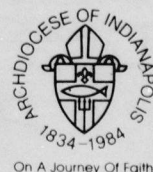


The CRITERION



St. Catherine's to celebrate 75 years

A week-long celebration of the 75th anniversary of St. Catherine of Siena Church begins here on Sunday, April 29, when Archbishop Edward T. O'Meara will be the chief celebrant of a Mass at 5 p.m. for the feast of St. Catherine of Siena.

Father Mark Svarczkopf, pastor, invites past and present parishioners to a dinner honoring former pastors, associates and sisters following the Mass at 7 p.m. Reservations for the meal, which will be prepared by ladies of the Altar Society and served in Father Busald Hall, can be made by calling 784-1460 or 783-3158. The cost is \$6 per person.

"Reminiscence Night" is the theme for Monday, April 30, which will feature a free chili supper and a chance for past and present parishioners to reminisce about old times and share old photos. Persons planning to attend should make reservations by calling either of the aforementioned numbers. Many old parish trophies, CYO pictures and record books will be on display, and the school will be open for tours.

On Wednesday, May 2, a free concert will be presented at 7:30 p.m. by the parish choir, contemporary ensemble and scola. A reception to be held in Father Busald Hall will follow the concert, during which time the rectory will be open for self-guided tours.

A social featuring food and games with prizes will be on tap for Thursday, May 3.

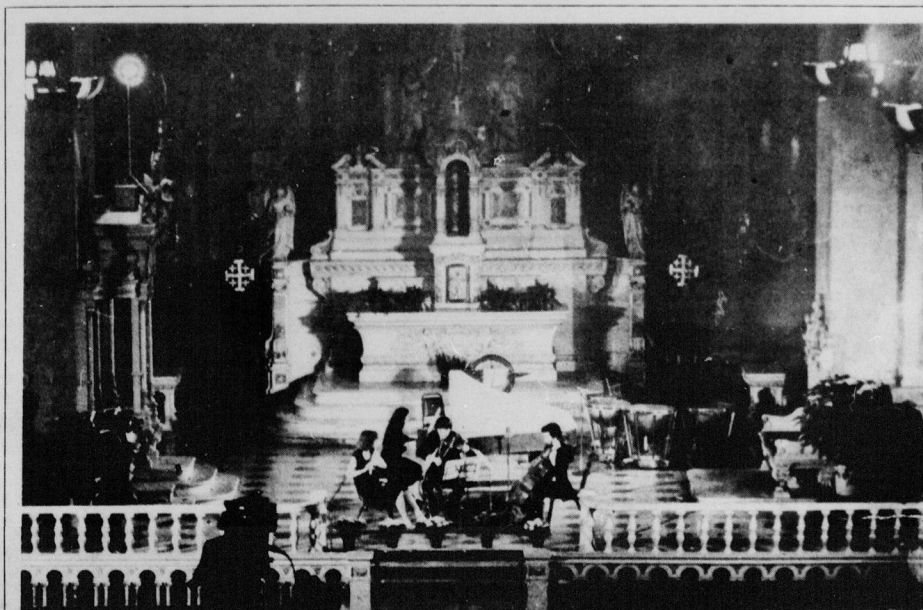
An "Old-Timers' Kickball Game" is scheduled for Saturday, May 4 at 1 p.m. in the parking lot. Those interested in playing should call Bernie Price at 632-9311 or the rectory at 783-3158.

The "Siena Ball," an adult dance featuring the music of the John Howe Trio, will be held on Saturday, May 5 from 9 p.m. to 1 a.m. in Father Busald Hall. The cost is \$10 per couple and includes beer, set-ups and snacks. Reservations can be made with Rita Walsh at 786-6075, Doris Gabonay at 786-9531 or the rectory at 783-3158.

The 75th anniversary celebration will culminate with the 11 a.m. Mass on Sunday, May 6, to be celebrated by Father Svarczkopf. After this Mass, and at all the other events, a booklet featuring parish pictures, names, addresses and history will be available.

St. Catherine parish was established as a result of an ever-growing outside Catholic neighborhood with no nearby Catholic Church. Convinced of this need, Bishop Francis Silas Chatard appointed Father Cornelius Otto Bosler to become the founding pastor. The building site for a combined church-school building was Shelby Street at Taber.

Dedication of the parish plant took place on Sunday, May 22, 1910 with the Vicar General, Father Joseph Chartrand officiating. Among the clergy participating (See TO CELEBRATE on page 2)



"SUZUKI AND FRIENDS"—Last Sunday, Palm Sunday, Hidetaro Suzuki, musical director for Cathedral Arts sponsored "Suzuki and Friends," directed 16 other musicians in a free concert held at SS. Peter and Paul Cathedral. This was the second

program in a three-part musical celebration of the archdiocese's sesquicentennial, with the final one to be held in May. (Photo by Mike Holmes)

Catholic vote becoming less defined

by Kevin C. McDowell
First of five parts

To fulfill this role in a political context requires that the Church not only teach the moral truths, it must also join the public debate where policies are shaped, programs developed and decisions taken.

—Pope John Paul II (Yankee Stadium)

At a recent election workshop sponsored by Network, a Catholic social justice lobby, one potential candidate for the Indiana Sixth Congressional District expressed to one of the organizers his delight at being able to address those assembled.

He was dressed in a dark blue suit of synthetic material, wore a Spirit of '76 tie, over which a heavy peace symbol hung like a scapular. He had no campaign organization or funds. To date, his campaign strategy consisted of walking about with a sandwich board proclaiming his positions, mostly on peace and nuclear disarmament (he was for both). He had trod 560 miles by this workshop.

He has virtually no chance of obtaining his party's endorsement in the state primaries May 8 and no chance at all of beating the incumbent Nov. 6.

But he had a chance to address an audience and determine for himself what "the Catholic vote" will be this November. It is not likely that he found out.

The issues are well known. What isn't known is the priority of these issues, and herein lies the historic struggle within the Church, where interest groups are lobbying their own members in order to forge a "moral consensus" for 1984.

Changing economic, social and world conditions have altered the political myth that Catholics are culturally conservative, a working class with a corresponding ethic and modest aspirations, who could be called upon to vote in a bloc.

In past elections, there had been some predictability. Catholics voted for Adlai Stevenson (56 percent in 1952; 51 percent in 1956), John F. Kennedy (78 percent in 1960), Lyndon B. Johnson (76 percent in 1964), and Hubert Humphrey (59 percent in 1968), all Democrats. In 1972, 52 percent of voting Catholics went for Richard Nixon, the first time the majority voted for a Republican. Jimmy Carter garnered 56 percent of the Catholic vote in 1976, but Ronald Reagan drew 48 percent to Carter's 43 percent in 1980 (John Anderson received nine percent).

The Catholic voter seemed to float for years without a clear direction. Following the 1972 election and before the 1976 election, a multitude of issues arose that threatened to place Catholics in sectarian isolation: abortion, economic interests (particularly aid to parochial schools), religious/cultural sensitivities (Catholic refugees from Vietnam and Central America), human rights and nuclear disarmament.

Commentators such as David J. O'Brien decried the lack of definitive leadership in the Catholic church in America. O'Brien, writing in *Commonweal*, observed that the American church was a unique intersection of faith and politics and "should seek to shape the public moral consensus."

HE NOTED that Catholics no longer held to old-line allegiances, but by not doing so were becoming an unmobilized mob. This vacuum of leadership and definitive purpose threatened to isolate further the Church from influencing mainstream America; and, by failing to provide some guidance, the Church sees the faithful squander their votes on single-issue candidates, if they voted at all.

O'Brien, somewhat caustically, observed: "Catholics are impotent because

they are unorganized; powerless because they do not use power to force major political institutions and leaders to address their concerns and respect their symbols."

The leadership fell to the American bishops.

In 1976, they became embroiled in the presidential election when, disenchanted with the Democratic platform and presidential candidate Jimmy Carter's refusal to endorse the Human Life Amendment, the bishops seemed to endorse then-president Gerald Ford. This was later clarified that the bishops endorsed none, but an embarrassment had occurred.

At about the same time, though, the United States Catholic Conference (USCC) acknowledging a responsibility to shape the public moral consensus, linked abortion

(See CATHOLIC VOTE on page 2)

Looking Inside

A Nashville resident is an international authority on the Shroud of Turin. Read about her on page 2.

Jerry Fliteau concludes his three-part series on the priest shortage in the United States on page 4.

Our 16 page Easter supplement begins on page 11 with articles, photos and puzzles for children and adults.

Jim Jachimlak spoke with a group of dissident Nicaraguans who were in Indianapolis last week. Turn to page 29.

A TV movie about Pope John Paul II is featured on page 34.

the criterion

Vol. XXIII, No. 28 — April 20, 1984
Indianapolis, Indiana

Local woman discusses her research into Shroud of Turin

by Mary Bednarek
West Deanery correspondent

A presentation last week on the Shroud of Turin by Dorothy Crispino, international Shroud scholar and resident of Nashville, concluded a Lenten series on reconciliation offered at St. Martin's Parish in Martinsville. Mrs. Crispino has been involved in Shroud research since 1972 when her son gave her a book from Europe which bore the picture of the face on the Shroud. Her life, she says, "hasn't been the same since."

A 14 ft. 3 in. piece of fine linen cloth bearing the front and back image of a scourged and crucified male body, the Shroud of Turin is thought by many Christians to be the actual burial shroud that Nicodemus and Joseph of Arimathea draped around the body of Jesus as they laid him in the tomb. The Shroud's existence has been dated definitely from 1389 but references to its existence have been around since early Christian times. It was in the possession of the Italian House of Savoy for more than five centuries and willed to the Vatican only in 1983 with the death of Humbert II, exiled king of Italy, the last of the Savoy.

Mrs. Crispino publishes Shroud Spectrum International, a magazine in which

she translates scholarly researched articles published in French and Italian in "Sindon," journal of the International Center for Sindonology at Turin. Sindonology is the study of the Shroud itself; the word is derived from the Greek word for shroud—sindon. Mrs. Crispino, a skilled linguist, was a resident of Europe for more than 20 years. Friends of hers at the Center encouraged the English publication in order to encourage Shroud research in English as well.

THE FIRST issue of Shroud Spectrum International was published in December, 1981. The tenth was published in March, 1984. There are hopes for many more. "You just can't say the last word about the Shroud," Mrs. Crispino emphasizes. One researcher has stated, "The study of the Shroud never completely satisfies—such study always seems to invite further research."

Information concerning the Shroud the past 20 years has been voluminous but often inaccurate. Most of the researchers whose works appear in Spectrum have devoted their entire lives to Shroud research. "That's the only way to get the truth across," Mrs. Crispino asserts.

Scientists and scholars have been taking the Shroud quite seriously since 1898 when an Italian attorney Secondo Pia photographed it during a public exposition. When he developed his film, Pia discovered that the image on the Shroud was a negative, and that the blurred features visible to the naked eye became sharp and clear when printed on the film.

In 1900, Paul Vignon, a French artist and biologist, determined that the image on the Shroud could not have been painted or dyed, but rather was projected onto the material by a human body. How the image was projected has not been determined.

IN 1931, Giuseppe Enrie, an Italian photographer, took new and better pictures of the Shroud. His photographs were the basis for many scientific studies including Pierre Barbet's "A Doctor at Calvary: The Passion of our Lord Jesus Christ as Described By a Surgeon," a study based on

an anatomical and pathological examination of the Shroud.

In 1973 a team of Italian scientists was permitted a hands on study of the Shroud. They revealed that the image on the Shroud is superficial, i.e., it lies on only the top-most threads of the cloth. Had the Shroud been the product of a skilled medieval artist as some have put forth, the pigments or vapors used would have penetrated deeper into the cloth.

Another study showed that threads from the linen contain traces of cotton, perhaps because the linen had been woven on a loom used for cotton. Cotton was a product of the ancient Middle East but not medieval Europe.

A study by Max Frei, a Swiss criminologist and botanist, indicated that pollen grains on the Shroud included pollen from certain plants that are grown only in the middle East.

NONE OF these studies proves conclusively that the Shroud actually dates to first century Palestine. But the probability is high.

Many American scientists were intrigued by the data produced by the 1973 study. Later studies by two U.S. Air Force physicists—Eric Jumper and John Jackson—made with a computer photo analyzer originally used to analyze photographs transmitted from space generated a three-dimensional image of the man in the Shroud. A painting or photograph would produce a slightly distorted 3-D image; those projected from the Shroud were vivid and distinct.

In 1978 the Shroud of Turin Research Project, the American team of scientists led by Jumper, was granted permission to conduct hands-on studies of the Shroud with the latest in scientific equipment. Although data from their studies is still being analyzed, one finding did verify the authenticity of bloodstains on the Shroud. This indicates to many that the Shroud was indeed an actual burial cloth.

Mrs. Crispino, who was in Turin while the STURP project was being conducted, notes that some of the Americans on the team came to examine the Shroud in order to disprove its authenticity. This skepticism is common in America, she says, since American scientists often think other scientists consider them too subjective. "It is in our nature and training to refuse to accept the mystical as the explanation of an object," said John Heller, author of "Report on the Shroud of Turin" and one of the scientists who verified the blood on the Shroud as real. "The Shroud is an object—palpable, measurable. Well, we had measured and done so extensively. But we

had no answer to the question—how did the images get there?"

Mrs. Crispino believes many scientists are actually afraid they will discover the Shroud is authentic. That could set one's life in turmoil, she says. "If you take the Shroud seriously, you've got to look at yourself pretty closely and examine your life carefully."

Will science ever prove the authenticity of the Shroud? Mrs. Crispino thinks not. The Vatican has refused permission for carbon dating tests, tests which would probably determine the Shroud's age and settle the medieval forgery question once and for all. The refused permission is currently based on the inability of nuclear physicists and carbon dating experts to agree on how to conduct the tests and what controls to use.

Nevertheless, according to Mrs. Crispino, even if tests actually prove the Shroud belongs to the first century, there will still be controversy as to whether it was really the Shroud of Jesus.

"If you believe in the Gospels," Mrs. Crispino says, "you've got to believe in the Shroud. For the man in the Shroud suffered and died just as the Gospel accounts tell us that Jesus did."

According to the Gospels, Jesus was tortured and crucified in a manner quite unlike that of any other "criminal" of his time. In fact, 90 per cent of Jesus' sufferings were unique, Mrs. Crispino claims. The man in the Shroud was systematically scourged with a flagrum, a Roman whip considered so brutal it was illegal to use on Roman citizens. In fact, historical accounts reveal that a criminal of that time was either scourged to death or crucified—rarely, if ever, would a man suffer both. Also, she adds, who else would have been crowned with thorns? Furthermore, the man in the Shroud was beaten in the face, carried a heavy object some distance, and his knees were cut and bruised, indicating a fall. Unlike other crucifixion victims, his legs were not broken, and he was pierced in the side with a lance.

Meditating on the Shroud as a manifestation of Christ's sufferings for us can be uncomfortable, Mrs. Crispino maintains, but the Shroud is a reality. Jesus paid for our sinfulness. Just as the Shroud confirms the Gospel accounts of Christ's crucifixion and death, according to Mrs. Crispino, so does the Shroud confirm our Catholic faith in each and every point.

For more information about the Shroud, readers can contact Dorothy Crispino, c/o Shroud Spectrum International, P.O. Box 557, R.R. 3, Nashville, Ind. 47448.

Single Catholics gather for special liturgy

Singles Sunday will be celebrated with a Mass at SS. Peter and Paul Cathedral in Indianapolis on April 29 at 2 p.m. A reception will follow at the Catholic Center, 1400 North Meridian St.

All single adults, whether never married, widowed or divorced, are invited to attend.

Singles Sunday was begun in 1981 through the U.S. Catholic Conference and Catholic Alumni Clubs International. It is celebrated annually throughout the United States to focus attention on the importance of single life within the church and to bring singles together for a day of sharing.

Several groups have joined together to plan and support this year's celebration. They include Catholic Alumni Club; Catholic Widowed Organization; Fifth Wheelers; Separated, Divorced and Remarried Catholics; Single Christian Adults; United Catholic Singles and singles groups from individual parishes.

Principal celebrant for the liturgy will be Father Jeff Charlton, associate pastor of St. Pius X Parish, Indianapolis. Music will be directed by John Kirby.

For more information, call Dan Jahn, 317-842-0855 or Linda Slinger, 317-357-2219.



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Catholic vote (from 1)

other life-and-death issues, such as nuclear weapons, capital punishment and world hunger, in an effort to foster respect for human life and dignity. The author was then Archbishop of Cincinnati, Joseph Bernardin.

Bernardin, now a cardinal and Archbishop of Chicago, as well as head of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, recently espoused the same view, using the biblical imagery of the "seamless garment" to tie the issues together.

This has not met with favorable reaction from pro-life groups, who believe that abortion is taking a backseat to other issues, such as nuclear disarmament and social justice. To the pro-life movement, this has been seen as another indication that the hierarchy has cooled in the previous efforts shown to influence passage of the Human Life Amendment.

In 1979, the USCC issued a statement entitled "Political Responsibility: Choices for the 1980's." In one part of the statement, the USCC said: "We specifically do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing candidates. We urge citizens to avoid choosing candidates simply on the personal basis of self-interest. Rather, we hope that voters will examine the position of candidates on the full range of issues as well as the person's integrity, philosophy and performance..."

This statement, a result of the 1976 unfortunate misunderstanding concerning endorsements and a concurrent fear of

single-issue voting, angered pro-life groups at the time of its issuance—and today—because it was viewed as "taking the air" out of the pro-life movement, relegating the issue to the same status, or less, as other issues relating to foreign policy, national economic and social policy and social justice. Their fears have been further heightened by the bishops' recent labeling of nuclear disarmament as the moral issue of the day.

Cardinal Bernardin's "seamless garment" analogy attempted to pull the factions in the Church together, to focus more clearly on the broader issue of human life

and dignity. Unfortunately, this will not enable the Catholic voter to cast a ballot: More often than not, the candidate or incumbent who supports the Church's views on human dignity does not share the same view on the human life issue.

Catholics may be better organized now than in the past, but factionalizing may still render us impotent in the political process. The best that the Church can do is to get as much information as possible to the Catholic electorate and resort to a time-honored tool—prayer.

(Next week: Politics in Indiana—the Indiana Catholic Conference)

To celebrate (from 1)

was the newly-ordained Father James M. Downey, later to become pastor of St. Catherine's.

School enrollment rose from an initial 40 pupils in 1910 to more than 200 within eight years. Peak enrollment came in later years with 535 youngsters attending. More recently, St. Catherine, St. Patrick, St. James, Holy Rosary and Sacred Heart have been consolidated into Central Catholic School at the St. Catherine location which has an enrollment of 259.

One of Father Downey's memorable experiences was the national influenza epidemic which occurred in the fall of 1918. During this time the parish church was closed for three weeks and public assembly was forbidden by health officials. Many parishioners became seriously ill, but none died.

At the passing of Father Downey, who served the parish for 31 years and became a monsignor during his pastorate, Father Carl Busald was appointed pastor. He renovated the church and convent, modernized the heating system and opened a school cafeteria. And like his predecessors he instilled a sense of religious vocation in the parish youths.

Fifteen priests have been ordained from St. Catherine, among them Bishop Thomas O'Brien who was installed as Bishop of Phoenix, Ariz. in January of 1982.

Other pastors who have served at St. Catherine's include: Monsignor Joseph D. Brokhage and co-pastors Fathers Herman Lutz and Francis Dooley who later became pastor. Father Svarczkopf has been pastor since November 1981.

250,000 youths march to Vatican for Holy Year

by Sister Mary Ann Walsh

VATICAN CITY (NC)—A march by 250,000 youths to the Vatican April 14 marked the highlight of the April 11-15 Holy Year events for youths and was the largest single gathering during the Holy Year, which began March 25, 1983 and ends April 22.

Carrying palms, some of which were more than six feet tall, the young people walked to St. Peter's Square from two different points in Rome for their third meeting with Pope John Paul II. Visibly moved by the crowd, one of the largest since the funeral of Paul VI and the inaugurations of two pontiffs in 1978, the pope praised the young people for their religious spirit.

"What a marvelous spectacle this assembly makes in the setting of this square," the pope said. "Who says that the youths of today have lost their sense of values?"

The pope told the young people that they were important for the future of the church.

"In a very real sense, the 21st century which is rapidly approaching belongs to you. I ask you therefore to think carefully about the choices in life which you have to make," he said.

"In a world which often seems to be dominated by death," he added, "be ready to choose life, and to choose whatever promotes life and goodness in society."

The pope called on young people to oppose "systemic violations" of life which, he said, include artificial birth control, war, exclusion of the elderly and mentally deficient from society, and euthanasia.

Kelly named principal at Cathedral

Father Patrick J. Kelly has been selected as the new principal of Cathedral High School in Indianapolis. He will succeed Donald Stock, who has resigned after five years as principal.

Michael D. McGinley, president of Cathedral High School, announced Father Kelly's appointment this week. Formal approval of the appointment will be made at the April 25 meeting of Cathedral's board of directors.

Father Kelly is not a newcomer to Catholic education in Indianapolis. Since graduation from St. Meinrad Seminary and ordination to the priesthood in 1958, he has held teaching and administrative positions in local schools. Besides his classroom duties, he has served as superintendent of Sacred Heart High School and Roncalli High School.

His association with Cathedral dates back to the days after the Holy Cross Brothers announced their departure from the school. Father Kelly was a member of the group which formed a new board of directors to assume direction of the school. He served as transitional coordinator for the board and remains a member of the group.

After assisting in the move to Cathedral's present site at 56th and Emerson, Father Kelly lived on the campus for a time. At the new site, he has served as teacher, chaplain and academic dean. His own education has continued, with frequent returns to the classroom in pursuit of his master's degree and principal's certificate.

During his varied career, he has also served four Indianapolis parishes—St. Bernadette, St. Patrick, St. Luke and St. Ann—as associate pastor or pastor.

McGinley stressed his feeling of confidence in having a man with Father Kelly's background and experience in the principal's position.



"Relying on the Spirit's presence within you," the pope added, "stand up against violence and evil, and seek to bring peace and new hope."

After the pope's address, several young people representing the groups attending the ceremony asked the pope questions.

In response to a question from Jim Malk of Oregon, who represented the English-speaking young people, the pope exhorted the youths to pray.

"Everything is different when you begin to examine in prayer the circumstances of every day, according to the set values that Jesus taught," the pope said. "In prayer, united with Jesus, your brother and your friend, your savior, your God, you begin to breathe a new atmosphere."

During the meeting, Idei Masayukia, a representative of 26 Buddhists from Japan, told the pope of the importance of the event to the Buddhists.

"Through our attendance at the youth program of the Holy Year, we can feel and reaffirm from the bottom of our hearts that all human beings are children of God and children of Buddha, transcending all superficial differences, including those of ideology and belief," said Masayukia.

During the event Mother Teresa of Calcutta, Nobel Peace Prize winner for her work among the poor in India, sat beside the pope who had beckoned her to join him. Earlier in the day, she had addressed more than 3,000 English-speaking youths in the Basilica of Santa Sabina, during one of five catechesis sessions held for the youths on the theme of love. Similar sessions on joy and freedom had been held April 12 and 13.

"Open your hearts to God," Mother Teresa told the young people, "and ask for the courage to give and to give until it hurts."

Mother Teresa discussed her work with the poor and the dying in Calcutta and the generosity of young people toward them.

She also stressed the value of life and spoke against abortion, noting that John the Baptist as an unborn child in his mother's womb leapt for joy when Mary visited his mother, Elizabeth.

"The innocent one in the womb of his mother was the first to recognize that Christ had come," said Mother Teresa, asking the young people to pray for an end to abortions.

The previous evening, April 13, Mother Teresa and Brother Roger Shutz, founder of an ecumenical religious community in Taizé, France, led young people in meditations on the Way of the Cross at the ancient Roman Coliseum where a huge metal-work cross had been erected.

The size of the Holy Year crowd and the impact of the youth events were a surprise even to the events' organizers. On April 11, despite torrential rains, the first meeting of youths with the pope had to be moved from the smaller Belvedere Courtyard in the Vatican to St. Peter's Square to accommodate the 50,000 young people who had marched in a candlelight procession to the Vatican.

At the April 11 meeting, the pope stressed the importance of the sacrament of reconciliation, a major theme throughout the Holy Year.

"The main obstacle to your freedom is sin, which means saying no to God," the pope said.



TEAM PICTURE—Pope John Paul II poses with foreign members of Italian soccer teams during the International Athletes Jubilee at Rome's Olympic Stadium. The group included players from France, Poland, the Netherlands, Argentina, Peru, England, Austria, Denmark and West Germany. (NC photo from UPI)

Paulist Press catechism comes under fire

Paulist Press has halted circulation of its popular adult catechism, "Christ Among Us," at the request of the Vatican's doctrinal congregation, the publishing company announced April 16.

The action was taken, Paulist said, because the Vatican congregation had found the book "not suitable as a catechetical text."

A Paulist Press statement said the book would not be revised and reissued because the doctrinal congregation had determined that even with "substantial corrections" it would still not be suitable.

The book, first published in 1967 and revised three times since, most recently in 1981, has been used widely in classes for people inquiring about Catholic faith and practices.

Some 1.6 million copies have been sold, including 166,000 in 1983, Paulist Press said.

The book was written by Anthony J. Wilhelm, a Paulist who left the priesthood in 1975.

In its statement Paulist said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, had asked in a Feb. 28 letter that the book be withdrawn from circulation. The letter went to Archbishop Peter L. Gerety of Newark, N.J., whose imprimatur appears in the book's most recent edition. Paulist Press is headquartered in Ramsey, N.J., in the Newark archdiocese.

The imprimatur is an official declaration that a book is free of doctrinal or moral error, but does not imply that the person giving the imprimatur agrees with the contents, opinions or statements in the book.

Archbishop Gerety said in a brief statement he was immediately removing his imprimatur from "Christ Among Us" and had informed Paulist Press of his action.

In its statement Paulist Press said it had

informed Cardinal Ratzinger of the withdrawal of the book from circulation "and is requesting clarifications of the congregation's decision."

The Paulist statement said Cardinal Ratzinger told Archbishop Gerety to "ask the Paulist Press not to consider any reprint of the work in the future."

Archbishop Gerety forwarded a copy of Cardinal Ratzinger's letter to Paulist Press' publisher, Paulist Father Kevin A. Lynch. The full text of the letter was not made public.

A source at the doctrinal congregation told NC News in Rome that the removal of the imprimatur from "Christ Among Us" was not an accusation of heresy against the book but a statement of the book's unsuitability in the critical and sensitive area of catechetics.

The source noted that current church legislation requires an imprimatur only for books that are used for catechetics and religious education programs and that such texts must conform to a high standard of excellence in presenting Catholic doctrine clearly.

Father Lynch in a telephone interview told NC News that the doctrinal congregation "had criticisms" of the book in the past and that two years ago, "changes were made at the request of the Holy Office." The Holy Office is the former name of the doctrinal congregation.

Several corrections were made in the 1981 revised edition of the book, Father Lynch said. The corrections dealt with sections of the book on "conscience, sexual ethics and original sin," he said.

According to the Paulist Press statement, the book was revised each time "to bring its contents up to date with new post-Vatican II official church statements and the writings of respected theologians."

"The revisions also reflected new questions which teachers and inquirers were asking about Scripture, theology, church discipline and practices," Paulist said.

Father Lynch said that over the 17-year lifespan of the book Paulist Press had received few criticisms from people in the United States.

But he also noted that Catholics United for the Faith, a group of doctrinally conservative Catholics, has been vocal in its criticism of the book. He said a supplement against the book written by CUF was published in autumn of 1982 in The Wanderer, a national lay-edited newspaper published in St. Paul, Minn.

The source at the Vatican's doctrinal congregation said the length of time which the congregation took to rule on the book after it first was published in 1967 was an indication of the congregation's thoroughness. The source also said complaints about the book had come from a broad spectrum of people over a number of years.

EPA fines three dioceses

WASHINGTON (NC)—Three dioceses face fines from the Environmental Protection Agency for violations in the reporting of hazardous asbestos materials in their schools.

A \$23,000 penalty was assessed against the Diocese of Pittsburgh for violations at six of its schools, according to Dave Ryan, EPA press officer.

Also, the Diocese of Arlington, Va., was fined \$18,000 and the Diocese of Kansas City-St. Joseph, Mo., was fined \$6,000, both in early April. Ryan said the dioceses will have the opportunity to present their cases at hearings before the civil penalties are actually levied.

More than a dozen other dioceses were being notified that they had 30 days to

comply with regulations requiring schools to inspect for asbestos, Ryan said. According to Harry Dearing, Indianapolis archdiocesan business administrator, no such notification has been communicated here.

According to current regulations it is not required that the asbestos be removed or contained, only that school districts notify employees and parent-teacher organizations of the presence of asbestos and monitor the situation.

Asbestos was widely used as fireproofing in schools and other public buildings for decades before scientists discovered that inhaling asbestos can cause lung cancer and other diseases.

Shortage changes view of priest's role in American church

by Jerry Filteau
Last in a series

The shortage of priests has already led to significant changes in Catholic life in the United States.

What has happened so far seems to be just the tip of the iceberg. Already changes in emphasis and focus of priestly ministry have subtly changed the way Catholics understand the priest's role. As the shortage grows, these changes are likely to become considerably more pronounced and evident.

To the extent that the shortage has helped precipitate greater involvement of lay people in the life of the church and helped foster lay ministries, many church observers consider it a healthy phenomenon.

But they also see serious danger signs, particularly in three areas—exhaustion of priests, reduction of their ministry to administering the sacraments, and a weakening of the church's sacramental nature.

Father Peter Clarke, pastor of two rural parishes and a mission in the Diocese of Charleston, S.C., who recently moderated a regional meeting on the priest shortage, said, "Many, many priests are very overworked."

"This leads to exhaustion, and many are leaving the ministry after 20 years," he added.

"Many are just saying too many Masses, and this causes a person to be so tired that he doesn't spend enough time in quiet prayer. You need quiet prayer, prayer where you're not being called on to be the leader of prayer."

ARCHBISHOP JOHN F. Whealon of Hartford, Conn., recently ordered parishes in his archdiocese to reduce their weekend Mass schedules—in part because priests celebrating too many Masses cannot give to each one the time and energy needed to make it a vital, meaningful celebration.

The shortage has not yet reached the point where people are regularly without Mass on Sunday, said church officials across the country who were contacted by NCNews.

"But we'll see it down the road for sure," said Bishop Michael McAuliffe of Jefferson City, Mo.

The prospect of not enough priests to provide regular access to the sacraments frightens those who see the church losing its sacramental life.

Father Clarke said, "Lay ministries are fine, but we can be seeing a change from a sacramental church to a church of the word... I'm afraid that all this is happening in an unreflected way."

A loss of Catholic "understanding of the church as a sacramental church" because of the priest shortage is a growing fear of priests across the country, said Father Richard Hynes, director of programming for the National Federation of Priests' Councils.

But related to that fear, he said, is

another dimension of the problem: As ever fewer priests devote ever more of their time to serving the sacramental needs of a growing Catholic population, the notion—or at least the practice—of priestly ministry becomes restricted.

The celebration of the sacraments becomes more "impersonal," Father Hynes said, when a priest is called in to celebrate a wedding but has not participated in the couple's marriage preparation, or when he baptizes but did not help the family prepare for the baptism.

Bishop McAuliffe suggested the same thing when he said the danger the church faces from the priest shortage is "not just a Sunday situation" of lack of access to Mass or the sacraments. "It's what happens when the people are left without leadership," he said.

While nearly everyone acknowledges that the U.S. church needs more priests, the question is, where will they come from? Researchers say more in-depth studies of the causes underlying the vocations crisis are needed in order to tackle the issue effectively.

Research that is available indicates that the reality is complex. Much of this research was summarized in a study by three Catholic University of America sociologists which is being published this spring by the U.S. Catholic Conference.

THE AUTHORS said research so far was too meager to establish positively the causes of the vocations crisis, but they could rule out some myths and indicate some directions.

One myth they ruled out is the idea the "young people (in the United States) aren't as religious as they once were." Continued growth over the past two decades in mainline Protestant seminaries, whose enrollees come from essentially the same mainstream of American culture as Catholics, indicates that the dramatic decline in Catholic vocations is not due to general cultural changes in America, they said.

"It must be due to certain recent changes within the Catholic subculture or to differences in institutional rules between

the Catholic Church and the Protestant denominations," they said.

The Catholic University researchers outlined two main areas in which they said that recent changes in the Catholic subculture seemed to exhibit substantial differences that might have an impact on vocations.

One was the substantial assimilation of Catholics into the mainstream of American culture today. The argument here is that upward social mobility, suburbanization, increased education and professional career opportunities, abandonment or decreased importance of traditional ethnic neighborhoods and social ties have all contributed to a weakening of forces that traditionally influenced young Catholics to be attracted to the priesthood or Religious life.

While these factors appear to have played a significant role in the decline of vocations, the sociologists noted that they are "strong external forces" over which the church has no real control.

Another subcultural factor cited by the Catholic University sociologists was the fact of theological and doctrinal confusion about the priesthood in the church since the Second Vatican Council.

Despite a lack of empirical research on the question, they said that it seems "plausible" that this confusion has contributed to the vocations crisis.

The researchers tried to analyze "differences in institutional rules between the Catholic and Protestant denominations" to see whether there are certain Catholic rules which might help explain the decline in Catholic vocations while Protestant vocations were going up in the past two decades.

They noted that Protestants differ from Catholics in the three areas most often cited as possible reasons for the Catholic vocations crisis: lifelong commitment, celibacy and admission of women priests.

Episcopal and Lutheran clergy are free to move out of active ministry without social stigma or change in their ordained status, they said. According to a 1980 study, among reasons Catholic young men gave for not becoming priests, "the third most frequently mentioned reason was the requirement of lifelong commitment."

One of the "two most mentioned problems," they said, was the church's requirement of celibacy. They noted that Protestant churches allow married clergy and most leaders of those churches consider married clergy more effective.

A Gallup poll last year found that 58 percent of U.S. Catholics surveyed supported the idea of married priests and only 33 percent opposed, with the rest undecided.

The researchers noted that U.S. Catholic support for women priests has grown substantially in recent years—from 29 percent in 1974 to 36 percent in 1977 to 44 percent in 1982, according to Gallup polls.

But they also pointed out that the admission of women priests in the Episcopal and Lutheran churches has not yet resulted in a substantial number of women in "active pastoral ministry."

Strong traditions of "preferring men ministers" have limited women's "opportunities for paid ministry" in the Episcopal and Lutheran churches, they said.

"Whether or not the same attitude exists in the Catholic community is unclear," they added. "The undersupply of priests may provide a greater receptivity of women priests among Catholics."

Statistics are not available on how many U.S. Catholic priests favor the addition of women or of married men to their ranks, but "both theologically and experientially, on the pastoral level," many priests have come to question whether ordination should be "limited to celibate males," said Father Hynes.

The church will admit women priests within five years and married priests before that, Father Clarke predicted.

Father James Parker, archdiocesan vicar for worship and ministries in Portland, Ore., said that the shortage will not be reversed without changes in the institutional rules.

As the shortage reaches the point where people do not have a priest for Mass on Sunday, he said, "they're going to demand that their (lay) leader be ordained" because the substitution of a liturgy of the word for the eucharistic celebration "betrays the deepest instinct of the ordinary Catholic."

In overseeing the selection and development of part-time and full-time lay ministers in the Portland Archdiocese, Father Parker said, his strategy is to seek out and place in parish jobs "the people that we would want to be priests in the year 2000."

Officially, however, the church resists the idea that a change in institutional rules is needed or possible.

Archbishop Pio Laghi, newly named papal nuncio to the United States, said in a recent interview that the church stands against married priests or women priests are not simply the views "of this pope" but unchanging positions of the church.

The question of women priests is a doctrinal matter of "the will of Christ for his church," he said. The discipline of celibacy, while admittedly not a matter of doctrine, "is a treasury" that the church will not give up, he said.

WASHINGTON NEWSLETTER

U.N. debates mining of harbors

by Liz Armstrong

WASHINGTON (NC)—The U.S. government's alleged involvement in the "covert" mining of Nicaraguan harbors not only prompted stormy domestic debate but thrust a little-known international court into the spotlight as well.

The government has not openly said it helped carry out the acoustic mine operation but that has been an assumption during congressional debate, which resulted in both the House and Senate strongly criticizing the mining.

Before the outcry over the mining—reportedly carried out under CIA supervision by Nicaraguan insurgents assisted by Latin American CIA employees—the U.S. Catholic Conference told Congress that the American bishops "oppose all covert aid to forces seeking to overthrow the present government" of Nicaragua.

That testimony, in March, followed similar comments by the USCC, the bishops' public policy agency, in 1983.

Franciscan Father Joseph Nangle, spokesman for the Conference of Major

Superiors of Men, said his organization views the mining as "of course, abominable and despicable."

The Leadership Conference of Women Religious' executive committee, responding to the mining, said that "we deplore any violent means used by our country against any of these Central American countries."

Some members of Congress termed the mining a violation of international law and an act of war.

The mines used in the harbor operations have been described as noisy and intimidating but not designed to sink ships.

Deputy Secretary of State Kenneth W. Dam, while not saying that the United States had a role in the mining, has defended such tactics as a form of "collective self-defense" for El Salvador.

The administration has said its support for the Nicaraguan insurgents is intended to stop actions against El Salvador. "The United States does not seek to destabilize or overthrow the government of Nicaragua," President Reagan wrote to Senate Majority Leader Howard Baker, R-Tenn., April 4.

"The real issues are whether we in the United States want to stand by and let a communist government in Nicaragua export violence and terrorism in this hemisphere..." said Secretaries of State and Defense George Shultz and Caspar

Weinberger, CIA director William Casey and national security adviser Robert McFarland in an April 19 joint statement.

The international court issue came into the picture when Nicaragua brought complaints against the United States to the International Court of Justice in The Hague, Netherlands, over the mining. The court is the United Nations' judicial branch.

Composed of 15 independent judges of various nationalities who are elected by the U.N. Security Council and General Assembly, the court is empowered to hear cases referred to it by the disagreeing states or involving international treaties and charters. Countries unhappy with the court's decisions, which cannot be appealed, do not always abide by the rulings.

The United States, in 1946, agreed to accept the court's jurisdiction in international disputes. However, on April 6, just before the Nicaraguan suit was announced, the United States suspended its participation in court actions for two years on issues involving Central America.

The administration's April 10 statement said Nicaragua has "cynically attempted" to thwart peace efforts by appealing to the world court.

"A government fanatically dedicated to intervention beyond its borders thus seeks (See U.N. DEBATES on page 33)



LIVING THE QUESTIONS

Fear useful in keeping things the way they are

by Fr. Thomas C. Widner

Garrison Keillor advertises items for sale from the Fearmongers Shop nearly every Saturday evening from Lake Wobegone on the National Public Radio program "A Prairie Home Companion." At the shop the anxious person can find every item which panders to his or her taste in anxieties. The Fearmongers Shop is an illusion, of course, but fear isn't. That Keillor can make humor out of what may be an American pastime is hope for all those who take this world much too seriously.

Fear is useful to those in power. Political leaders throughout history have made use of power in order to keep subjects from revolting. Fear is effective in maintaining the governments of the Iron Curtain nations. Dictators over the centuries have utilized fear to keep themselves in power. But the use of fear is not limited to politics and government. Fear has been effectively used in the history of the Church. And use of fear is not limited to governments foreign to our own although we attach ourselves to a value system which at least theoretically rejects the use of fear.

A teacher in a Catholic school recently told me she felt parochial school teachers ought to organize but she

feared such attempts lest she lose her job. Of course, Church teaching defends the right of employees to organize but that wouldn't necessarily stop someone in authority from utilizing fear tactics to discourage such organization.

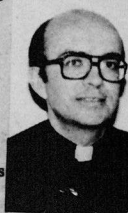
We see fear utilized worst, I think, in politics and in government. Fear seems to be the tool the present administration in Washington likes to use in convincing us of its Central America policy (a policy which many claim is not clear). Every once in a while Central America makes the news because the president sees catastrophe on the horizon. The fear word here is security. What is happening there threatens our security we are told. We were told that about Vietnam, of course, and it's just as hard to see how those tiny countries affect the security of the most powerful nation in the world.

What seems unfair about the rhetoric is the way in which the suffering of the people of those countries is ignored. Our nation is not the only one ignoring it but we don't live anywhere else. We live in the U.S. and Americans have to take responsibility for their own nation. We have for many years economically exploited the region taking raw materials of those nations for ourselves and reselling products at inflated prices. Of course, the leaders in those nations have bought into this rape because their so-called democratic governments which we want to protect—they are mostly military

dictatorships which we have propped up in order to keep the money rolling into our own pockets—protect the interests of the wealthy few and continue a tradition of de facto slavery among their own poor.

That's where the Church has done an about face. For centuries this European-based, Spanish-origin Church maintained the paternal structure of the educated rich throwing pittances to the ignorant poor. Since the Second Vatican Council, the Church in Central and South America has sought to enable the poor to take charge of their own lives. It is simple maturity. As Catholics in this country have been encouraged to take responsibility for their faith, so are Catholics there. But since it is economically advantageous to keep the poor poor, the opposition to the Church has become fanatical.

Perhaps our fear over Central America is the result of our guilt. More and more are aware that the U.S. has been a factor in the polarities which now exist there. Some claim present U.S. policy in Nicaragua, for example, is only solidifying support of the people for the Sandinista government. Is our fear of what might happen there blinding us to the history of that region? Is our fear causing us to react hysterically? Is our fear resulting in a loss of our own value system—the belief that people have a right to determine their own future? Is our fear corrupted by our own greed? And are we letting our fear become someone else's? Central America is not the United States. Let us let it be itself.



Progress in prayer life differs from person to person

by Fr. John Buckel

St. Teresa of Avila would go into ecstasy while preparing for Holy Communion. Rising above the ground, she had to be held down by other sisters. A number of sick people approached St. Paul looking for a cure. Laying hands on them and praying, St. Paul restored them to health. Birds quietly and attentively gathered around St. Francis as he preached to them about the goodness of God. The Blessed Virgin Mary appeared to three young children at Fatima.



These saints were people of prayer and they experienced miraculous events. If we have not experienced miraculous events, does that mean we are not progressing in our life of prayer? Not at all. There are many misunderstandings about prayer and what we should expect as we progress in our life of prayer.

"Will there be fewer and fewer distractions as my prayer life deepens?" This is not necessarily the case. As long as we are human, we will have distractions in prayer. After a hard day or if a crisis has arisen, these distractions will be even more pronounced. There is no reason to worry about distractions. An experienced person of prayer acknowledges these distractions, presents them to God and continues with her/his prayer.

"As my prayer life intensifies, will my time in prayer always be exciting?" By no means. We cannot always expect to have lofty thoughts and great insights while praying. At times even St. Teresa was bored in prayer and would shake the hourglass to hurry up her hour of meditation. If ever we are bored in prayer, let us not be discouraged. An important aspect of prayer is being with God; whether we are bored or not is of secondary importance.

"If I am progressing in my life of prayer, will I always look forward to my time in prayer?" Not necessarily. Some days we gladly spend time with God and find it very easy to pray. As human beings, we also have our "down days." On these occasions, we may not feel like praying. It may seem that we are getting nothing out of our prayer. This can be a special time of spiritual growth. Faithfulness in prayer at

these difficult times can be an expression of our love for God. Prayer time is not dependent on our feeling good or bad. Our prayer is motivated by love and the desire to make God happy. A sure sign of spiritual progress is the awareness of the importance of prayer, regardless of how we feel.

"As my prayer life deepens, will I always feel that God is near?" No. God may sometimes seem close enough to touch. We may be aware of his presence as much as we are aware of our own presence. On other occasions, God will seem very distant, so distant that we may even doubt his existence. We must never forget that faith is much stronger and deeper than a feeling. Though we do not always feel God's presence, our faith tells us he is as close as ever. After a terrible day, a wife may not feel as if she loves her husband, but deep down she knows that she loves him very much.

When we do not feel the presence of God, it does not mean that we are failing in prayer. St. Therese of Lisieux had a beautiful prayer life and she spent the last months of her life feeling as if God was very far away. God was testing her faith and making it stronger. God decides when we feel close to him and when we feel distant. God is reminding us that he is in charge and we are completely dependent on him.

"As my prayer life develops, should I concentrate on any one kind of prayer?" Not really. Two people who love each other very much communicate in a variety of ways, verbal and nonverbal (talking, holding hands, a special look). Some types of communication are more profound than others. For people who love each other, the means of communication is not really important; the most important aspect is their being together. Prayer is communication with God. There are many kinds of prayer, verbal and nonverbal (rosary, meditation, Mass). The most important aspect of prayer is being together with God.

"If I am faithful in prayer, will God allow only good things to happen to me?" Not exactly. We often have the mistaken notion that if we progress in prayer, only good fortune will knock at our door. It comes as a shock if we should lose our job, have our marriage end in divorce or become paralyzed from an automobile accident.

There was a man of deep prayer who encountered great tragedy in his life: he called him Jesus. Jesus learned to accept

from God whatever he chose to give. Jesus trusted his heavenly Father even in a situation which seemed beyond hope. Jesus never despaired. His last words were those of forgiveness. Our heavenly Father did not prevent misfortune from happening to Jesus or to us. Nevertheless, God provides us with the strength to cope with difficult situations, even suffering and death. In times of trial, we are forced to depend on God.

"How can I know if I am progressing in prayer?" Prayer is a means and not an end. The goal of prayer is unity with God and our neighbor. Jesus said that the greatest commandments were to love God and to love our neighbor. If we have a desire to please God in all that we do and if

this desire grows stronger every year, we are on the road to spiritual maturity. If we try to make the joys of others our joys, the needs of others our needs, and the sufferings of others our sufferings, then we are progressing in our life of prayer.

We may float above the ground in ecstasy and cure the sick, we may communicate with birds and have apparitions of the Blessed Virgin Mary, but if we do not seek to please God and if we do not care about our neighbors, we are failing in prayer. The fruit of prayer is growth in virtue, especially faith, hope and charity.

In prayer we ask God to take control of our lives. By doing so, we imitate the last prayer of Jesus on the cross: "Into your hands I commend my spirit."



Anniversary Annals

For the archdiocese's sesquicentennial year, we offer this short weekly feature recapturing items from Indiana newspapers of 1834. Items are printed as they appeared. They were taken from files in the Newspaper Reference Room of the Indiana State Library.

Madison was an important port on the Ohio River in 1834. The following item was taken from the Madison Republican and Banner, newspaper of that city, which on Thursday, April 24, 1834, published volume 18, number 885.

INDIANA STATE BANK

The stock in the Madison branch, as we have already stated, was subscribed in the forenoon of the same day the bank was opened. There are now 297 shares over what is needed, and without the aid of foreigners or corporations. This is well on the part of Madison, and it is to be lamented that the same spirited feeling has not been fostered at the other branches. We have heard nothing definite from either, but we understand that at New Albany there are but a few shares lacking to complete the complement.

At Lawrenceburgh not quite half has been subscribed. At Bedford, subscriptions dragged heavily, and it was feared that the amount might not be taken. The newspapers at Lafayette, Vincennes and Terrehaute on this subject are silent, which argues unfavorably. The Journal at Indianapolis gives us to understand that "a considerable portion of the stock remains untaken." From the other places we have had no intimations.

We know not the obstacles that may exist at the various locations, but we are fearful that the spirit of taking 25 per cent has taken too deep a root in the feelings of capitalists to admit of the required liberality. That this is the case at some of the places we have no doubt. In the region of one branch bank location, we recollect very well when Jackson vetoed the act re-chartering the United States bank, that one twenty-per-cent loaner turned Jackson man on the account of the veto. The thought of being untrammelled in the indulgence in his twenty-five per cent feelings, was to him most glorious. It filled his heart, and out of its abundance there, the mouth spoke in accents of praise to the Hero of Vetoes.

TO THE EDITOR

Monk's visit brings back memories

One of the nice things about brief articles or letters to the Editor is that no high degree of literacy is required.

Nostalgic memories, long forgotten, came flooding back as Father Gregory brought a gift of St. Meinrad bread when he and Mike Gramelspacher visited one afternoon last week. Shades of a happy childhood in the little town of Cannelton at the foot of the Southern Indiana hills.

On their frequent visits to my childhood home the monks of St. Meinrad always brought a gift of their homemade bread for my Mother and a bottle of their wine for my Father. We children sat around the dining table, feasting on what we called "monk's bread" and listening to the conversation between the monks and our parents. These were extra special occasions.

As graduation moves closer the energy that once was devoted to high school activities now flows in other directions. The student begins to realize his responsibility to make meaningful decisions about his future and establish long term career

goals. It is also time for loving parents to exercise their responsibility of aiding their children in determining their choices; children are receptive when they realize the suggestions are motivated by LOVE. Not by telling them what to do but by exposing them to all avenues of approach toward their future commitments. No decision can be made about something of which they are not aware.

It follows then that a visit to nearby St. Meinrad would impart to them a working knowledge of the joyful and fulfilling monastic life of the Benedictine monks.

Act now to make arrangements for a short visit by calling Father Gregory Chamberlain or Mike Gramelspacher at 812-357-6501 or write to Development Office, St. Meinrad College, St. Meinrad, IN 47577.

Oh yes, Father Gregory completed my nostalgic memories when he left a bottle of abbey wine. I hope they come back soon.

Indianapolis

Mary Lindeman Baker

Official says Vatican backs U.N.

LOS ANGELES (NC)—Popes from Pius XII to John Paul II have been unequivocally committed to supporting the United Nations, because being active in world affairs is part of Christ's plan, said Archbishop Giovanni Cheli, the Vatican's permanent observer at the United Nations.

The church has the right to be active in international political life in general and the United Nations in particular, the archbishop told about 200 people who attended his talk hosted by the Los Angeles archdiocese on peace and justice commission April 6.

"The Holy See is actively present in

international life because this is in the plan of Jesus," Archbishop Cheli said.

Archbishop Cheli said it is clear that "we must be inside the human society, involved in all aspects of this life—and not only as spectators. We can truly say that our presence in international life is to obey the command of our Lord."

Through its presence in the United Nations the Holy See attaches a very special significance to the organization, he continued. "In the quest for peace, justice, human rights and dignity the Holy See is unequivocally committed to the United Nations."

Father Gootee will be missed

I feel this is an appropriate time and place to acknowledge the loss of Father Louis T. Gootee, who passed away March 27. As a member of Little Flower Parish, where Father Gootee resided after his retirement, I can truthfully say that we at Little Flower were shocked, grief-stricken and generally speechless when we received the news of his death.

One of the times you could count on Father Gootee to give a dynamic homily was when Mission Sunday came around. It seemed as though he was right in the midst of them, pleading in their behalf to please give all you could on Mission Sunday. I dare say that those homilies would really tug at your heart strings.

We at Little Flower had an appreciable amount of memorabilia on display along with a prayer service in his memory, and also heard some words that brought laughter or tears because of them. I was very pleased when Archbishop O'Meara said at the Mass "he impressed me as a gentleman." Anyone who knew Father Gootee had no quarrel with that. I'm happy, too, that the archbishop thanked both Fathers Schmitt and Bonke for "making Father Gootee's retirement years so enjoyable!"

He loved us and we loved him!

Indianapolis

Theresa Dailey

Reports of blood investigated

CORONA, Calif. (NC)—The Diocese of San Bernardino is investigating reports that blood appeared on the Eucharist consecrated by a newly ordained priest and on cloths he used to wipe his hands and forehead during Mass. The diocese formed a team of theologians, doctors and

psychologists to investigate the reports by Father Jesus Dominguez, who said the events took place at Masses on the first three Fridays of Lent, March 9, 16 and 23. The priest is associate pastor at St. Edward Church in Corona, his first assignment. He was ordained Dec. 12.

THE SUNDAY READINGS

by Fr. JAMES A. BLACK

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

EASTER SUNDAY

APRIL 22, 1984

Background: The first reading for the Mass of Easter Sunday comes from the Acts of the Apostles, a book that chronicles the spread of the gospel after Jesus' resurrection. The selection for Easter has Peter proclaiming fearlessly the ministry and message of Jesus.

Paul, writing to the Colossians long after Jesus' resurrection, reminded them that they had been raised with Christ. Thus, they were to be more aware of spiritual matters in their lives.

We have no specific description of Jesus' resurrection in the gospel accounts. What we do have is the discovery of the empty tomb, the reactions of the disciples and the appearances of the risen Lord.

Such is the case with the gospel reading from John. The concluding line of the gospel is significant because it shows the disciples' uncertainty about Jesus. Even though they had followed him, they had not fully understood what their belief would entail.

Reflection: A person's faith isn't the sort of thing that can exist without it being

noticed. Once the disciples realized what the resurrection of Jesus meant—that he was truly Son of God—their lives were changed forever.

That change could be observed in their missionary efforts. After all, we profess Christianity today (partly, at least) because of the efforts of those early Christians.

To the early disciples, the message seemed almost too good to be true. Evil and sin had been overcome; death was no longer something to be feared—all this because Jesus rose from the dead. Even today, the excitement of those early days is apparent in the readings.

How excited are you about the meaning of Easter today? Is it just a break from school, or an opportunity for a Spring vacation? If we have little interest in Easter, perhaps we don't have too much faith to begin with.

And if our life isn't changed by Easter, then one thing is painfully clear: we've missed the whole point of what Easter is really all about.

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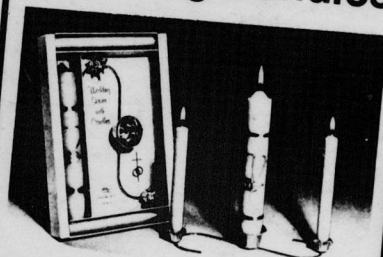
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CORNUCOPIA

Easter message found everywhere

by Cynthia Dewes

Easter baskets will soon be laid waste, and overstuffed ants will stagger along the sticky sugar trails left behind. After a long and particularly dreary winter it will be time to take the bull by the horns or the bunny by the ears or whatever, and declare Spring!

At last. A feeble sun tries to penetrate the windows—or is that diminished light the sorry result of long winters and short cleanings? Ditches beside the street are full of water just deep enough to wet the dog's

underbelly and tail, and to submerge Junior's boots. A brisk wind whips through the trees. Kites answer the call and find themselves strangling power lines in the neighbor's backyard.

Children trudge door-to-door, selling candy bars for Little League, flats of flowers for nursery school, cookies for Girl Scouts. Students brace for a last surge of effort before the final report card of the year appears. Teachers do the same, proving the old cliché that hope springs eternal (or Spring hopes are eternal, or eternal Spring brings hope, or all of the above).

Moles are gearing up for their annual amateur roto-tilling competitions. Lawn experts prey upon the suburbs of America, building other people's turf and sending search and destroy missions into webworm territory. Gardeners thumb seed catalogs, already reaping rows and rows of fat vegetables in their imaginations.

Scoutmasters prepare to take on the White (and Black and Yellow and Brown) Man's Burden for a week at Scout camp. Naturalists of all ages descend on the woods and parks to find the first crocus, nesting mother birds and infant field mice, as new life of every kind appears.

Fitness freaks get out their running shoes, bikes, tennis racquets and golf clubs for better reasons than nostalgia or cleaning. Weight watchers nibble daintily on the fresh asparagus and strawberries now available in the market, picturing themselves in the latest swim fashions.

Softball teams suit up, and bowling leagues throw garrulous award banquets to wind down. Pro football goes on and on, creating a wonderful kind of continuity among all four seasons. The Summer Olympics are at hand.

The Easter message is everywhere: joy, freshness, expectation, hope. After the winter of sin and penitence we are finally reconciled with the One who made us and with each other.

Save your confederate jellybeans, boys. Our Lord will rise again. And he's taking us with Him.

vips...

✓ Holy Angels eighth grader Charles Ervin recently received a tuition grant from Ritter High School Parents Club for scoring highest on the freshman placement test. Charles is the son of Mrs. Marilyn Ervin.

Archbishop O'Meara's Schedule

Week of April 22

SUNDAY, April 22—Easter Sunrise Service, SS. Peter and Paul Cathedral, 6 a.m.

MONDAY, April 23—Indiana Catholic Conference Board meeting, Catholic Center, 2:30 p.m.

FRIDAY, April 27—Indiana State Convention of the Knights of Columbus, Adam's Mark Hotel, Mass at 6 p.m. followed with dinner.



✓ Mr. and Mrs. Louis J. Roell celebrated their Golden Wedding Anniversary on Sunday, April 8 with a Mass of Thanksgiving at St. Michael Church, Brookville. Louis Roell and the former Catherine Fohl were married April 10, 1934 at Holy Guardian Angels Church in Cedar Grove. They are the parents of five children; they also have 15 grandchildren and two great-grandchildren.

✓ Goodwill Industries of Central Indiana recently named Bob Neal as Graduate of the Year, and Mary Freeman as Achiever of the Year. Both award recipients are graduates of the agency's office practices training program. Goodwill also honored volunteers Harriet Sebald, Janice Burkett, Frances Carnes, and Pauline Baker.

✓ Nancy B. Lacy, a counselor and psychotherapist, has been appointed chairperson of St. Vincent Stress Center's Mental Health Advisory Board. Other newly appointed Board members include: Cheryl G. Friedman, M.D., Curtis Miller, C.P.A., Francis W. Price, M.D., and Judith Shaw Proffitt, J.D.

check it out...

✓ The Ladies of St. Peter Claver Christ the King Court #97 will present a Spring Kaleidoscope Phase IV Luncheon and Fashion Show on Sunday, May 6 from 3 to 6 p.m. in St. Peter Claver Center, 3110 Sutherland Ave. \$10 donation will benefit the scholarship fund. For tickets call 923-8688 or 926-5741.

✓ "30 Minutes With Fr. Michael Manning, SVD" is a Catholic TV program originating in California which now airs in the Richmond area on Channel 43, Sundays at 9 a.m. and Tuesdays at 3:30 p.m. Fr. Manning explores issues of interest to the people of the area through personal interviews and teaching.

✓ The Polish Cultural Society of Indiana will hold a Dyngus Day Festival at the Knights of Columbus Hall at North Delaware and 13th Sts. on Monday, April 23. Cash bar from 5 to 10 p.m.; Polish dinner from 6 to 8 p.m.; and dancing to the 6-piece orchestra of A. Zupanic from 6 to 10 p.m. Advance tickets are \$7.50 or \$8.50 at the door. Without dinner admission is \$1. For tickets and information call 241-3826 or 251-2389.

✓ Cathedral High School Alumni who are interested in an Alumni Basketball or Softball League are invited to call Tom McNulty at 542-1481.

✓ St. Vincent Wellness Center in Carmel will sponsor Healthwise I, a five-week program on caring for illnesses and emergencies at home, beginning Wednesday, May 2 from 7 to 9 p.m. and continuing each Wednesday evening through Wednesday, May 30. \$35 fee. To register, call 846-7037.

✓ St. Francis Hospital Center Health Fair will be held at Greenwood Park Mall

on the weekend of April 27-29. Free tests will be offered for blood pressure, diabetes, pulmonary function, vision, cancer and personal stress. Height and weight measurement will be available, as will free fingerprinting of children at scheduled times.

✓ The Villages, a non-profit organization which provides residential care for homeless children, will sponsor a benefit piano recital entitled "An Incredible Story of Love," by Leslie Lemke at 8 p.m. on Monday, April 30 in Clowes Hall. Lemke, a blind, retarded and cerebral-palsied youth, was totally helpless until his musical genius was first displayed at age 16 due to the love and determination of his 83-year-old foster mother. Leslie's "miracle" has been documented in books, magazine articles and TV shows. Tickets at \$10, \$8 and \$6 are available by calling 924-1474.

✓ Catholic Social Services will sponsor a six-session Women's Growth Group program on communication skills from 12 noon to 2 p.m. beginning Thursday, April 26 and continuing through Thursday, May 31, at the Catholic Center, 1400 N. Meridian St. Fee based on income. Call JoAnn Weber or

Roseanne Killen at 236-1500 for information.

✓ The Center for Peace in Muncie offers a Camping Weekend for Separated and Divorced Families May 18-20. Cabins and meals free. Meet at St. Thomas Aquinas parking lot at 6 p.m. Friday, May 18. Reservations required by May 1. Call Jan Mills 259-4422 or Fran Lutocka 898-8003.

✓ Black Catholics of Indianapolis will sponsor an A.B.C.C. Workshop on Saturday, April 28 at the Catholic Center. Topics include family, self-esteem, music, liturgy, evangelization and parish participation. \$5 donation includes lunch. Send reservations to: P.O. Box 88078, Indianapolis, IN 46208.

✓ St. Vincent Hospital and Health Care Center will offer a 26-week weight loss program in May and June. A free explanatory presentation will be offered on Wednesday, April 25, at 5:30 and 7:30 p.m. in the hospital, and again on Thursday, April 26 at 10 a.m. in the Carmel St. Vincent Wellness Center. Advance registration required for the one-hour orientation meeting. Call 871-2349.

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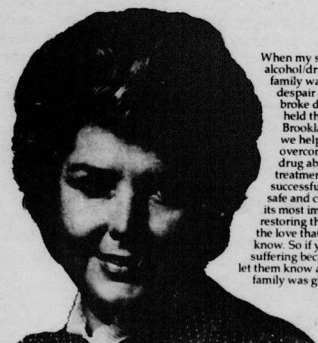
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THE QUESTION BOX

What is the rapture?

by Magr. Raymond T. Bosler

Q I am always hearing my Protestant friends talking about the rapture. It is taken from 1 Thessalonians 4:17: "Then we, the living, the survivors, will be caught up with them in the clouds to meet the Lord in the air. Thenceforth we shall be with the Lord unceasingly. Console one another with this message." This is supposed to happen before any of the trouble of the tribulation times start and just to people who believe in Christ. What is the church's teaching on this?



A To satisfy my own curiosity I spent some time in the public library searching in nine different biblical encyclopedias (eight of them Protestant), and in not one of them did I find the word rapture. Nor did I find the word in any of the general encyclopedias, Protestant or Catholic.

Webster's Third New International Unabridged Dictionary gave as a third meaning of the word rapture: "Christ's raising up of his true church and its members to a realm above the earth where the whole company will enjoy eternal bliss with its Lord."

This dictionary was published in 1976. Earlier large dictionaries do not describe "rapture" in this sense.

All the emphasis on the text of Paul to the Thessalonians and discussion about the rapture is the recent creation of the "television church." I have watched with fascination several TV preachers leaping for joy around their platforms as they assured their listeners that soon they would all be snatched up into the sky by Jesus and thus escape the horrors of destruction soon to come upon the rest of mankind.

The vast majority of the Protestant churches do not hold to this interpretation of St. Paul's words any more than does the Roman Catholic Church.

Paul's teaching to the Thessalonians is about the Resurrection. Like all the first

Christians, the Thessalonians were expecting the Second Coming of Jesus any day. They were wondering whether their relatives and friends who had died were to be excluded from going with the returning Christ to heaven.

Paul assured them that those who survive until the Second Coming will have no advantage over those "who have fallen asleep." Those who died "will rise first," he explained. Then the living will be caught up into the clouds to live with the Lord "unceasingly."

This is simply another way of saying what he wrote to the Corinthians: "The dead will be raised incorruptible and we shall be changed." (1 Corinthians 15:52)

The language Paul used in

Thessalonians is not to be taken literally. The only way he could speak about heaven was in a symbolic, poetic language that would be familiar to his contemporaries.

According to the very limited knowledge of the universe in New Testament times, the earth was stationary; heaven was up in the sky. The risen Christ was up above the clouds with God; he descends to earth. Going out to meet him, Christians must ascend into the air.

"Console one another with this message." And what was the message? You are going to be united with your beloved dead together with the Lord forever.

That's all, and that is enough. To read apocalyptic notions of the tribulations to come before the end of time, as the Protestant Interpreters Bible comments, is to make the words of Paul "express ideas which were wholly absent from the mind of the author."

(Monsignor Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at 600 N. Alabama, Indianapolis, Ind. 46204.)

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FAMILY TALK

Communication might not be the answer

by Dr. James and Mary Kenny

Dear Dr. Kenny: In a recent column you told a couple who had been fighting a lot to stop trying to communicate. You said, "Now is not the time for a Marriage Encounter, nor the time to explore your communication and deeper feelings for each other. Too much of what seems to be going on now between you is negative. Once said unpleasant and angry words have a way of hanging around a relationship like unwelcome ghosts."

Advice on a relationship that excludes communication is neglecting the roots of the relationship. We think your advice to just do things together was superficial.

Answer: Thank you for your emphasis on communication. You have much company in your concern that couples need to share their feelings with one another. My problem is that not all feelings are good and that the time is not always appropriate to share bad ones.

Communication, like the Postal Service, is a vehicle for transmitting a message. No matter how efficient the transmission, if the message is destructive, good communication will not make everything right.

To assume that individuals always ultimately want a closer relationship and that all messages basically can be worked toward the good is naive. "I hate you" is not a nice message, but it is a legitimate one and, unfortunately, sometimes an honest one.

Nor are all negative messages necessarily destructive. Getting bad feelings out in the open may be the first step toward putting them to rest and reawakening some positive emotions.

The couple we answered in our earlier column had been fighting a lot. I made the point that, when messages are hateful, some words are better left unsaid. Angry words said at key moments have a way of hanging around to complicate latter attempts at affection.

During a heated exchange, a man told his wife: "I never really cared for you. I married you on the rebound." Although this was only partly "true," the wife could not forget it. He could neither explain nor unsay it. The words were instrumental in their later divorce.

There is for each thing a season, a time to communicate and a time to be quiet, a time to talk and a time to get busy doing things together. Not all communication is verbal. In fact, some of our most affectionate exchanges, like holding hands and lovemaking, are essentially wordless. No words would be adequate.

You dismiss "to just do things together" as superficial. But when words fail, it may be important to get busy doing important things together.

For the couple who were fighting a lot, I suggested a number of joint activities: eating out, family games, learning a new skill, exercising, a mini-vacation.

Such activities have two important functions. First, they offer a momentary time-out from verbal battles. Things may settle down before a verbal knockout punch is delivered. Second, these activities can form a base for rediscovering one another and generating other more positive verbal messages.

As a psychologist, I am very interested in fruitful communication. More important, I am interested in the right messages said in the right way at the right time.

Forcing negatives into the open at a certain moment is not always wise. Sometimes "just doing things together" is not superficial, but vital.

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

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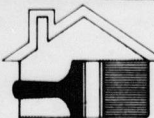
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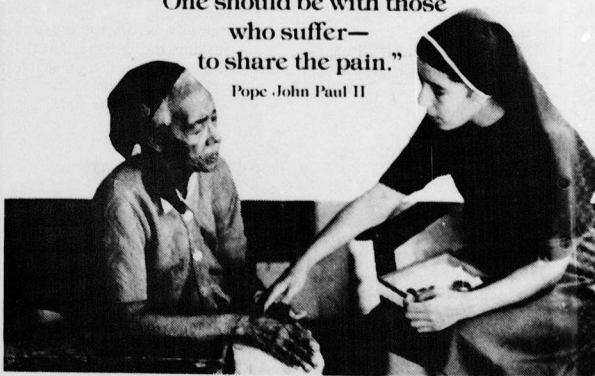
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Fr. James D. Barton, Archdiocesan Director

No Mass set for neophytes

Father Stephen Jarrell, director of the Office of Worship, announced the annual Neophyte Mass will not be held this year. However, new Catholics are highly encouraged to participate in the Archdiocesan Sesquicentennial Eucharist to be held June 3 in the Indianapolis Convention Center beginning at 3:00 p.m. The Neophyte Mass will return next year on the Second Sunday of Easter, April 14, 1985, 4:00 p.m.

Faith Today

the awesome spectacle of creation

Subtle is the Lord

By Dolores Leckey
NC News Service

My husband was reading a book recently titled "The First Three Minutes," by Steven Weinberg. The title refers to the first three minutes of the known universe.

Weinberg is a Harvard University nuclear physicist. His theory is that in the beginning there was nothing: no time, no space, no matter, no light. Nothing. Then an unimaginable explosion occurred. It not only brought time and space into being, but it set off a series of critical events for creation as we know it.

But how could it all happen, this unimaginable explosion?

Across the Atlantic Ocean at Britain's Cambridge University, Stephen Hawking also probes the hidden parts of the universe. And he lives with questions about the reasons for its existence.

Hawking is a physicist and cosmologist, one who studies the origins of the universe. He once told an interviewer that he wanted to know why the universe exists at all and why it is as it is. Later, a New York Times writer asked Hawking if this search had a religious component. The scientist's reply, which strikes me as reverent in its simplicity, was: "I suppose so. But I would have thought that everyone would want to know that."

One senses that Hawking is reluctant to use the word "God" too lightly. One also senses his humility before the mystery that sustains the universe. In that sense, he is in the great tradition of Albert Einstein.

A larger-than-life statue of Einstein graces the front garden of the National Science Foundation in Washington, D.C. It is a seated figure, and college students like to have their photographs taken in the Einstein embrace, as if they feel at home with one who himself felt so at home in the universe.

His sculpted face seems to me at once peaceful and restlessly curious. The enormity of Einstein's creativity is there, and so is the simplicity of his life. It causes me to wonder

about his mind and spirit.

One of Einstein's biographers was Abraham Pais, a colleague who knew him for a number of years. Pais writes that while Einstein's life was not one of prayer and worship, it was one of deep faith — a faith not easily explained. It was a faith that drew him into a life-long effort to discover the laws of nature.

We catch a glimpse of Einstein's faith in his remark, "Subtle is the Lord, but malicious he is not." The scientist further explained himself, saying: "Nature hides her secrets because of her essential loftiness, but not by means of ruse."

This remark reveals a profound respect for the cosmic order, and for the mystery behind that order. It reflects the insight of the ancient Israelites, from whom we learn that, in the end, we can only revere what the mystery reveals.

□ □ □

Scientists like Weinberg and Hawking and Einstein focus much attention on the mysteries on the horizons of the galaxies. Others, however, dig into the earth, looking for clues to the beginnings of human life.

Some have seen the entire scientific adventure as a threat to Christian belief in God as Creator and Sustainer. But I wonder how

the scientific quest — the quest for knowledge about what was and is — would detract from the glory of such a Creator?

Clearly, Pope John Paul II welcomes the search and the searchers. Not long ago he told a group of scientists: "All scientific progress, pursued with rectitude, honors humanity and is a tribute to the Creator of all things."

It seems to me that every time another fossil is unearthed, every time a new star is noted, every time the human mind constructs yet another hypothesis, the intricacies of the Mind of the Maker, to use the phrase of Dorothy Sayers, are uncovered a little.

And human creativity, like human love, helps us to envision the Creator, the one we call God.

□ □ □

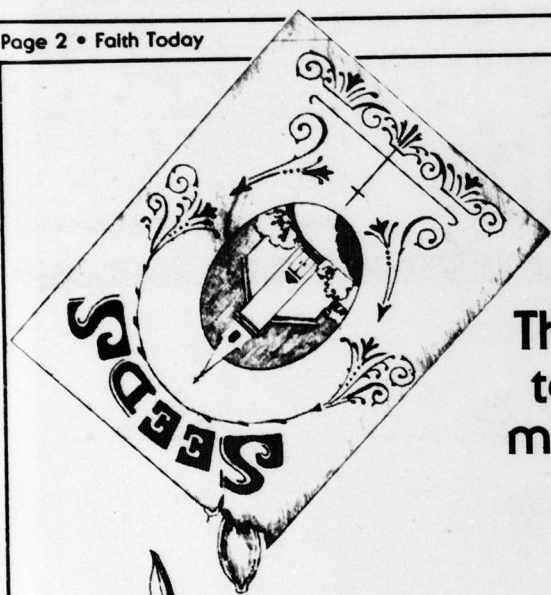
I asked my husband, who likes to think about such things, what kind of a God would initiate the unimaginable explosion that Weinberg theorized about in his book, and the complex developments that followed.

"A God capable of the most wonderful puzzle," my husband responded. "We'll never tire of it. That's our inheritance from the God of the universe."

(Mrs. Leckey is director of the U.S. bishops' Laity Committee.)

In pondering the origins of the universe, scientists such as Albert Einstein display a kind of deep faith and a high regard for the abiding mystery of nature. Above all, writes Dolores Leckey, every scientific discovery deepens our awareness of a marvelous and elaborate Creator.





By Cindy Liebhart
NC News Service

One night several years ago a friend and I sat in a dimly lit chapel, alone with a piano and a guitar. She was putting the finishing touches on a simple piece of music she had written for her parish's Lenten liturgies.

She admitted it had been a laborious, energy-consuming experience as she attempted to weave together words and melody in an original, personal way. She struggled with it, sometimes encountering blocks that prevented her from moving forward.

Other times the music just seemed to flow from her imagination as if it had a life of its own. She felt a sense of exhilaration that night as she completed the song.

Her excitement stemmed from the fact that she had unraveled a tangled web of ideas, feelings and images from deep within herself and had found a way to give them expression and form. She had brought something new into existence.

Philosophers and theologians have written for centuries about the nature of creativity and the function of art. The two concepts seem to elude concrete definitions or short, easy explanations. Yet it has been said that the ability to create is at the core of human existence.

Acts of creation occur all around us every day. For a parent, just telling a story to a child can be creative. A group of citizens addressing the problems of homelessness or unemployment in a community can be creative.

But often when we think of creativity our minds leap to people like Beethoven or Shakespeare. How often do we view ourselves or the people around us as artists?

School Sister of St. Francis Dorothy Bock is program director for a center in Rockford, Ill., that tries to provide opportunities for people to expand an awareness of their creativity.

The capacity to create... mirror images of the Creator

"An artist dwells in all of us," said Sister Bock, a painter and sculptor. All people "have creative impulses within them, whether we are musicians or dancers or artists; whether we are parents or whether we cook creatively or decorate our home creatively," she added.

For her the essence of creativity is being able to take things that already exist and to see them in a new way; to connect them in a different way. In creating something, she said, "the whole person comes into play — mind, heart, soul, guts."

Sister Bock doesn't think people can expect to develop creative abilities in all fields. But she thinks most people are able to find one area to develop. And sometimes this helps them appreciate artistic endeavors in other areas.

Undoubtedly one of the times people would most like to find new ways of tapping their creative potential is whenever they are bored by the routine in their lives. Sister Bock thinks this is one of the times when people might try to look within themselves to find new ways of connecting things, new ways of viewing events.

"Every person is, in his or her roots, an artist," says Father Patrick Collins in his book "More than Meets the Eye: Ritual and Parish Liturgy" (Paulist Press, 1983). Father Collins is director of the Office of Christian Worship for the Diocese of Peoria, Ill.

He writes: "When the person's imagination is engaged in creating or perceiving the creations of others, that person is most like the Creator."

For Father Collins, what makes us like God "is the capacity to create...To create in his image is our human vocation."

(Ms. Liebhart is on the staff of NC News Service.)

Science vs. th

By Katharine Bird
NC News Service

In the fourth century, the Manichaean believers held an elaborate explanation for the creation of the world. They claimed: "Our universe of discord took its origin and present form from a strife between the father of light and the archons of darkness," writes Father Eran McMullin in "The Sciences and Theology in the 20th Century." The book, edited by A.R. Peacocke, was published by Notre Dame Press.

Though that particular theory seems incredible to the scientific standards of today, Father McMullin observes that it attracted the attention of many people then, including the young St. Augustine. Ever thirsty to know the reasons for things, Augustine was caught by the Manichaeans' claim that their "doctrine was based on reason and understanding," Father McMullin said. They insisted it didn't rely on faith alone, as did many creation theories.

Later, after being baptized a Christian, Augustine locked horns with the Manichaeans. He tried "to weave the best of the scientific knowledge of his day" into his commentaries on the Genesis stories to provide a coherent account of creation for Christians, the philosopher added.

Concerned

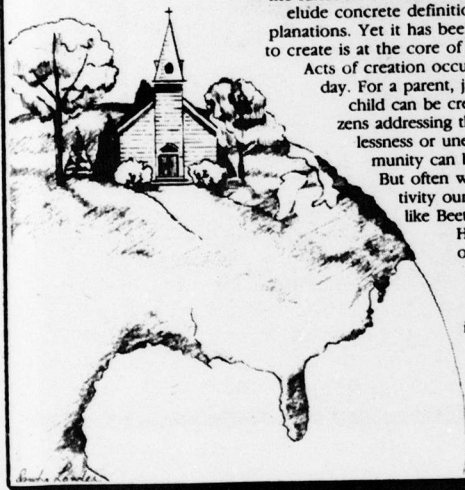
By Father John J. Castelot
NC News Service

The biblical authors of Genesis lived in a distant, prescientific age. Their preoccupations were quite different from those of modern, scientifically oriented people.

These ancient authors were concerned about God and humanity — and their interrelationships. In light of that fact, one of the points they wanted to make concerned humanity's dependence on God. To this end they pictured God as responsible for everything we have.

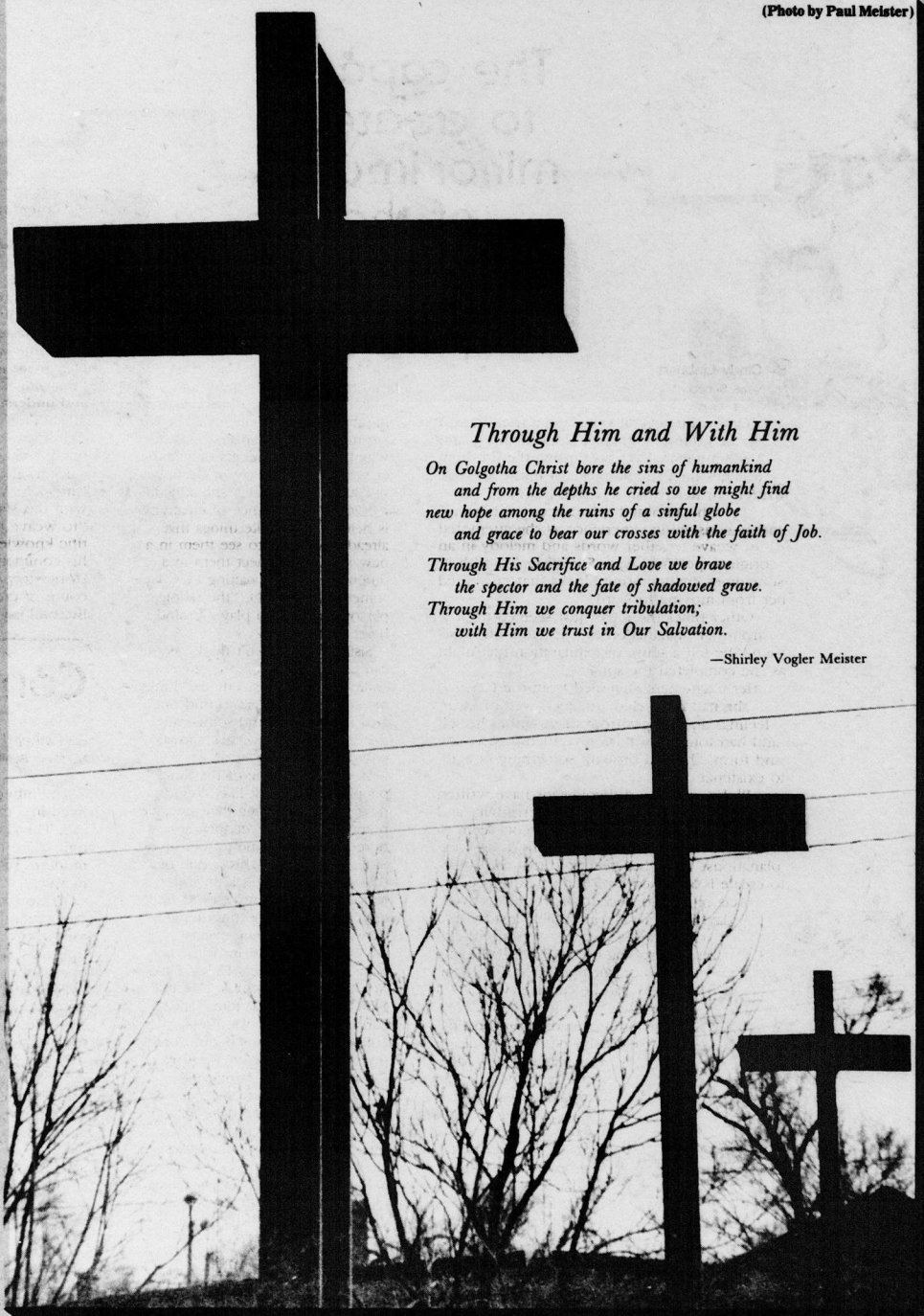
It was not the style of the biblical authors to deal in abstractions. Rather, pictures and stories were their medium of thought and expression.

There are actually two creation accounts in Genesis. The author of the account of creation that begins in Genesis 2:4b, was masterful. The truth he most wants to tell about, however, is the relationship of God and humanity. The account provides



EASTER SPECIAL

(Photo by Paul Meister)



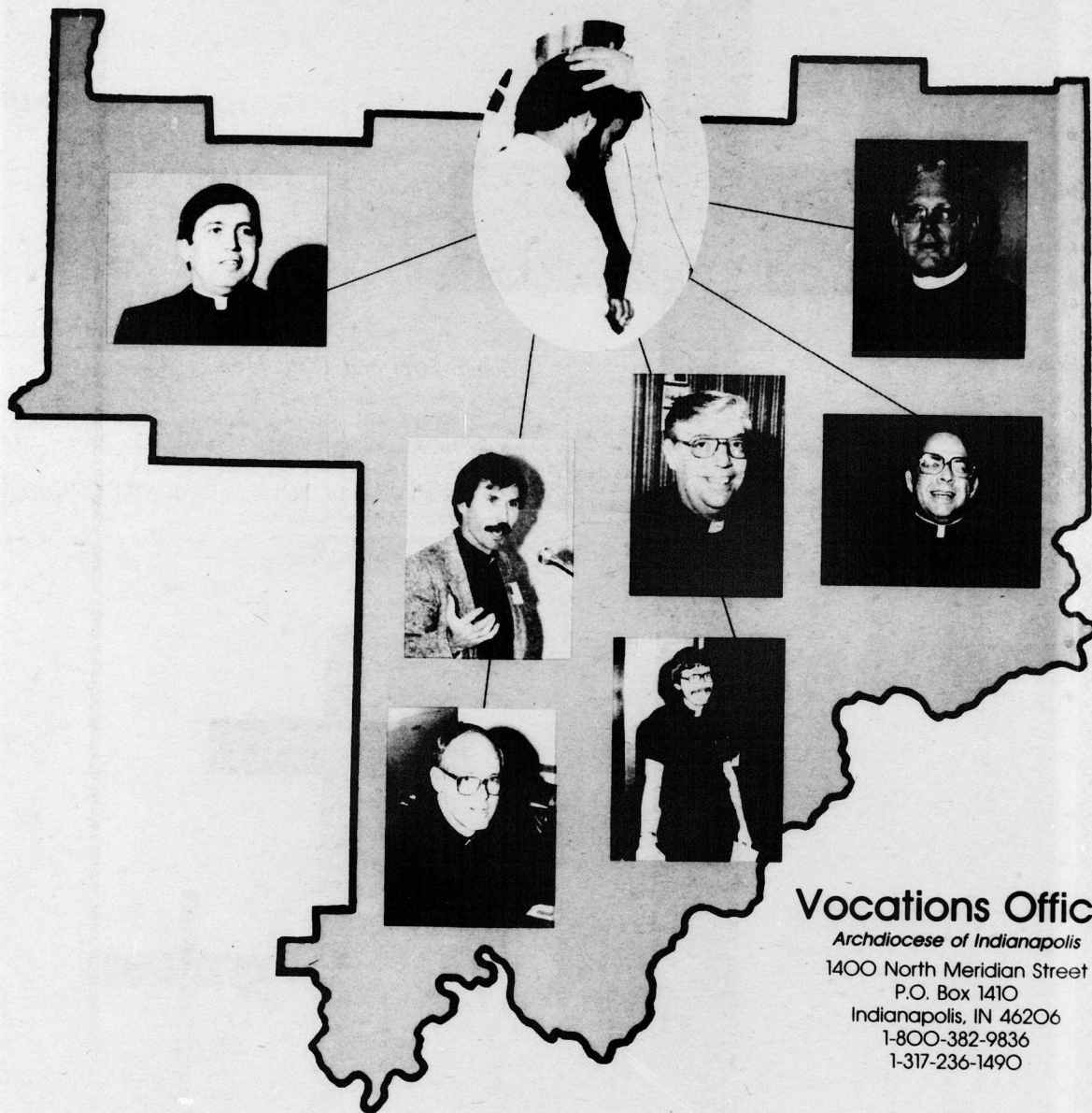
Through Him and With Him

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and grace to bear our crosses with the faith of Job.*

*Through His Sacrifice and Love we brave
the specter and the fate of shadowed grave.
Through Him we conquer tribulation;
with Him we trust in Our Salvation.*

—Shirley Vogler Meister

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Celebrating resurrection brings students in touch with Christ

by Fr. James Bacik

During a recent dialogue with a small group of college students, we discussed the importance and significance of Easter. The first comments were about trips to Florida and fun in the sun.

However, the discussion soon took another direction. One young woman said she would be away from home this Easter for the first time and she worried how it would affect her emotionally. For her, Easter was primarily a way of completing Lent and bringing the story of the passion to a proper conclusion. She was counting on our parish liturgical celebration of Easter to make her feel at home and to bring a sense of fulfillment.

A young man felt that much of the significance of Easter was being lost. It seems to be overshadowed by Christmas even though the resurrection is the biggest feast day in our whole religion. In addition, in a secular setting it is hard to get into the spirit of Lent and Easter, the young man thought. There are classes on Good Friday and very few public reminders that Easter is approaching.

The young man was looking for a way to get into the spirit of the season and relate Easter to what is going on in his life.

That was the perfect point for me to enter the dialogue. The job of the theologian and the preacher is to bring experience and the Christian tradition into dialogue, to show how the Gospel throws light upon common experience.

The young man was correct. The resurrection of Jesus is the central belief for all Christians. The whole of the New Testament is written out of the belief that the Father raised the obedient Jesus to new life. Today we walk in newness of life because we are touched by the risen Lord, who has become for us life-giving Spirit.

We sense the crucial significance of Easter when we see it illuminating the deepest questions of life.

—We long to believe that our efforts in life are ultimately worthwhile. The resurrection declares that they are.

—We search for a final meaning that overcomes the absurdity of human existence. Easter says that quest is not in vain.

—We desperately hope that love will triumph over death and that our deceased loved ones live on in union with us. The resurrection grounds and confirms this hope.

The resurrection of Jesus means that his cause was vindicated and his teaching was validated. It means that his death was not the end but the beginning of the fullness of life.

For college students, the celebration of Easter is a reminder that they are valuable individuals, that their struggles for maturity are worthwhile and their dreams carry a mysterious validity.

The liturgical celebration of the resurrection is one way we have of getting in touch with its power and meaning. Of course, we can think of every Mass as a victory celebration through which we recall the triumph of Jesus over all the powers of darkness, including death itself, and anticipate our final union with the risen Christ.

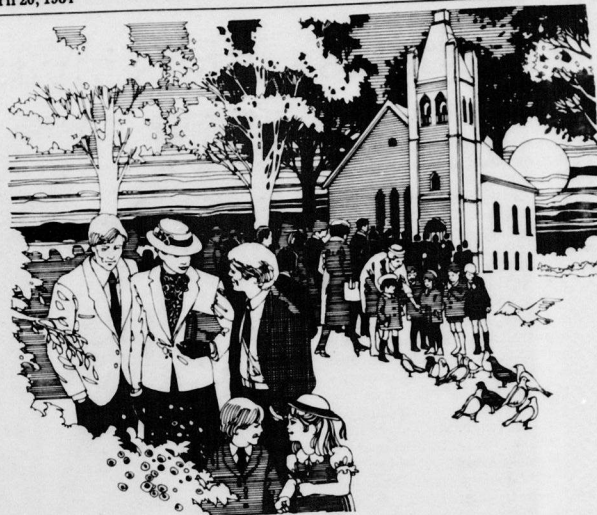
But it seems fitting to have one liturgical celebration which symbolizes the death and resurrection of the Lord in a comprehensive and more intense fashion.

The Easter Vigil—with its recounting of the essential story of salvation, its symbolic movement from death to life, its completion of the initiation rites for catechumens and its joyous character—is clearly such a central celebration.

The Easter Vigil offers us the chance to gain deeper insight into the core message of the faith and to commit ourselves once more to living the life of the risen Lord.

Today's college students do indeed live in a secularized world. It is vital that we find ways to speak about the resurrection and to celebrate it liturgically in order to bring them closer to Christ, who is life-giving Spirit for all of us.

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Scientist explains theory about shroud

by Sister Mary Ann Walsh

VATICAN CITY (NC)—Giovanni Battista Judica-Cordiglia, an Italian scientist, has performed experiments which he says explain how the image of a man, believed to be Jesus Christ, could have been created on the Shroud of Turin by lightning.

L'Osservatore Romano, the Vatican daily newspaper, reported his theories April 11.

Judica-Cordiglia said that he believes a lightning bolt struck the burial cloth creating a negative photographic image 2,000 years ago.

Judica-Cordiglia said that he has conducted experiments with electricity to recreate what he believes were the conditions which caused the image of a man to be imprinted on the 14-foot piece of linen believed by many Christians to be the shroud in which the body of the crucified Christ was wrapped.

A lightning bolt striking the shrouded body of Christ could have caused the linen to react like photographic paper and to remain imprinted with a negative image, he said.

The scientists added that the oils and creams used to anoint the dead body could have helped to create the image by changing the chemistry of the linen cloth.

To recreate the conditions in his laboratory, Judica-Cordiglia used 90,000 volts of electricity to create the image of an anointed and linen-wrapped human hand on a piece of cloth.

Scientists for centuries have argued about how an image of a man was imprinted on the shroud. The image shows marks on the body where Scripture says that Christ was wounded during his crucifixion.

Many scientists have conducted experiments which they have said prove that the brownish cloth dates from the time of Christ and came from the region of the Holy Land where Christ lived. They have added that it is impossible scientifically to prove whose image is on the cloth.

The shroud was brought to Europe in the Middle Ages and was the property of Italy's now-exiled royal family, who housed the shroud in the cathedral of Turin, Italy. Last year the royal family gave ownership of the shroud to Pope John Paul II but the shroud has remained in Turin.



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Prophetess offers invitation to all at Easter time

by Fr. Edward Braxton

In a great wilderness of steel and glass stood a stone house of prayer. Partly it resembled a large tomb. Its three huge doors stood open day and night.

A holy woman, a prophetess, stood at the entrance for 40 days beckoning everyone to enter. She said there was room for everyone: young and old, healthy and sick, liberal and conservative, doubter and believer, rich and poor, powerful and insignificant. Every nationality and race.

An attractive, dignified woman, she was not exactly young but her voice was clear and her eye was steady. She told passersby that the Holy One invited them to enter.

Some came very eagerly on the first day with a sense of familiarity. Others came more cautiously and sat in back near the door. Still others entered out of curiosity, eyed the unfamiliar surroundings and departed. Some entered out of bored routine and obligation. Some young people entered sullenly, forced by their elders.

Most people passed by altogether. To them the holy woman was just a derelict whose eyes were red from cheap wine. Others had joyful memories of past times but now no longer felt welcome.

Many remained throughout the six weeks. Others returned frequently. They listened to instruction from the prophetess: "Love God with your whole being and love all men and women as you love others." "If you wish to find yourself, you must first lose yourself in service to others."

From time to time the people shared a simple meal of bread and wine, the cup of salvation and the bread of life. They all praised God and greeted one another with signs of peace. Those who left each day went forth to love and serve the Lord.

Now when the six weeks were nearly over, the prophetess asked the people to watch and pray for three days and nights. Then, she said, the Holy One would reveal his glory through his son. Some stayed gladly and praised God. Many declined, saying they had "too much to do, what with the holidays and company coming and all."

The prophetess was grieved to see so many go. Only a remnant remained. More and more the surroundings took on the appearance of a freshly hewn tomb. Now was the hour of shadows.

But for those who stayed it was a time of grace. The first day was Thursday. They mended one another's clothes and anointed each other with oil. The day ended with a joyful celebration, with bread and wine and



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song and anointing each other's feet. After that they all knelt in silent vigil 'til the morn.

Friday was ominous somehow. There was no denying it now. They were in a tomb.

The prophetess began to question them: "Would you ever hand your neighbor over to enemies?"

"Would you let others take the blame for your misdeeds?"

"Would you ever be unfaithful to your spouse?"

"Have you hired workers and paid them unjustly?"

As they stood in stunned silence, a quiet breeze blew through the structure as before a spring storm. The windows and then the great doors blew shut. The people sat in silence expressing sorrow for their sins. In midafternoon a massive cross appeared in their midst. On the cross was a person in the final agony of crucifixion. Some said it was a man; others that it was a woman or a child. For a moment each saw himself or herself.

Then the prophetess demanded they really look. At once they saw it was Jesus Christ, the Son of the Most High. They were overwhelmed.

The dying man sighed, "Oh God I'm bleeding." The people prayed. Again he sighed, "Oh God I'm dying." And the people prayed. Finally he gave up his spirit saying, "Oh God I'm dead."

The prophetess said, "Behold the lamb of God. He was despised and rejected, a man of sorrows acquainted with grief. With his wounds we are healed."

A fierce storm raged. Thunder and lightning rocked the building. The earth quaked. Torrents of rain fell as if to baptize the whole world. Then the storm passed. The great tomb was in darkness. Before the

(See PROPHETESS on page 15)

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Prophetess (from 14)

watchers was the shrouded body of Jesus. It was night.

As the golden sun rose on Sunday morning, birds sang, the grass and trees were a rich green and fragrant lilies bloomed everywhere. The holy woman came forth holding a lighted candle. People asked about the Lord. "Why do you seek the living among the dead?" she asked.

Then they heard him speak: "As I have told you, if you go down into the tomb with me in death, you shall also rise with me to the glory of eternal life."

Each person went forth in peace carrying a lighted candle anxious to tell everyone what they had seen and heard. But they ran into a crowd of people pressing at the doors of Easter Sunday Mass.

Most never had visited the place during the 40 days of preparation. But they were dressed in fine spring clothes. A man who had dwelled there for six weeks mounted the pulpit. He wanted so much to speak about the Lord Jesus who lived, died, was buried and was raised up again. He could barely find words.

He said, "Worthy is the lamb that was slain and has redeemed us to God. He shall reign forever and ever."

The newcomers never said a word, as if they hadn't heard. Not a few left early to get a head start out of the parking lot. One muttered under his breath, "You go out of your way to go to church on Easter Sunday and you don't even get a decent sermon."

With that the eyes of the prophetess filled with tears.

For she was the church.

1984 by NC News Service

Togetherness yields Easter memories

by Katharine Bird

"What a fun Easter it was," the 13-year-old girl wrote in her diary, curled up in the windowseat in her bedroom. Before continuing, she spent a few moments thinking about what had made the holidays so special for her.

"It wasn't so much what we did that was important," she thought to herself. "But our family seems to get a kick out of being together."

She enjoyed seeing her relatives in action, especially her favorite, Uncle Pete. He had driven over from an adjoining state with his girl friend. She liked Pete a lot because he was easy to be with and jolly. She could always count on him for a game of cards or a joke.

"This year he was different though," she wrote. "So subdued and quiet and thin. Even the recent birth of a grandson named for him didn't seem to thrill him much."

Wondering about the dramatic change in Pete, she recalled overhearing him talking quietly with her mother about a company takeover, a new boss and a shuffling of personnel. He talked about ways to make ends meet.

"Just being with all of us seemed to lift his gloom a bit," the young woman wrote in her diary. She noted that other family members had rallied around Pete too, going out of their way to give some special sign of support to him, even if it was just a hug or inviting him to take a walk.



"Then there were the special foods," the girl observed. Easter dinner always featured leg of lamb and mint jelly and a special dessert. Since her mother enjoyed baking, she usually made an Easter cake shaped like a lamb. If she was pressed by other duties, dessert would be individual ice cream slices decorated for the day.

"The kitchen's the place to be on holidays," the girl wrote. "Everyone comes in offering to help and give advice on how to make a particular dish."

"I like the storytelling times best of all though," the girl continued in her book. She thought of all the tales she had heard as uncles and aunts and cousins recalled events from the family's past.

—Like the one about their great-great-grandfather, who was so undone by the outcome of a presidential election in the late 1880s that he abruptly returned to England, leaving his wife behind.

—Or the great-grandmother whose husband traveled most of the time. Fearful for her own financial security, the grand-

mother quietly hoarded the money her husband gave her. One year, while her husband was away, she built an apartment building and was happily collecting the rent when her husband returned.

Then too, the young girl mused, her father for years had made it a point to read a special story to the children on Easter. This year he read from "A Wind in the Door," a science-fiction fantasy by Madeleine L'Engle.

The girl thought the story fit right in with Easter since it treats love and hate, making the observation that it is "the nature of love to create . . . of hate to destroy." She could identify with the story because its main characters are a 6-year-old boy and his teen-age sister. They play vital parts in preventing the forces of those who hate from extinguishing the world.

At this point, with sleep close at hand, the young girl closed her diary and went to bed, perhaps to dream again of this special day.

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The cross without the resurrection is meaningless

by Fr. John J. Castelot

If it was impossible to understand Jesus before the cross, it was also impossible to understand the cross without the resurrection.

To a person standing on Calvary looking up at the three crosses on that first Good Friday, would the one in the middle have looked any different from the other two?

As far as people were concerned, the death of Jesus was the tragic finale to a noble drama. It was all over.

In Luke's Gospel, we meet two disciples on the road to Emmaus who were utterly crushed. When they meet the risen Lord, without recognizing him immediately, we hear them say: "We were hoping that (Jesus) was the one who would set Israel free" (24:21).

For Peter it was back to business as usual: "I am going out to fish." His companions agreed that his attitude was the only realistic one: "We will join you" (John 21:3). It was only after their experience of the risen Lord's presence on the lakeshore that their attitude changed.

The gospel writers would have the advantage of hindsight. By the time they wrote, the Christian communities had had time to reflect on the implications of the resurrection. These communities had come

to realize that Jesus' death had not been the final, an unmitigated disaster.

In the light of this insight these communities had produced accounts of the passion which were not just factual records of what had happened, but discussions of the meaning they found in the events.

The gospel writers took these discussions and developed them even further. Matthew, for instance, represents the passion-death-resurrection as one complex event. It is an event of such overwhelming significance as to be earthshaking, truly cosmic in its impact.

The impression of an earthshaking event is vividly conveyed. The darkness covering the whole earth, the tearing of the curtain before the Holy of Holies, symbolize, among other things, the passing of the old order.

Next Matthew speaks of an earthquake, symbol of an earth-shattering reversal of human history. The earthquake starts a chain reaction: "Boulders split, tombs opened. Many bodies of the saints who had fallen asleep were raised" (27:51-53).

The death of Jesus is thus singled out as the event which broke death's grip on humanity.

Matthew sees the crucifixion as one aspect of the death-resurrection event. But while at Jesus' death he writes of an ear-

thquake, now, at the resurrection, there is a "mighty earthquake."

And "suddenly the angel of the Lord descended from heaven. He came to the stone, rolled it back and sat on it": an almost defiant sign of Christ's victory over death.

Matthew wanted to make certain that

his readers saw the well-nigh inexpressible significance of the resurrection, apart from which "your faith is worthless. You are still in your sins, and those who have fallen asleep in Christ are the deadeast of the dead" (1 Cor. 15:17-18).

1984 by NC News Service

Good Friday leads us to Easter celebration

by Fr. James A. Black

The liturgical service of Good Friday is called the celebration of the Passion of the Lord. It is composed of three parts: the liturgy of the Word, the veneration of the cross and the distribution of Communion. Mass is not celebrated on this day.

The readings reflect the major idea of this most solemn day of Holy Week: the passion and death of Jesus on the cross. The first reading comes from the second part of the book of Isaiah, and is one of the "Suffering Servant" songs.

This ancient song was composed probably 500 years before the birth of Jesus. Yet, it is virtually impossible for us to read this song without thinking of the events of that first Good Friday.

The second reading comes from the letter to the Hebrews, and is a theological reflection upon Jesus' death on the cross. Because of his saving action, Jesus became a source of eternal life for us.

The gospel reading is the Passion account according to John. John's gospel is the last of the gospel accounts to be written. The author placed considerably more emphasis on Jesus' divinity than he did on his humanity. Nonetheless, the human sufferings of Jesus show clearly through the reading.

Following the readings, there is a series of extended "general intercessions" for the

leaders of the Church, for the unity of Christians, for the Jews, for unbelievers and for those with special needs.

In the second part of the liturgy, the crucifix is unveiled and exposed for adoration by the faithful. The presentation of this ancient symbol to the people offers them an opportunity to remind themselves what the Lord did for them.

In the final part of the liturgy, the eucharist is distributed to those who wish to receive it. The hosts distributed to the people were consecrated during the Mass on Holy Thursday.

It is impossible for us to think of Good Friday without thinking also of Easter Sunday—our faith demands it. Jesus' death is linked to his resurrection: we cannot speak of one without the other. There is triumph even in the sadness of death, for the tomb will soon be empty. Death cannot contain the Son of God.

The closing prayer of the Good Friday liturgy reflects the relationship of the events of this day with those of Easter Sunday:

"Almighty and eternal God, you have restored us to life by the triumphant death and resurrection of Christ. Continue this healing work within us. May we who partake in this mystery never cease to give you dedicated service. We ask this through Christ our Lord. Amen."

Pope urges young people to accept vocations

by Father Kenneth J. Doyle

VATICAN CITY (NC)—Pope John Paul II on April 12 asked a group of Irish Christian Brothers to challenge young people to follow Christ by accepting Religious vocations.

The pope's request came during a private audience at the Vatican for those attending the general chapter of the Congregation of Christian Brothers.

The society, which specializes in teaching, has nearly 3,000 members and schools on five continents. In the United States, they are known popularly as the Irish Christian Brothers.

The pope stressed the need which the church has for more priests and Religious.

"My request is that you do not fail to challenge the young to follow Christ in this way. Help them to discover the divine call. Support them by your prayer, your advice, and the example of your lives," the pope said.

The pontiff recounted the origin of the congregation, founded in 1802 in Waterford, Ireland, by Edmund Ignatius Rice, who set up a school for poor boys in an abandoned stable.

"That was indeed an act of evangelical compassion, moved as he was by the pitiable state of young boys who had no prospect of education or guidance in the sad conditions of poverty and extreme religious discrimination in which they lived," said the pope.

"How many boys have grown to Christian maturity in their personal and professional lives, as a result of the often unspoken heroism of the work carried out by the Brothers with that deep personal faith, with the spirit of self-dedication, and the inner joy that characterizes the

followers of Edmund Ignatius Rice," the pope said.

Noting the intense devotion which their founder had to the Blessed Sacrament, the pope urged the brothers to "frequent contact with the risen Christ in the sacrament of his presence," observing that such devotion "contributes greatly to the attainment of holiness and the consistency of your witness."



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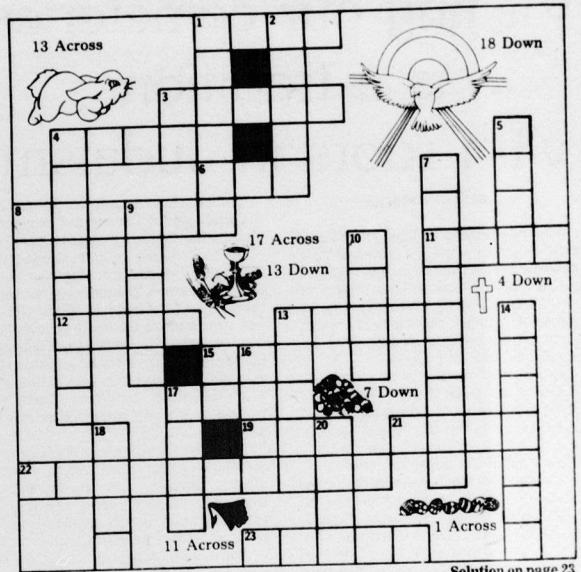
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Easter Puzzle



Solution on page 23

ACROSS

1. Hard boiled
3. Wednesday symbol of penance
4. Bread edge
6. Dine
8. The Last
11. Easter flower
12. Renown
13. Hare
15. Respectful title
17. Last Supper drink
19. Male goat
21. Go without food
22. Day Jesus died
23. Christ is

DOWN

1. "In Your _____ Bonnet"
2. Wonderful
3. Preposition meaning like
4. Cross
5. Egg shape
7. Easter basket treat
9. Tropical trees
10. Time before Easter
13. Last Supper food
14. First sacrament
15. Spanish yes
16. Letters on the cross
17. Husband's mate
18. Bird of peace
20. Sunday service

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Visiting our cemeteries is a tradition with roots in Judaism

by Joseph B. Sankovich

What is a cemetery? Why do Catholics visit the cemetery and the graves of their loved ones? Why is there a procession to the cemetery at the time of burial? Why is there a desire for a graveside service as opposed to chapel service when earth burial is the family's choice? Why do Catholics pray for their dead?

As we celebrate Easter and hear the recounting of the discovery of the empty tomb of Jesus, we must come to realize that the empty tomb was discovered because the women were going to visit the grave.

Visitation of the graves of loved ones, easily found because they are identified by suitable memorials, giving name, date of birth, date of death and some religious identification which associates them with their religious profession and lifetime practice, is a long-standing Christian tradition. It has its roots and heritage in our Judaic roots. If we consider ours a 2,000-year tradition, then we can easily double that number and understand that for almost 5,000 years we have been a people who have been closely identified with our cemeteries.

While the women who were going to visit the grave of Jesus had in mind the necessity of further preparation of the body for burial with customary cleansing and spices, they also were going to the tomb to mourn, to remember, to pray. Contrary to the pagans who viewed the cemetery as the place of the final farewell (vale), the early Christian came to view the cemetery as a place of the living (vivas), the place to remember those who now live in God, and the place where one could recall that those now living in God could intercede with God for those still on their earthly sojourn to the Father.

ST. AUGUSTINE remarked on resurrection, "this belief alone distinguishes and separates Christians from all other men." And it is because of this belief in resurrection that a complete tradition of funeral, burial, visitation, prayer and memorialization has developed in the Catholic Church.

Catholics have a tradition, just as Jews, of burial together in their own cemeteries. They do this for family reasons, a tradition of the whole family being buried together, but equally important, they do it for religious reasons. The cemetery is a sign to the community at large that this is a people who lived a life on this earth believing that death would not terminate their existence, that death would simply be a passage to a new and better eternal life, a life after death promised by Jesus Christ and ratified by his own resurrection from the dead.

Thus, the Catholic Christian view of the cemetery (from the Greek meaning sleeping chamber) took on a much more dynamic understanding with the recognition that one day families would be reunited in the presence of God.

With that foundation in faith, how then have we coped with the human condition that the experience of death surfaces? Death causes separation; death is the source of a tremendous emotional pain, bereavement. Death is loss. "The natural human emotion that we have as a part of our being is grief, an emotion which helps us cope with all of life's losses so that we can cope with death, first the deaths of those whom we love, and ultimately with our own death.

WITHIN THE context of the coping, bereavement and grief, the church—and by natural extension, the church's cemetery—is a dynamic reality. Yes, the church's cemetery is the place where we bury our dead, but it is much more than that. The church's cemeteries are places where we go to remember, to grieve, to pray, to meditate and to get ready for our own transition into eternal life. We have cemeteries because we need to know from whence we have come; we have cemeteries because we also need to know where we are going so that we are able to suitably prepare ourselves.

Working in a cemetery office, we are often asked to provide burial information about ancestors. People are curious about parents, grandparents and great-grandparents, other children, aunts, un-



LOOKING BACK—The pope prays at the grave of his parents in Rakowicka Cemetery in Cracow during his trip to Poland in 1983. (NC photo from UPI)

cles. The ultimate source of that ancestry, of course, is our life from God. It is so important that we reverence that life, that we reverence the source of that life, that we also respect the family name associated with that life. Of course, memorialization contributes to the remembrance and respect for life, family, ancestry.

Thus, with the Catholic cemetery, it is important that we provide this sacred space within which to accomplish all of this. But it is also important that our cemeteries, with their above-ground memorialization, indeed look like cemeteries; there is no need to deny death by creating a park-like atmosphere where no memorials are visible.

In times past, when cemeteries were much smaller, when staff consisted simply of a man who dug graves, families had to

visit the family plot in order to cut the grass and do whatever other maintenance might be appropriate. Grieving, coping with reality, and prayer were other natural by-products that occurred while these housekeeping chores were being performed. With the expansion into large parish and diocesan cemeteries, with full staffs handling these maintenance tasks, in some ways the need to visit the cemetery might seem to have diminished. While these physical tasks are no longer necessary, there are other benefits to be derived and that visitation should in no way be compromised or forgotten.

Families continue to come to the cemetery today. The generations of our parents and grandparents find great consolation in visiting the graves of loved (See VISITING CEMETERIES on page 24)

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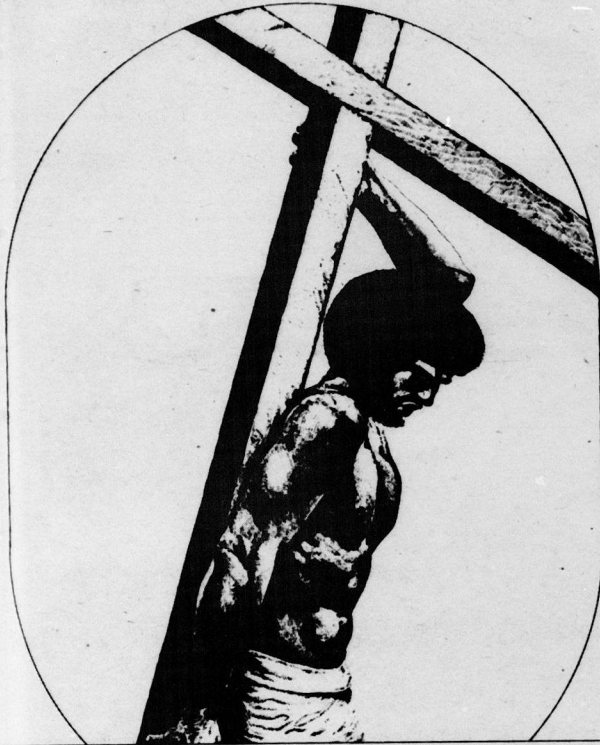
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SYMBOL—American blacks have long nourished a tradition that Simon the Cyrenian, who participated so intimately in the passion, had a black skin, Father Cyprian Davis writes. In New Testament times, Cyrenaica was a Roman province in North Africa, now part of modern Libya. Simon's racial origin may never be known for certain but he remains an apt symbol of all those who by their racial origin have been forced to bear the cross. (NC Photo) Etching by Marvin Hayes from "God's Images." © 1977 by Oxmoor House, Inc. Reproduced by permission of the publisher.

Maryknoll leader urges action by church

by Cori Fugere

BARRE, Vt. (NC)—In a world plagued with poverty and injustice, all people are called to bring "the love, justice and compassion of God to rule all hearts, structures and all creation," said the superior general of the Maryknoll missionaries.

Father James P. Noonan, head of the Catholic Foreign Mission Society of America, known as Maryknoll, spoke April 3 at a workshop at St. Monica's School in Barre.

"Because we are Americans and this country has as much influence in (many other) countries as their own governments, not to do something is to do

something," said Father Noonan, a former missionary in the Philippines.

Any response, however, should be made according to the nation in which it will take place, he said. For example, in El Salvador the American response to the situation there should be to "stop sending arms," Father Noonan said.

Father Noonan and Sister Mary Motte, director of mission education for the U.S. province of the Franciscan Missionaries of Mary, were featured speakers at the workshop on "Building the Kingdom: Vermont and the Third World," sponsored by the Burlington Diocese's Office for the Propagation of the Faith.

"As church, we have to proclaim God's message and be as perfect an example of that as possible," Father Noonan said.

He called upon his listeners to point out things that they see as "contrary to God's plan" and to think of how Jesus would have dealt with those situations.

Sister Motte said the church can help to bring about the kingdom of God by allowing faith and culture to exist together without the elimination of the culture in the nation in which a missionary serves.

The church also must communicate with people of other traditions but force no one to convert and show

concern for the poor, she said.

"We are called to stand with those who are suffering and to be their voice," she said.



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Victims of prejudice look to the Cyrenian

Other blacks associated with Christ's suffering

by Fr. Cyprian Davis, OSB

He never spoke a word to me,
And yet he called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

Countee Cullen, the black American poet, put those words in the mouth of the man who helped carry the cross of Christ in the poem, "Simon the Cyrenian Speaks."

American blacks have long nourished a tradition that this man, who participated so intimately in the passion, had a black skin. In New Testament times, Cyrenaica was a Roman province in North Africa, now part of modern Libya.

Simon's racial origin may never be known for certain. Whether he was a brown or black African or a Jew of the Diaspora, he remains an apt symbol of all those who by their racial origin have been forced to bear the cross.

There are, however, two black Africans in Scripture who should be associated with the suffering and the risen Christ. One from the Old Testament, the other from the New. Both were servants in high positions. One is known as the "servant of the king." The other is nameless, but far from anonymous.

Ebed-Melech, servant of the king, appears in Chapter 38 of Jeremiah. The prophet Jeremiah warned the king of Judah that the Babylonians would take the land. Judah had abandoned God and God would no longer defend them. Jeremiah counseled non-resistance.

The councilors of the king turned against the prophet, seized him and threw him into an abandoned cistern.

It was Ebed-Melech the Cushite, a slave in the royal household, who courageously warned the king that Jeremiah would soon die unless he was lifted up from the mud-filled pit. In the Old Testament, the land of Cush means sub-Saharan Africa.

The king told Ebed-Melech to take care of the matter. With great care, Ebed-Melech placed rags beneath the prophet's arms and lifted him out of the pit with a rope.

Jeremiah is a figure of the suffering Christ. In a sense, the slave Ebed-Melech is a figure of Simon the Cyrenian. He takes upon himself the burden of saving the prophet. And for this he is promised that his life will be spared when the city of Jerusalem is taken.

The second biblical figure from black Africa is the royal functionary who on his way from Jerusalem down to Egypt meets Philip the Deacon in Chapter 8 of Acts. We don't know his name, but we know a lot about him. We know that he was black and that he was not from Ethiopia.

In Greek, "Ethiopian" meant "burnt skin." Like "Cushite" it meant anyone from black Africa.

But we do know from what country he comes. He is described as a eunuch, a court official, who was the treasurer of the "kandake." The "kandake" was the queen-mother, who in Nubia, (the present-day Sudan), was a very important personage.

This "Ethiopian eunuch" was a Nubian court official. He was a man of wealth and honor, who rode in a chariot while others walked. He was literate and owned his own manuscript or scroll of Isaiah.

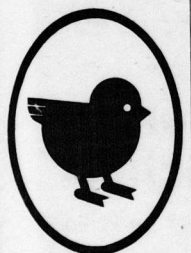
He read to himself aloud as the ancient people did. He was not a Jew but prayed in the Jerusalem temple and pondered the Scriptures. He was reading about the Suffering Servant when Philip met him. It was the explanation of the Easter mystery that prepared this wealthy and influential man for baptism. His baptism occurs before that of Cornelius the Centurion in Chapter 10 of Acts.

It is this nameless black man who first symbolizes the fact that the good news of Christ's resurrection has gone to the ends of the earth, even as far as black Africa. We do not know this Nubian dignitary's name, but we know that he was willing to listen to Philip.

The one man in the New Testament whom we know for certain to have been black was a man of education, wealth and influence. He discovered that the Suffering Servant was the risen Christ, received baptism and rode on into Christian history filled with Easter joy.

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Memories of trip to Jerusalem will last a lifetime

by George Tombs

I had always wanted to see Jerusalem. Ever since I was a child listening to the Bible, I wanted to see this great city with my own eyes.

Then my wife, Angeline, and I made a long pilgrimage to the Holy Land. My first reaction in Jerusalem was surprise.

This wasn't Galilee, with its peace and stark beauty. Here were the choked oriental streets of Jerusalem's Old City, where Arabs sold figs, spices and rich pastry; Jews in prayer shawls made their way to the Western Wall.

When Angeline and I arrived at our hospice, high above the city on Silwan or Shiloh hill, we wanted to take Jerusalem in slowly, with some perspective.

Night was falling. We climbed to the rooftop of the hospice. Here, to the northwest across the Kidron Valley, was the Old City, a jumble of towers and minarets cramped inside white stone walls. It is dominated by the gold Dome of the Rock, on the site of the temple. Jesus sat in the temple at the age of 12, listening to the teachers and asking them questions.

Over to the east was the Judean desert, with the road the Lord took from Jericho up to Jerusalem. Due north was the Mount of Olives.

There are many pilgrimage sites in Jerusalem. The Cenacle, commemorating the Last Supper; the Garden of Gethsemane; the Grotto of Betrayal; the Via Dolorosa itself.

But the main goal of Christian pilgrimages to Jerusalem is the Basilica of the Holy Sepulcher, built in the place where

the grief of the Lord's sacrifice turns to the joy of his resurrection.

When we reached the Sepulcher, it was in fulfillment of a promise we had made to each other. How many days in the chilling rain and grueling heat we had spent to get there! For we had come to the Holy Land after first walking from Amiens in northern France to Rome, then across Greece. Finally we had headed toward Jerusalem.

But we somehow did not imagine that nearly 2,000 years of pilgrimages before us had changed the appearance of Calvary and the tomb.

We pictured Calvary as a rock with three crosses on it. Instead we entered the huge domed Basilica that Roman Catholics share with certain other Christians. It was begun by Constantine in the fourth century and has been added to throughout the centuries.

We mounted the steps in the Chapel of Golgotha. In fact, the chapel is divided in two, with the Latin Chapel to the right, and the Greek one on the left.

The rock of Calvary has been covered by an altar, and some pilgrims reached through a hole to touch the rock itself.

When I closed my eyes in prayer, a sense of human misery weighed on me, a sense of the suffering and pain the Lord accepted.

Later, the time came to go to the Sepulcher. It is a two-chambered marble structure in the middle of the Anastasis or Chapel of the Resurrection in the same basilica. It is surrounded by lamps and candles and icons. A Greek priest is the caretaker.

You have to stoop to enter the second chamber where the Sepulcher lies. As I

meditated before the flickering candles, the central fact of Easter rushed in: "Why do you seek the living among the dead?" Christ is risen.

A voice whispered behind me. I felt a tap on my shoulder. "Excuse me, sir," the priest said. "There are many pilgrims here. Every one of them wants to pray at the Sepulcher." They were Italians, and

seeing them reminded me of the long walk my wife and I had made, much of it in Italy, to get here.

Our pilgrimage had followed the stream of faith back to the sources: the life, death and resurrection of Christ. Now that we have been to the sources, we can draw on them the rest of our lives.

1984 by NC News Service

Pope views confession as means to conversion Speaks to pilgrims at general audience

by Sister Mary Ann Walsh

VATICAN CITY (NC)—Confession is an important means to conversion, said Pope John Paul II April 11 during his weekly general audience in St. Peter's Square.

Speaking to more than 60,000 persons who stood in the rain, the pope said that while people do not have to rely solely on confession for the forgiveness of venial sins, they still should go to confession often because "the fruitful reception of sacramental confession offers us the grace of conversion, helps us to grow in humble awareness of our need for pardon, and brings us to a greater trust in God, who is rich in mercy."

Venial sins also may be forgiven through reception of the Eucharist, according to church teaching.

The pope cited church teaching that the

normal means of forgiveness for serious sin is through reception of the sacrament of reconciliation.

The pope commended several groups including a U.S. singing group, Up With People, and prayed that the group's talent "will give glory to God and foster harmony within the human family." The group, composed of young people, emphasizes brotherhood in the concerts they give throughout the world.

The pope also addressed special greetings to a group of tourists from Thailand and said that he looks forward to his trip to their country May 10-11.

More than 1,000 pilgrims from the United States were among those in the square for the audience. They included people from New York; Buffalo, N.Y.; Las Cruces, N.M.; Santa Clara, Calif.; Denver; Houston; and Salt Lake City.

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Catholic Worker groups are still alive but not exactly well

by Paul McGinn

("Jesus tells us that we must feed the hungry, and shelter those without homes and visit the sick and the prisoner. We cannot feel too satisfied with the way we are doing our work—there is too much of it; we have more than our share, you might say. Yet we can say, 'If that's the way He wants it...")

Dorothy Day

When social activist Dorothy Day died in 1980, many predicted Catholic Worker, the lay movement she founded with Peter Maurin, would die. Believing that Day's personality literally had carried the movement through six turbulent decades, many thought her death meant the ultimate demise of Catholic Worker.

The movement, however, is far from dead in New York City's Lower East Side where two hospitality houses continue to feed the hungry and shelter the homeless.

But while it is alive, Catholic Worker is not exactly well. But then again it's not supposed to be.

After all, things were not much better when Day and Maurin were putting together their pacifist/anarchist answer to the social disintegration of the Great Depression.

Saying "no" to the alienation and pain of a technological society gone awry, the two, together with a few fellow Catholic outcasts and little money, put together a small safety net to catch those who fell through the U.S. welfare system.

Through the early years of the movement, Day, armed with the 25th chapter of Saint Matthew's Gospel and under the theological guidance of Maurin, developed a three-part plan to make at least a slice of U.S. society more "catholic" than American.

The two opened a hospitality house in Manhattan's most run-down area—the Bowery—to serve soup and sandwiches to whomever asked.

But the hospitality house was only one part of the Catholic Worker response to poverty and hunger.

As a journalist, Day recognized another hunger in U.S. Catholic society—hunger for the written word, words which took the Gospels and social encyclicals seriously. And on May 1, 1933—May Day—the first copies of the movement's newspaper, *The*

Catholic Worker, were sold for one cent a copy.

Maurin had always envisioned farming communes as the closest approach to a Christianity unadulterated by urban plight, money, and unnecessary machines. In the spring of 1935, the movement purchased its first farm on Staten Island and began to raise both vegetables and its spiritual consciousness.

In 1984, despite social welfare programs which dwarf New Deal programs, more and more persons are falling through the local, state, and federal safety nets. But Catholic Worker, in New York City, and at more than 30 hospitality houses across the U.S., is still there to patch the holes without benefit of tax exemptions or government assistance.

Using whatever is at hand at any particular time—homemade sandwiches, soup, second-hand clothes or an empty cot—Catholic Worker's two shelters, Mary House and Joseph House, give in times of shortage and in times of plenty. As one Saint Joseph House staffer, Notre Dame graduate Tom Ryan put it, "It's feast or famine."

While Catholic Worker assists in the immediate needs of the down and out, it does not train individuals to re-enter the job market. Acting under the premise that rabid technology is the prime cause of unemployment and misery in the U.S., Catholic Worker wants to avoid setting up workers for degrading assembly line jobs.

In the past, communal farms had been the employment alternative for the unemployed, but the few farms which now remain serve primarily as informal retreat houses or as supplemental food sources for city hospitality houses. As such, some in the movement are beginning to ask if the movement should change its opinion of technology and concentrate on actively getting the unemployed re-employed in technological society.

The newspaper, much like the rest of the movement, is facing a similar technological crossroads. Early this year, the paper, which is published six times a year, purchased a computer to print and file addresses of its 100,000 subscribers. The purchase was made only after great discussion about the inhumanity of such a machine. The paper, in the spirit of Day,



decided to admit what hands could not accomplish and adapt with reservations.

Mary House and Joseph House are facing a similar crisis. Developers are creeping in from all sides of the Bowery. Locals term the process "gentrification," because development invariably means that the poor get displaced by affluent persons who can afford renovated condominiums and apartments.

Catholic Worker, however, probably will come through this crisis unscathed. It may move with the poor to neighboring

boroughs such as Queens or Brooklyn. Or they may stay where they are and adapt to new surroundings and challenge the bourgeois attitudes of their new neighbors.

Whatever course Catholic Worker decides to follow, one can be sure the movement will stir controversy as it asks fellow Christians to live out a literal interpretation of the Gospels.

(McGinn spent a week at Catholic Worker's New York City Joseph House. He is a former executive editor of *The Observer*, the University of Notre Dame student daily newspaper.)

Book reflects pope's openness

"Be Not Afraid," by Andre Frossard. St. Martin's Press (New York, 1984). 384 pp. \$13.95. Reviewed by Father Charles Dolan NC News Service

President John F. Kennedy raised the press conference to the state of an art. No one on either side of the Iron Curtain has ever surpassed him in this arena.

So, we can hardly expect a pope to be as effective in dealing with the media, not even a pope as popular as John Paul II. About as close as we can expect is reported in this volume by Andre Frossard, expertly translated by J.R. Foster.

Frossard, a French writer who the Vatican says worked with the pope before his election, seems to have had ready ac-

cess to the pope. The author tells us that he submitted some 70 questions to the pope and in the course of time they were all answered.

The only reticence Frossard encountered was in the area of the pope's personal life, but even there the pope did answer all of the questions, if briefly. The rest of the answers are extensive, lucid and very logical.

In international matters, the pope shows himself to be a man of peace, very knowledgeable and very alert. In ecumenical affairs he is very open and willing to listen, but he will not compromise in essential matters. In things ecclesiastical he is a master.

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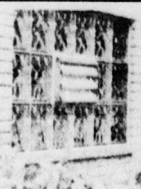
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Holiday is time to do something out of the ordinary

by Theodore Hengesbach

"Let's have pizza for Thanksgiving," my family suggested one year. "With all the trimmings," we added.

That was the year we had moved. Since our two children were very small, we realized that we couldn't "go over the meadow and through the woods" to grandmother's house. So we decided to stay home and "do our own thing."

Easter. Christmas. Thanksgiving. These are times when friends and families think about their roots and, by remembering, strengthen the bonds of friendship and affection. These are times to visit, for the generations to get better acquainted, to rekindle the feeling of togetherness in a society that seems so divided.

For those who have the luxury of living near family, the holidays rather easily accomplish their objectives. But for a family like ours, it's not so easy.

We celebrate through gift-giving, preparing and eating special, once-a-year foods, doing traditional things, like sharing a special breakfast after church. We send

cards and write letters and make telephone calls.

We recapture family memories in other ways as well—following old customs almost without thinking too much about them. For example, at Easter we use grandmother's puff-pastry recipe to reproduce a light and delicious breakfast cake. We have German potato salad from another old recipe for lunch. These foods trigger many memories.

My family always colors Easter eggs and hides them outside. Even our almost-college-bound children continue to color eggs and expect me to play Easter bunny for them in our back yard. They collect the eggs in baskets my wife used as a child.

We always pull out our photograph albums on holidays and leave them conspicuously on the living-room floor. After reading the morning newspaper, we open the albums and go through them. Often we make interesting discoveries, such as the time my children noticed a resemblance between me and my father, who died long before they were born.

Even though other family members live

far away, these recipes and simple activities seem to create a sense of being closer together during the holidays.

Another of our family's holiday activities takes advantage of the fact that we usually celebrate holidays by ourselves. We take advantage of our new surroundings to build unique new traditions. This requires simply a little effort and a trial-and-error attitude.

Holiday traditions, after all, are not so important in themselves as they are in what they can accomplish. That is, they give us time to do something for ourselves and with others—to do something out of the ordinary, to joke and laugh and talk about common, shared experiences. They give us

a chance to catch up with ourselves and those who are important to us.

For instance, our family often takes a ride on holidays into the Indiana Amish country, or to some of the small towns in our area, or to Lake Michigan for a walk along the beach. These rides give us a chance to be together as a family, to talk and to share an experience.

We always watch the newspaper for special local events too.

The activities we pursue seldom take all day and they never cost a great deal of money. But they help us to maintain our bond of affection with each other and they add to our particular family's holiday lore.

1984 by NC News Service

Scholar sees no place for neutral

by Pat Windsor

MILWAUKEE (NC)—Telling the story of the Christians who aided Jews during World War II serves as a "counterpoint" to the holocaust and marks a turning point in Jewish-Christian relations, said a Jewish historian.

Abram Sachar, the 85-year-old founding president and current chancellor of Brandeis University in Waltham, Mass., was interviewed during a scholar-in-residence weekend at the

congregation of Emanu-El B'nai Jeshurun in Milwaukee.

So much emphasis has been placed on the callousness of Hitler's Germany, "that it gives the impression that Christians didn't lift a finger and allowed all of this to happen in defiance of Christian ethics," Sachar said.

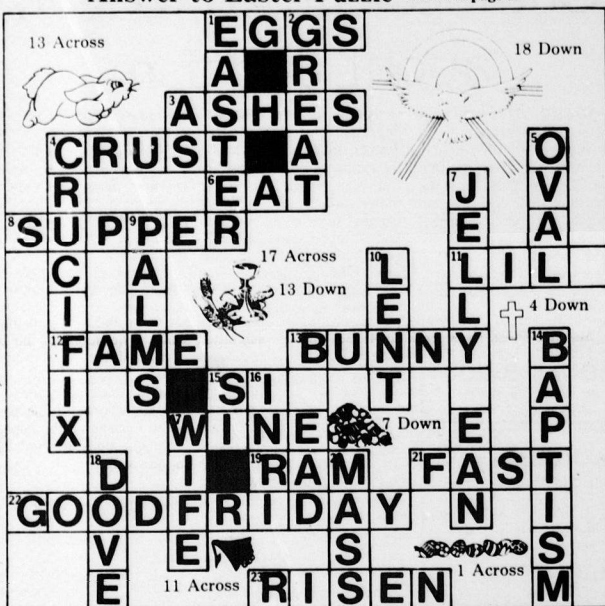
But in his latest book, "Redemption of the Unwanted," Sachar said he "tells the story of the compassionate Christian priests and nuns who hid Jews in

convents and monasteries and even exposed themselves to the wrath of the Nazis."

The historian said a carob tree has been planted in the "Grove of the Righteous" in Israel for every "righteous Gentile" who helped the Jews. He said that the grove "now has hundreds of trees."

The lesson to be learned, he said, is that "in a world like ours, there's no room for the neutral, the uncommitted. When you see injustice, you have to fight it."

Answer to Easter Puzzle Puzzle on page 17



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Easter can be more than just another Sunday

by Cindy Liebhart

It's easy to talk about Christmas.

The season radiates an almost magical power in the emotions it stirs, the memories it awakens, the cherished family traditions it rekindles.

No one, it seems, is indifferent to Christmas.

But what about Easter? This feast, which commemorates the most significant moment in the history of God's action in our

world, often produces no such intensity of feeling or clinging to tradition.

We go to Mass and come home to hunt colored Easter eggs and eat chocolate rabbits. But beyond that, many people admit, they really have no special, established ways of observing the feast. In fact, some people say that to them Easter seems like just an ordinary Sunday.

As deeply rooted in family life as Christmas is, people often become so busy with preparations and filled with ex-

pectations that they are left a little winded by the time the day arrives.

Perhaps, then, Easter affords us a unique opportunity to shape simple celebrations that renew spirits rather than wear us down. We can relax, spend time with those we love, do something we enjoy.

The following list offers several suggestions to families and individuals for simple, life-affirming activities that can transform Easter from just an ordinary day into a real celebration of the message of the Resurrection—activities that reflect an appreciation for life, beauty, goodness, creativity and love.

—Following the Easter Vigil or Easter Sunday Mass, continue the festival at home by inviting friends and relatives to breakfast. Meals always are opportunities to deepen relationships and give life to one another—as people get to know each other better, as they encourage and support each other, as they just relax together and appreciate the love of family and friends.

—Since Easter is a celebration of newness, we could spend the day in-

roducing a friend to a new pursuit or activity. This could take many forms: sharing a favorite hobby, teaching a craft, lending a good book, attending a concert or visiting a museum.

—Plant something: tomato seedlings, tulip bulbs, a tree.

—Explore Easter traditions of another culture and plan an ethnic meal for friends or family.

—Reach out to people who could use a little hope and cheer in their lives. Invite the elderly widow down the street for lunch. Volunteer to help serve dinner at a soup kitchen.

—The word Easter comes from the Anglo-Saxon name for the goddess of spring, Eostre. Since many of the symbols of Easter are associated with the reawakening of the earth in spring, it seems a perfect time to shake off the winter doldrums and get outdoors. Take a walk in a park or plan a picnic. Ride a bicycle. Fly a kite.

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Visiting cemeteries (from 18)

ones. They come to remember, to pray. They come to be healed of the pain associated with that loss. They come to bring flowers; they come to place candles in the wintertime. They come with their children so that they can instruct them on the issues surrounding life, this sense of history, this recognition of a need for roots. They bring youngsters to stress the importance and dignity associated with the family name.

They also come, many times without thinking about it, to have their faith affirmed. They come to see the religious significance of the cemetery, the shrines, the chapels, the religious symbols used in memorialization, to say that their faith needs to be strengthened. In times of stress and loss, faith can be severely challenged. Visitation to the cemetery is an opportunity to recognize that here lies a whole heritage, a whole Catholic family parish tradition who have "gone to sleep believing in the Lord," who have believed that "in baptism they died with Christ" so that one day following physical death, they would live eternally with Him also.

Our Catholic cemeteries need to be recognized as places where the opportunity

for this growth in faith is taking place as individuals struggle to understand the mystery of death. In so doing, they also begin to understand the mystery and dignity of life, and thus affirm their baptismal commitment to a life that does not end at the grave, but continues into the promise of eternal life.

Spring, on a purely natural plane, is an opportunity to see the dormancy of winter replaced by the rebirth of grass, flowers, plants, trees. It is a time to come out of the home confinements of winter and to feel alive again.

Easter, for the Catholic Christian, affirms that the human person also awakens from the death of the human body into the celebration of new and eternal life. Our cemeteries as well as our churches this Easter proclaim their alleluia because Christ has conquered death and we have only to believe, and thus one day we too will share the promise of eternal life. Indeed, we are an Easter people, and with our loved ones, we will live forever!

(Joseph B. Sankovich is a field executive with Diocesan Cemetery Consultants and on assignment to Catholic Cemeteries of the Archdiocese of Indianapolis as director of its newly-established pre-need counseling program.)

Catholics urged to learn about Judaism

WASHINGTON (NC)—A fuller understanding of "living Judaism" is needed in Catholic education so that Catholics can better know the origins of their own faith, an official of the National Council of Catholic Bishops said after attending a meeting with Jewish leaders.

Eugene Fisher, executive

secretary of the NCCB's Secretariat for Catholic-Jewish Relations, said in an interview April 3 that a Vatican commission, in a major effort to promote changes in teaching on Jews and Judaism, has drafted a set of teaching guidelines for use in Catholic schools.

That and other steps were discussed at a March 27-29 meeting in Amsterdam, the Netherlands, of the International Catholic-Jewish Liaison Committee. Fisher attended the meeting as a consultant to the Vatican Commission for Religious Relations with the Jews, which co-sponsors the liaison group and which drafted the teaching guidelines.

"In traditional Catholic teaching, Jewish history disappears with the crucifixion and reappears with the holocaust," Fisher said. "The intervening two millennia are lost."

THE IDEA of Judaism as a living faith after the New Testament needs to be better taught, he said, and the Jewish contribution throughout history should be better understood.

Jewish history, he added, also has "a direct relevance to our spiritual view."

"There need to be ways of incorporating Jewish understanding of God in Christian education, because the God we Christians know is the God of Abraham and Isaac and Moses," he said.

The study of the Scriptures must move away from the view that Hebrew Scriptures are merely a background for the New Testament, he said.

"The liturgical life of the church has its origins within the Jewish religious experience," he said. "You can't study the sacraments without studying their origins in Judaism."

THE JOINT liaison committee expressed satisfaction at progress in education since Pope John Paul II in 1982 called for catechetical reform with

special reference to Jews and Judaism, Fisher said.

He said he expects the Vatican commission, which operates under the Vatican Secretariat for Christian Unity, to spend at least a year finalizing the education guidelines.

Some of the reform, Fisher said, would be aimed at correcting the "selective amnesia" of church historians regarding past treatment of Jews.

"There is no reference to Judaism in this book, and only one reference to Jews," he said, picking up a recently published history of the church. "We need to look more honestly at our own treatment of the Jews."

Fisher said he finds little theoretical opposition to his ideas.

"It's more a matter of bringing this to people's attention than overcoming resistance," he said.

JEWISH leaders at the Amsterdam meeting said they were encouraged by recent statements by Pope John Paul and Cardinal Roger Etchegaray of Marseilles, France.

The pope met officials of the Anti-Defamation League of B'nai B'rith, a Jewish service organization, March 22 and told the group that Catholics and Jews have a "mysterious spiritual link" that excludes distrust and suspicion.

Cardinal Etchegaray told the 1983 Synod of Bishops in October that the church would encourage anti-Semitism if it forgot Judaism in its work of world reconciliation.

A number of Jewish leaders at the Amsterdam meeting were concerned about the sensitive issue of the Vatican's relations with Israel. The Vatican does not have diplomatic relations with Israel, but maintains contact through the Israeli embassy in Italy.

"It needs to be made clearer to the Jewish community that the policy is not (See CATHOLICS on page 26)

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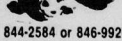
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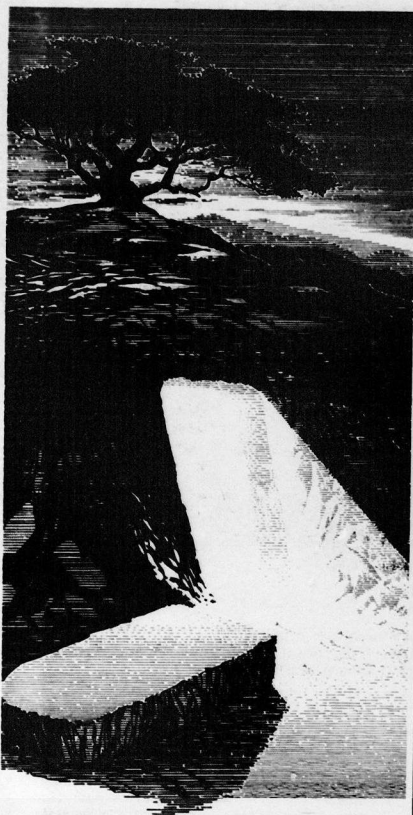


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List of books suggested for Catholics

by Richard Philbrick

WASHINGTON (NC)—Here is a list of new books of particular interest to Catholic readers.

"A Cathedral of Suitable Magnificence," by Sister Margaret Carthy, OSU, Michael Glazier, \$15 cloth, \$6.95 paper, 193 pp. Embodies in a history of New York's St. Patrick's Cathedral a large amount of the history of the church in New York City.

"Christian Mysticism: The Future of a Tradition," by Father Harvey Egan, SJ, Pueblo Publishing Co., \$14.95, 438 pp. Depicts Christian mysticism as unique because the Christian sees in Jesus' death and Resurrection the very cause and exemplar of the mystical life in all its purity.

"Magisterium," by Father Francis A. Sullivan, SJ, Paulist Press, \$8.95, 234 pp. Presents an up-to-date, systematic explanation of Catholic thinking about the nature and function of the teaching authority of the church.

"Unsearchable Riches: The Symbolic Nature of Liturgy," by Father David Power, OMI, Pueblo Publishing Co., \$9.95, 193 pp. Shows the need to relate the study and practice of liturgy to culture and culture's critical development.

"Jesuit Saints and Martyrs," by Father Joseph N. Tylenda, SJ, Loyola University Press, \$15.95, 503 pp. A collection of short biographies of the saints, blessed, venerables, and servants of God who were members of the Society of Jesus. There are 160 entries which tell the stories of 323 Jesuits.

"Temptation: How Christians Deal With It," by Frances L. Carroll, Prentice-Hall, \$5.95, 182 pp. Explains how to overcome evil when it enters your life and tries to lead you astray.

"Holistic Spirituality," by John Carmody, Paulist Press, \$7.95, 145 pp. Presents



FRESCOS RESTORED—Some of Michelangelo's frescos in the Sistine Chapel, painted in the 16th century, are now restored to their original beauty. Dirt and smoke from candles have left the



radiant colors shrouded for centuries. Vatican art experts feel that complete restoration of the paintings will take at least eight more years. (NC Photo from KNA)

a new way of bringing spirituality to the everyday life of Christians.

"Prayer Book of the Bible," by Father Peter M. J. Stravinskis, Our Sunday Visitor, \$5.95, 128 pp. A collection of reflections on the Old Testament written as a scriptural guide to daily living.

"God Is Unchanging Love," compiled by Father John Catoir, The Christophers, \$5, 227 pp., Contains 104 letters written to Father Catoir, director of the Christophers, in response to his invitation to readers of his column, "Light One Candle," to share their prayer experience.

"An Introduction to Catholic Sacramental Theology," by Alexandre Ganoczy, Paulist Press, \$3.95, 206 pp.

one of non-recognition," Fisher said, noting that Vatican statements have often referred to the "state of Israel."

The Vatican also does not have diplomatic ties with Jordan. Vatican officials have said that the situation probably will remain the same until Israel and Jordan agree on a common border.

Bishop Francis J. Mugavero of Brooklyn, N.Y.,

who also attended the meeting, said he didn't blame Jewish leaders for asking about Israel-Vatican relations. "But we've taken the position that this is the responsibility of the (Vatican) secretary of state—not a religious but a political question," he said.

Other participants in the meeting included Dutch Cardinal Johannes Willebrands, president of the

Vatican commission on relations with Jews, and delegates of the International Jewish Committee on Interreligious Consultations, composed of a number of international and U.S. Jewish groups.

Within the Catholic Church, Cardinal Willebrands is the "prime mover behind Jewish-Catholic relations," Bishop Mugavero said.

Catholics urged (from 24)

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ology

— is conflict inevitable?

That same quest to understand the origins and structures of the universe continues today. Asked why the question is perennially fascinating, physicist Charles Misner of the University of Maryland replied: "Why do people like to climb mountains? Because it's a combination of the most majestic and the most fundamental things there are to speculate about."

He also guesses that people enjoy "dealing with huge topics. It's exhilarating." And for those with a religious background, dealing with the origins of the universe encompasses all we know about God as creator.

A Notre Dame University graduate, Misner is a teacher and researcher in physics who doesn't think science and religion are necessarily incompatible. "It depends on the theology," he said, observing that there is nothing in Catholic theology that is incompatible with science or incapable of dealing with new scientific discoveries.

"An individual scientist can easily be a believer," he continued. The scientist can see his work as "a study of the beauty and intricacy and awesomeness of creation." Creation is amazing, Misner thinks, for there is "as much care and subtlety" on the small scale as on the large.

A religious bent can motivate a

scientist to pursue a line of research in hopes it will shed light on God as creator, Misner said. This can "spark the imagination."

But, the physicist cautioned, there are limits: A person who is a scientist can speak about God as a creator — but he does not do so specifically in his capacity as a scientist.

Misner pointed out that to date physicists, as such, can find "no explanation for the moment of creation." All science can do now, he observed, is "tell us how the universe behaved in its infancy." He added that the currently popular "Big Bang" theory does not explain everything either. The physicist pushes back to the edges of creation, he said, but to date has found no final scientific answers.

Misner commented that "science can manipulate the world but not create it." In his view, scientists and theologians can benefit from a dialogue.

Scientists "can hope to learn something about God by studying the physical universe," Misner said. And "theologians could gain insights by making use of the viewpoints of scientific discoveries and descriptions of the universe."

(Ms. Bird is associate editor of Faith Today.)

ith the 'who' of creation

a backdrop for the moving drama of God's creative love and humanity's selfishness.

During their exile in Babylon, God's people ran the risk of becoming assimilated into the polytheistic culture they encountered. A concern of the Israelite priests was to counter this. The creation account in Genesis 1:1-2:4, written later than many people may realize, reflects this.

The Babylonians had their own story of the creation. It reflected their belief that the universe resulted from a chaotic struggle among squabbling divinities.

The Genesis account counteracts this crassly pagan myth. It insists that the universe is the work of the one true God.

So how did the universe begin? Scientists are still working with theories of this that sometimes seem to conflict with each other. The Bible doesn't really answer the question of "how" the universe was created either.

What the Bible does tell us is "who" created the world. The

biblical authors were theologians, not scientists. For that very simple reason there can really be no conflict between the Bible and science — except, of course, when either scientists or theologians exceed their limits.

The biblical authors do not pretend to say "how" God created, but they are sure, with the sureness of faith, that God did create.

Both accounts portray a God who is not only supremely powerful, but supremely good. Hence the world God creates is good, very good.

God is supremely loving, too. God creates on his own initiative, simply to share his life and his love.

Even after human beings tarnish the image in which God created them, he does not stop loving them. Instead he promises them ultimate victory over the forces of evil (Genesis 3:15).

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

FOOD...

...for thought

Think about what it means to continue God's creation — to be a modern creator, that is, a creative person:

1. To create something new, you need a fresh idea. This is an essential ingredient — a starting point.

It may be a new and totally original idea. Or it may be an old idea that you refine, or refresh, or present anew.

Your creative impulse may spring from your own, individual idea. But many creative ideas result from the efforts of two or more people.

Whatever the case, modern creators begin with an idea — or perhaps you will want to call it your intuition.

2. But more is required. New ideas need to be pondered and refined before they reach their final creative form.

In other words, creative people need to question their own ideas — to see whether they will work; and to see whether they are valuable or good.

You might ask, "What's the spirit of this idea? What's the value in the creative approach you have conceived?"

God the creator had a concern along this line, as the Old Testament Book of Genesis suggests: "God looked at everything he had made, and he found it very good."

Inventors who produce new products or scientists who produce new medicines are readily recognized as creative people. So are artists and composers.

But there are many more ways of being creative. Undoubtedly one can take a creative approach to

- improving home life,
- planning education programs,
- serving the poor,
- or developing a strategy for achieving a community goal.

What makes the difference is the spirit behind the creative activity.

Biblical scholars say that in the Genesis creation accounts, what makes the difference is the Spirit behind God's creation. The biblical writers hoped people would get a message from their accounts: that the God of creation created with purpose and with love.

It's the love, and the commitment to humanity, that makes God such a special kind of creator.

Many people are more creative than they think they are.

In your opinion, what does it take to be creative? How do modern "creators" continue God's creative activity?

And where is your creativity needed?

...for discussion

SECOND HELPINGS

"Getting to Know the Bible," by Father Melvin Farrell, S.S. This 112-page book is intended as an introduction to the Bible. A discussion leader's guide also is available. Father Farrell writes that the creation account in Genesis is, for believing Jews and Christians, the story of "God's own revelation of himself and of his relationship to the cosmos which he sustains in being. We discover in this story that God is good, that he is intimately involved in his creation and that his will for humanity is marvelously gracious." Among the author's topics: Why Christians read the Bible; how the Bible came to be; why we have four Gospels. (Hi-Time Publishing Corp., Box 13337, Milwaukee, Wis. 53213. \$5.95. Discussion leader guide, \$3.50.)

1. Dolores Leckey thinks that every time a scientist uncovers another fossil, every time a new star is noted, the intricacies of the mind of the Maker are uncovered a little more. Do you agree? Why?

2. The accounts of creation in the beginning of Genesis make a point about God's love and commitment to his people, Father John Castelot indicates. Why do you think it was important for the ancient biblical writers to make this point?

3. The Babylonian people told a story about the creation of the world that, in a basic way, was different from what the biblical writers went on to tell in the beginning of Genesis, according to Father Castelot.

—What was the Babylonian story?

—How did Genesis counteract the Babylonian story?

4. What is meant when people say that Christians today continue God's creation?

Page 4 • Faith Today

CHILDREN'S STORY HOUR

The woman who worried too much

By Janaan Manternach
NC News Service

Sarah stood at the edge of the crowd. Her forehead was creased with worry wrinkles. Jesus began to talk about money and riches. The sound of the word

"money" set Sarah to worrying.

"How am I ever going to get enough money to pay all my bills?" she asked herself. "With Samuel laid up with a broken arm, no money is coming in."

Sarah's husband was injured at work more than a month ago. Sarah wondered where she would get money to buy food for her family.

"Do not worry about what to eat, or what to wear," Jesus was saying. "Will worrying about it help any of you live longer?"

Sarah felt a twinge of anger at Jesus' words. "How can he expect me not to worry?" she thought to herself. "Our three children need food to eat. Samuel needs medicine. We could all use some new clothes. How can I not worry?"

"Look at the birds in the sky," Jesus continued, pointing to several birds flying overhead. "They do not sow seeds or harvest grain. They have no barns. Yet your Father in heaven takes care of them."

"But birds don't need money to buy food," Sarah argued to herself. "What's Jesus getting at?"

"Aren't you more important than the birds?" Jesus asked. "If so, won't God care for you much more than for birds?"

Sarah couldn't argue with that. She knew for sure she was more important to God than any number of birds. But she still worried.

"How will I ever get some new clothes for the children?" Sarah worried. "They are outgrowing everything they have to wear. And I haven't had a new dress in a year."

She was surprised to hear Jesus start talking about clothes. "Why worry about clothes?" Jesus asked. "Look at the wild flowers all over the hills. They do not work. They don't make clothes. But not even King Solomon had clothes as beautiful as one of these flowers. If God clothes the wild flowers, won't he provide much more for you?"

Sarah couldn't stop her worries from welling up like waves. But she knew Jesus was right. She listened more carefully as Jesus continued to speak to the crowd.

"Stop worrying!" Jesus told them. "Don't worry about what to eat and drink or what to wear. People who do not know God worry about such things and are always running after them. Your Father in heaven knows that you need all these things."

"I believe that," Sarah thought to herself. "But I just seem to keep on worrying anyway."

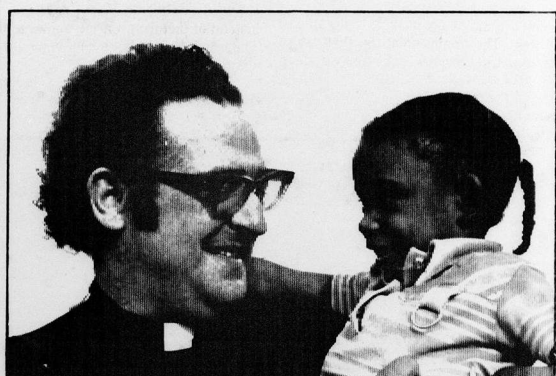
"Above all else," Jesus urged, "be concerned about God's place in your life and what the Lord asks of you. God will provide you with these other things. So do not worry about tomorrow. Let tomorrow take care of itself."

Story Hour biblical quotes — this week from — Matthew 6:26-34 — are paraphrased.

(Ms. Manternach is the author of numerous catechetical books and articles for children.)



Jesus pointed to the birds flying overhead. He told the people that God takes care of the birds, and that God would take care of his people. There was no need to worry about tomorrow, Jesus said.



Trust

After ordination to the priesthood in his native Ireland, Father Peter Quinn came to America to give his life of priestly service to the disadvantaged living in our poorest home mission areas.

Supported by grants from the Catholic Extension Society, Father Quinn has earned the trust of his Mississippi parishioners by devoted service to their spiritual needs. He is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do the job without help. It

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Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.

HOW ABOUT YOU?

- ☐ Did you ever have a pet that got sick? Did you worry about your pet? What did you do?
- ☐ What was Sarah worried about? How did Jesus' words help her?

Children's Reading Corner

"Natural History" by M.B. Goffstein is a story that children and adults can read together. Afterward they might talk about what they can do to help others who are unhappy. The book looks at our world and finds that people fight, that natural resources are destroyed, that there are animals and people who do not have homes. The book also looks at the world's riches: fruit on the trees, vegetables in the earth, wheat shimmering in the sun. "Every living creature is our brother and our sister, dearer than the jewels at the center of the earth," the author writes. "So let us be like tiny grains of sand, and protect all life from fear and suffering." It is an exquisite reminder that each of us is called to do something about the worries and anxieties of our sisters and brothers. (Farrar, Straus and Giroux Inc., 19 Union Square W., New York, N.Y. 10036. 1979. Hardback, \$7.95.)



The Catholic Church
EXTENSION Society
35 East Wacker Drive • Chicago, Illinois 60601

Nicaraguan professionals discuss struggle in country

by Jim Jachimiak

As president of the Confederation of Professional Associations of Nicaragua (CONAPRO), Andres Zuniga has two primary goals: to keep professionals in his country, and to drive the Sandinista government out.

CONAPRO is an organization of Nicaraguan professionals from a variety of fields. Zuniga and three other members were in Indianapolis last week to promote their message that Nicaragua represents "a struggle between East and West, between Marxism-Leninism and democracy."

The group touring the United States includes Zuniga and Roger Tijerino Salinas, both microbiologists; Francisco A. Ortega, a pharmacist; and Octavio Escobar, a certified public accountant. They are spending 30 days in this country, lecturing at universities and meeting with reporters and religious leaders.

Zuniga explained that CONAPRO was originally formed to topple the government of former President Anastasio Somoza. "We held clandestine meetings. Many of us went to jail. I went to jail for the last two months of the civil war, and I was tortured."

After Somoza was removed from office, CONAPRO was given a seat in the country's Council of States.

"BUT RIGHT from the very beginning of the revolution," Zuniga recalled, "we saw that they were heading toward a Marxist-Leninist system. As an organization we were the first to have a quarrel with the government, and we were expelled from the Council of States."

CONAPRO now opposes the government of the Sandinistas. Ortega notes that it also encourages professionals to remain in Nicaragua. Many have fled since the revolution.

"I have struggled against Somoza since I was very young," Zuniga pointed out. "We don't want to go back to the same structures. The main point is that we haven't reached the democracy that we are yearning for."

He said the Sandinistas signed an agreement with civic and political organizations in Costa Rica, Panama, Venezuela, Colombia, Peru and Ecuador affirming a policy of "human rights, non-alignment, political pluralism, a mixed economy and freedom of the press. But to date none of them have been fulfilled."

Ortega believes that visitors to Nicaragua are not given an accurate picture of the country. "Many people go to our country and stay only for days," he said. "They see very good things but not everything."

Indoctrination by the Sandinistas begins in the schools, he said. He displayed

slides showing pages from a first grade textbook, which teaches words beginning with each letter of the alphabet. In the book, G stands for "guerra" (war) and "guerrilla." R stands for "rifle" and "revolution."

Slides taken from other textbooks showed conjugations of verbs meaning, in English, "to annihilate" and "to strike."

Ortega also cited government control of the media in Nicaragua. There are two television stations in the country. "That's okay because we are a poor country," Ortega said. "But the church is unable to use the TV stations."

Nicaragua has three newspapers; two controlled by the Sandinistas and one independent. "You hear that and you believe that there is a free press, but that is not true," Ortega said.

A poster by CONAPRO, aimed at professionals leaving the country, was censored by the government. The poster's message is simply, "Ita necesse, no me abandones."—"I need you. Don't leave me."

Zuniga added that freedom of religion has also been curtailed by the Sandinistas. The four men representing CONAPRO are all Catholic, and they believe the Sandinistas are dividing the Catholic church in Nicaragua.

Catholics make up 90 percent of Nicaragua's population. "The Sandinistas have expelled most of the foreign pastors," Zuniga said. That includes Jehovah's Witnesses, Moravians, Mormons and others.

"The Catholic Church formed a parallel organization called the People's Church," Zuniga continued. It is made up of "Marxist-Leninist priests. They are a minority, but they have the money and the power."

Zuniga showed slides taken inside a Catholic church in Nicaragua. They show several stations in the Way of the Cross, changed as a result of the revolution. One, instead of picturing Christ, shows a priest who was killed in the revolution and is now seen as a martyr.

"What they are trying to do is change the image of the church," Zuniga said.

Ortega added, "They are not trying to destroy the church. They are splitting it and bringing Marxist priests into the country. These Marxist priests align themselves with communism. They are using the faith of our people."

Zuniga disagrees with those who say that the Sandinista government has made progress in improving Nicaraguan society. "I don't see what progress," he said. "We have popular medicines like cough syrups, but when you try to find specialized medicines, you don't find them."

Ortega wonders why, if the position of the poor has improved under the San-

dinistas, 3,000 Miskitos have left Nicaragua. "They are very poor people," he says. "They didn't want to be here." With Bishop Salvador Schiafer, 3,000 members of the Indian tribe walked to Honduras last year.

"That is a very important message," Ortega said. "It is better than our message."

Zuniga has studied in the United States. Here, he said, "people don't understand or don't believe" the situation in Nicaragua. "It is difficult to understand since you have a democracy. You learn here that when you don't like something you say it."

He added, "We are not politicians and we do not have any investment interests. As Nicaraguans, we want a different social structure, not manipulated by any government."

Zuniga sees Nicaragua's future as "very dark." But, he said, "there are many people who say they are going to stay. We expect that the contras who toppled Somoza will force the Sandinistas to meet their commitments."

But the four CONAPRO members are less certain about their own futures. "We are risking our lives," Zuniga said. "There is a decree in our country that if anybody gives an opinion inside or outside the country that is determined to be against the revolution, they can go to jail. We don't know what will happen to us when we return."

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Cardinal urges rejection of Marxist analysis

VATICAN CITY (NC)—Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, told a press conference April 13 that while some theologies of liberation are legitimate, those which embrace Marxist analysis as a universal guide should be rejected.

The press conference, which the Vatican said was the first by the doctrinal congregation, was held to review a meeting between congregation officials and representatives of the Latin American bishops' conferences in Bogota, Colombia, March 26-30.

The meeting, Cardinal Ratzinger said, treated liberation theology as one of its six main themes.

While some expressions of liberation theology are "fully legitimate, even necessary," said the German cardinal, "others are open to criticism," while still others are "in the final analysis, unacceptable."

Cardinal Ratzinger criticized branches of liberation theology which "use Marxist analysis as a scientific instrument to in-

terpret not only history and social and economic reality, but also the Bible and the Christian message."

Only bishops were invited to the Bogota meeting, the congregation head said, "so as to underline the proper responsibility of the episcopal order, above all on doctrinal matters—a responsibility which cannot be delegated."

Other topics discussed at the Bogota meeting were: relations between bishops and Religious; cooperation between bishops and theologians; ecumenism; pastoral issues such as catechesis and liturgy; and moral problems such as violence and abortion.

Regarding ecumenism, Cardinal Ratzinger said relationships between the Catholic Church and other large Christian denominations are good but that "the situation is not so easy with regard to the relations with numerous minor sects which are very active in Latin America, with generous finances at their disposal and pledged at the moment to an intensive work of proselytism."

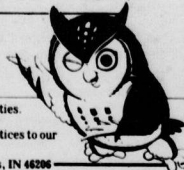
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The Active List



The Active List welcomes announcements of parish and church related activities.

Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

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

April 20

Living Stations for Good Friday will be presented by St. Martin's Youth Group in Yorkville outside, weather permitting, or inside if necessary.

St. Philip Neri Church will hold a Fish Fry from 4 to 8 p.m. after 3 p.m. Good Friday Liturgy. Way of the Cross 7 p.m. Adults \$1.50, grade school children, \$1. Carry-out available.

April 21

St. Vincent de Paul Charismatics will present "Hungry For God," a Life in the Spirit Seminar, at 7:30 p.m. in the school hall, 1711 S. "I" St., Bedford.

April 22

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

St. Barnabas Church, 8300 Rahke Rd., presents a Sign Mass for the Deaf every Sunday at 9 a.m.

April 23

The Divorce Recovery Program led by Anton R. Braun continues at St. Thomas Aquinas Parish Center from 7:30 to 9:30 p.m. Call 253-1461 or 257-3576 for information.

Pastoral counselor Jane Hellmann's Divorce Recovery Program continues its sessions at St. Ann's rectory, 14th and Locust Sts., Terre Haute, from 7 to 9 p.m.

Separated, Divorced and Remarried Catholics will hold a city-wide meeting at the Catholic Center, 1400 N. Meridian St. Subject: Sexuality.

April 24

An Over 50 Day on "Inner Joy and Peace" will be held from 9 a.m. to 3 p.m. at Mount St. Francis Retreat Center. \$8 cost includes lunch. Call 812-923-8817 for information.

The concluding Marian College Mature Living Seminar, "The Immortal Self," will be held from 10 a.m. to 2 p.m. in Room 251

of Marian Hall. Bring or buy lunch.

April 25

Mount St. Francis Benefit Night at Derby Dinner Playhouse features "Oklahoma." \$15 per person. For reservations call 283-0031.

The Benedictine Center Auxiliary will sponsor a Dessert Card Party at 1 p.m. in the Center, 1402 Southern Ave., Beech Grove. Tickets are \$2.50 at the door or by calling 768-7581.

April 26

A Senior Sister Day on "Easter Joy" will be held at Mount St. Francis Retreat Center from 9 a.m. to 3 p.m. Call 812-923-8817 for information.

Providence Sister Ruth Ellen Dwyer continues her course on "Mary, Woman of Faith" from 6:30 to 8 p.m. in Room 232 of Guerin Hall, St. Mary-of-the-Woods College.

Catholic Social Services will

sponsor the first session of a Women's Growth Group on communication skills at the Catholic Center, 1400 N. Meridian St., from 12 noon to 2 p.m. Call JoAnn Weber or Roseanne Killen at 236-1500 for information.

The Batesville Council of Catholic Women will hold a Senior Citizen Day in St. Maurice Parish Hall, Decatur Co., beginning at 10 a.m. with registration. Mass, dinner, and closing at 3 p.m. All Seniors invited.

April 27

Holy Spirit Church will sponsor a Card Party called "Soaring Into Spring" at 7:30 p.m. in the school gym.

The Home School Association of St. Philip Neri Church will hold a Spring Festival between 5 and 9 p.m. in the church community rooms.

The Ave Maria Guild will sponsor a Rummage Sale in St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

April 27-28

Chatard High School will present the musical "Godspell" at 7:30 p.m. each night in the gym. Advance tickets: adults \$2.50, students \$1.50. At the door: adults \$3, students \$2. Public invited.

April 27-29

A Marriage Encounter weekend will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.



"IF THIS IS GONNA BE ONE OF YOUR 'ONLY-GOD-CAN-MAKE-A-TREE' DAYS, I'M LEAVING WITHOUT YOU."

Franciscan Father John Ostidiek will conduct a Men's Retreat on "Jesus/Prayer" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Resurrection Retreat is offered at Kordes Enrichment Center, Ferdinand. For information, call 812-367-2777.

Franciscan Father Thomas Krupski will lead a Charismatic Retreat Weekend on Con-

templative Prayer at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Mount St. Francis Retreat Center offers a Retreat for Parents of high school seniors who have made the Christian Awakening Program. Call 812-923-8817 for more information.

A Stress Workshop Weekend is also planned at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

A Central Indiana Marriage Encounter Weekend will be held at the Sisters of St. Joseph Motherhouse in Tipton, Ind. For more information call Dan and Trina Hervey at 897-6149.

April 28

The Fifth Wheeler Club will meet for 5 p.m. Mass at Christ the King Church, followed by dinner (Continued on next page)

ST. PHILIP NERI FISH FRY

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4:00 PM to 8:00 PM

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Homecoming to be held

NAPOLEON—St. Maurice Parish here is sponsoring a Sesquicentennial Celebration and Homecoming on Sunday, April 29 beginning at 11 a.m. with a Latin Mass. Parishioners Steve Wagner and Ed Schmidt will be the acolytes. The church choir will be joined by some former members to sing at this special liturgy.

Following the Mass, a pot-luck, pitch-in dinner will be served in the parish hall. After the meal, the archdiocesan sesquicentennial slide show will be shown. In addition, Benedictine Sister Mary Cecile Deken will give a brief history of St. Maurice, Napoleon. Historical pictures, old monstrosities and parish records will be on display. This part of the celebration will close with Benediction of the Blessed Sacrament.

The rest of the day will be

spent playing cards, softball, pitching horseshoes and renewing friendships. Past and present parishioners and their friends are invited to attend. Admission is to bring something to the pot-luck dinner.

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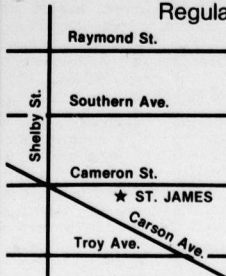
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The Maennerchor 130th Anniversary Concert-Dance will be held at 8 p.m. in the Athenaeum, 401 E. Michigan St. Admission \$3.

St. Vincent de Paul Charismatics will present a Life in the Spirit Seminar called "Hungry for God" at 7:30 p.m. in the school hall, 1711 S. "I" St., Bedford.

St. Malachy Church, Brownsburg, will hold its 4th Annual Flea Market and Craft Show from 9 a.m. to 4 p.m. Table rental \$10 and \$15. No admission charge. Call 852-7933 for information.

The Men's Club of Our Lady of Lourdes Parish is sponsoring a 50's Dance. Call Tom Kissinger 357-6678 for tickets and information.

St. Plus X Spring Dance will be held from 9 p.m. to 12 midnight. Music by the Bill Robert-

son Orchestra. \$10 per couple. Call 842-0694 or 846-4759 for reservations.

St. Mark's Parent-Teacher Group will sponsor a Reverse Raffle from 6:30 p.m. to 12 midnight in the Church Hall. \$15 ticket includes a catered dinner, door prizes and a mini-Monte Carlo. Call 783-3955 for information.

Separated, Divorced and Remarried Catholics will hold an adult social "Spring Fling" party at 7:30 p.m. at Bays Head Club House, off 38th St. just west of I-465. BYOB and snack.

April 29

The Fifth Annual Singles' Sunday will be celebrated with a 2 p.m. Mass at St. Peter and Paul Cathedral, followed by a reception in the Catholic Center. All single adults, never married, divorced or widowed, are welcome. For information call Dan 842-0855 or Linda 357-2219 between 5 and 10 p.m.

St. Catherine of Siena Parish will open its 75th Anniversary celebration with 5 p.m. Mass celebrated by Archbishop O'Meara, followed by 7 p.m. dinner in Fr. Busald Hall. Call 784-1460 or 783-3158 for information.

St. Gabriel Church, 232 W. 9th St., Connorsville, will hold an Alumni Reunion from 1 to 6 p.m. Lunch served 2 to 3:30 p.m. followed by Mass at 4 p.m. Adults \$4. Children 6-12 \$2. Call 825-0218 or 825-9236 for reservations.

St. Barnabas Church, 8300 Rahke Rd., offers a Sign Mass for the Deaf every Sunday at 9 a.m.

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

St. John's Festival of Arts 1983-84 concludes with a free concert by the St. Charles Church Choir of Peru, Ind. conducted by Frank Schaler, at 4:30 p.m. in St. John Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

The NCCW of St. Maurice

Sunrise Mass planned

St. James the Greater Church, 1152 East Cameron, will celebrate an Easter Sunrise Service at 6 a.m. Easter Sunday. According to Margaret Bonke, the service is the first in what will become an annual event at

the parish. Father Mark Svarczkopf, pastor of St. Catherine and administrator of St. James, will be principal celebrant. Providence Sister Elizabeth Meyer will direct music for the celebration.

Meditation set for Friday

A contemporary meditation service will be held at St. Michael the Archangel Church, Indianapolis, on Good Friday at 8 p.m.

The service will help viewers reflect on the Passion as it happened 2,000 years ago and as it happens today in our midst.

The service will involve three readers. The first, the narrator, describes the happenings in the Passion of Christ. The second reader, the speaker, speaks to Jesus, reflecting on his actions and life. The third reader, the pray-er, asks for help in responding to and entering into the Passion as it still goes

on in the lives of our brothers and sisters.

Interspersed among the readings will be songs and short refrains from several sources. More than 120 slides will be shown on two screens on both sides of a large crucifix. The slides help the viewer reflect on the readings and songs.

Grace Lang, director, said that in the past 10 years, the program has evolved into a non-participatory meditation service which helps people experience in a small way the feeling of a world without the Lord. "With that feeling on Friday and Saturday," she said, "the joy of resurrection can be even greater."

All are invited to attend.

Batesville NCCW plans day for seniors

Batesville Deanery's National Council of Catholic Women (NCCW) will host a Senior Citizen Day in celebration of the archdiocese's sesquicentennial at St. Maurice's (Decatur County) new parish hall on Thursday, April 26 beginning at 10 a.m.

The day will include a Mass, to be celebrated by Father Ron Ashmore, administrator of St. Maurice, and anointing of the sick. A chicken dinner, prepared by NCCW members of St. Maurice and priced at \$3, will be served by deanery priests for lunch. The priest with the

most attractive apron will be awarded a prize. During dessert time a musical group will perform.

After dinner, a sesquicentennial slide show will be shown. Following this, each parish present is asked to give a three-minute anecdote or incident from its history.

Each parish NCCW is asked to donate \$5 or a prize to be given out during the day. Those interested in attending should contact Margie Geis, R.R. 8, Box 55, Greensburg, IN 47240, 812-663-7069.

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YOUTH CORNER

Chatard students fight substance abuse

by Susan M. Micinski

A group of Chatard High School students has started a sustaining educational program on substance abuse in junior high grades in Indianapolis North Deanery elementary schools.

A year and a half after becoming the first city high school to establish a chapter of Students Against Driving Drunk (SADD), approximately 25 Chatard pupils, mainly juniors, decided to take their programs to the schools.

"We really got the idea to get this program started after attending a VOIS (Volunteer Opportunities, Leadership, Service) conference held in the fall at IUPUI," explained Anne Rufo, a program presenter.

'Lifesigns'

Easter Sunday, April 22, "Lifesigns," the radio show for youth, will feature "Life After Death" with youth from St. Michael's, Indianapolis. The program is aired at 11:30 a.m. on WICR 88.7 FM.

"While there, Sen. (Dan) Quayle told us about working with younger students and helping them stay clear of drugs."

Prepared and provided through a federal grant to the Division of Traffic Safety, the programs are aimed at showing junior high students that they can say "no" to alcohol and drugs.

Prior to their presentations, the Chatard student presenters underwent a thorough training program conducted by Tom Brinks of Fairbanks Hospital to prepare them for their visits to the junior high school students.

The program begins with a film, "Stop and Think," which shows students discussing alcoholism and a graphic auto accident that resulted from mixing drinking and driving. This is followed by the students talking about peer pressure and the need to say "no." Then the junior high students have a chance to pose questions about anything the high schoolers have discussed or anything from the movie. Finally, the students leave a lesson plan

for the junior high teachers to follow on their own in the classroom.

"We just mostly tell something about ourselves and the high school experience," said Stacie McReynolds, who also attended the VOIS conference.

At a recent presentation at St. Thomas Aquinas School, Rufo told an attentive group of seventh and eighth graders that "we're here because we want to tell you what high school is like. Sure, there is peer pressure, but drinking doesn't have to be an accepted way of life. You need to be responsible decision-makers, and not just go along with the crowd."

One Chatard presenter, who wished to be nameless, told how he underwent an alcoholism rehabilitation program at Community Hospital. "I started drinking when I was in the sixth grade," the student said. "I finally went for help the summer between eighth grade and my freshman year. The people were just great. You should never be afraid to ask for help."

So far, the Chatard students have given



SCHOOL VISIT—Helping junior high students learn that they can say "no" to drinking is one of the aims of an alcohol/substance abuse education program that some concerned Chatard High School students have been taking to North Deanery elementary schools. Here making a presentation to seventh and eighth graders at St. Thomas Aquinas School are (left to right) Mary Hartman, Anne Rufo, Joe Cheesman, Stacie McReynolds and Mike Rizzo. (Photo by Susan M. Micinski)

presentations at St. Lawrence, Christ the King, St. Matthew and St. Thomas, and have others scheduled at St. Joan of Arc, St. Pius X and Indianapolis Public School #59.

"They've really been well received," said Nancy Clapp, sponsor of Chatard's SADD group, who also teaches religion at the school. "It's great to see our young people so concerned about this issue."

Twenty-five youths from St. Patrick's, Terre Haute and three from St. Ann's

recently traveled to the CYO Center in Indianapolis for a retreat that focused on the three C's—"Challenge, Call and Commitment."

Planned and directed by Father John Brandon of Indianapolis and Paula Sasso of the Religious Education Center in Terre Haute, the retreat challenged the youths to answer the call of God in their lives and make a

commitment to that call. They were also encouraged to use their gifts and become involved in their church and community.

"On Sunday they were asked to build the kind of church they would like to belong to on a piece of poster paper," explained Eileen Raftery, coordinator of youth ministry at St. Patrick's. (See YOUTH on page 33)

New responsibility must come gradually

by Tom Lennon

Question: I wonder why it is so hard for mothers to realize that we, the teenagers, are growing up and feel we are ready to date and begin a more serious relationship with a young man.

Answer: Last summer I took my nephew, who is 30, on a vacation in Canada. We had not vacationed together since Mike was 16 and I had not seen a great deal of him since then.

He lives in another city, two hours away. As I drove over to pick him up, thoughts such as these were flitting through my mind:

"Make sure Mike brings some dress up clothes so we can eat at some fancy places."

"Be sure to tell Mike to watch that second interchange in downtown Detroit."

"You'll have to tell Mike . . ." And so on and so on.

Then suddenly a sensible thought entered my head: "Stop it! Mike is 30 now, not 16. He can take care of himself. So don't be issuing bulletins every two minutes."

Old habits die hard. Fortunately I caught myself and became aware of my old habit. I didn't issue any instructions, and we had a successful vacation.

But you are not 30, and your mother cannot make a swift, dramatic change in how she treats you. For years you have been a child and she has issued many instructions to help you grow.

Now the relationship between the two of you must begin to change into something new. But it will

happen only gradually and you and your mother both will have to work at making it a successful relationship.

Likely there will be some conflicts. To resolve them and even make them beneficial, try to converse with your mother in a calm way. If the emotional temperature is high, the conflict is less likely to be resolved.

Indeed heated remarks may lead to hard feelings, more conflicts and much unhappiness for both of you.

Keep in mind that your mother is surely aware of the many sexual stimuli that teenagers are affected by in our erotic culture. She likely remembers also the desire of many teen-agers for instant gratification.

And so she worries—not without some good reasons—about what might happen when you begin a more serious relationship. What will it involve? What limits will you, or should you, set in this relationship? Where do you think it will lead?

Consider too and discuss with your mother the advantages of dating a number of young men and getting to know a greater variety of personalities. That is a sound way of learning more about life and people.

Try also to give fair consideration to your mother's viewpoints. Even though she may tend to be cautious, she does have knowledge and experience on her side. She has been where you are now.

(Send questions and comments to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

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CRS official discusses organization's role in India

John Kachapilly gives time to CRS and YMCA in his native India

by Susan M. Micinski

What does a Y's Men's Club, a branch of the Young Men's Christian Association, and Catholic Relief Services (CRS) have in common? Both organizations, dedicated to helping the needy and interested in promoting the values of brotherhood, share John Kachapilly, a native of India who was in town last week.

Kachapilly, a regional director and program officer for the Y's Men's Club and CRS, respectively, attended a luncheon last week with his wife Annie at the downtown Y's Men's International Club to tell local members about the clubs in India and about his job of 15 years with Catholic Relief Services. He also came to find out what is happening with these two organizations in this country. This was one of his stops in a three-week trip to 20 clubs in Indiana, Illinois, Iowa, California and Minnesota.

"We very much are exhibiting Christian values through our actions in India," stated Kachapilly, who is from Angamaly in the state of Kerala—an area with a one-fourth Christian population. "Some of our club activities include donating blood for snake bite victims; getting donors for corneal transplants; and the sponsorship of building low-cost housing."

Kachapilly, the father of three children,

was quick to praise health care available in this country. "Medical care and health facilities have a long way to go in India," he said. "It is nothing like the quality of care a person can receive here. But through the Y's Men's Clubs we are able to organize medical camps where doctors donate their time and provide free care and medicines to people who normally may not see a physician. We also arrange immunization programs for children."

Catholic Relief Services also plays a vital role in Indian health care, according to Kachapilly. "CRS distributes American gift foods which are given to children and pregnant mothers," he explained. "This is done through a network of volunteers working mainly out of church-sponsored centers."

But the program is not just for the distribution of food. "It also teaches health education to the people," said Kachapilly. "There are over 1,200 trained individuals in my area who put in many long, hard hours teaching the people about subjects such as personal hygiene." He also said how much he "wanted to thank the people of America for all the assistance they provide to the people of India and the funds made available to CRS, that so greatly helps the poor people who live in the rural areas."

When asked how he started working for

CRS, Kachapilly explained that he owed it all to a friend of his who introduced him to the regional director of CRS shortly after he graduated with a degree in philosophy from a college in India. "He told me about the programs CRS provides and asked me if I'd be interested in working for such an organization. That was 15 years ago, and I'm still sticking with it," he chuckled.

What the CRS worker enjoys most about making a trip like this is staying with the different host families. "I get to share more in the American way of life," Kachapilly noted, "although it isn't my first time over—I got to visit New York when I was studying in Nova Scotia for CRS. But it is my wife's first time here."

"I like the country very much," said

Annie. "I do look forward to seeing snow before we leave—I've never seen it before."

Before leaving the United States, Kachapilly hopes to have time to pay a visit to CRS headquarters in New York. "While we're in the neighborhood we might as well drop in," he added.

And finally, before returning to India "we are going to Rome and hope to have the opportunity to receive the blessings of the Holy Father," he concluded. "I am carrying a special message from our Archbishop Joseph Cardinal Porecattil and want to deliver it in person. It would be a great thrill for me if I could kiss the pope's ring."

U.N. debates (from 4)

to use an honorable international institution to protect it from its own citizens who are rising up against it," the statement said.

Whether the U.S. suspension was legitimate is likely to be one of the first points of the case to be resolved by the court. The administration has indicated it may accept a court decision that jurisdiction cannot be suspended.

International law scholars described the U.S. step in withdrawing from the court's jurisdiction as "unprecedented" and "rare." Still uncertain, they said, are the legal merits of arguing that mining harbors is a form of self-defense.

Withdrawal from the court's jurisdiction "undermines respect for the International Court of Justice" and makes a "mockery" of emphasis of the rule of law, said Georgetown University law professor Edith Brown Weiss.

William V. O'Brien, Georgetown government professor, said that the international court can indeed be used by

nations such as Nicaragua for propaganda purposes and often provides little relief. However, he suggested, the United States might follow international law because of its own American values, and not because of the efficacy of international adjudication.

If some observers on and off Capitol Hill were skeptical of the mining, there was support for the act from other quarters.

Richard A. Viguerie, a Catholic who publishes the magazine *Conservative Digest*, supported the administration, saying, "The United States is trying to protect Honduras, El Salvador, and other nations in the region from Nicaragua-based terrorism." He said the administration was trying to keep the U.S. from facing, "not one, but a dozen Cubas."

Youth corner (from 32)

"They included elements such as family, reflection, laughter, community, prayer, God and sharing in their work. It was real hopeful to see their desire to be a part of the Church," she concluded.

A Confirmation Team

Sharing Session will be held at Aquinas Center in New Albany on April 24 at 7 p.m.

From April 27 to 29, a Parents' Christian Awakening Retreat will be held at Mount St. Francis.

The monthly youth

Mass/get-together will be held at Mount St. Francis at 7 p.m. on April 29. Also scheduled for this date is the New Albany Deanery Play Festival to be held at Holy Family. For more information about these and other events call Jerry Finn at 812-945-0354.

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**Commitment Sunday
May 6, 1984**

Pope's life is subject of TV film

by Henry Herx

NEW YORK (NC)—"Pope John Paul II," a CBS Easter special, will be broadcast Sunday, April 22, 8-11 p.m. It stars Albert Finney as the mature Karol Wojtyla and takes up the pontiff's life from his youth to his election to the papal throne.

The program begins in September 1978 with the sudden death of Pope John Paul I, who occupied the papal throne for only 33 days. As the shocked and saddened Archbishop Wojtyla of Cracow prepares to leave for Rome for the conclave, he sees some boys playing soccer outside his window and thinks of his own youth on the eve of World War II.

In one sense there was nothing especially dramatic about Karol Wojtyla's life before he ascended the papal throne. The times that the pope-to-be lived through however—as a youth, as a seminarian, as a young priest, and as the archbishop of Cracow—were extraordinary ones: a time of great tragedy for his native land and for all of Europe. It

was also a time of spiritual triumph in the face of the harshest oppression known to modern history.

Thus, in the flashbacks that director Herbert Wise weaves into the main narration—the events leading immediately to the papal election—we see the young Karol Wojtyla, played by Michael Crompton, as a student intensely interested in dramatics but drawn toward the priesthood.

In the midst of the terror of the occupation, he works in a quarry and helps in the perilous work of saving Jews from the Nazis. It is at this time that he makes his decision to become a priest and begins his seminary studies under conditions of great hardship.

Nor does real peace come with the collapse of the Germans. The liberators of Poland turn out to be the Russians, and a new and different struggle begins—one between the church and a militant atheism triumphant.

But the church in Poland is not without power of its own, and Karol Wojtyla, as he

risks in authority, plays a larger and larger role in this drama in which the soul of a nation is at stake.

The climax of this period is Archbishop Wojtyla's triumphant journey to Nowa Huta, the government-built city that was to have no churches. There he preaches before an ecstatic crowd and offers Mass at the altar of the forbidden church being built

by the people themselves.

Nigel Hawthorne plays the austere and courageous Archbishop Sapieha, Wojtyla's predecessor as archbishop of Cracow. Jonathan Newth is the aristocratic primate, Cardinal Stefan Wyszyński, who sometimes did not see eye to eye with the future pope on the strategy to be pursued against the common enemy.

Marian to present play next weekend

The play "Whose Life Is It Anyway?" by Brian Clark will be presented by Marian College, Indianapolis, at 8 p.m., April 26-28, in Peine Arena on the college campus.

"Whose Life Is It Anyway?" is about a patient who elects to end his life rather than live it as a quadriplegic. Andy Barnes, a junior at Indiana Central University in Indianapolis, will play the lead, Ken Harrison, in the Marian College production.

Dr. Michael Emerson, the hospital administrator, will be played by Marian student Sean M. Johnson, and Sister Anderson, the head nurse, will be played by Donna M. Groves. Kelly Gallagher will

portray a supportive young nurse, Kay Sadler; Joe Pickard will play a punk orderly; and Jack Groves will play Harrison's attorney. His chief confidant, the sensitive Dr. Joan Scott, will be portrayed by Loru Raymann.

Other cast members include Joseph Bornmann, Joseph E. Fey, Diana Fishel, Sandra Groves, Randall Hanna, Cynthia Hatcher and Jonathan Kraeszig.

The play is directed by Beth Taylor, assisted by Dan Johnson.

For further information and ticket reservations call 317-924-3291, extension 268, between 1 and 5 p.m., Monday through Friday.



EASTER MOVIE—Albert Finney plays Karol Wojtyla in "Pope John Paul II," a new movie airing on Easter, April 22 on CBS, in later years as he goes on to become cardinal and eventually pope. (NC photo)

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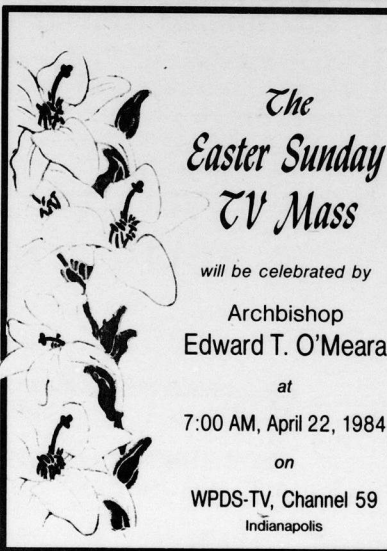
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NEW YORK (NC)—Older people who find it difficult to get out and decorate family graves for Easter can have it done by those involved in a business that Father James Harvey of the Brooklyn diocese has started to give employment to youngsters in trouble with the law.

The young people take telephone orders, place decorations they have made on the graves and send photographs of the results.

Called CitiWorks, the business is an offshoot of Flowers With Care, which Father Harvey started in 1975.

After ordination in 1971, Father Harvey worked two years in a parish and then became chaplain at a prison in the borough of Queens. There he found inmates as young as 16 whose future, he concluded, hung in the balance.

Deciding the key was jobs and training, he talked to Robert Palliser, a flower shop owner in the parish where he had worked, and got his agreement to allow the operation of Flowers With Care from his quarters.

FATHER HARVEY persuaded judges to turn some first offenders over to him and started persuading parishes and other institutions to buy flowers from Flowers With Care. Palliser taught the youngsters the flower business.

Still serving as a prison chaplain, Father Harvey decided in 1978 that he needed to work full time on his business and find a way to secure jobs for more

youngsters. "I decided to franchise," he said. "I got together 12 florists and said, 'I have some kids, good kids, who have gotten into trouble. If you will hire and train them, I'll provide the services.'"

Today, he said, 48 florists participate and about 100 youngsters are in his nine-month program at any one time.

The agency is affiliated with Catholic Charities and Father Harvey says the Brooklyn Diocese has given strong support. Bishop Francis Mugavero of Brooklyn has bought flowers from it and so have many parishes. Flowers With Care was given the job of providing floral decoration for the Shea Stadium service during Pope John Paul II's 1979 trip.

Father Harvey deals mostly with "throwaway kids" from New York City. "There is a lot of malnourishment. A lot of them have been into street prostitution."

TO DEAL with these problems, as well as to provide education and job training, Father Harvey is assisted by eight other staff members.

Dominican Sister Patricia Bryant, former school principal in the parish where Father Harvey worked, is associate director. She said education often must start at basic levels and focus on knowledge needed for the job.

Though Flowers with Care receives a few girls, most are boys, according to Sister Bryant.

OBITUARIES

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

† CLEMENS, Eugene, 78, St. Michael, Cannelton, April 2. Husband of Wilma; father of Joan Wallace, and Gene; brother of Martha Hufnagle, and Alfred.

† HILL, William J., 87, St. John the Baptist, Osgood, April 3. Husband of Rosella; father of Martha Hooton, Eleanor Schuerman, Ruth Mary McCreary, John E. and William D.

† HUBER, Catherine, 84, St. Anthony of Padua, Morris, April 5. Mother of Frank and Russell Martin; stepmother of 11; sister of Helen Messang and Isabella Huenefeld.

Mother of Benedictine dies

NEW ALBANY—Mary E. Moore-Knaebel, a native of Floyd County, died here on April 11 at age 88. She was buried on April 14 after a funeral Mass in St. Mary's Church celebrated by her son, Benedictine Father Archabot Bonaventure Knaebel, and fellow

priests. Father Knaebel is pastor of St. Michael Church, Charlestown.

Mrs. Knaebel is also survived by a son, Robert, of New Albany, seven grandchildren and 12 great-grandchildren.

† KUHN, Edward, 76, St. Anthony of Padua, Morris, April 8. Husband of Agnes; father of Edward, Jr., David, Maryann Werner and Wilma Hoffmeier; grandfather of 19; great-grandfather of one.

† McDOWELL, Beatrice, 65, Little Flower, Indianapolis, April 7. Mother of Fred, Daniel, John, Jr., and Mary Ann Riffe; sister of Robert Totten.

† McGEHE, Clarence E., 75, St. Roch, Indianapolis, April 4. Husband of Ann; brother of Harold C., and Dortha L. Peck.

† McKEOWN, James T., 65, St. Augustine, Jeffersonville, April 4. Husband of Mary (Kehrt); father of Linda Johnson and Rena; grandfather of three.

† OSTER, Ferd, St. Mary of the Knobs, Floyd Knobs, March 28. Husband of Alvina; father of Robert, Harold, Rita Jean Smith and Dorothy Henahan; brother of Bud.

† PFLUM, George, 95, St. Maurice, Napoleon, March 27. Brother-in-law of Eleanor; uncle of Mrs. Ray Matern and Mrs. Frank Obermyer.

† TATE, Thomas, 84, St. Lawrence (formerly of St. Francis de Sales), Indianapolis, April 4. Husband of Monica; father of Alvina Britton, Barbara Cox, and Thomas, Jr.; brother of Betty Hicks, Nadine Eskitch, Mable Valeske and Merle Bell.

Sister of Providence is buried

ST. MARY-OF-THE-WOODS—Providence Sister St. Basil, the former Alice G. Cummings, died here April 7 and received the Mass of Christian Burial on April 10. She was a native of Chicago, Ill., where she attended Watson Business College. She also did work at St. Mary-of-the-Woods, Indiana State University, Boston College, and Loyola University in Chicago and Los Angeles.

Sister St. Basil taught commercial subjects at St. John School in Indianapolis and St. Catherine, Ft. Wayne, as well as in schools in Massachusetts, Illinois, California, Oklahoma and Washington, D.C.

In 1978 Sister returned to St. Mary-of-the-Woods. She is survived by a sister-in-law, Mrs. Frank Cummings of St. Petersburg, Fla., nieces and nephews.

Natural Family Planning classes to be offered

The Archdiocesan Family Life Office is continuing to offer spring Natural Family Planning (sympto-thermic and ovulation) classes. They will be offered on: Friday, April 27 at St. Gabriel Parish, Connersville; and May 4 and

June 22 at the Catholic Center in Indianapolis. Each session runs from 7:30 to 9:30 p.m.

The fee is \$15 per couple and this includes class instruction by certified teachers, instructional materials and charts plus a

thermometer, and follow-up counseling and/or additional class attendance.

For further information about classes contact Jackie Cesnik at 317-639-2230; or the Family Life Office at 317-236-1596.

LEGAL NOTICE

As the actual dwelling places of the Respondents named below are unknown to the ecclesiastical Tribunal of the Archdiocese of Indianapolis, we hereby cite the said Respondents to contact the below designated Presiding Judge of the Tribunal of the Archdiocese of Indianapolis located at 1400 North Meridian Street, P. O. Box 14110, Indianapolis, IN 46206, on or before the date designated for the purpose of making answer to the asserted invalidity of the Respondents' marriage herein designated:

CASE TITLE: Chids-Dahl
RESPONDENT: Mr. Carmen Dahl
DESIGNATED DATE: May 7, 1984
PRESIDING JUDGE: Rev. C. Koster

CASE TITLE: Mings-Bingham
RESPONDENT: Ms. Karen Bingham
DESIGNATED DATE: May 7, 1984
PRESIDING JUDGE: Rev. C. Koster

Notice is hereby served that unless the said Respondents either appear or contact the Tribunal on or before the date designated above, or offer sufficient reason for absence, the requirements of canon law regarding notification shall be considered fulfilled and the case shall proceed according to the norm of law. Anyone, clerical or lay, who knows the present address of any of the above mentioned is bound to make known the citation.

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VIEWING WITH ARNOLD

Film may start new Tarzan cycle

by James W. Arnold

If ever there was a hero who represented the back-to-nature movement, it was certainly Tarzan, who took a dim view of "advanced" western civilization. He preferred to swing around in the bush with Jane, Boy and Cheeta, and let the rapacious white interlopers who wandered into his terrain make monkeys of themselves.

That is still the central theme, but on a much more sophisticated plain, of the new, \$33 million British film, "Greystoke: the Legend of Tarzan, Lord of the Apes." The clear aim of producer-director Hugh Hudson, whose "Chariots of Fire" restored English pride in several other areas, is to snatch back from Hollywood, after all these years, the British hero created by Edgar Rice Burroughs in an age significantly more innocent than our own.

This lushly beautiful, if imperfect movie couldn't have come at a better time, given the recent death of Johnny Weissmuller, who epitomized the athletic Tarzan of simple values and few words, and the 1981 trashing of the concept by the incomparable John and Bo Derek.

It's not clear whether "Greystoke" intends to start a new Tarzan cycle, but it's suspiciously well-suited to the purpose.

Closely following the original novel, a goal claimed also by several earlier films, including Weissmuller's first in 1932, it's sort of "Tarzan, the Early Years." (Except in the title, the name "Tarzan" is never used.)

Very quickly, it covers the 1884 departure of his parents, Lord and Lady Clayton, from the ancestral manor at Greystoke, their shipwreck off West Africa and eventual demise a year

or so later in the famous jungle treehouse, as their infant son is carried off by an unfriendly screeching band of apes.

The next third describes, with a minimum of words, the child's growth into young manhood as a sort of victimized, put-upon "odd monkey out" in the society of primates.

Nonetheless, he is nurtured and protected by his "foster" mother and father, and eventually his strength and intelligence, aided by a long knife he finds in the abandoned treehouse, makes him the dominant fellow in his part of the forest. The adult Tarzan is played by Christopher Lambert, a French novice whose deep-eyed good looks and unfamiliarity with English language and customs seem precisely suitable. He looks healthy, but not like an Olympic weightlifter.

At about this point, a party of insufferable Britons blunder in, hunting specimens for the museum but mostly interested in shooting everything that moves. Their sensitive guide is Belgian (Ian Holm, the coach in "Chariots"), who is rescued by Tarzan from a native ambush. He soon realizes who Tarzan is, gives him a fast education and escorts him back to England to claim his rightful inheritance.

While the English half of the movie has been unkindly disdained by some critics, it is full of underplayed wit, as Johnny (as the ape man is called) tries to adapt to the stuffy Edwardian aristocracy, meets his loveable grandfather (Sir Ralph Richardson, wonderful in his final role) and his gorgeously genteel American ward, Jane Porter



TRAGIC STORY—Newcomer Jason Presson plays "The Stone Boy," who accidentally kills his older brother. Robert Duvall and Glenn Close star as his parents in this quiet film which the U.S. Catholic Conference calls "well worth seeing." The USCC classifies it A-II—adults and adolescents. (NC photo)

(newcomer Andie MacDowell).

It's also full of breathtaking images of the estate and richly stuffed castle interiors that are worth every dazzling moment of attention, recalling the most elegant moments of "Brideshead Revisited."

Johnny is smart and gentle, but doesn't quite get the jungle out of his system. (He rolls around a lot on the pool table.) He even beats out a dashing Lord (James Fox) for Jane's hand, but makes the mistake of going to the museum and seeing a lot of simian old friends, including (by a stroke of movie luck) his old gray-bearded primate foster daddy. From then on, it's obvious where Johnny will go, and his return to the wild is filmed as a kind of epiphany.

Thus the film gives new

meaning to the inner struggle between man's human and animal natures, and which is higher or lower. If it all seems naive and incredible, "Tarzan" is after all only a marvelously pop boy's adventure tale, the ultimate escapist fantasy already recorded in more than 30 forgettable sound films and countless TV episodes.

The chief difference here is that production and script quality have been doubled, in the style of "Superman," and the result is an adventure likely to charm grouchy adults as well as all the young in spirit.

"Greystoke" is often adults.

funny, sometimes unintentionally, but always on an adult level, and the acting even by the ape-suit contingent, is delightfully convincing. Lambert's Tarzan who is constantly forced to leave or lose his loved ones animal or human, is also for all his grunting and sniffing a real human being, touched by tragedy, who evokes warmth and compassion.

(Picturesque classic adventure-fantasy; strong but acceptable handling of jungle violence; discreet PG boudoir sex; satisfactory entertainment for all ages.)

USCC rating: A-II

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