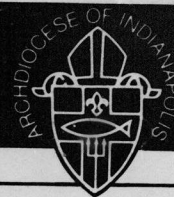


# The CRITERION

Vol. XXIV, No. 24, March 29, 1985

Indianapolis, Indiana



## Urban Parish Cooperative holds first meeting

### Name 14 for executive committee

by Jim Jachimiak

With its constitution recently approved by Archbishop Edward T. O'Meara, the board of directors of the archdiocesan Urban Parish Cooperative held its first meeting last week in Indianapolis.

The organizational meeting was held on March 20. The primary order of business was the election of one representative from each parish in the UPC to serve as the board's executive committee.

The UPC board of directors includes the pastor and two additional representatives of each of the 14 member parishes. Each parish chooses its own method of selecting its representatives. The board serves as the governing body of the UPC.

Executive committee members are chosen by the board of directors as a whole. The executive committee handles long-range planning, develops a budget and monitors the UPC's projects and programs.

Named to the executive committee were: Morna Patrick, SS. Peter and Paul Cathedral; Michael Nick, Assumption; Amanda Strong, Holy Angels; John Day, Holy Cross; Paul Osborn, Holy Trinity; Kathleen O'Farrell, Sacred Heart; Charles Green, St. Andrew; Chester Marshall, St. Anthony; Margaret Reilly, St. Bernadette; Dorothy Fanning, St. Bridget; Jane Meier, St. James; Harold Hayes, St. Joan of Arc; Providence Sister Gwen O'Malley, St. Philip Neri; and Thomas Douglas, St. Rita.

As administrator of the UPC, Sister Mary Kinney, a member of the Sisters of the Immaculate Heart of Mary, is an ex officio member of the committee.

Before electing the 14 executive committee members, the board of directors underwent a discernment process led by Ellen Healey of Indianapolis. Mrs. Healey has been involved with the development of boards of education at the parish, deanery and archdiocesan levels. Her portion of the program allowed the members of the board to get to know one another better.

"The meeting was mainly to bring the group together," Sister Kinney explained. The discernment process was included "so they could make more informed choices for the executive committee."

She added, "I was very pleased with the spirit and the way everybody entered into it. There was a very, very good spirit there. Everybody seemed very enthusiastic. I think we're off to a good start. We're continuing to do what we said we would do in our goals."



SNOW AGAIN—Tourists in St. Peter's Square use umbrellas to protect themselves from the winter's second snowfall. Snow, which paralyzed Rome in January for the first time in 14 years, started again, causing traffic jams and other problems for drivers. (NC photo from UPI—Reuter)

## St. Joan in Indianapolis to host Chrism Mass

by Fr. Stephen Jarrell

Catholics from around the archdiocese are invited to participate in the annual Chrism Mass to be held at 7:30 p.m. Tuesday, Apr. 2, at St. Joan of Arc Church in Indianapolis. The Mass, a special celebration of the unity of the archdiocese, takes its name from one of the three holy oils blessed on this occasion for use throughout the archdiocese during the coming year.

Other archdiocesan Holy Week services taking place in other locations because of the cathedral renovation include: Mass of the Lord's Supper, 7:30 p.m. Thursday, Apr. 4, at St. Gabriel's in Connerville; Good Friday services, 1:30 p.m. Apr. 5 at St. Louis parish in Batesville; and the

Easter Vigil, 8 p.m. Saturday, Apr. 6, at St. Christopher's in Indianapolis.

Some 150 priests of the archdiocese are expected to concelebrate at the Chrism Mass and a congregation of some 800 religious and lay representatives from the archdiocese also are expected to participate.

Following the homily by Archbishop Edward T. O'Meara, the priests will renew their commitment to serve the people of God. Through their participation in this annual event, the religious and lay leaders of the parishes also indicate their support of the priests.

The 150 representatives from each parish and institution in the archdiocese

will also receive the holy oils to be used during the next year in administering the sacraments of baptism, confirmation, anointing of the sick and priesthood ordinations.

In the Old Testament, priests, prophets and kings were anointed with oil. The three specially blessed oils are administered to the members of the believing community as an indication of their participation in the priestly, prophetic and royal mission of Christ. The blessing of the oils on this occasion for distribution to each parish indicates the unity of faith shared by all in the archdiocese.

Overall plans for the celebration are (See CHRISM MASS on page 2)

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## Good Friday collection to help support Holy Land shrines

by John F. Fink

The purpose of the collection taken up in Catholic churches on Good Friday is to help maintain a Catholic presence in the Holy Land. It is the chief means of financial support for the Commissary of the Holy Land.

For more than seven and a half centuries, since the time of St. Francis of Assisi, Franciscan friars have maintained the sacred shrines in the Holy Land. They have been designated as the church's official representatives in the Holy Land, and the head of the Franciscans friars has the title of Custodian of the Holy Land.

The holy places under his care (there are 40 of them) include part of the Church

of the Holy Sepulchre built around the site of Christ's crucifixion, a church next to the site of Jesus' birth in Bethlehem, the Church of the Annunciation in Nazareth, and the Church of All Nations at the site of the Agony of the Garden of Gethsemane.

Altogether, the Franciscans care for shrines in eight nations: Israel, Jordan, Egypt, Syria, Lebanon, Cyprus, Turkey and Greece. In many of these areas, they are the only Christians around.

For example, the beautiful church at Ain Karem, the site of the birthplace of John the Baptist and the Visitation of Mary to Elizabeth, is in an area of Israel where there are no Christians. But the Franciscans are there to maintain the church for the pilgrims who want to go there.

the CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Learning how the Roman Curia works

by John F. Fink

It's Sunday, March 24, and I'm writing this high (37,000 feet) above the Atlantic Ocean on my way back to Indianapolis after a week of extensive and intensive meetings in the Vatican. (For an idea of the type of weather I had there, see the picture on page 1.)

I was there for a council (the equivalent of a board of directors) meeting of the International Catholic Union of the Press, a meeting of the officers of the International Federation of Catholic Press Associations (I'm president), and for a symposium sponsored by my federation and a couple other federations that are part of the Union.

The symposium was particularly valuable since various members of the Roman Curia spoke and answered questions about how their congregations, councils, commissions, etc., work. About 130 Catholic journalists from Europe, Africa, Asia, Australia, South America, Canada and the U.S.—from 27 countries altogether—participated.

The trip also gave me my first chance to see Archbishop John Foley since he was appointed president of the Pontifical Commission for Social Communications; he began duties last June.

**JOHN IS A** great friend who was editor of the Catholic Standard and Times of Philadelphia before his appointment and elevation to the episcopacy. During a private meeting with him, and particularly during a long dinner in a restaurant atop the Eden Hotel, I'm sure that I learned more about the real inner workings of the Curia than during the symposium later in the week.

John has been working with television quite a bit lately. It was his suggestion to NBC executives that made them decide to broadcast the Today Show from Vatican City during Holy Week (next week) and then John had to line up Vatican officials to appear on the programs—no

easy task since Vatican officials are not used to talking with reporters. Our symposium, for example, was a real breakthrough. One of the Curial officials who spoke and answered questions said, revealingly, that he had been in the Curia for 34 years and this was the first time he had participated in such a meeting.

I don't think Archbishop Foley would mind my telling you that he has a fairly low opinion about the knowledge of religion in general and the Catholic Church in particular of some TV producers and personalities. At the end of one interview (this was not with NBC) John told the interviewer frankly that his questions showed a lack of knowledge about his subject matter. The reporter took it well and admitted that he really had no interest in religion—and he was a network's Rome correspondent.

Another network producer (again not NBC), while planning stories from the Vatican, said that she would like to interview an American member of the Swiss Guards. When John answered that there were no American members, she responded that maybe that was a story—discrimination against Americans. Finally John got the point across: "There are no American members of the Swiss Guards because they are Swiss Guards." The light finally dawned: "Ohhh, I didn't think of that," she said.

**THE MOST IMPORTANT** person with whom we met, of course, was Pope John Paul II, in a private audience last Thursday. He met with us for half an hour, delivering a 10-minute talk about the Catholic press, meeting each of us individually, mingling freely with us, and finally posing for a group photo.

In his talk, the Pope praised the Catholic press for the way it informs, forms and instructs the faithful and said that lives can be changed by the printed word. He encouraged us to search for ways to tell the story of how the church tries to serve God's people—the poor, the sick, the hungry.

Besides the pope, various cardinals and archbishops (some probably destined to become cardinals at the next consistory) met with us. The Curia is a large bureaucracy (although someone figured that, if the U.S. government were staffed the same way as the Vatican, there would be



**PAPAL GREETING**—John F. Fink meets with Pope John Paul II in Rome. (Photo by Felici)

only 500 people in Washington), so we couldn't meet with everyone (Cardinal Baum, for example).

But we did meet with officials from the Congregation for the Doctrine of the Faith, the Secretariat of State (Cardinal Silvestrini, not Cardinal Casaroli), the Commission "Justice and Peace," the Council "Cor Unum," the Secretariat for Christian Unity, the Secretariat for Non-Believers, the Council for Culture, and the Council for the Laity.

It was an exhausting week, but I certainly got enough material for several columns in this space. I'm not sure yet when I'll use the material since I have other things I want to write about during the next several weeks.

## Monsignor Doyle, 88, dies of stroke

by Richard Cain

Msgr. John J. Doyle, archdiocesan archivist and historian, died March 22 at St. Vincent Hospital in Indianapolis of a massive stroke. He was 88.

Funeral services were held Monday in the Bishop Chartrand Memorial Chapel at Marian College, where he had been founding chaplain and professor. He was buried in the Priests' Circle of Calvary Cemetery in Indianapolis.

"He was the epitome of a scholar-priest, very gentle, dedicated, learned and deeply committed to his students and his church," said Louis C. Gatto, president of Marian College, where Msgr. Doyle had taught for 30 years.

"The amazing thing is that he did so many things and yet without any formal training," said Father William F. Stineman, pastor of St. John in Indianapolis and executor of Msgr. Doyle's will. "We all know that interest begets effort. But he believed and came to know... that effort

begets interest and that is the secret of his greatness."

A native of Indianapolis, Msgr. Doyle was ordained a priest of the archdiocese at St. Meinrad in 1921. He served at St. Augustine parish in Jeffersonville and St. Therese of the Infant Jesus parish in Indianapolis. He also served as instructor and assistant chaplain of St. Mary of the Woods College near Terre Haute and founding chaplain and professor at Marian College as well as officials of the Metropolitan Tribunal, synodal examiner,

archdiocesan consultant, member of the archdiocesan school board and archdiocesan archivist and historian.

He received a doctorate in education from Catholic University in Washington, D.C., in 1933. He was chairman of the philosophy department at Marian and also taught sociology and economics. His

## Chrism Mass at St. Joan of Arc

(Continued from page 1)

being made by the Archdiocesan Office of Worship. Music, under the direction of Charles Gardner, will be provided by musicians and a choir made up of over 50 singers from the archdiocese. Seminarians from the archdiocese will assist at the liturgy as acolytes, and ushers have been selected from several Indianapolis parishes. The processional banners will be carried by members of the CYO Youth Council.

Joining Archbishop O'Meara in the sanctuary will be Benedictine Archbishop Timothy Sweeney of St. Meinrad; Msgr. Francis Tuohy, vicar general of the archdiocese; and Msgr. Gerald Gettelfinger, chancellor of the archdiocese. Also joining Archbishop O'Meara will be the priests who head each deanery and Father Marty Peter, president of the Council of Priests.

The deacons of the archdiocese will assist the archbishop and administer the oils.

### Archbishop O'Meara's Schedule Week of March 31

**SUNDAY, March 31**—Eucharistic Liturgy, Our Lady of Perpetual Help parish, New Albany, 10 a.m. Passion (Palm) Sunday.

—Mid-American Conference for United Way of America, Hyatt-Regency, Indianapolis, reception 6 p.m., dinner at 7 p.m.

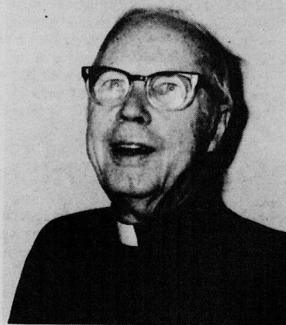
**TUESDAY, April 2**—Dinner with the seminarians of the archdiocese, St. Andrew parish, Indianapolis, 5 p.m.  
—Chrism Mass, St. Joan of Arc parish, Indianapolis, 7:30 p.m. followed with a reception.

**WEDNESDAY, April 3**—Taping of the Easter Sunday television Mass, Channel 59, Indianapolis, 7 p.m.

**THURSDAY, April 4**—Mass of the Lord's Supper, St. Gabriel parish, Connersville, 7:30 p.m.

**FRIDAY, April 5**—Good Friday Services, St. Louis parish, Batesville, 1:30 p.m.

**SATURDAY, April 6**—Easter Vigil, St. Christopher parish, Speedway, 8 p.m.



Msgr. John J. Doyle

## Yale Law School head wins ND medal

**NOTRE DAME (NC)**—Guido Calabresi, dean of the Yale University Law School, has been named recipient of the 1985 Laetare Medal, a 102-year-old prize by the University of Notre Dame recognizing distinguished U.S. Catholics.

The selection of Calabresi, 52, was announced March 16 by Holy Cross Father Theodore Hesburgh, Notre Dame president. The winner is announced annually on the eve of Laetare Sunday, the fourth Sunday of Lent.

"We honor in Guido Calabresi a Catholic intellectual whose learning has tangibly influenced both the philosophy and the application of the law of the land," Father Hesburgh stated.

Calabresi is an author, law professor and member of The Catholic University of America board of trustees.

The award traditionally has been given at the Notre Dame commencement, scheduled this year for May 19.



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Your AAA dollars at work

by Jim Jachimiak

# Youth programs expanding in Tell City

At one time, says Rick Etienne, youth ministry was primarily the responsibility of associate pastors. Therefore, as the number of priests declined, so did youth ministry programs. "The parishes weren't doing any youth ministry when there were no longer any associate pastors."

For that reason, with an allocation from the Archbishop's Annual Appeal, Etienne was hired two years ago as youth ministry coordinator for the Tell City deanery. Now, he says, "youth programs have begun again and they are expanding." As a result, "the young people feel more a part of the church." That leads to greater participation in liturgies and religious education programs as well, Etienne notes.

"What I feel I am doing," he adds, "is offering another alternative to the various messages the world gives the young people. There are plenty of people telling them they are not lovable unless they have these things, unless they do these things. And that is not what the Gospel says." So the

role of the youth minister simply involves "spreading the Gospel" to youth, he says.

To illustrate the importance of some positive force in the lives of teen-agers, Etienne points to the growing number of adolescent suicides. "The society that we have right now is not conducive to growing up healthy," he observes.

As deanery coordinator, Etienne offers support to those involved in youth ministry at the parish level. "My main job is not doing the work," he says, "but pulling other people in and coordinating the effort and expanding their idea of youth ministry. We have a lot of dedicated adults at each of the parishes. My job is to keep them enthused, to be a resource person for them."

One way of doing that is through support meetings for adults working in youth ministry in the deanery.

Other workshops are designed for youths as well as adults. They are aimed at developing leadership, drawing up schedules of activities and "broadening their ideas of what they do."

He is available to assist parishes in

determining their needs in the area of youth ministry and serves as a consultant to parish youth ministers. He also distributes a monthly newsletter to keep them informed about deanery and archdiocesan functions.

Etienne is working toward a master's degree in theological studies. He is participating in a certification program in youth ministry being offered in the archdiocese, and also takes classes during summer sessions at St. Meinrad. "I am very excited about youth ministry," he says. "I see good things going on in the deanery."

Most of the 12 parishes in the Tell City Deanery participate in the youth ministry program. Various social, spiritual and community service activities are planned, including at least three social activities for youths from around the deanery. The three activities include a hayride in the fall, a Christmas get-together and a spring activity.

Retreats also make up a large part of

the deanery's youth program. Several have been held for those preparing for confirmation this year. In addition, a retreat for high school seniors and another for sophomores and juniors have been held. Etienne hopes to expand the retreat program to include freshmen next year.

Service projects have also been expanded, and more will be conducted this year than in the past. A "Hunger Growl" to be held at St. Paul's this weekend is expected to raise \$500 for world famine relief.

In addition to his work on the deanery level, Etienne serves part-time as youth ministry coordinator at St. Paul's parish in Tell City. His office is also located at St. Paul's. The parish contributes 20 percent of his salary, with the remainder coming from the AAA allocation. At St. Paul's, he works with a team including Terry and Lana Poole, Bill and Rita Goffinet, and Wyman and Becky Davis. "They all work with me and I just support them," he says. "They do most of the work behind the scenes."

## Sex education program now being implemented

by Ruth Ann Hanley and Richard Cain

A new sex education program developed for junior high students by the archdiocesan offices of Catholic Education and Family Life has moved out of the pilot stage and is now being implemented in schools and religious education classes around the archdiocese. The program was introduced last year at St. Barnabas in Indianapolis.

Between 15 and 20 parishes are now using the program, according to Valerie Dillon, director of the Family Life Office. More are expected to adopt it this fall. More than 50 parishes have sent personnel to workshops offered in various locations around the archdiocese for leadership training.

The program uses a discovery method of teaching to help the students learn the logic and wisdom behind Christian values and moral teaching, according to Mrs. Dillon. Extensive use is made of discussion, questions and answers and sharing among the students in small and large groups. The goals are to help the students develop decision-making skills, identify the differences between societal and Christian values and acquire an informed conscience.

Information is provided on reproduction, the difference between love and infatuation, the physiological and emotional changes occurring during puberty and such issues as masturbation, homosexuality, rape, abortion and pornography. The students are also asked to apply the values,

information and decision-making skills to real-life situations, said Mrs. Dillon.

Parents in each parish are invited to attend an introductory presentation explaining the course where they have an opportunity to ask questions of those who will lead the program.

The program's designers hope that the emphasis on why as well as what the church believes and teaches in the area of sexuality will help the students become more loving and sexually responsible people.

"That's why we were trying to help the kids get the church's point of view logically," said Mike Carotta, archdiocesan coordinator of adolescent catechesis. "If, for instance, we begin by saying that intercourse outside marriage is a sin, they'll either buy it or reject it. But by letting them study the church's point of view and showing them a film on how a baby grows within the womb, they soon come to the conclusion that intercourse is a sacred business. Love, they can see, needs a long-term commitment. 'How can someone abort?' someone asked me. It all becomes clear as a bell."

Handouts for discussion are the main teaching tool, but there is a back-up book, "Sex, Sexuality and You," by Nancy Hennessy Cooney. Filmstrips can be obtained from the OCE Resource Center in the Catholic Center in Indianapolis.

By asking the students to take more active roles, the design of the program also helps take some of the burden off the teachers. "In the past many teachers felt



TRAINING SESSION—Valerie Dillon and Mike Carotta instruct educators in the use of the "Growing Up Sexual" materials. (Photo by Jim Jachimiak)

uncomfortable," said Mrs. Dillon. "The (old) programs asked for too much preaching and teaching. Often teachers were reluctant."

Some of the material also may be appropriate for use with high school students. "We tried the chapter on love and infatuation on our 10th graders with excellent results," said Providence Sister Nancy Brosnan, director of religious education at St. John's parish in Osgood.

The parishes should adapt the program to the specific needs of their parish. "The

people at the local level can introduce the program at an earlier or later point according to the needs of their students which they know best," said Mrs. Dillon. "The lessons also can and should be adjusted to the specific needs of individual students."

Two more leadership training workshops are scheduled for September for those interested in adopting the program, according to Mrs. Dillon. One will be offered in the Indianapolis area and the other somewhere in the southern part of the archdiocese.

### A Lenten retreat

## It's hard to believe that Jesus was also fully human

by Fr. Thomas C. Widner

St. Paul wants our attitude to be like Christ's. Christ was in the form of God but he didn't try to grab power. He didn't try to be like God. He didn't try to be what he wasn't.

What is wrong with my attitude? Isn't it already like Christ's?

The hardest thing for us to learn is that Jesus was a human being. We have no difficulty accepting Jesus the God, the second person of the Blessed Trinity, the divine Jesus. But we can't quite fully believe in the human Jesus.

He always had an out, we say. When Jesus was with us on earth, he was able to do what he did because he was God. Wrong! He was able



to do what he did because he was a human being.

How could he succeed in the face of the devil's temptations, we ask. How could he endure all that he endured in his suffering? We seem to believe Jesus could take it because he was God. We can't comprehend the ability of Jesus to do this for us as a human being. We want to remain in our sinfulness and so we deny the possibility that human beings can overcome their sinfulness.

That is why we have to remind ourselves that Jesus did not grasp at his divinity to bail him out. Jesus endured the kind of suffering other human beings endure—and worse. He would have failed us had he called on his divinity to save him from temptation, from suffering. It is precisely because he chose to confront these things as a human being that he is so marvelous and mysterious to us.

For centuries God promised his people a

redeemer, someone who would show them a way out of their slavery, a way out of their sinfulness. The way is to be more human, not more divine.

Jesus humbled himself, Paul tells us, and obediently accepted even death. If we think Jesus wanted to die, we are crazy. He wanted to do the will of his Father. He wanted to do whatever was necessary to end the sinfulness. He discovered, however, that it meant he would have to give up his life.

Somehow we still do not see. Jesus accomplished this for us and he shows it can be done. He suffered and died. He did what his Father asked him to do. He became one of us. Yet we who are born human are constantly trying to escape the fact. We want to be something more than human. We want to be gods. We can't face our own weakness.

Sometimes it seems to me the world has gone mad, that we have lost control of it.

How can anyone ever make sense of it? Sometimes I don't think God has any control over it either. I don't see how anyone or anything can possibly appreciate what is going on around me.

Maybe I am too much like a god. Maybe I have grasped at becoming god. Impatient with God Himself, I sometimes try to replace him. I look for other gods in other places. Or I create one for myself. I decide God demands too much of me and so I make new gods of work, of play, of interests and hobbies, of sex, of money, of time, of a building, of a cause, of goals and objectives, of a position in life. It is easy to do. Simple instructions. No batteries needed.

The real God doesn't seem to fight back when I make my own god. Very often he lets me go right on doing whatever it is I think I am doing. He calls it sin. Sometimes he lets me sin for a long time before smothering me with his saving and redeeming love.

# COMMENTARY

## Church needs to regain its missionary zeal

by Dick Dowd

"We need to capture," the archbishop said, "the confidence of the early church, their enthusiasm and conviction that they really had the light of the Gospel to spread by their word and example."

Within a week the 60-year-old Irish archbishop, who spoke those words to a reporter while in the United States, was dead of a heart attack back in Rome where he had first gone last April to be what the Vatican calls the church's top "missionary animator."



Archbishop Dermot Ryan, formerly of Dublin was at 60 one of the new wave of top level Vatican executives, part of the continuing internationalization of central church government underway since Vatican II. His sudden death throws a brief

spotlight on the worldwide church's mission arm which he headed: the Congregation for the Evangelization of Peoples.

As rich as our English language is, sometimes we miss the essence of the thought. Our news service stories called Archbishop Ryan a mission administrator. The church calls him a mission animator—a phrase that carries a new understanding of the church's mission vocation.

In the United States we moved from mission status to regular status along with Great Britain in 1908. Until that time all Catholic Church affairs had come under the office then called Propaganda Fide, the Propagation of the Faith.

It's hard to shake old names and habits so while in Rome the new Vatican II name of Evangelization of Peoples is used we still have a Propagation of the Faith office in each diocese to promote the faith at home and abroad.

The mission territory of the church in the world is enormous. Current statistics show 904 separate jurisdictions (like

dioceses): 393 in Asia, 376 in Africa, 81 in America, 42 in Oceania and 12 in Europe. With funds gathered in churches world wide, the evangelization work runs from helping Sisters open schools, to seminarians learning Latin, to its newest activity: L'Opus Securitatis, insurance for poor native priests to help bury them, and if they live long enough, help pay for their retirement and/or replacements.

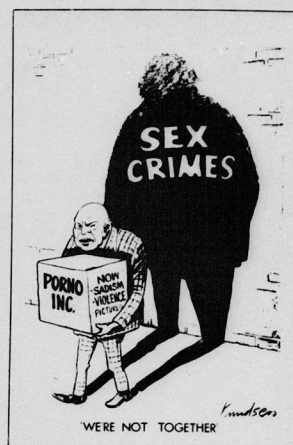
Archbishop Ryan came to the United States in mid-February to keynote an experts-in-evangelization meeting in Florida. Among our top people on hand: Indianapolis Archbishop Edward T. O'Meara, a former national head of the Propagation of the Faith in the U.S. and most recently chairman of the U.S. Bishops' Evangelization Committee; and the newly installed Bishop J. A. Fiorenza of Galveston-Houston, who heads the U.S. Bishops' Mission Committee.

Archbishop Ryan asked us to check our own personal evangelization efforts and see "how well, or how ill, the Christian obligation of being a light to the world is being met."

Archbishop O'Meara pointed to what he called a "serious challenge" for the church in the United States: the training and preparation of all those who will actually take on "the work of evangelization."

Bishop Fiorenza reminded us that within 15 years white Caucasians will make up less than 40 percent of Christians in the world. "The axis of Christendom," he said, "will shift from Geneva, Rome and New York to Kinshasa (Africa), Buenos Aires (South America) and Manila (Oceania)."

If you skip a few lines back you'll see that those are the precise areas where the Propaganda Fide, the Evangelization of



Peoples Congregation, is in charge of all church work from naming bishops to teaching catechism—a brief description of its breadth of concern.

Each bishop quoted above has given life to a real concern each of us should have about evangelization: 1) How does our own life of faith light the way for others? 2) How are we preparing ourselves to be an evangelizing light of faith in the world? 3) What and how does our western culture-type Christianity learn from the new, emerging Christian peoples of Asia, Africa, Latin America and the Orient?

No easy thing being a Christian, is it? The only way I know you can get answers to questions like those is with prayer.

## A homily must be prepared in order to be effective

by Dale Francis

Some years ago, the editor of a Catholic magazine asked me to write a piece about homilies at Mass. Since I was writing for a predominantly lay reading audience, I suggested that those of us in the pews should try to get something from the homilies, even when there wasn't much to get.

The editor published my piece but he wasn't happy with it. He said I should have lambasted homilists who weren't doing a good job. Maybe he was right.

I've been especially conscious of the quality of homilies since. I've heard all kinds. I heard a priest, conducting what was supposed to be a spiritual revival in Washington, D.C., rouse his audience with a political diatribe that denounced what he called "that second-rate cowboy actor in



the White House" and I was deeply ashamed. But I've heard homilies that spoke of the love of God and brought people closer to Christ.

I travel about and I hear homilies in different places. There is a difference, I think. There are more homilies that have been prepared, less that show that the homilist hasn't really thought about what he would say.

On a Sunday in February, I was at Mass at St. Patrick's Church in Perry, Ga. Everything about the liturgy, the readings by the lector, the responses of the people, indicated careful preparation. The homily by Father Michael J. O'Keefe, a priest who had obviously come from Ireland, was a careful explanation of Scripture, clearly fortified by real study, in words of quiet explanation in language easily understood by the people. I don't know how many parishioners there are in St. Patrick's Church in Perry, Ga., but they are blessed. And I'm sure there are many other parishes that are blessed by pastors who understand the importance of the homily.

That's really the beginning, the understanding of the importance of the homily. Millions of faithful Catholics who get to Mass every Sunday hear the church only in the homily. You may hope they gain much from the Mass and from receiving the Eucharist and I'm sure they do. But they need the words and those words must come in the homily.

A priest friend of mine, who carefully prepares his homilies, says he thinks homilists would be helped if they taped their homilies, and played them back later so they could hear just what they did say to their people. It might be good to tape them from somewhere out in the middle of the church, so the tape would reflect what was really heard.

Before I became a Catholic there was a time when I prepared three sermons a week, so I know that preparation isn't easy, that it requires hard work. A priest, busy with many things in his parish, may have difficulty finding time for preparation. But it is a necessity. A homily not prepared cannot be effective.

Archbishop Fulton J. Sheen once said the most important two things were getting into a talk and out of a talk. It holds for homilies. A homily doesn't have to be memorized word for word; it is probably best not to be. But what must be prepared word for word is an opening that catches the interest and a closing that is equally strong. Many a good homily has been spoiled as the homilist circles the ending, like an airliner on hold over O'Hare, looking for a place to land.

With a prepared opening and a prepared end, the substance in between must be organized, too, with a limited number of points, not overwhelming but helping the people. A priest friend of mine says a homily should inform, should help the people serve Christ better, love God more and help them to know that God loves them.

Many homilies do that, I'm sure. All homilies should. If all homilies did, if the people left Mass loving God more, knowing they are loved by God, ready to serve Christ in all they meet, how the world would be changed.

## Recent science fiction films borrow from story of Christ

by Antoinette Bosco

As someone who was always a "Star Trek" devotee, when a movie comes along that's connected in some way with outer space, I generally get in line. That's why I got to see "Close Encounters of the Third Kind," "E.T.," "2001" and "Starman."

Remarkably, they all have a theme in common. You could call it promoting the message that there's a heaven of sorts out there. These movies suggest there are benevolent presences surrounding us and we have much to learn from them.

This is a remarkable difference from the science fiction movies of the 1950s and 1960s. In those years, other-worldly creatures were generally portrayed as evil monsters, out to enslave us or destroy us. They were always a version of the "War of the Worlds." The theme was hostility and conflict. Hollywood in those years ap-



peared to have been taken over by a form of massive xenophobia—that classic "fear of the stranger."

Now things have really changed. "Starman," the latest one I saw, is a familiar character. His personality is similar to the main one in "E.T." and "Greystoke," like them, he is an alien from another place, far superior to humans in knowledge and power. And he uses his powers to aid mortals, not hurt them.

The plots also have a common thread. The benevolent aliens find themselves in an insensitive place, our Earth. They are not destroyed by us, however; they manage to get back to their planet in spite of us.

In at least one movie, "2001," the superior intelligence from outer space performs a miracle that saves us from nuclear destruction; before leaving Earth, he gives us this second chance. It is a redemption and rebirth theme.

"Starman" is certainly portrayed as a god-figure, even able to bring the dead back to life. In a touching scene, he releases a deer from death and frees it from the ropes that tied it to a hunter's car.

Before he goes back to his own home, the film takes on another religious theme:

the father giving the world a son. The woman who has accompanied Starman during his time on earth becomes pregnant; the baby will know who his father is, promises Starman.

While the new version of alien life is a lot better than the old monster approach, I can't say I'm completely comfortable with these products.

The films rather blatantly plagiarize the greatest story ever told with their Christ-figures, persecution on Earth of one we do not understand, the home somewhere in the heavens and a message to the world about how to live and trust in a higher power.

And while imitation is supposed to be the highest form of flattery, I'm afraid that's not enough justification for such out-and-out adaptations, at least as far as I'm concerned.

Clearly, there are two categories here. One is entertainment; the other is faith. I'm not sure we can make a leap into faith via entertainment.

On the other hand, maybe something noble slips through, enough to make a viewer want to make a mental inquiry into where the original message came from.

Who knows, maybe these films could start a search for truth by people who never believed before.

If that happens, the new wave of movies featuring benevolent savages from outer space may not be all that bad.

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# ENTERTAINMENT

viewing with ARNOLD

## 'Club' is two hours of whining teenage angst

by James W. Arnold

"Sixteen Candles" was a contender for worst teen-age movie of 1984, but it made a few bucks, so now writer-director John Hughes gets another chance. It's called "The Breakfast Club," and while its aim is a bit higher, the bullseye area of the target remains unviolated.

"Club's" main distinction is its premise, which would be unusual even if it were aimed at adults. Five suburban high school kids, mostly strangers to each other, find themselves confined together in the school library to serve a day-long Saturday detention. They have little to do but talk to each other, intermixed with frantic horseplay, and by the time the day is over, they realize they have much in common, and are even on the way to becoming friends.

There are almost no movies simply about relationships among characters, at least without some umbrella dramatic situation to maintain tension, e.g., a plane crash, shipwreck, people marooned in a storm, or perhaps an army platoon facing imminent death in combat. The only recent comparable adult films are "The Four Seasons" and "The Big Chill," neither of which restricted the cast not only to one day and one building, but virtually to one room.

Hughes locks himself in further by avoiding flashbacks—a familiar movie escape hatch for trapped characters. The situation is more often found in a stage play, and clearly has to rely (if we're not to experience of boredom) on quality dialogue and genuinely gripping characters.

What develops, essentially, is two hours of whining teenage angst, of kids struggling to deal with a world they never made. Adolescence is not celebrated, but grieved for. Worse, it's not so much dramatized as discussed.

You know the characters are going to be representative stereotypes, and they are. The introductory voiceover says we'll see them as stereotypes—more bravado—implying that they really are not, or won't be when we get to know them. False alarm. Not only are the kids types, but so are their parents, the teacher who monitors them, and the problems they agonize over. Hughes seems to want to say the stereotypes represent reality. They always do, to some extent. But good films should get beneath and behind them.

The club stars John (Judd Nelson), a scruffy longhaired rebel apparently left over from the '60s, who is by far the most articulate and active, and seems to represent Hughes' point-of-view. That is,



he's totally against every value even halfway put forward in the film. He is foul-mouthed and sex-obsessed, and as a truth-teller he instigates whatever repartee there is. The blue collar kid from the uncaring home, he's an untutored genius with an IQ (judging from his insights) of at least 500. He also uses drugs, dribbles a basketball between his legs, and is clearly a man for all off-seasons. Think of Dean, Brando, Dillon, Travolta. Subtract one-half. You have the character.

Other members: Andrew (Emilio Estevez), the clean-cut jock who is burdened with a macho-fascist father who despises weakness and wants to win at all costs. Brian (Anthony Michael Hall), the likeably nerdy "brain" who is burdened by parents who want him to get straight As at all costs. Then there are the girls, who get less attention. Claire (Molly Ringwald) is presumably a spoiled princess from a family of conservative morals. Allison (Ally Sheedy) is somewhat offbeat—a mousy recluse who craves attention she never gets at home.

Representing the adult world is Vernon (Paul Gleason), the cynical teacher who is stuck supervising the detention and hates every minute of it. He is stupid, insensitive, brutal, and outwitted by John at every turn.

Given this gallery of characters, not much positive could be expected. The kids kill time, sometimes inventively (e.g., whistling the prisoners' march from "River Kwai"). John rants on in self-pity, and provokes the others in a nasty style recalling "Who's Afraid of Virginia Woolf?" Now and then they escape into the halls, or get giggly on pot, dance humorously to recorded music, talk about whether they are (embarrassed) virgins and about why they are messed up.

Occasionally, the film comes to life: when the kids discuss the social barriers between them and how, after the weekend, they'll probably go back to conforming to them, and when Andy movingly describes his compassion for a weaker kid he has humiliated in the locker room. But after these morsels of truth comes an incredibly false ending. Not only does Claire give Allison a makeup job revealing her (surprise) as an undiscovered beauty, but four of the kids pair off romantically just as Daddy or Mummy come to drive them home. It's conventional and desperate.

Kids may like this movie better than adults: the actors are talented and attractive, and even if not much has changed since "Rebel Without a Cause," today's adolescents haven't been around that long. It's flattering to have your "problems" listened to. But objectively speaking, "Club" needs more understanding and intelligence by a factor of 10.

(Realistic language, sexy talk but no action; not recommended.)

USCC Classification: O—morally offensive.

## Television programs of special interest

Monday-Friday, April 1-5, 7-9 a.m. EST (NBC) "Today." The NBC News morning show will broadcast live from Rome during Holy Week. Bryant Gumbel and Jane

Pauley will anchor the programs based in Vatican City, while Willard Scott provides the weather forecast from a variety of scenic locations.

Friday, April 5, 9-10 p.m. EST (PBS) "Requiem." Broadway composer Andrew Lloyd Webber of "Cats," "Evita" and "Jesus Christ Superstar" fame wrote this requiem Mass featuring Plácido Domingo, the Westminster Children's Choir, the St. Thomas Church Choir and the St. Luke Chamber Orchestra under the direction of Loren Mazzel in a program from St. Thomas Church in New York City.



HOLY WEEK SERIES—An Ethiopian official, played by Ben Vereen, is baptized into the new Christian faith in "A.D.," NBC's epic 12-hour miniseries which airs March 31 and April 1, 3 and 4. (NC photo)

## 'A.D.' is rewarding drama of growth of early church

by Henry Herx

officer, and an older Jewish couple living in Rome who become Christians.

It was a brutalizing age, but director Stuart Cooper manages to distance the viewer from the sex and violence that are part of this record.

Among the many stars in the cast, some have only brief cameo roles and others are miscast. But most turn in at least serviceable performances. Most successful are Colleen Dewhurst's principled noblewoman Antonia, the late James Mason's indecisive Tiberius, and Richard Kiley's shadowy Claudius.

The miniseries' great strength is its faithful rendering of the apostolic age. It is best in its re-creation of the Jewish context within which the early church grew and from which it spread to the world.

It affords a sympathetic view of Judaism and the Christian relationship to it. The figure of the rabbi Gamaliel (John Houseman, in yet another of his professional performances) serves as the unheeded voice pleading for tolerance.

Paul (Philip Sayer) presents a more complex role—changing from the fanatic Saul, merciless persecutor of Christians, to the converted Paul, apostle of the gentiles. Sayer does well in bringing off this transformation.

As far as church history is concerned, this production is on target, sincere and more often dramatically convincing than piously sentimental or phony. Labela, whose previous effort in this genre was the fine "Jesus of Nazareth," will get higher marks from those interested in religious history than from viewers mainly concerned about entertainment.

"A.D." offers Christian viewers some rewarding hours, making appropriate television fare for family discussions during Holy Week. Religious educators might also find it worthwhile to talk about with their classes.

The growth of the early church and the decline of the Roman Empire are contrasted in "A.D.," a 12-hour miniseries airing on five consecutive nights starting Palm Sunday, March 31, 8-11 p.m. EST on NBC.

This epic dramatization, covering the years 30-69, focuses on the birth of the church from the Resurrection to the martyrdoms of Peter and Paul.

In this brief time span, the church turned from its Judaic origins to its witnessing among the gentiles. This was a turning point in history. Christianity became a world religion, a spiritual force inspiring the rise of a new civilization on the ruins of Rome.

"A.D." sets out to re-create that period as accurately as possible. To a large extent, it succeeds.

Beautifully photographed by Ennio Guarnieri, the visuals convey the atmosphere of antiquity through large city sets of Jerusalem and Rome, the rugged coasts and terrain of Tunisia (doubling for the entire Mediterranean world), the costumes and artifacts—a myriad of details all carefully researched by a team of historical advisers.

The emphasis on history distinguishes "A.D." from earlier popular dramatizations of the same period, such as "Ben Hur," "Quo Vadis" and "The Sign of the Cross." However, "A.D." does not escape entirely the pitfalls of such movies which try to interest viewers in the larger course of history by creating imaginary characters and inventing language for characters actually from history.

The thread on which the history in "A.D." is strung is the story of three fictional couples: a Jewish Zealot who marries the daughter of a Roman senator, the Zealot's sister who marries a Roman

### Recent USCC Film Classifications

Heartbreakers ..... O  
Sylvester ..... A-III

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

# TO THE EDITOR

## Seminarian remembers Msgr. Doyle

I would like to comment on Msgr. John Doyle, who died March 22.

As one who is preparing for priestly service in the archdiocese I would like to say that for me, Msgr. Doyle was mentor, friend and model. He gave 64 years of his life to the service of the people of this archdiocese which he loved so well.

As historian and archivist he tried to instill in all of us the same love that he himself had for that history. He did this not for history's sake alone but because he saw the importance of remembering. As he said in his book, "The Catholic Church in Indiana 1686-1814," "It is my hope that the reading of the story told here may awaken the desire, latent in almost every heart, to understand what we are by discovering how we came to be, and to stir up the ambition to preserve for those that come after us the memory of the works that went before us, while we strive to deserve our heritage."

There are many stories about Msgr. Doyle, but the one that comes to my mind is the one about how both Chataud High School, on its cornerstone, and the Archdiocesan Yearbook, in its history section, left out Bishop Chataud's acquired first name, Francis, opting instead for his christened name, Silas. Msgr. Doyle said he could change the yearbook, but that he would find it difficult to change the cornerstone! He said that we would probably never know for sure why Bishop Chataud took that name until we get to the heavenly kingdom. I'm sure that today, Msgr. Doyle knows the answer.

He was a delight to talk to and even more of a delight to listen to. He will be missed by all those who know him, but more importantly, he will not be forgotten.

Michael Widner

St. Mary's Seminary  
Baltimore, Md.

# the Saints by Luke

## ST. FRANCIS OF PAOLA



FRANCIS WAS BORN IN PAOLA, ITALY, IN 1416. HE WAS EDUCATED AT THE FRANCISCAN FRIARY IN SAN MARCO AND AT 15 BECAME A HERMIT NEAR PAOLA. IN 1436, HE AND TWO COMPANIONS BEGAN A COMMUNITY THAT IS CONSIDERED THE FOUNDATION OF THE MINIM FRIARS. HE BUILT A MONASTERY AND SET A RULE EMPHASIZING PENANCE, CHARITY AND HUMILITY, AND ADDED A RULE OF FASTING AND ABSTINENCE FROM MEAT; HE ALSO WROTE A RULE FOR TERTIARIES AND NUNS. THE ORDER WAS APPROVED BY POPE SIXTUS IV IN 1474 WITH THE NAME HERMITS OF ST FRANCIS OF ASSISI. FRANCIS ESTABLISHED FOUNDATIONS IN SOUTHERN ITALY AND SICILY AND HIS FAME WAS SUCH THAT AT THE REQUEST OF DYING KING LOUIS XI OF FRANCE, POPE SIXTUS II ORDERED HIM TO FRANCE. THE KING WAS NOT CURED BUT WAS SO COMFORTED THAT HIS SON, CHARLES VIII, BECAME FRANCIS' FRIEND AND ENDOWED SEVERAL MONASTERIES FOR THE MINIMS. FRANCIS DIED ON APRIL 2, IN 1507, AND WAS CANONIZED IN 1519. HIS FEAST IS APRIL 2.

## Local Nuclear Freeze Campaign to lobby at Capitol Hill

The Indiana Nuclear Weapons Freeze Campaign will participate in the Citizens' Lobby for Peace, Jobs and Justice in Washington, D.C. on April 22.

The state freeze has a tentative appointment with Sens. Richard Lugar and Dan Quayle that afternoon, and freeze groups from throughout Indiana are being encouraged to make appointments with their representatives that day.

The state freeze organization will be lobbying for the Comprehensive Freeze Bill

and for any other bills which might be pertinent for the freeze to support or oppose at that time. The bill would cut off funding for major nuclear weapons programs if the Soviets do the same.

Various local freeze and peace groups throughout Indiana will be collecting signatures on proxy forms in order to allow the bearers to represent the signers in lobbying for the comprehensive freeze.

"The continued arms race hurts our economy, runs up the national debt and

makes us less competitive in the world market," said Holy Cross Brother Bill Mewes, state coordinator for the Indiana Nuclear Weapons Freeze Campaign.

"If we don't completely halt or freeze the nuclear weapons race with a comprehensive freeze, then we are doomed to continue on to destruction, if not physically, then economically. Stopping only some missiles allows others and the race to go on."

He added, "A freeze now could strengthen the hands of U.S. and Soviet

negotiators in Geneva. A freeze now could stop dangerous and expensive new technologies. A freeze now could strengthen the economy by helping to reduce the deficit. A freeze now could divert resources from nuclear weapons industries and enhance our ability to compete in world markets. A freeze now could stop new Soviet weapons and increase our national security."

For further information, call the Indiana Nuclear Weapons Freeze Campaign at 317-925-1539.



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# THE SUNDAY READINGS

PASSION (PALM) SUNDAY

MARCH 31, 1985

by Richard Cain

Isaiah 50: 4-7  
Psalm 22  
Phil. 2: 6-11  
Mark 14: 1-15: 47

## 14-DAY HOLY LAND PILGRIMAGE

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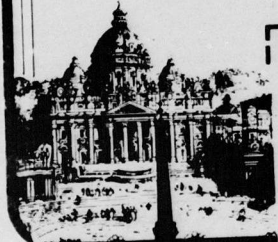
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As this Sunday's first reading and responsorial psalm suggest, the cross was no accident. Rather, it was the intended culmination of God's saving plan through history.

The first reading comes from the third of the four songs of the Suffering Servant in Isaiah. These songs reflect the writer's attempt to make sense of Israel's humiliation and suffering. They portray an ideal servant of God, the perfect Israelite, whose consecration to the divine will, even in the face of great suffering, takes away the sins of many. But as a messianic ideal, it surpassed any example the Israelites could offer. It had its fulfillment only when Jesus consciously took it up and taught that it referred to Himself.

The third song is set among passages proclaiming God's coming salvation and rebuking the Israelites for lack of trust in and readiness for that salvation. The song itself describes the Suffering Servant's humble need to listen to God's Word which is the source of salvation. Like the prophets before him, the Suffering Servant is ignored, even maltreated as he proclaims that Word.

There is the sadness and irony of the cross in the Suffering Servant's plight. For his own people ignore and abuse him even as he embodies and tries to make clear God's saving Word working through their collective suffering.

But God was able to bring good out of evil by making the Servant's experience in turn His word to us. In the responsorial psalm we are invited to hear and enter into that experience. Reading the whole psalm helps us more fully appreciate its early accurate anticipation of Christ's own Suffering Servant experience. This, too, was the psalm which was on Jesus' lips as he hung dying on the cross (Mark 15:34).

Just as the cross was no accident, it was also no mistake. The second reading, most probably a hymn from the early church, makes clear the glorious symmetry and wisdom of God's plan in the cross. This hymn is taken from a passage in Paul's Letter to the Philippians urging them to grow in the Christian quality of humility. The hymn is offered as an illustration of Christ's example of humility.

The hymn has two parts, each made up of three verses. In the first three verses, the emphasis is on Christ and His humble willingness to empty Himself. This, according to the hymn, He does twice, first by letting go of His divine status (although He remained divine) through His birth as a human and second by letting go of His life through His death on the cross.

In the second three verses, the focus shifts to the Father who fills Christ back up. First, He exalts Christ by giving Him new life as the firstborn among the dead. Second, He bestows on Christ the rule and adoration of the universe as its supreme Lord. It is a vivid fulfillment of Jesus' own words: "... and he who humbles himself will be exalted."

How rich in meaning, then, is the cross! It unlocks the riddle of Israel's history whose purpose is revealed to be an introductory explanation of God's salvation in Christ. It makes visible to us the twofold truth of our humanity which bears the great dignity of God's image yet is fatally wounded by sin. It bears witness to our great worth by bringing home the great price paid to win us back from death. And it definitively proclaims the superabundance of God's love for us which would not hold back even His own Son.



## CORNUCOPIA

# Blame laying is the 'in' sin

by Cynthia Dewes

Laying blame has to be one of the most satisfying things we do every day. It's certainly one of the oldest. When Adam set the precedent by saying, "Eve gave me the apple," Eve immediately one-upped him with, "The devil made me do it." True. (And such a good line that Flip Wilson borrowed it a few years later to put on the lips of Geraldine).

Everyone likes to lay blame. Kids would have to turn in their credentials if they didn't tattle on each other. It's a condition of kidhood. "I'm telling" is the name, and avoiding punishment is the game.

Parents are required by their vocation to shift blame, as in, "Hurry up. You know how your mother (dad) hates to be late," or, "Just wait until your father (mom) sees what you did."

Bosses say, "Why did you make this mistake?" and employees say, "You gave me bad directions." Store clerks say it's the manufacturer's fault. Nazis say they were only following orders. Even the dog looks for a cat to blame when spots appear on the rug.

I accept blame laying, therefore, as a normal thing, an amusing pastime, not to be taken seriously. What I do object to is disaffected Catholics who spend their entire adult lives looking for chances to take a swing at their parochial school experiences.

I'm tired of hearing about how mean Sister Phantasmagoria was in the third grade. I don't care if she slapped knuckles with a ruler or told horror stories about unbaptized babies. And I don't want to hear Phil Donahue or Bob Edwards or George Carlin do one more number on their Catholic childhoods. I especially don't want Sister Mary Ignatius to explain it all to me.

It's just not fair. What about those of us who were too naive to document unpleasant school experiences for later commercial use? Don't the rest of us sinners have an equal right to transfer guilt by blaming it on old Father Whazit or his chief enforcer, Sister Mary Meanie?

Just think. If we were part of that "in" crowd badmouthing the training we received at Sister's knee we too could deny responsibility for our problems with children, marriage, friendship, lawn care, whatever. Maybe we could even branch out and get the situations in Northern Ireland and or Ehtiopia off our backs.

Let's call a council to address this modern theology, and promulgate a new doctrine. We'll call it Creative Sin. The Original is out of date.

## vips...

✓ The National Catholic Educational Association will honor Michael J. Doherty of the Indianapolis Archdiocese by listing him on its Honor Roll of Outstanding Board Members during the 82nd annual NCEA convention to be held in St. Louis in April. Doherty will be one of eight persons recognized nationwide for their service as school board members.

✓ Scott Noble, a member of St. Thomas the Apostle Parish in Fortville, has been named a 1985 United States National Award winner in History and Government by the United States Achievement Academy. Scott is the son of Mr. and Mrs. Paul N. Noble. He attends Maxwell Middle School.

✓ Marlene R. Carey has been promoted to the position of Manager of Volunteers and Community Relations for St. Vincent Carmel Hospital. Mrs. Carey holds a B.S. in journalism, public relations and radio/TV and has been employed at St. Vincent since 1978.

✓ New officers for St. Mary's Child Center include: Pat Clancy, president; Roger Nestle, vice president; James Murphy, treasurer; and Betty Moebis, secretary.

✓ Daughter of Charity Sister Patricia Huffman, a registered nurse, has been named Director of Home Care at St. Vincent Hospital and Health Care Center. The Center arranges for nurses, therapists and others who provide skilled medical treatment in the home.

## check it out...

✓ The Indianapolis chapter of the Knights of Columbus will again sponsor the Outdoor Way of the Cross at the American Legion Plaza located north of North St. between Meridian and Pennsylvania at 12:15 p.m. on Good Friday, April 5. The observance has been held here since 1937.

✓ An Ecumenical Easter Sunrise Service will be held at Butler University's Holcomb Gardens at 7 a.m. on Easter Sunday, April 7.

✓ The Polish Cultural Society will present a Polish "Dyngus" Dinner and Dance on Friday, April 12 at the K. of C. Hall, N. Delaware and 13th Sts. Cash bar opens at 7 p.m. Dinner 7 p.m. \$7.50 for dinner and dancing in advance. \$2.50 admission and \$7.50 for dinner at the door. Order tickets to be mailed from Ed Zebrowski at 241-9356 evenings or 257-0124.

✓ Secina High School's Annual Booster Club Dance, "Up Up and Away" will be held Saturday, April 20 beginning with cocktails at 6:30 p.m. and a buffet dinner at 7:30 p.m. Dancing to music by "Indy 5" from 9 to 12 p.m. \$10 per person. For reservations call Mary Sullivan 357-9874 or Judy Williams 894-2585.

✓ St. Vincent Hospital and Health Care

## Bishop Steib to address black Catholic seminar

Auxiliary Bishop Terry Steib of St. Louis, one of the 10 black bishops in the United States, will be the keynote speaker at the Archdiocesan Black Catholics Concerned 1985 Lay Leadership Seminar. This year's seminar will be held at the St. Peter Claver Center, 3110 Sutherland Ave., on April 20 from 9 a.m. to 3 p.m.

The seminar will focus on the black bishops' pastoral letter on evangelization "What We Have Seen and Heard," said Father Kenneth Taylor, associate pastor of St. Thomas Aquinas parish in Indianapolis.

During the morning session, Bishop Steib will speak on how the letter came to be and on what the bishops hope will come as a result of it.

Center has announced the opening of the St. Vincent Women's Program for Health and Fitness" designed to provide treatment, therapy, fitness, health promotion and education for female sports enthusiasts. The educational component begins with a series of programs called "Fit Women" at the Family Life Center in May. For information call 846-7037.

✓ St. Francis Hospital Center will present its annual health fair, "St. Francis and You—Partners in Health," during the weekend of April 12-14 at Greenwood Park Mall. A "Celebrity Challenge" at 3 p.m. Sat., April 13 will feature members of the Indianapolis Colts pitted against local media personalities in health-related relay games. Other activities include a walkathon, a "Search for Health" scavenger hunt and health screenings.

✓ A program on "Vitamins: Facts vs. Myths" will be offered by St. Vincent Wellness Centers on Wednesday, April 17 from 7 to 9 p.m. at the Carmel Center. \$10 fee. To register call 846-7037.

The afternoon session will be devoted to workshops on different parts of the letter. "(There) we can do some brainstorming on how to make it real," said Father Taylor.

Among other things, the letter states that "now is the time for us who are black Americans and black Catholics to reclaim our roots and to shoulder the responsibilities of being both black and Catholic," according to Father Taylor.

The fee for the seminar is \$5 for the general public and \$3 for members of Black Catholics Concerned. Those interested in attending should send their name, address and phone number to Archdiocesan Black Catholics Concerned, P.O. Box 88078, Indianapolis, Ind. 46208. Lunch will be provided as a part of the registration fee.

## The following definitions were clipped from Webster's New World Dictionary (Second College Edition)

**Cris-to-bal** (kris tō'bal) seaport in the Canal Zone, at the Caribbean entrance to the canal: a part of the city of Colon, Panama: pop. 800.  
**crit.** 1. critical 2. criticism 3. criticized  
**crit-ic** (kri tī'k) n. pl. -ics (-ēz), -i-ans (-ənz) *[*Gr.* krit-ic (krit'ik) n. (*Gr.* kritikos)]* a person who forms and expresses judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine.  
**crit-ic** (krit'ik) n. (*Gr.* kritikos) a person who forms and expresses judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine.

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**RIBBON CUTTING**—On March 1, St. Francis Hospital Center officially opened the first two floors of the hospital's Bonzel Towers Expansion. The ceremony included a blessing, dedication and ribbon cutting for the eighth and ninth floors of the towers. Taking part in the ribbon cutting are, from left, Franciscan Sister M. Theresa Solbach, president of the Sisters of St. Francis Health Services, Inc.; Don D. Hamacheck, administrator of St. Francis; Archbishop Edward T. O'Meara; and Franciscan Sister M. Henrita Laake, executive director of St. Francis. (Photo courtesy of St. Francis Hospital Center)

## QUESTION CORNER

# Who may be confirmation sponsor?

by Fr. John Dietzen

**Q** We have a question about sponsors for confirmation. Answers we receive seem to be conflicting. One says it is a church law that a godparent cannot be a sponsor for confirmation. We heard elsewhere that the godparent should be the confirmation sponsor. Which one is right? (New York)

**A** Since confirmation is in fact a "sealing" and completion of the sacrament of baptism, it is appropriate that the sponsor for confirmation be the same as the sponsor for baptism. This is in fact recommended in the Rite of Confirmation.

Some confusion may arise from the fact that while parents are explicitly mentioned as eligible sponsors for confirmation (Introduction to the Rite of Confirmation, No. 5), they should not be sponsors at baptism (Canon law 874). Otherwise, grandparents and other relatives, including spouses, are not excluded as possible baptism or confirmation sponsors.

As is true for baptism, sponsors for confirmation must have received the sacraments of baptism, confirmation and

the eucharist, and be practicing members of the Catholic Church.

**Q** Please advise me whether or not a marriage between a Catholic and a divorced non-Catholic person could be a valid marriage. The former spouse left and remarried. My Catholic upbringing tells me no, but I am inquiring for the benefit of someone dear to me. (Oklahoma)

**A** According to our Catholic tradition and practices, several reasons could explain why such a marriage may be valid. The only way to know for sure is to talk with your parish priest or the priest working with this couple.

I receive numerous letters each week asking similar questions. One reason I include yours is as a reminder that the specifics of any decision regarding marriage and re-marriage nearly always must be answered by a local parish priest or tribunal. Any number of seemingly insignificant factors may change the answer dramatically.

I am anxious to assist readers of this column in any manner within my power. No one can substitute for the parish priests and diocesan officials in your own area, however, in giving final answers and effective assistance in individual cases.

**Q** Does the church accept precious stones for chalices? I would like my mother's diamond engagement ring placed

into a chalice in remembrance of her. How does one go about doing this? Do I send the ring, purchase a chalice and have the ring put in, or what? (Ohio)

**A** Chalices are usually made at the request or commission of some individual, parish or other institution. Parents or friends may have a chalice designed for a newly ordained priest, a parish may arrange for a new chalice to be made in celebration of its centennial or anniversary, and so on.

You live in an area which includes a

number of Catholic institutions. I suggest you talk to your pastor or another priest with whom you are acquainted and tell him what you would like to do. Someone there should satisfy your desire for an appropriate memorial for your mother.

(A free-of-charge brochure answering questions Catholics ask about confession is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

1985 by NC News Service



## FAMILY TALK

# More information key to solving learning problem

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My grandson is almost 10 and has taken first grade twice. Last year he was tutored and now they want to hold him back again in second grade.

Jerry was tested by the learning disability man and he says he has no learning disability but needs to have more confidence in himself. His teacher says his attention span is too short. I am getting his eyes examined, and his ears are OK. If this proves negative, what do you suggest? The school says he is not capable of going into third grade. He has reading problems, although he has had remedial for two years. (Indiana)

**Answer:** You have a legitimate concern and you seem to be doing the right thing. You understand he is behind his age-mates in learning, and you are trying to determine why.

The term "learning disability" is often used to describe any child with an IQ in the normal range whose school performance is significantly below grade level. In this sense, learning disability covers all the reasons children of normal intelligence have trouble learning. These may include physical problems (such as vision and hearing), neurological problems (such as "minimal brain damage"), and emotional disturbance (such as hyperactivity, phobias, and behavior disorders).

Learning disability may be used more narrowly to describe the child who is not as capable as other youngsters in analyzing and organizing some details of what he sees and hears. This analytic or organizing deficit is often blamed on "minimal brain damage," a brain malfunction so minor it cannot be observed on a CAT scan.

Whatever the definition, you need to have a better understanding of the cause of his difficulty. I would not be satisfied with the specialist's observation that he "needs to have more confidence in himself."

You need more information. In addition to the examination of vision and hearing, obtain a complete physical exam. Causes



for failure to learn may include injury, illness and nutrition disorders as well as sense organs.

Get a second opinion from a clinical or a child psychologist not employed by the school. The school psychologist may have a tendency to treat within services already available. School systems are obligated in most states to provide whatever services may be necessary for the special education of their students. A school psychologist may be reluctant to call for a special type of education not available in the school system.

Ask the psychologist why your grandson is not learning as well as the others. Do not be content with explanations that blame the child or the parents. Ask the psychologist what to do. Let him or her evaluate the school services and give an opinion.

Retention is not always bad. In the early grades it may be better than advancing the child to a grade where the work is beyond him. Such a child can become so discouraged that he gives up permanently.

Do not push your grandson. He may have a learning handicap. The school knows the material for third grade. I would accept this.

However, there may be a better way than retention, a way that keeps him closer to children his own age. Many special procedures and classes are possible.

Find out why he is not learning. Then find out all the educational remedies available. Good luck!

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

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Fr. James D. Barton, Archdiocesan Director



# Curiosity — the driving force in human growth

By David Gibson  
NC News Service

The struggle between an expanding stomach and its owner, a man reaching middle age, was recounted in a short story by American writer John Cheever. The stomach won the struggle. The personal expansion the man then underwent may have been typical, though not the sort of growth actively sought out by people his age.

What kinds of personal growth are open to adults like the man in Cheever's story? Undoubtedly Cheever had his finger on a real concern of many who would like to alter lifestyles by eating less. Probably they'd also like to alter lifestyles in other ways: by reducing stress or getting free of a habit that enslaves them. Some want to grow by entering into more valuable conversations with spouses and friends — and by listening more carefully to those very people.

The "me generation" proposes that you grow best by becoming rigorously independent, seizing control over life's events and making certain those events are to your advantage. And, it can't do much good if life's events swirl out of control, making you their victim.

But there is another side of the coin. It is found in a Gospel that proposes adults grow by discovering the true potential of interdependence.

---

**"Communication with the others who are intimate parts of your life is of the essence when it comes to decisions about change."**

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The pursuit of adult growth can be frustrating at times.

A photographer can observe a plant's development over time, capturing each stage of that development on film. Yet if you sit still and watch a plant, you can't see it growing.

It is much the same with personal growth. After a long period, an adult looks back and says "Yes, I've grown, matured." But

the growth may have been nearly imperceptible all along the way. Furthermore, the growth likely occurred along a twisting, irregular path.

It seems that the conscious decision to foster personal growth does not produce instant perfection.

□ □ □

A decision to grow — to develop as a person — is a decision to change. This kind of decision, of course, can produce its own set of fears. Not least is the fear that your own change won't be welcomed by others — or, worse, that your changes will hurt others. This fear can be a healthy reminder, however, that personal change isn't achieved in isolation. Communication with the others who are intimate parts of your life is of the essence when it comes to decisions about change. Isn't it possible that people will grow together?

There is, however, a basic curiosity that drives people to develop as persons. We sense that we are underdeveloped in certain areas.

This writer confesses he is an underdeveloped pianist. At age 19, 12 years of piano were behind me — literally. I gave it up, only to return 20 years later wondering just how much I'd left behind. Our niece, a piano teacher, says she now takes more and more students in their 40s, people just like me. They are curious to discover how much they left behind — to recapture a missing part of themselves.

Thomas Merton, the Trappist monk who was an influential writer, was driven by curiosity about his potential for spiritual growth. He died of accidental electrocution while visiting the Far East. But he left behind his "Asian Journal" to reveal just how intense his curiosity was about ways to grow as a Christian.

Like Father Merton, many people suspect there are depths not yet touched within themselves. And they become curious about those depths. It is, I think, a curiosity colored by the sense that each human person is incomplete — with much more to come in the future.

(Gibson is editor of Faith Today.)

## An eye on

By Suzanne Elsesser  
NC News Service

Some of us sat in comfortable chairs; others perched on chair arms; most of us were seated on the carpeted floor, the spot young people find most comfortable in any location.

That was 25 years ago. We were a group of senior women gathered in the living room of a red brick dormitory at Skidmore College in Saratoga Springs, N.Y.

We were together for a last conversation with the college president. We would soon graduate and he wanted a few informal last words with us.

It's amazing how I still remember the faces and personalities in that room — my roommate Gail and close friends, Judy, Barbara and Betty. We'd lived, studied and had fun together for four years. Now we were leaving.

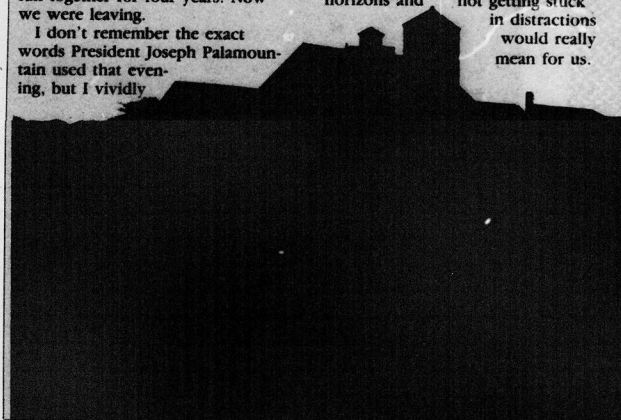
I don't remember the exact words President Joseph Palamoun-tain used that evening, but I vividly

recall his image of an amusement park set beside the ocean.

He said that when we got "out there in the real world" there would be choices to make. There would be the gaudy lights, the noise and the self-serving activities of the amusement park. And there would be the natural beauty of the ocean with its vast horizon on the other.

Palamountain implored us not to spend our lives caught up in the glitter, commotion and finiteness of the amusement park. With a gentle smile and pull on the pipe he always held, he urged us instead to set our sights high, to look toward the horizon that would expand even as we moved toward it.

I liked the president's imagery. But how little any of us knew then what reaching toward those horizons and not getting stuck in distractions would really mean for us.



## Life's mean

By Father John Castelot  
NC News Service

Jesus was a dinner guest at the home of a certain man named Simon (Luke 7). His host had treated him quite rudely, omitting the customary kiss of greeting and the soothing anointing of his head with perfumed oil.

This had to create a certain tension and matters didn't improve.

The dining area was on the ground floor, open to the street. The interesting tabletalk of a group of intelligent men was a strong attraction and it was not unusual for passersby to slip in unobtrusively to sit quietly along the wall.

On this occasion the party crasher was a woman, a notorious streetwalker. Her entrance surely brought the conversation to a sudden, embarrassed halt. The guests

reclined around small tables, supporting themselves on their left elbows, with their legs extended into the room.

The woman made straight for Jesus, fell at his feet and wept so copiously that her tears splashed on them. Embarrassed now, she hurriedly wiped away the tears with her hair (loose hair was the mark of a loose woman). Then, brazenly, she kissed his feet and rubbed them with scented oil she had in a vase.

This was too much for Simon who muttered: "If this man were a prophet, he would know who and what sort of woman this is that touches him, she is a sinner."

Jesus then told about two men who owed a moneylender unequal amounts. The creditor wrote off both debts. Which person would be more grateful? Simon grudgingly replied: the one whose debt

# Faith Today

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## Life. Worth living at 45? OK, how about 60?

By Katharine Bird  
NC News Service

At 45 and again at 60, Jesuit Father Walter Burghardt asked himself, "Is my life worth living?"

Both times, and especially when he was 60, he answered "with a resounding and literal 'By God, yes!'"

I interviewed this well-known educator at Georgetown University in Washington, D.C., where he is theologian in residence. Having seen his book "Seasons That Laugh or Weep" (Paulist, 1983) where the comment above appeared, I wanted to ask him some questions about how Christians fine-tune their outlook on a life in which expectations of the future, memories of the past and a complicated life in the present moment sometimes seem to compete for attention.

□ □ □

The history of the Christian community reveals "we are a pilgrim people, moving like lightning it fits and starts, advances and regressions," Father Burghardt said in our conversation.

He added: "Faith gives a vision, a way of looking at reality, how I get there, where I am going."

For this theologian, a knowledge of history — our personal history as individuals and our history as a Christian community — is crucial in developing a perspective on life.

"If we are to find our way through our future, we must find our way through our past," he writes in his book.

□ □ □

For the Christian "the most demanding type of memory is memory of the passion, death and resurrection of Jesus Christ," the Jesuit says. It is in connecting the human story with the story of the suffering Jesus that Christians learn how to transform the events of their lives into an opportunity to explore God's works among them.

This suggests that growth can be hard.

Essential to growth as Christians is learning how to let go, Father Burghardt observes: "Time and again, from womb to tomb, you have to let go. And to let go is to die a little; it's painful."

But, he continues, for the journey to go forward, you have to "let go of the level of life where you are now, so as to live more fully."

Fine-tuning one's outlook as a Christian almost inevitably involves adapting to change — in oneself, in others, in the circumstances of one's life. Flannery O'Connor, the Catholic novelist and short-story writer, represents for Father Burghardt what this can involve.

At age 25 Ms. O'Connor discovered she had incurable lupus erythematosus; she died at 39 in 1964. In his book, he tells how much he admires her realism and her ability to adjust to her drastically altered situation.

He writes: "She described her human and Christian struggle as 'not struggle to submit but a struggle to accept and with passion. I mean, possibly, with joy.'"

Despite the long nights of suffering she experienced — suffering that meant she seldom was able to write more than three hours a day — her concern was for others, not for herself.

Father Burghardt points out that Ms. O'Connor was able to write to a "specially dear, troubled, questing friend: 'You will have found Christ when you are concerned with other people's sufferings and not your own.'"

Father Burghardt adds: "I wish I had known her. There was so much Christ-life in that frail frame — grace on crutches. The end of her life simply capped all that had gone before."

The Jesuit indicated that in the course of his long life he's had to adjust to many changes. "To the challenge of change I could hardly respond 'no, thank you,'" he says.

At one point, the challenge for him was how "to react to a changing world, a changing

church, a changing priesthood...My problem was how to harmonize past and present, tradition and reform."

He comments that for him the answer was to adapt creatively to new challenges, to find ways to "continue to discover God, sense his presence" in the people and circumstances of his life.

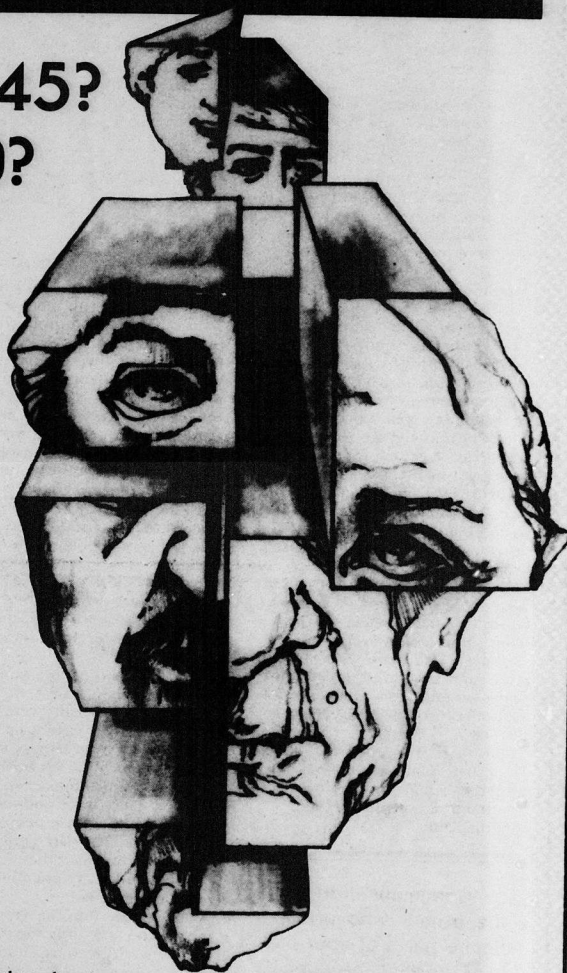
And a sense of humor helped:

Gradually "you come to see yourself in perspective as you really are," Father Burghardt says, "a creature wonderfully yet fearfully made, a bundle of paradoxes and contradictions. In brief, you can laugh at yourself and you put your trust in Another."

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

LENT

With the passage of time comes the inevitable challenge of change, says Jesuit Father Walter Burghardt. In an interview with Katharine Bird, the theologian suggests that adapting to change means growth. And it means letting go.





## the horizon

Many of us married and started families soon after our graduation. I spent the swirl of the 1960s in the civil rights movement, the Great Society, Vatican II, the Kennedy assassinations, Vietnam — as young wives and mothers. We made our first priority to spouses, the creation of a home and raising of our babies as they grew.

Our priority was family and we did that well. But we did more. We continued studying in graduate schools, we read, we listened to what was being said around us, we worked and learned. We discussed and kept the image of boundless horizons before us.

Gail, Judy, Betty, Barbara and I are different now — different than expected to be in 1960. We thought then that our moment of maturity had come with diplomas and marriages.

Among us now have five masters' degrees, 13 almost grown

children and careers that involve us beyond our families. Gail is a psychotherapist in private practice; Judy the manager of a New England business; Betty a community organizer in the South; Barbara a social worker with adolescents; I a writer and pastoral minister.

The five of us have grown through the continuing challenges of parenting and marriage, the realities of relationships and our fears as we tentatively took steps into the new world of work.

In 1960 we were not fully aware how much we were poised on the edge of world-changing events. Nor did we truly suspect that 25 years later we would still be moving, with increasing self-confidence, toward the horizon that so preoccupied us on graduation eve.

*(Ms. Elsesser is on the staff of the South Bronx Pastoral Center.)*

## ing restored

was greater.

Jesus then applied his little parable to the present situation, explaining that the woman's tears were a genuine expression of gratitude for God's forgiveness of her sins.

In contrast to her behavior, that of Simon was deplorable.

One scholar, Frederick Danker, sums up Jesus' comments to Simon in his book, "Luke" (Fortress Press, 1976): "And so (Jesus) said of the woman, whose sensitivities the rude host had punctured with hypocritical volleys, 'Look at all her kindnesses. As a hostess she has done better than you. As for her sins, I grant you, they are many, but she has already received forgiveness.'" (7:48).

Jesus' comments were not the polite thing to say but the kingdom took precedence over

the socially "correct things," said Danker.

Jesus gave this woman a new perspective on life and opened up the future for her. Before the encounter with Jesus she had lost all self-respect and had given up hope. Now she was rid of guilt and self-hatred.

Previously she had felt like a non-person, a thing, despised by those who used her and by those who didn't. Now she was a person, with a potential for growth and achievement.

Something similar happened repeatedly in Jesus' ministry. He had a way of giving people a new perspective, of showing them that their lives had meaning and undreamed of potential for future growth.

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

## FOOD...

### ...for thought

•Desire — clarifying what is most important to a person — is "the beginning of change" for Dolores Leckey, director of the U.S. bishops' Laity Secretariat. Desire is vital when it comes to promoting growth as a Christian. She pointed out that Jesus in his healing ministry often asked people: "What do you really want?"

Mrs. Leckey said that assistance in discovering how one wants to change can come from spiritual directors or a small group in a parish. She told of a woman who was convinced she had no gift for church ministry.

In talking with a spiritual director, it gradually became clear that the woman had a gift for interior decoration. But, Mrs. Leckey explained, the woman never had considered this gift in terms of a ministry.

Through prayer and discussion, the woman finally saw that "creating beautiful spaces for God" could be a Christian gift, Mrs. Leckey said. Now the woman uses her gift to create peaceful environments in special group situations where troubled children are living temporarily away from home.

•Skill at listening is a key factor in Christian growth, according to Suzanne Elsesser of Larchmont, N.Y.

"When I became a Catholic," Ms. Elsesser said, "I listened a lot to what others said about the

church and about what they were doing in the church." From listening she discovered "what I was looking for — a community of people trying to accomplish something together. That was very attractive to me," she commented.

She added that "listening in prayer" is helpful for growth too. She often prays without using words. "Something happens in the quiet," Ms. Elsesser said. "I get new thoughts and make connections. Somehow God is communicating with me."

•Developing a positive outlook on the possibility of personal change is an essential skill in Christian growth for Theodore Hengesbach. A theologian, he is a teacher and administrator at Indiana University in South Bend, Ind.

Making changes is very difficult for most people, he said. It is all too easy for people "at a crossroads to look at the negative side of change," Hengesbach added. "This can make them feel apprehensive. Yet growth comes when people begin to believe it is possible to improve the status quo" for the benefit of all concerned.

Those are some skills and characteristics important for people who want to grow as Christians. What are some others?

### ...for discussion

1. It is easy to see that young people grow and develop. But what kinds of growth are possible for mature adults?

2. Adjustment to change can be a special challenge, Father Walter Burghardt suggests in an interview with Katharine Bird. He says that for him the answer has been to adapt creatively to changes taking place. What are some changes in the course of ordinary home life, or life at work, that challenge a person to adapt creatively?

3. Suzanne Elsesser recalls goals set 25 years earlier in her life — goals still being pursued, though in fresh ways. Are there goals that have run through your life like threads, goals you're still pursuing, perhaps in fresh ways?

4. As you look back over the weeks of Lent, what do you see as the purpose of this season? What can this season mean for you?

### SECOND HELPINGS

"If I'm a Christian, Why Be a Catholic? The Biblical Roots of Catholic Faith," by Holy Cross Brother James Hanson. "This book is born of personal pain and pastoral concern for those who struggle to integrate their experience of being human, their experience of being Catholic and their experience of reflecting on the Bible," Brother Hanson writes. His book, in question-and-answer form, is a "biblically based statement of Catholic faith." Some of the many questions posed in the book are: "What does the word church mean?" "When was the New Testament written?" "Can we still know the risen Lord as the first Christians did?" Brother Hanson writes that "Scripture, church teaching, liturgy and human experience" all can be seen in faith as signs of Christ in the midst of human life. (Paulist Press, 545 Island Rd., Ramsey, N.J. 07446. 1984. \$4.95.)

## CHILDREN'S STORY HOUR

# Searching for greatness

By Janaan Manternach  
NC News Service

Ignatius was born in a castle in 1491. His parents were rich and powerful people in Loyola, Spain. Ignatius wanted to be great and famous. When he was young, he loved to read stories of great generals and kings. He enjoyed love stories in which a beautiful princess falls in love with a handsome knight.

As a young man, he seemed to live up to his dreams. He became a brave soldier and went to war to defend his country. He fell in love.

Ignatius wanted fame and power and money. For him that is what made a person great.

All was going well for him, until one terrible day. He was leading a group of soldiers during a battle. A cannonball hit him in the leg. He was seriously hurt.

His friends carried him to a nearby castle. They laid him in bed. A doctor put his leg in a cast but did a bad job. There were complications. The leg took a long

time to heal. Ignatius had to spend painful months in bed.

To take his mind off his pain and to fill the empty days, Ignatius asked his friends for books about his favorite kinds of stories about wars and beautiful women. But they did not have any books like that in the castle.

They had only two books. One was a life of Jesus. The other told stories of saints. Ignatius began reading these books because there was nothing else to read.

Soon he began to feel a big change taking place inside himself. Reading about great men and women saints made him change his ideas about greatness. He now wanted to be great like St. Francis or St. Dominic.

Ignatius read how Jesus and the saints became great by doing whatever God wanted them to do. They prayed. They reached out to help other people, especially people who were suffering. They were more concerned with helping the little people of the world than with becoming great and

famous.

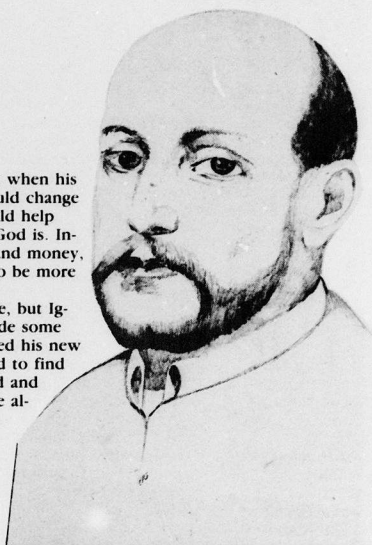
Ignatius decided that when his leg was healed, he would change his whole life. He would help people see how great God is. Instead of fame, power and money, Ignatius now wanted to be more like Jesus.

It was a hard struggle, but Ignatius changed. He made some good friends who shared his new ideal. They also wanted to find greatness in loving God and other people. The pope allowed Ignatius and his friends to become a community called the Society of Jesus, the Jesuits.

The Jesuits took as a motto: "All for the greater glory of God."

Ignatius became a great Christian, a saint. We celebrate his feast day in the church each July 31.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)



a game

### Missing Vowels

Fill in the vowels in the phrases below. All of the phrases are contained in this week's children's story.

1. st \_ r \_ s \_ f gr \_ t g \_ n \_ r \_ ls
2. t \_ \_ n \_ rby c \_ stl \_
3. p \_ nf \_ l m \_ nths \_ n b \_ d
4. st \_ r \_ s \_ f s \_ nts
5. ch \_ ng \_ h \_ s wh \_ l \_ l \_ f \_

answers: 1. stories of great generals, 2. to a nearby castle, 3. painful months in bed, 4. stories of saints, 5. change his whole life

a game



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The priest who serves Maria's community is able to stay because he receives an expense subsidy made possible by the Catholic Church Extension Society.

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It's your move. Check your parish calendar. If it's an Extension calendar, why not thank the sponsor or your pastor for helping us continue our work. If it's not, write us at: Extension Calendars, Room 400 F, 35 East Wacker Drive, Chicago, IL 60601. and we will be happy to send you one.

## HOW ABOUT YOU?

☐ St. Ignatius of Loyola is a man who changed greatly in the course of his life. What causes people to change? Have you ever changed in some big way — developing a new interest or changing the way you spend your time? What caused you to change?

### Children's Reading Corner

"Last Was Lloyd" by Doris Buchanan Smith is a story for adults and children to read together. Then you might talk about things that helped you in difficult and frightening situations. You might talk as well about times when growth occurred in your lives. The story tells how Lloyd is always chosen last for ball games. He hides the fact that he's a superb hitter. Gradually it begins to leak out how well he can hit. A classmate becomes his friend and Lloyd begins to move out of his shell. (The Viking Press, 625 Madison Ave., New York, N.Y. 10022. 1981. Hardback. \$8.95.)



The Catholic Church  
**EXTENSION** Society  
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# Brazilian theologian accepts Vatican criticism

RIO DE JANEIRO, Brazil (NC)—Franciscan Father Leonardo Boff, the Brazilian theologian whose writings have been called dangerous by the Vatican, said he would accept the Holy See's recent criticism.

"I prefer to walk with the church rather than to walk alone with my theology," he said in a March 20 statement.

The Vatican Congregation for the Doctrine of the Faith told the 44-year-old priest in a 2,500-word notification approved by Pope John Paul II that his book "Church: Charism and Power" was dangerous to Catholic doctrine because of its views on the church's structure, dogma, exercise of power and prophetic role.

The notification was dated March 11 and released March 20. Last September, Father Boff met with doctrinal congregation head Cardinal Joseph Ratzinger to discuss his writings.

The Brazilian clergyman said that "it is for me to listen and adhere" to the criticisms. He issued his statement at the seminary at Petropolis, where he works, 40 miles west of Rio de Janeiro.

"I accept the (congregation's) reservations," he said, but added that the criticisms "do not qualify my opinions as heretical, schismatic or impious."

He also said he wished to continue his theological work with "renewed attention to the questions raised."

ALTHOUGH FATHER Boff has been one of the key public figures in the controversy over liberation theology, the doctrinal congregation did not deal with that issue in its criticism.

The criticism was limited to the text of "Church: Charism and Power," one of several books by the Brazilian priest.

The book has been described by Father Boff's brother, Servite Father Clodis Boff, as criticizing the institutional church for being "very authoritarian, and not a church of service, not always evangelical."

According to the congregation, Father Boff's book holds that the church as an

institution was not part of the thought of the historic Jesus. The congregation also said the book asserts that the one true church can exist outside the Catholic Church. The Vatican agency said that is a "profound misinterpretation of the Catholic faith regarding the church of God in the world."

The congregation further criticized Father Boff for saying that "dogma in its formulation has value only for a determined time and in determined circumstances." The congregation said that "dogmatic formulas remain true and coherent, determined and unchangeable even though they can be eventually clarified and better understood."

In its notification, the congregation also took issue with Father Boff's call for a new model of the church without privileged positions and his charges that priestly power as exercised today is a "supremacy exercise."

It objected to what it said was his reduction of the sacraments and the Word of God to a scheme of production and consumption "between priest and laity."

The congregation also said that Father Boff had reduced the concept of the communion of the faithful to "a mere sociological phenomenon."

"The sacraments," the congregation added, "are not 'symbolic material.'" Their administration "is not production; their reception is not consumption," it said.

"The sacraments are gifts of God. No one 'produces' them," the congregation said.

THE DOCTRINAL body acknowledged that abuses of authority exist, but said that to interpret the sacraments, the hierarchy, the Word of God and the life of the church as production and consumption "in an effort to offer solutions to real problems, leads instead to the destruction of the authenticity of the sacraments and of the word of faith."

The congregation also said Father Boff's book denounces the hierarchy and the institutions of the church in an effort to

emphasize the role of charism and prophets. The congregation said Father Boff would give members of the hierarchy roles as coordinators in the church but would deny them roles of legitimate authority.

"There is no doubt that all the people of God participate in the prophetic office of Christ," said the congregation. "Christ carries out his prophetic office not only through the hierarchy but also through the laity," it added.

But judgment of the authenticity of prophetic denunciation of the church, the congregation added, belongs to the hierarchy.

Father Boff has been supported in the past by high-ranking Brazilian bishops, such as Cardinals Aloisio Lorscheider of Fortaleza and Paulo Arns of Sao Paulo, and by Franciscan officials. When asked for a comment from the Brazilian bishops' conference on the Vatican action, Conference President Bishop Jose Ivo Lorscheider was quoted as saying that "Boff has already been heard and this is the word of Rome. A discussion of its merits is not necessary."



Father Leonardo Boff

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POSTER PAINTER—Artist Paul Melia of Dayton, Ohio, displays one of the Vatican posters he designed for sale in Rome and throughout the world. (NC photo)

## Artist tries to capture church spirit

DAYTON, Ohio (NC)—Dayton artist Paul Melia says he was trying to capture the spirit of the church and its richness of faith—not reproduce a photographic image—when he designed the poster "Vaticano."

The work, which depicts the religious, cultural and historical aspects of the Vatican, was originally designed for sales to Vatican tourists and visitors but is now sold internationally. It was published in time to serve as an official souvenir of Pope John Paul II's visit to Canada last September.

The 30-inch by 40-inch color poster pictures St.

Peter's Basilica, St. Peter's Square, the Pieta, drawings depicting the succession of the church's 264 popes, and many other symbols of the Vatican.

At the top of the poster is the Holy Spirit in the form of a dove, hovering above a detail from Michelangelo's "Creation of Man." Over that work, Melia has superimposed a chalice and the Eucharist to symbolize the Trinity and the coming together of the human and the divine, he said.

The artist said the poster also has three hidden crosses signifying the hidden beauty of the church that in many

instances is recognized only by those who belong.

"Its like having children," said Melia, father of four. "Many of the joys are hidden to all but the parents."

Melia, a member of St. Albert the Great Parish in suburban Dayton, said he got the idea for the poster from former Canadian middleweight boxer Mickey McGuire.

According to Melia, McGuire gave him idea for a poster of the Vatican in 1979 to a Canadian friend in the poster business. The friend, Jamie Parsons, contacted Melia.



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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

## March 29

St. Lawrence PTO will sponsor a Lenten Fish Fry from 5 to 8 p.m. at St. Lawrence parish, Lawrenceburg.

\*\*\*

The Way of the Cross of St. Alphonsus, a Communion supper and soup supper will be held at St. Bartholomew parish, Columbus, at 6 p.m.

\*\*\*

St. Vincent de Paul K. of C. will hold its last Lenten Fish Fry at 6 p.m. at the K. of C. Hall, 22nd and "M" Sts., Bedford.

\*\*\*

Secina Memorial High School, 5000 Nowland Ave., will offer a Lenten Dinner from 4:30 to 7 p.m. in the cafeteria. Adults \$3.50; senior citizens \$3; children \$2.

\*\*\*

St. Simon Parish PFO will present its spring carnival "A Night Under the Big Top" from 5:30 to 10 p.m. in the school, 4000 Roy Rd. Complete fish dinner: adults \$5; children under 10 \$2.75.

\*\*\*

## March 29-30-31

A Day-by-Day Retreat for Alcoholics and family members will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

\*\*\*

A Retreat for Widows and/or Widowers will be held at Mount St. Francis Retreat Center from 7:30 p.m. Fri. to 2:30 p.m. Sun. Call 812-923-8817 for information.

\*\*\*

A Scripture Enrichment Retreat on "Peace and Justice; Peace and War; Peace and Charity" as found in Holy Week Scriptures will be conducted by Benedictine Father Conrad Louis at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

\*\*\*

A Men's Retreat on the theme "Let the Holy Spirit Lead You Into the Desert" will be conducted by Franciscan Father Charles Dahby at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for more information.

## March 30

St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will hold its last Lenten Life in the Spirit Seminar in the school cafeteria at 7:30 p.m.

\*\*\*

The East Deaneary Scripture Workshop rescheduled from March 9 will be held today.

\*\*\*

Ritter High School Alumni will sponsor an Alumni Basketball Game and Social beginning at 7 p.m. \$2 admission. Refreshments available.

\*\*\*

St. Catherine Altar Society will hold a Flea Market from 8 a.m. to 4 p.m. in Father Busald Hall.

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## March 30-31

St. Vincent de Paul Parish will hold a Parish Mini-Retreat conducted by Benedictine Father Mel Patton from 2:30 to 6:15 p.m. Sat. and from 1:30 to 5:30 p.m. Sun. in the school hall, 18th and "I" Sts., Bedford.

\*\*\*

The Altar Society of St. Joseph Church, Terre Haute, will sponsor an Easter Boutique featuring crafts and baked goods. Raffles on Easter gifts, ham, fruit basket.

## March 31

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

\*\*\*

St. John's Festival of Arts will present Herbert Harris, organist, and Juanita Mae Harris, soprano, in a free concert at 4:30 p.m. in St. John Church, 126 W. Georgia St. Mass follows at 5:30 p.m.

\*\*\*

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Ranke Rd.

\*\*\*

Sacred Heart Church, 1530 Union St., will sponsor a Card Party at 2 p.m. Everyone welcome.

\*\*\*

The Adult Catechetical Team of St. Joan of Arc Church will present a free Workshop conducted by Father Cosmas Raimondi and Mary Bein on the Bishop's Pastoral Letter "The Challenge of Peace: God's Promise and Our Response" from 1 to 5 p.m. in the parish center, 42nd and College.

\*\*\*

A carry-in Seder Supper sponsored by St. Benedict Parish, Terre Haute, will be held at 4 p.m. in Hellmann Hall. Call 812-877-9926, 812-877-3398 or 812-877-9589 for reservations.

\*\*\*

St. Andrew Parish, Richmond, will hold a Seder Meal at 12:30 p.m. in Father Hillman Hall. Full course ritual meal. Adults \$2.50; children \$1.50; \$5 per family. Reservations required.

\*\*\*

St. Theresa Ladies Auxiliary #308, Knights of St. John will hold a Card Party at 2 p.m. in Little Flower Parish Center, 1300 N. Bosart. Door prizes, boutique, refreshments.

## April 1

The Auxiliary of the Beech Grove Benedictine Center will hold its monthly business meeting at the Center at 1 p.m.

\*\*\*

The Scripture Study series continues at Alverna Retreat Center, 8140 Spring Mill Rd. from 9:30 a.m. to 2:30 p.m.

## April 2

The annual Chrism Mass will be held at St. Joan of Arc Church, 42nd and Central, at 7:30 p.m.

\*\*\*

A Mature Living Seminar on "Edith Stein" will be held from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy in cafeteria.

\*\*\*

St. Monica Singles will sponsor a pitch-in dinner at 7:30 p.m. in the cafeteria. Bring a covered dish. For more information call Dan Miller 875-8229 or Chris Allspaw 287-2175.

## April 3

The Adult Catechetical Team of St. Michael parish, 30th and Tibbs, will present Msgr. Raymond Bosler speaking on "Redemption" as the last of its Lenten series. Mass 5:30 p.m.; soup and sandwich supper 6:15 p.m.; speaker 6:45 p.m.

\*\*\*

A Soup/Bread Supper will be held at 5:45 p.m. followed by Father John Powell's film "Jesus



## April 4-7

A guided retreat during the Holy Week Triduum will be held at Kordes Enrichment Center, Ferdinand. \$75 cost. Call 812-367-2777 for information.

St. Vincent de Paul Parish, 1711 S. "I" St., Bedford, will hold a parish pitch-in dinner and Seder service at 5:30 p.m. in the school cafeteria. Bring favorite dish to share.

## April 5

First Friday devotions of Rosary and Way of the Cross will precede Good Friday services at 11:15 a.m. in St. Mary Church, 317 N. New Jersey St.

## April 6

The archbishop's Easter Vigil Service will be held at 8 p.m. in St. Christopher Church, Speedway.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

A Seder (Passover) Supper will be held at 7:30 p.m. at St. Simon Parish.

## April 7

The K. of C., Lawrenceburg, will hold their Easter Breakfast at the council hall following 8:30 a.m. Mass at St. Lawrence Church. Adults \$3; children \$1; pre-schoolers free.

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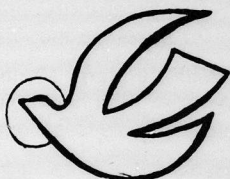
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## Card. Willebrands says authority needs to evolve

by Robert Nowell

LONDON (NC)—The practice of authority in the Catholic Church needs to be brought nearer to that of the Anglican and Protestant churches, but within the lines of the Second Vatican Council and the principles of the Catholic faith, said Cardinal Johannes Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, at a press conference here March 12.

Since Vatican II the church has created parish councils composed of laypeople as well as diocesan councils including both laity and priests, he said.

But he said the church "has not yet developed all the fruits" of the council on the matter of authority.

The cardinal said the church still has to develop the trend "more deeply in practical ways" which would bring the church "nearer to

the practice of authority in other churches, especially in the Protestant churches and in the Anglican communion.

"But this must be done in the line of the Vatican Council, and thus taking into account what our principles of faith are about the bishop, about the nature of the church" and other issues, Cardinal Willebrands said.

Anglican and Protestant churches in each country have greater authority to set policies than do Catholic churches.

### IN WASHINGTON,

Father Joseph Witmer of the Ecumenical and Interreligious Affairs Secretariat of the National Conference of Catholic Bishops, noted that U.S. Episcopalians hold a general conference every three years to decide national policy. He said that both clergy and laity participate in the decision-making.

The cardinal was in England to deliver a lecture commemorating Cardinal Augustin Bea, a German Jesuit and leader in the ecumenical movement who died in 1968. He also planned to address the Oxford Union, a student debating society.

Both lectures were linked to the 20th anniversary of "Nostra Aetate," the Second Vatican Council's declaration on the church's relationship with non-Christian religions, particularly with the Jews.

On March 8 the cardinal had a working lunch with Anglican Archbishop Robert Runcie of Canterbury, and with top officials of the Anglican-Roman International Commission, an ecumenical body.

At his press conference, Cardinal Willebrands said he thought the pope's intention in calling an extraordinary synod of bishops this year was to consider whether the ecclesiology of Vatican II had been fully understood and its consequences fully implemented. Calling the synod was a "brilliant initiative" aimed at reviving the Vatican Council's spirit of frankness and openness and its concern for the needs of the church and the people, the cardinal said.

## Alamo denies sending posters, says he agrees with them

by Stephenie Overman  
NC News Service

Tony Alamo, head of the Tony and Susan Alamo Christian Foundation, denied responsibility for the latest wave of anti-Catholic posters but said he agrees with their content.

Alamo added that if he were responsible for the posters accusing the Vatican of Nazi crimes and violent schemes he would not say so because "the Vatican doesn't admit to things."

No group claimed responsibility for the posters, which were sent to diocesan newspapers and plastered on abandoned buildings in eastern and southern U.S. cities in mid-March.

The posters, reminiscent of ones that appeared a year ago, claim that the Vatican controls the news media, the public school system, federal and state governments, the judicial system, the United Nations, "the one world church," the post office and telephone company and organized crime.

Alamo, who has published pamphlets accusing the Vatican of similar power schemes, said in a telephone interview with National Catholic News Service that he had received one of the new posters in the mail from Boston.

The Tony and Susan Alamo Christian Foundation, based in Alma, Ark., was

formed in the late 1960s. Alamo said the foundation is based on the fundamentals of the Bible, which is why the media "persecute" him.

Alamo said he does not consider the new posters anti-Catholic because most Catholics "don't have any idea" what the Vatican is doing. But, he said, Catholics "should listen to the Lord, not to the pope, not the Antichrist." Also, he warned several times against what he claimed was the practice of worshipping Mary.

Among Alamo's claims about the widespread influence of the Vatican is that the Catholic Church is trying to take away freedom of religion in the United States and that it controls many world leaders, including Cuban President Fidel Castro.

Alamo said he agreed with the poster's call to remove Catholics from public office because "true Catholics" swear allegiance to the Vatican in violation of the U.S. Constitution.

He said that President Reagan is "a Jesuit criminal" and Americans "shouldn't vote for him again.... He should be drummed out of office."

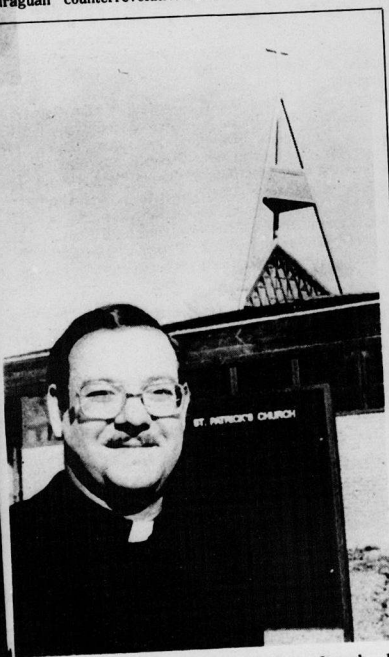
Former Labor Secretary Raymond J. Donovan also is a Jesuit, Alamo said, adding, "I helped get rid of Ray Donovan." Donovan, who is Catholic, resigned to stand trial in a New York court on charges of grand larceny and fraud.

## USCC official advises Congress

WASHINGTON (NC)—Programs for the poor have already sustained deep cuts, and Congress instead should cut military spending, including funds for the MX missile, a U.S. Catholic Conference official advised the Senate. In a March 20 letter to senators, Father J. Bryan Hehir, USCC secretary for social development and world peace, urged rejection of further decreases in money for nutrition, housing, health, job training and other services for the disadvantaged.

## D'Aubuisson linked to killing

WASHINGTON (NC)—A former Salvadoran intelligence official has linked Roberto D'Aubuisson, now head of El Salvador's rightist ARENA Party, to the 1980 assassination of Salvadoran Archbishop Oscar Romero. Col. Roberto Santivanez, director of El Salvador's intelligence agency in 1978-79, said the archbishop's murder was directed by Col. Ricardo Irujo, who later became chief of intelligence for U.S.-backed Nicaraguan counterrevolutionaries.



MILLION-DOLLAR PRIEST—Father Joseph J. Farone, 37, associate pastor of St. Patrick parish in Yorktown Heights, N.Y., stands outside his church after winning the \$1.17 million New York State lottery. (See story on page 20.) (NC photo from UPI)

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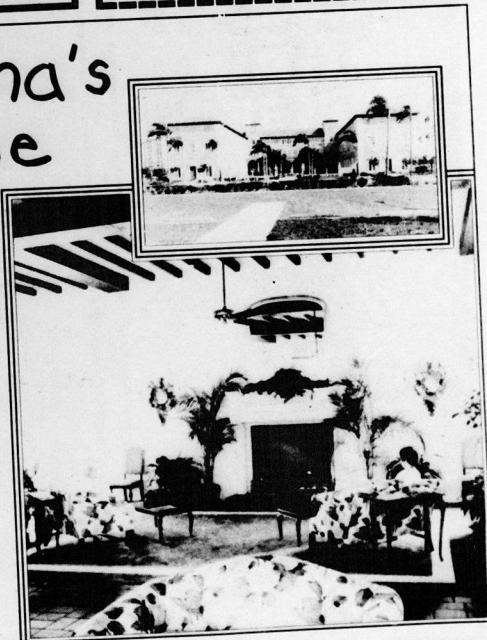
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## YOUTH CORNER

# 'How can I prepare for marriage?' teen asks

by Tom Lennon

**Question:** I want to get married someday, and I would like you to write something about how I can begin preparing for marriage. (Tennessee)

**Answer:** One night recently my guest for dinner was a 35-year-old divorced father of one child. Only briefly did he speak of his marital problems, but his few words linger in my mind.

"It was 'The Me Generation,'" he said. "She focused entirely on all that she wanted, and I guess maybe I did some of that too. It's the 'me' thing, the selfishness, that will make any marriage a hell."

This young man's words point to an important way of preparing for marriage: combat any selfish tendencies you have. This is best done by developing further the loving qualities you already possess.

Try to do this especially in the area of family living right now. The skills in human relations that you cultivate

today will stand you in good stead when you are married, for marriage is simply another name for family living.

This may cast a new light on how you treat and deal with your mother, father, brothers and sisters.

All of you live at close range with each other. All of you likely encounter incidents of thoughtlessness, insensitivity, annoyance, forgetfulness and even sheer stupidity.

These incidents test one's love and require forbearance and high skill in the difficult art of forgiveness.

But family love and married love require more than simply putting up with the faults of others.

They require a spirit of generous giving. A loving heart will lead a person to rake leaves sometimes without being asked, or to set the table for supper, or to straighten up one's room regularly.

Love is good at volunteering, at speaking encouraging words, at being

tactful and at spreading good cheer and good feelings.

However, we don't develop those love skills in a day or a month. They come to us slowly as we struggle through the frictions and unexpected occurrences of daily family living.

And sometimes, when just about everything seems to go wrong, you may feel that you don't have a speck of love in your heart. You may feel like giving up on your family and yourself.

Such crises occur in marriages too, and the partners feel like giving up on each other. They may even stand facing each other as seeming strangers and think, "Can this be the person I married?"

When such troubled times occur in your family living now, struggle to hang in there and keep on loving, no matter how hard it may be to forgive.

Your love will grow and you will be preparing in one of the best ways possible for the sacrament of matrimony, one of God's best gifts to women and men.

1985 by NC News Service



**CONFERENCE SPEAKER**—Jerry Goebel will be featured at the 1985 CYO Archdiocesan Youth Conference, April 12-14, at Roncalli High School in Indianapolis. He will give the keynote address and provide workshops and prayer services, including a workshop for adults on "Adult-Teenage Relationships." Goebel reaches young people with music, storytelling and humor. Registrations are being accepted by the CYO Office, 580 Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

## BCC holds Vocations Day

More than 100 seventh and eighth grade Catholic school students recently participated in a Vocations Day sponsored by Archdiocesan Black Catholics Concerned.

"The day was well-planned and it went very well," said Father Kenneth Taylor, associate pastor of St. Thomas Aquinas in Indianapolis. He spoke to the students about religious

The students also heard Charles Williams, president of ABCC, give a general talk about preparing for one's future.

Leading the four small groups were: Davon Kennedy, a chemist at Eli Lilly and Company; Dorothy Love, an Indiana State Police officer; Gilbert Taylor, a professional consultant; and the Rev. Joe Watkins, a local

Baptist minister who ran unsuccessfully for Congress in 1984 against Andy Jacobs Jr., D-Indianapolis.

Black Catholics Concerned is a support group for black Catholics. Among its concerns are the encouragement of religious vocations, lay leadership and participation among black Catholics and racial and social justice vocations.

## Christ the King cub scouts receive Parvuli Dei Medals at Mass

Jesuit Father Bernard Knoth presented the Parvuli Dei Medal at a Scout Sunday

Mass at Christ the King parish on Feb. 10, 1985.

Cub Scouts from Pack 175

earning the award were:

Chris Alberding, Sean

Blackwell, Ross Boben-

moyer, Michael Byrd, Mike

Chapman, Pat Chesbrough,

Mark Cople, Alan Finch,

Pat Groves, Ben Hammer,

Shawn Hammons, David

Heger, Mike Heneghan, Sean

Hoover, Chris Kaufman,

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Kenney, Michael Keneipp,

Sean Kurker, Brian Leffler,

Robert Lindgren, Jason

Linehan, Tim Marsh, Tom

Mitrani, Paul O'Connor, Josh

Rembusch, Rudy Rouhana,

David Seufert, Eric

Thrasher, Josh Valentine,

Andy Washburn, Matt

Washburn, Bruce White, Nick

Wiesinger, Larry Wilson and

Michael Wilson.

Father John Buckel and

Den Leaders Sue Blackwell,

Janice Kavanagh, Janet

Kopple, Sandy Kurker,

Cherry Willen and Dave

Wilson worked with the boys

on the award that helps them

understand better their

Catholic faith. Cathy Marsh

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**YOUTH VISIT**—Youth from St. Paul's in Tell City observe a bingo game while visiting with the patients at Lincoln Hills Nursing Home. Pictured here from left to right are John Williams and John Pfeifer. (Photo courtesy of Lana Poole)



# Pope challenges youth to struggle against evil

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II called on the world's youths to use their strength "not for the struggle of one against another" but for "the struggle against evil."

In a 15,000-word apostolic letter, released by the Vatican March 26, the pope called on young people to struggle against "the real evil," which, he said, means a struggle "against everything that offends God." The pope said that includes "injustice, exploitation, falsehood, deceit and 'everything that profanes human society and human relationships' and 'every crime against life.'"

Titled, "To the Youth of the World," the letter was dated March 31 to coincide with a Vatican-sponsored celebration expected to bring more than 150,000 young people to the Vatican March 30-31 to commemorate the U.N. International Youth Year.

THE POPE noted the common instincts of young people who question the causes of injustice, hunger, systematic violence and abuse.

Young people also rightly ask, he said, why scientific and technological progress turn against humanity in so many ways. Pope John Paul

said youth ask whether they will succeed in changing this state of affairs.

The pope also advised youths to educate themselves by building character and warned them not to be critical, skeptical or cynical.

In an apparent reference to television, he warned young people to resist the temptations of "a type of entertainment business that distracts people from a serious commitment in life and encourages passivity, selfishness and self-isolation." Instead, he said, youths should grow through contact with nature, the achievements of humanity, other persons and God.

An outdoorsman in his youth, the pope stressed communion with nature.

"Make time for this! Do not miss it! Accept, too, the fatigue and the effort that this contact sometimes involves, especially when we wish to attain particularly challenging goals.

"Such fatigue is creative and also constitutes the element of healthy relaxation which is as necessary as study and work."

POPE JOHN Paul encouraged youths to examine questions about the meaning of life and death and to realize the importance of living a moral life.

"The conscience is the

most important dimension of time and history," he said, urging youths to know and live the Ten Commandments.

The pope emphasized the need to develop strong principles so young people might become "credible" adults.

"The moral personality formed in this way constitutes the most important contribution that you can make to life in the community, to the family, to society, to professional activity and also to cultural and

political activity, and finally to the community of the church," the pope said.

He asked youths to consider vocations to the priesthood and religious life and reminded them that the call to priesthood in "the Latin rite is linked to the conscious and free choice of celibacy."

The pope also said the Second Vatican Council broadened the meaning of vocation and noted that "every human life vocation, as a Christian vocation,

corresponds to the evangelical call."

Those who do not pursue a religious vocation still are called to be imitators of Christ, he added.

POPE JOHN Paul told young people to "learn married love day-by-day" and described such love as selfless.

He warned young people to be aware that "today, the principles of Christian morality concerning marriage are in many circles

being presented in a distorted way."

This distortion transforms a human being, especially a woman, from a subject into an object, he said. "The whole great content of love is reduced to pleasure," he said.

A materialistic and consumeristic civilization is ridding love "of that profoundly human content which, from the beginning, was also permeated by a divine mark and reflection," he said.

## Catholic students in Interarts Academy

by Richard Cain

Sixteen Catholic high school students have been invited to participate in the Prelude Interarts Academy sponsored by the Children's Museum of Indianapolis and the Penrod Society. They were among the 96 teens selected during the Prelude Awards competition held last January.

The week-long academy, June 10-14, will allow the students to meet and interact with local professionals and semi-professionals in the arts through lectures, workshops and study, according to Margaret Maxwell, public

relations coordinator for the museum. The week will conclude with a performance for family, friends and schoolmates.

The students are: Jim Carringer from Brebeuf (theater), Lisa Cesnik from Sececina (theater), Christopher Claytor from Brebeuf (instrumental music), Tara Evans from Brebeuf (instrumental music), R. Michael Fox from Brebeuf (theater), John Gallagher from Brebeuf (dance, instrumental music and vocal music), Jana Hoeffly from Brebeuf (literature), Matt Kleiman from Brebeuf (theater),

Kristen La Eace from Ritter (vocal music), Joe Mariary from Sececina (vocal music), Mark McCleerey from Chatard (literature), Kenneth Morgan from Ritter (visual arts), Laurie Morone from Chatard (literature), Noelle Paquette from Sececina (dance), Paul Scherrer from Chatard (theater) and Terrence Sweeney from Sececina (vocal music).

One of the students, R. Michael Fox, won first place in the theater category and a \$1,000 scholarship. He performed scenes from

"Dylan," a play about poet Dylan Thomas, and Neil Simon's "Brighton Beach Memoirs." Brebeuf, where Fox is a senior, also received a \$500 cultural enrichment grant.

The purpose of the Prelude Awards is to recognize outstanding achievement in the arts by high school students in the Indianapolis area, according to Maxwell. The museum and the Penrod Society, a local men's volunteer group who support the arts, plan to offer the awards annually.

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## NCAA tourney is windfall for 3 Catholic schools

by NC News Service

Whoever wins the National Collegiate Athletic Association men's basketball championship April 1, the fame and fortune of the Final Four will bring large rewards this year to three Catholic universities.

Only a loss by Jesuit-run Boston College in the Midwest regional semifinals March 21 to eventual regional champ Memphis State prevented the national finals from being an exclusively all-Catholic affair.

Three Catholic schools in the Final Four still marked a first in NCAA history, as did three schools from the same conference, the Big East.

Joining Memphis State in the finals were Jesuit-run Georgetown University in Washington, last year's NCAA champion and top-ranked in the nation this year; Vincentian-run St. John's University in New York, third-ranked nationally; and Augustinian-run Villanova University in Villanova, Pa.

For the favored Georgetown Hoyas, a win would mean two consecutive national titles for the first time since UCLA won seven in a row from 1967 through 1973. Georgetown, with head coach John Thompson and all-American center Patrick Ewing, was also making its third appearance in four years in the Final Four.

In 1982 the Hoyas lost the championship to North

Carolina by one point in the final seconds.

For the other three coaches—Lou Carnesecca of St. John's, Rollie Massimino of Villanova, and Dana Kirk of Memphis State—this was their first trip to the national finals.

Getting to Lexington, Ky., for this year's playoffs meant not only thrills for people in the university communities, but also publicity and recognition that is rarely, if ever, achieved by sheer academic performance.

A finalist's berth also means hard cash for the university—about \$700,000 per school, said Frank Racaniello, a spokesman for St. John's.

Of that amount, he said, 10 percent goes to the Big East Conference and the rest into the university's general fund.

At Georgetown and Villanova the money was also reportedly to go into the general coffers, a significant benefit for private universities that must raise their own funds.

St. John's was doubly on the map because President Reagan was scheduled to visit the campus the same week, on March 28. He was to address a one-day economics forum sponsored by the university.

Georgetown was to play St. John's in the semifinals March 30, and Villanova was to play Memphis State. The victors would meet April 1 for the national championship.

## Book reviews

# Book describes black-white family life

ALL BLOOD IS RED... ALL SHADOWS ARE DARK!, edited by John T. and Stanli K. Becker. Seven Shadows Press (Cleveland, 1984). 150 pp., \$6.50.

Reviewed by  
Katharine Bird  
NC News Service

"I don't remember the exact day... when I stopped thinking of Tom as white. ... Neither does Tom remember when he stopped regarding me as a member of the black race. But both of us did change our thinking," writes Stanli Becker in this unsettling book.

The Beckers are parents of five children, four adopted. Their book reflects, through the eyes of each parent and each child, what it's like to go out into a society which thinks of people in distinct categories as black and white.

Incident after unpleasant incident is related by one or the other of the Beckers to demonstrate the incredulous responses they encounter from people who can't believe they are one family. Often they are taken for a group outing with social workers or a Scouting troop.

As a result of their experiences, the Beckers say they came to believe that

"the entire idea of separate and distinct races became an absurdity which could no longer be a part of our lives."

The Beckers decided to raise their children with the accent on their "humanness, of the one human family to which all people belong." They write: "This became the foundation upon which our values, attitudes and beliefs—our family philosophy—has been built and nurtured."

The Beckers are teaching their children to be attentive to the many hues of people, whether predominately white or black.

With their heightened sensitivity, the Beckers

became aware of the subtle racism found in many routine forms, such as Census Bureau forms. Most have boxes only for "black" and "white." For them, these stark choices don't reflect adequately the interracialness of their children, or of many other persons in the United States.

The Beckers write: "The mythology of race becomes exposed as the monstrous lie that it is when a person acknowledges that neither 'black' alone nor 'white' alone can account for the blends of skin colors and hair textures or the shapes of noses or lips or eyes or foreheads" of people.

Overall the book should make readers think twice before too quickly stereotyping people as black or white. The Beckers make an eloquent appeal to avoid the "oversimplification whereby people are rigidly categorized into separate and distinct groups, thus laying the foundation for stereotyped thinking and prejudiced beliefs."

They also supplement their anecdotes with suggestions on how to help children and others avoid being trapped into stereotypes. Teach children

to recognize that each person is a unique and beautiful human being; at home explore the "values and behaviors, positive and negative, which arise from the malady of race-thinking."

To promote their cause, Becker retired from university teaching to set up a small publishing house (Seven Shadows Press, P.O. Box 1118, Cleveland, Ohio 44120). This book is the first of several planned on the topic of "black-white family life and other interracial and multicultural lifestyles," he said. The idea for the book grew out of his inability to find books on the topic for his students.

(Ms. Bird is associate editor of Faith Today at National Catholic News Service.)

## Sacred Heart High Class of '60 is looking for you

The 1960 Class of Sacred Heart Central High School is planning a 25th reunion. There are no current addresses for the following classmates: Loretta Barnhart, Patty Brown, Diane Dunn, Ernest Dunn, Bob Finley, Hames Hardebeck, Steve Howard, Mary Ellen Hughes, Nancy Mackey, David Martin, Marsha Ann

McNeely, Mary Ann Mills Snellson, Frances Irene Morris, Jeannette Murphy, Rita Oliver, James O'Connor, Judy Zahn Pollard, Linda Redman, Patsy Reynolds, Ronald J. Smith, Mary C. Sullivan and Madonna Mitchell. Anyone having information on their whereabouts may call Mrs. Brickler 882-5615 or Mrs. Westell 888-1548.

## Bp. Tutu on church in So. Africa

HOPE AND SUFFERING, by Bishop Desmond Tutu. William B. Eerdmans (Grand Rapids, Mich., 1984). 189 pp., \$10.95 cloth.

Reviewed by  
Nancy L. Roberts  
NC News Service

"If God be for us, who can be against us?" asks Anglican Bishop Desmond Tutu about South Africa's oppressed black majority.

Such a theme of hope illuminates this collection of

sermons and speeches by the 1984 Nobel Peace Prize winner, a leader in the struggle for non-violent liberation.

But he also knows too well that suffering will accompany the struggle for justice and freedom. "Liberation is costly," Bishop Tutu writes. "Before we reach our promised land there will be imprisonments, there will be bannings, there will be detentions without trial, there will be deaths in detention, there will be exile ..."

Bishop Tutu challenges the church to be a prophetic church, decrying violence and oppression, and anything that dehumanizes God's children.

Realism tempers hope in this book, but hope emerges triumphant as a sustaining spiritual value. "If only we could begin to treat people as persons created by God in his image, redeemed by Jesus Christ and sanctified by the Holy Spirit," he writes. "What a wonderful land it would be; and we believe that it will happen."

An engaging personal tone suffuses "Hope and Suffering." Bishop Tutu's reflections are supported by facts, anecdotes and examples in a very readable narrative. A brief biography is included.

For anyone wishing to understand the church's challenge in South Africa, this is the essential book.

(Ms. Roberts, who teaches journalism and mass communication at the University of Minnesota, is the author of "Dorothy Day and the Catholic Worker.")

## REST IN PEACE

(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.)

+ BURKERT, Lena, 74, St. Catherine of Siena, Indianapolis, March 26. Mother of Mary Eastes, and George Jr.; sister of Christina Wolf, Katherine Williams, and Wesley and John Kemp Jr.

+ ERTLE, Gertrude W., 91, Holy Family, Oldenburg, March 4. Sister of August Tebbe, Anna Dickman, and twin sister Theresa Munchel.

+ HALL, Deloris Slets, 85, St. Bridget, Indianapolis, March 12. Mother of Marilyn Finney, Barbara Leslie, Carol Sadlier, Delores Davis, Ivan and Morris Slets, Richard Griffin, Kevin Rayford and Ameen Nyraldeen.

+ HARTLEY, Helen M., 75, Christ the King, Indianapolis, March 10. Wife of Joseph W.

+ HASSMER, Anthony, 61, St. Lawrence, Lawrenceburg, March 16.

+ HENDREN, Kathryn A., 68, St. Columba, Columbus, March 19. Mother of Kathryn A. Maerz and Anne M. Lanney; sister of Thomas Y. Smith and Lonnie Jensen; grandmother of five.

+ LANGFORD, Norman G. Jr., 35, St. Augustine, Jeffersonville, March 19. Son of Mr. and Mrs. Norman G. Sr.; brother of Pam Canter, Mary Beth Pennington, Mike, Dennis, Terry and Pat.

+ LOUDEN, Leona M., 73, St. Lawrence, Lawrenceburg, March 15. Wife of John; mother of Catherine LaBolt; sister of Esther Miller, Ima Reeves, Ruth Magee and Louise Cir; grandmother of four.

+ MEISBERGER, Philmer "Jo," 77, St. Mary, North Vernon, March 18. Husband of Bessie Bowling; father of Billie Yeager, Norma Jean Deaton, Judy Cliburn, Thelma Sue Huddleston, Minnie Bruggen, Mary Jo Hughes, Diana Poole, Dona Hester and Beth Ann Gabbard; brother of Mae Heath and Timothy; grandfather of 31; great-grandfather of 14.

+ MERZ, Josephine, 94, St. Lawrence, Lawrenceburg, March 19. Mother of Ruth Broughton.

+ O'BRIEN, Charles E., 77, St. Ann, Indianapolis, March 21. Husband of Gwendolyn; father of Dennis; grandfather of Michael, Kellie and Brianne.

+ SIPPET, Franciscan Father Anselm, 83, formerly of Batesville. Brother of Franciscan Sister Mary Clare, Alvina Young, Helen Volz and Ed Joseph.

+ STRIEGEL, Thomas Lee, 24, St. Mary of the Knobs, Floyds Knobs, March 14. Son of Mr. and Mrs. Marvin Striegel; brother of Jeffrey and Dan; grandson of Mr. and Mrs. Al Striegel Jr.

+ TUNNY, Edward E., 79, Holy Spirit, Indianapolis, March 14. Father of Ervin, William, James, Marita Carter and Jean Rose Whisman.

+ WEISENBACH, Theresa, 97, St. Anthony of Padua, Morris, March 16. Mother of Alfred, Linus, and Mildred Harrison; sister of Joseph Riehle and Eleanor Bare.

+ WATHEN, Cameron, 63, St. Roch, Indianapolis, March 13. Husband of Mary; father of Mary Margaret, McCarthy, Elizabeth, Richard, Stephen and Thomas; son of Clara; brother of Bill, Donald, Dorothy Smith and Dolores Anderson.

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## Sr. Fritz, 79, buried March 23

Benedictine Sister Hildegard Fritz, a native of Siberia, Ind., died here March 19 and received the Mass of Christian burial at Our Lady of Grace Convent on March 23. She was 79.

Sister Hildegard took vows as a Sister of St. Benedict in 1931. She taught in archdiocesan schools from 1929 to 1976. For six

years she was a homemaker at Christ the King parish in Indianapolis.

Survivors of Sister Hildegard include four sisters: Benedictine Sisters Immaculate and Benedict Joseph, Elizabeth Grimes and Carolyn Kassen; and five brothers: Edwin, Joseph, Leo, Otto and Raymond.



# Balancing doctrinal purity with search for unity

by Agostino Bono

ROME (NC)—A "healthy" but not always smooth dialogue on expressions of doctrine exists between the Vatican Congregation for the Doctrine of the Faith and the Secretariat for Promoting Christian Unity, said Father Pierre Duprey, secretary of the unity secretariat.

"The doctrinal congregation is concerned with the purity of the faith. We are concerned with the purity of the faith and raising it above the traditional ways of expressing it to find common ground with other Christians," Father Duprey told a group of international Catholic journalists meeting in Rome March 22-23.

"The relationship is not always smooth, but this is healthy," he added.

The secretariat effort "is not an attempt to find a compromise" with other Christian churches, said Father Duprey, but a search "for more integral expressions of the faith."

THE doctrinal congregation makes comments

and suggestions to us. It sees some things we do as incomplete and unclear expressions of the faith. But this is part of the dialogue," Father Duprey said.

As an example of the unity secretariat's efforts, he said that members avoid using the word "transubstantiation" in ecumenical discussions with the Anglicans.

"We tried to explain the

reality of transubstantiation but without the formulations of the past," Father Duprey said.

Transubstantiation is the Catholic belief that at the consecration of the Mass, bread and wine are transformed into the body and blood of Christ, although they retain the outward appearance of bread and wine.

expressed accurately," he said.

"The fundamental concern now of the congregation is to defend and promote the idea of a unified, redeeming faith which is expressible in a unified and exact way," Archbishop Bovone said.

The congregation's role also involves promoting doctrine and giving new energy to people who announce the Gospel so that faith moves in all aspects of church life, he said.

The unity secretariat and the doctrinal congregation are in regular contact. They also share some members.

Cardinal Johannes Willebrands, president of the secretariat, is a member of the doctrinal congregation and meets other congregation officials on Wednesdays, Father Duprey said.

Father Duprey added that he is a consultant to the doctrinal congregation and attends Monday meetings with congregation officials.

Cardinal Joseph Ratzinger, head of the doctrinal congregation, is also a member of the Christian unity secretariat.

## Vatican hopes for better tie with China

by Agostino Bono

ROME (NC)—There are "motives for hope" that relations between the Catholic Church and the Chinese Communist government will improve, a top Vatican diplomat said March 23.

"I have great confidence that things will change," said Archbishop Achille Silvestrini, secretary of the Council for the Public Affairs of the Church.

The council is the Vatican agency which handles relations with governments. It is headed by Cardinal Agostino Casaroli, papal secretary of state.

Archbishop Silvestrini, in a talk to an international group of Catholic journalists, cited three reasons for his hope. They are:

►The Chinese government's greater openness to the rest of the world.

►The government's understanding that the papacy is one of the most

renowned institutions in history.

►The government's knowledge that Catholic missionaries were among the first people from the West to approach China and its culture in an appreciative manner.

"But China is truly an exceptional and difficult case," the archbishop said.

Persecution of Catholics by the government and a "tendency toward schism" by some Chinese Catholics are still major stumbling blocks to better relations, he added.

The tendency toward schism refers to the National Association of Patriotic Catholics, a government-approved national church which rejects ties to the Vatican. The patriotic church includes validly ordained Catholic bishops and priests.

Archbishop Silvestrini said that dealing with the Chinese church is difficult right now because there are no continuous contacts with church officials and

"patriotic church officials are not free to say everything they want about their situation."

Persecution of Catholics has lessened since the early days of the Communist revolution, he added.

Pope John Paul II wants improved relations with China, the archbishop said.

"The pope is aware of the Chinese situation. He has always said that the church sees China as a great nation and a great civilization," said Archbishop Silvestrini.

The archbishop spoke at a March 22-23 symposium in Rome sponsored by the International Catholic Union of the Press. He said that

although technically Vatican City is a state, word leaders seek out the pope because he is the leader of 800 million Catholics and an international moral force.

"Even Gromyko doesn't think he is visiting the head of Vatican City but the leader of the world's Catholics," said Archbishop Silvestrini, referring to Soviet Foreign Minister Andrei Gromyko.

In dealing with governments "we never feel we are a foreign office dealing with a foreign office," he said.

The Vatican "avoids criticism of government policies," he said. "Rather it affirms values and its own way of living."

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# Catholic Charities asks much from Congress

by Liz S. Armstrong

WASHINGTON (NC)—Motivated by "the good news of the Gospel and the scandal of human suffering," the National Conference of Catholic Charities has produced a tall agenda for the 99th Congress.

It wants to "humanize and transform the social order through changes in our social system which strengthen justice and charity."

Catholic Charities already has proposed creation of a presidential council of social policy advisers to monitor the effects of federal social and economic policies and provide a forum for devising initiatives.

But a new booklet of legislative priorities provides a glimpse of the organization's wide-ranging concerns. They include better distribution of wealth; opposition to abortion and nuclear weapons buildups; saving family farms and urban homesteading; backing gun control but opposing both capital punishment and the building of more prisons; and numerous other social justice questions.

**DISCUSSING** weapons-related issues, Catholic Charities says that the "military and arms buildup" threatens peace. "The world's poor are being deprived of basic necessities as billions are spent on new, more powerful weapons," it adds.

The group endorses as well "a bilateral nuclear weapons freeze treaty with the Soviet Union," coupled with "reductions in both nuclear and conventional weapons." It also backs "cessation of construction...of new or emerging strategic missile systems and a cessation of the deployment of existing systems."

The organization cites abortion in the context of family life issues, calling for "constitutional protection to the right to life, with appropriate safeguards for the life of the unborn child, the total continuum of life and the rejection of...euthanasia."

Catholic Charities' interest in changing fiscal policies leads it to suggest reforming "the tax system to ensure more equitable distribution of the gross national product and of the nation's wealth."

America's criminal justice systems need some changes, too, Catholic Charities indicates. The organization says it seeks "emphasis on reconciliation and rehabilitation" in criminal corrections and "a moratorium on new prison construction that would increase our capacity to incarcerate." Likewise, it favors "elimination of the death penalty...treatment of victims with dignity, making (available) restitution, and...counseling and other services."

Moreover, while it urges "recognition of the right of citizens to bear arms," it backs "gun control legislation with mandatory gun registration, and the banning of the manufacture and importation of so-called 'Saturday Night Specials' (cheap handguns)."

**THE ORGANIZATION** deals with several other questions as well:

► **Income Security:**

"Adequate income is a basic human right," Catholic Charities says. It affirms "basic federal responsibility for income security" and supports "policies designed to secure full employment while preserving the environment." Other recommendations are adoption of policies "encouraging widely distributed ownership of agricultural land (and) encouraging owner-operated family farms" and "an increased low-income energy program."

► **Health Care:**

Believing that "access to adequate health care is a basic human right" and that health "coverage should be universal," Catholic Charities says Congress should review U.S. health programs to ensure "more equitable distribution of health care..."

► **Immigration:**

Catholic Charities "advocates a com-

prehensive reform of U.S. laws and regulations concerning immigration based on our traditional values as a church and as a nation of justice, due process and the rule of law and our history as an open society."

Other immigration-related goals are the granting of permanent residency status to "all undocumented immigrants in the country" on the day immigration reform legislation is enacted, and congressional authorization of indefinite voluntary departure "for persons displaced by war, civil disturbance or the threat of persecution" in their homelands.

► **Family Life:**

Catholic Charities proposes establishment of a White House Office of Family Affairs as an "advocate for legislative initiatives" and backs "a family impact statement" for federal policy proposals. It also supports "legislation to lessen the destructive impact of job dislocation on families, including pre-notification of plant or office closings...and incentives to enable

companies to provide for the relocation of workers and their families..."

► **Housing:**

In addition to proposing legislation to strengthen the fair housing provisions of the Civil Rights Act, Catholic Charities supports "programs to provide housing for low-income individuals, families and immigrants" and for "the elderly, the handicapped, and tribal Indians, in a decent, humane setting."

Catholic Charities further endorses "expansion of urban homesteading" with provisions to provide "low-income residents the opportunity to participate in urban redevelopment as homeowners." The charities' group also calls for "effective environmental laws and strict safeguards on nuclear and chemical waste disposal."

On the international level, Catholic Charities also recommends separating U.S. hunger relief policies from politics and rejects "appeals to population control as a solution to world hunger."

## New York priest wins \$1.17 million in New York State Lotto

by Tricia Gallagher

YORKTOWN HEIGHTS, N.Y. (NC)—The luck of the Irish was with St. Patrick's Parish in Yorktown Heights on the eve of St. Patrick's Day when the associate pastor, Father Joseph Faraone, learned he had won \$1.17 million in the New York State Lotto drawing.

As he does every week, Father Faraone played his \$5 card with the numbers 6, 7, 9, 22, 33 and 43.

The winning numbers have "no special significance" to him, the 37-year-old Bronx native said.

Father Faraone said he called the Lotto information number and, to his surprise, heard his numbers on the tape-recorded message.

"I thought I had them, but I wasn't sure," he said. "I asked the guy on the tape to repeat it!"

According to a New York State Lottery spokesman, Father Faraone will receive a

first installment of \$55,766—less 20 percent withheld for the Internal Revenue Service—by the end of March. For the next 20 years, he will receive annual installments of the same amount.

He said he plans to establish a special fund in memory of his father, Jerome Faraone, who died in 1981, and Blanche Savoca, the late wife of John Savoca, a permanent deacon in the parish. The fund will channel about half of his annual winnings to help pay for St. Patrick's new \$2.2 million church and parish center.

He also plans to send a check in the name of the parish youth group toward famine relief in Ethiopia. Father Faraone said it was his way of showing support for the teen-agers who planned to hold a 24-hour fast March 24 to increase awareness of world hunger.

The remainder of Father Faraone's windfall will be shared with his family, some of the priests and deacons he works with, and some "pet projects" of his own.

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