violence

against Gunn, as well as "the violence of abortion that has killed 30 million unborn children in the last 20 years."

"National Right to Life will continue to work for peaceful solutions to social problems," she said. "These solutions involve helping women and their children, and do not involve killing anyone including the most vulnerable among us."

Gunn was shot three times in the chest as he got out of his car near the back door of the Pensacola Women's Medical Services clinic around 10 a.m. EST March 10. He died on the operating table two hours later.

About a dozen protesters organized by a local chapter of a Houston-based organization called Rescue America were picketing in front of the clinic entrance when the shooting occurred. John Burt, a lay preacher who led the protest, said Griffin had participated in other protests but had not previously shown a tendency toward violence.

Gunn, who lived in Eufaula, Ala., performed abortions at two Alabama clinics, one in Georgia and two in Florida. He is survived by his wife and two children, 10 and 12.

Randall Terry, founder of the Operation Rescue movement whose main strategy is abortion clinic protests, called the killing an "inappropriate, repulsive act," adding "we must also grieve for the thousands of children that he (Gunn) has murdered."

"Every life has a value, even if it's an abortionist," said Don Freshman, head of Rescue America in Houston. "Our purpose is to protect life and not take it."

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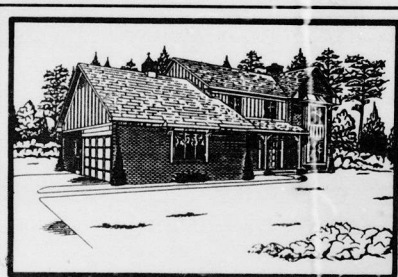
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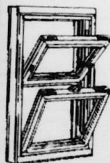
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## BOOK REVIEWS

# 'Suffering' lacks diversity

WHAT ARE THEY SAYING ABOUT THE THEOLOGY OF SUFFERING? edited by Father Lucien Richard. Paulist Press (New York, 1992). 163 pp., \$7.95.

Reviewed by Father Robert Kress  
Catholi. News Service

Suffering, especially of the innocent, has always been the strongest argument against the existence of God, if and insofar as God is said to be all good and all powerful.

In "What Are They Saying About the Theology of Suffering?" seven theologians are supposed to offer a representative spectrum of modern "answers" to the problem of God and evil. However, as is often the case, the selection is not all that representative.

True, there is some variety among the authors as to race, sex, creed and nationality, and there's some diversity among the theological disciplines: systematics, Scripture, ethics.

However, for the decisive diversity there is none. Ideologically, all are to the left. A more adequate presentation would have included some mainline and conservative as well as fundamentalist theologians.

Between summary introduction and conclusion, a chapter is devoted to each theologian. Their theories are presented in both extensive direct quotations and summaries by Father Richard. Some criticism by Father Richard is included, but not uniformly for each author.

The jacket blurb claims that this book "is vital reading for those . . . in the ministry, students in theology, and those . . . in the helping professions." I'm not sure. One

would then expect more detailed criticism from the editor. The language and terminology will not be without difficulty for such an audience.

The theories themselves I did not find all that illuminating. For example, the authors do not make the case that Auschwitz and the asserted massive evil and suffering of today's world really make the God-and-evil problem all that more severe. Indeed, they often refute

their own assertions, for they also seem to understand that the murder of one innocent victim is as bad for God as the murders of 6 million. Furthermore, it is certainly clear to the social scientists that the contemporary world is a much better place for many more people than has ever been the case before.

The oft suggested solution of a "suffering God" is really not all that much help. No one explains how such a suffering God is sufficiently different from the suffering humanity he is supposed to help that he actually can help them.

The book's most serious defect is its almost exclusive focus on the humanly induced suffering from sin. Thus is avoided the really basic problem, how to reconcile a good and all powerful God with the pain and suffering inherent in the limitation of created reality.

## + Rest in Peace

(The Criterion requests death notices from parishes and individuals; we obtain them no other way. 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 have or have other connections to it.)

+ BALDAUF, Beatrice LaVerne Miller, 83, St. Christopher,

Speedway, March 6. Mother of James C. Thomas R. Barbara, Linda Annot, Susan Warren and Nancy Lanier; grandmother of 14; great-grandmother of nine.

+ BETTAG, Norbert, 92, St. Meinrad, St. Meinrad, March 6.

+ BRUNS, Mary Helen, 76, St. Nicholas, Sunman, Feb. 26. Mother of Charlotte Helms, Barbara Eitel, Donald, Madonna Heine-Geldern and Susan; sister of Paul Forthofer and Ralph Forthofer; grandmother of 12.

+ BUCKNER, Alma, 93, St.

Bridget, Indianapolis, March 6. Wife of Herschel.

+ CABLES, Joseph, 83, St. Mary, Nappan, Vernon, M. R. 3. Husband of Marie Terry Carrico; father of Jerry Carrico; brother of James Carrico and Berneda McCoy; grandfather of nine; great-grandfather of 11.

+ CZAPALA, Rebecca M., 69, St. Joseph Hill, Sellersburg, March 4. Wife of Gene; mother of William W., Ronald L., Gayle L. and Valerie Hunsinger; grandmother of four.

+ EMMINGER, Dorothy J., 71, St. Monica, Indianapolis, March 14. Mother of Daniel Mark and James Andrew; sister of John Folan and Jerry Albrecht; grandmother of eight.

+ FAUST, Flora, 92, St. Ambrose, Seymour, Feb. 24. Mother of Louise Brandau, grandmother of four; great-grandmother of five.

+ FELTZ, Gertrude C., 88, Our Lady of the Greenwood, Greenwood, March 7. Sister of Iren Newman.

+ GOETZ, Louis A., 64, Holy Spirit, Indianapolis, March 2. Husband of Iola M.; father of Lynn Archer; grandfather of two.

+ GREVE, Gayle Agnes Carrico, 71, St. Mark, Indianapolis, Feb. 26. Wife of Herman; mother of Charles, Robert Linda Hinds and Jean Roach; sister of Martin Carrico, Thomas Carrico, James Carrico, Hubert Carrico, Ronald Carrico, Vivian Riggs and Phyllis Quillen; grandmother of 10.

+ HARMAN, Dorothy Mae, 64, St. Columba, Columbus, Feb. 26. Mother of Paul David, Joseph Franklin, Thomas Russell and Sally Anne Shoaf; sister of Carolyn Buell; grandmother of six.

+ HRENCHY, Francis B., 72, St. Lawrence, Indianapolis, March 1. Husband of Mary Ann DeBurger; father of George, Stephen, Nance A., Thomas and Theresa Robinson; brother of Paul; grandfather of four.

+ JACOBS, Claude Verne, 74, Our Lady of the Greenwood, Greenwood, Feb. 25. Husband of Thelma Gipton; father of Vicki L. and Chad L.; grandfather of three.

+ KIDWELL, Maude P. Alvey, 90, Our Lady of the Greenwood, Greenwood, March 7. Mother of Thurman Alvey, Loretta Hendricks, Dean Perdue, Angie Spencer, Billie Roeder, Luena McGarney, Geneva Harrison, Mildred Poland and Ida Mae McConnell; stepmother of James Klidwell, Rita Spick and Mary Charles Webb; sister of Claude and Lillian Hardesty; grandmother of 30; step-grandmother of nine; great-grandmother of 46.

+ KNOEBEL, John G., 86, Prince of Peace, Madison, Feb. 27. Husband of Virginia Niesse; father of Jane McClinton, Joe Knoebel and John Knoebel; grandfather of five; great-grandfather of five.

+ LEMAIRE, Thelma, 89, St. Augustine, Leopold, March 8. Wife of Frank; mother of Frieda Taylor, Evelyn Weiss, Rosella LeMaire, Millie Harth, Dallas LeMaire, Curt LeMaire; grandmother of 12; great-grandmother of 16; great-great-grandmother of one.

+ MATTINGLY, Don L., 42, Sacred Heart, Jeffersonville, March 1. Father of Melissa and Jody A.; son of Frank C. brother of Ralph O., Regina M. Hall and Wanda L. Huser; grandfather of one.

+ MCNEVIN, Jessie L., 86, St. Vincent, Bedford, March 7. Sister Edith Terrell.

+ NEVINS, Shaune Terese, still-

born, Little Flower, Indianapolis, Feb. 28. Daughter of Donald V. and Jennifer Nevins; sister of Joel M.; granddaughter of Daniel and Linda Hawkins, and Martha Nevins; great-granddaughter of Lucille and Roger and Marguerite Weaver.

+ NORDMEYER, Elizabeth "Lili", 102, St. Anthony of Padua, March 3. Mother of John Richard, Franciscan Father Emerit, Donald and Virginia Granetto; grandmother of 19; great-grandmother of 37.

+ OAKLEY, Kevin Lynne, 37, St. Theresa and Lynne "Pete" Oakley; brother of Kelley and Keith; grandson of Opal Gayle.

+ ONEILL, Phyllis, 81, St. Anthony, Indianapolis, March 43.

+ REESER, Maureen Falvey, 33, St. Lawrence, Indianapolis, Feb. 28. Wife of R. Doug Reeser; mother of Aaron, Gabriel and Daniel Larney; step-mother of Alicia and Courtney Reeser; sister of Timothy Falvey and Ellen M. Corriden.

+ RINNE, Edith Miller, 77, St. Lawrence, Indianapolis, Feb. 27. Mother of Joanne Hart and Christine Moyer; grandmother of five.

+ SANSBURY, James Anthony, Sr., 51, St. Anthony of Padua, Clayville, March 5. Father of James A., Charles A., James A. III and Virginia L. McIntyre; son of Charles and Catherine Sansbury; brother of Dan Carr, Alice Scroggins and Denny Troutman; grandfather of four.

+ SCHINDLER, Dorothy C., 82, St. Mary of the Knobs, Floyd Knobs, March 4. Mother of Carl A., Robert E., Donald P., David M., Kenny J., Mike T., Joe L., Joyce A. and Alberta Pyle; sister of Thelma Payne, Lucille Andres and Frances Wiseman.

+ SMITH, Grace O'Brien, 85, St. Lawrence, Indianapolis, March 1. Step-mother of Loucille Henry; step-granddaughter of one.

+ STRANGE, Linza, 8, Holy Trinity, Indianapolis, March 4. Father of James A. Strange; brother of Eunice Kenworthy and Bertha Fowler.

+ TROESCH, Norbert J., 90, St. Meinrad, St. Meinrad, March 4. Husband of Anna Hasenauer; father of Clarence, Othmar, Bernice Wanger, Dorothy Beckman, Barbara Franchile and Norma Kessner; grandfather of 23; great-grandfather of 20.

+ YOYANOVICH, Alex, 75, Holy Trinity, Indianapolis, March 6. Husband of Frances, father of Sue Ann, Alex H., Denny and Debby Williams; brother of Chet; grandfather of nine.

Providence Sister Emily M. Bryant dies at age 89

Providence Sister Emily Marie Bryant died here on March 12 at the age of 89. The Mass of Christian Burial was celebrated for her on March 15 in the Church of the Immaculate Conception.

The former Dortha May Bryant was born in Chicago, Ill. She entered the Congregation of the Sisters of Providence in 1922 and professed final vows in 1929.

Sister Emily Marie taught music and was staffed by the Sisters of Providence in Illinois, Oklahoma and California.

In the Archdiocese of Indianapolis, her assignments were at St. Charles in Bloomington and St. Joan of Arc in Indianapolis.

Two sisters, Marian Balcom and Eleanor Walsh, survive Sister Emily Marie.



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# Archbp. Sanchez asks pardon after claims of sexual relations

by Laurie Hansen  
Catholic News Service

WASHINGTON—Archbishop Robert F. Sanchez of Santa Fe, N.M., asked forgiveness for "harm or disappointment" following allegations that he had sexual relations with at least three young women.

In a written statement issued by the Archdiocese of Santa Fe March 9, Archbishop Sanchez, 58, the first U.S.-born Hispanic archbishop, said he has "always tried never to be the cause of harm or disappointment to anyone, and yet today I must say, 'I'm sorry.'"

"I realize that these allegations have caused pain for all who now know of them," said Archbishop Sanchez, who is secretary of the National Conference of Catholic Bishops. "I can and do ask publicly for your forgiveness, as I have of my God."

He said he did not know what decision the Vatican would make about his future. "Many are wondering about the future. Obviously the church must have firm direction by one whose efforts will not be distracted by personal concerns," said Archbishop Sanchez.

The archbishop said he seeks "only what is best for our church."

Archbishop Sanchez, who was named archbishop in 1974, could not be reached for further comment. He was out of New Mexico on retreat.

Three years ago Archbishop Eugene A. Marino of

Atlanta resigned his post after revelations he was having an affair with a 27-year-old woman. Archbishop Marino went into seclusion at a retreat house after he resigned.

Charles Reynolds, attorney for the Santa Fe Archdiocese, told the *Albuquerque Journal* that the archbishop was the subject of allegations by at least five women who will appear on CBS television's "60 Minutes."

Father Ron Wolf, chancellor of the archdiocese, told a local New Mexico television station March 8 that he had seen videotapes of "three young women who indicated that they had been sexually abused by the archbishop during the 1970s, maybe into the early 1980s."

The priest said he had also been told of two other women's allegations.

The *Albuquerque Journal* daily newspaper reported that the three women were Catholic and had met Archbishop Sanchez at church gatherings and become involved with him in their late teens.

Father Wolf said that he had spoken with Archbishop Sanchez and the archbishop "admits that there was a relationship with these women," although the archbishop did not tell him "the exact nature of that relationship."

The priest told local ABC affiliate KOAT that the women in the videotapes had described having "consensual" sex with Archbishop Sanchez.

"It was certainly not forced. . . . At least it didn't appear (so) from the taped interview," said Father Wolf.

Pablo Sedillo, former executive director of the U.S. Bishops' Secretariat for Hispanic Affairs and a friend of Archbishop Sanchez for 30 years, told Catholic News Service that it was "unfortunate that these women have come out after so many years."

He said "going to '60 Minutes' and making it a circus was absolutely unacceptable." The archbishop will be "judged by the media for a very unfortunate human error," said Sedillo.

Sedillo, a New Mexico native, said the Santa Fe archbishop had "fought tirelessly" to make other U.S. bishops aware of the concerns and needs of Hispanic Catholics.

"When history is written, Archbishop Sanchez will be seen as a pioneer who got Hispanic ministry to the point where it is today," said Sedillo.

Ron Cruz, currently executive director of the bishops' Secretariat for Hispanic Affairs, told CNS March 10 that the New Mexico prelate was "an excellent archbishop who had accomplished" great things as chairman of the U.S. Bishops' Ad Hoc Committee for Hispanic Affairs during the 1970s and much of the 1980s.

It was during this period that Hispanic Catholics nationwide participated in grass-roots meetings called "encuentros" that led to approval by the U.S. bishops in 1987 of a National Pastoral Plan for Hispanic Ministry.

An Archdiocese of Santa Fe staffer who asked not to be identified told CNS March 9 that the women's allegations had been first brought to the archbishop's attention in January. She said the Vatican had been notified at that time.

When the archdiocese was notified that a local television station had the story, she said, Father Wolf called Archbishop Sanchez, who was already on retreat, and the two decided to make the "allegations public before anyone else did."

On March 8 archdiocesan staffers were called together at 3:45 p.m. and told of the situation, she said.

The staffer told CNS that Santa Fe archdiocesan workers "were very saddened" by the allegations.

"Our love for the archbishop hasn't changed," she said. "The work of the archdiocese goes on. We're aware the church is all of us, not just one person. It will be a difficult Lent, but Easter will come," she said.

Archbishop Sanchez, born in 1934 in the town of Socorro, N.M., has Hispanic roots that go back in New Mexico some 10 generations.

He is a member of the U.S. bishops' Administrative and Executive Committees, Welfare Emergency Relief Committee, Ad Hoc Committee on the Economic Concerns of the Holy See, Communications Committee and Committee on International Policy.



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