

THE CRITERION



On A Journey Of Faith

Papal Bull issued in 1834 creates the Diocese of Vincennes

On Sunday, June 3, the Archdiocese of Indianapolis celebrates its origins as the Diocese of Vincennes with a Liturgy of Thanksgiving at 3 p.m. at the Indiana Convention Center. This 150th anniversary celebration includes a gigantic Sesquifest to be held on Monument Circle from 4 p.m. to 8 p.m. Four bands will entertain and food booths will be available. Sesquicentennial souvenirs and a commemorative book will also be on sale.

Following is the text of the papal bull which established Vincennes as the 13th diocese of the United States of America:

*Gregory XVI, Sovereign Pontiff.
For a perpetual memorial.*

Among the very great and weighty cares and anxieties which continually burden and harass us in the government and administration of the universal church entrusted to us by Divine Providence, the most urgent assuredly is that which regards the state of all the dioceses throughout the entire world: for in us it belongs, in virtue of our supreme power and judgment, to establish them, to determine and change their limits, as times and circumstances, and especially the spiritual good and advantage of the faithful, appear to require it.

Since, therefore, by the united suffrages of our venerable brothers, the bishops of North America, it has seemed very fitting, in order to extend and strengthen the Catholic religion in the province or state of Indiana, to erect and establish, with certain fixed limits, a new diocese, whose see shall be at the city of Vincennes, we have referred for examination, a subject of so much importance to the congregation of our venerable brothers, the cardinals of the Holy Roman Church, who are placed over the concerns of the Propaganda. Having, therefore, weighted all things maturely, and considered particularly the spiritual good which would accrue to the people of those countries, by the advice and counsel of the same, our venerable brothers, we are assured that the establishment of this new diocese and episcopal see would be very useful.

Of our own will, therefore, and of our certain knowledge, and in the plenitude of our apostolic power, we, by these letters, do erect and establish in the province or state of Indiana, in North America, a new diocese, of which the see shall be the city of Vincennes, from which city the diocese shall receive its title.

Looking Inside

Two studies about the prospects for priests in the future were released this week. See page 4.

Alice Dailey delivers some warm tributes to the archdiocese on its anniversary. Turn to page 10.

Jim Jachmiak listened to Jack Anderson during a recent local visit. Turn to page 15.



**MONUMENT CIRCLE
SESQUIFEST**

SUNDAY JUNE 3, 1984

**4:00 to 8:00 pm
following the**

LITURGY OF THANKSGIVING

**3:00 pm
in the**

INDIANA CONVENTION CENTER


On A Journey Of Faith

The extent of the diocese shall be the state of Indiana, and one part of Illinois, the other part to be attached to the diocese of St. Louis, so that the limits of each diocese in the state of Illinois be determined in the following manner:

Beginning from the river Ohio, which separates Kentucky from Illinois on the south, directly from Fort Massac, let a right line be drawn through the eastern boundaries of the counties of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby, and Macon, to the Grand Rapids of the Illinois river, which are eight miles above the town of Ottawa, in the county of Lassele, and hence to the northern boundary of the state, so that the western part of the state of Illinois belong to the diocese of St. Louis, and the eastern part to the diocese of Vincennes.

We, therefore, ordain that these letters are and shall be inviolate, valid, and ef-

ficacious; that they have and retain their full power and entire force, and that each and every article specified by us, be strictly fulfilled, and thus, as aforesaid, be without authority judged and defined, by all ordinary judges whatsoever, and even delegated auditors of causes, the apostolical palaces and the cardinals of the Holy Roman church withholding from each and all of them any right to assign a different judgment or interpretation; and that if any such be attempted knowingly, or through ignorance, by anyone whatever may be his authority, the name shall be null and void, apostolic constitutions and ordinances and all other things to the contrary notwithstanding.

Given at Rome, at St. Peter's, under the ring of the Fisherman, the 6th day of May, 1834, and in the fourth year of our Pontificate. For Cardinal Albano.

A. Picchioni

the criterion

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Indianapolis, Indiana

Sullivan hasn't given up on politics

by Kevin C. McDowell

"A week is a long time in politics," former British Prime Minister Harold Wilson observed. No one can testify more readily to this grind than John J. Sullivan, the Democrat candidate for mayor of Indianapolis this past November.

Faced with a lack of recognition, a less than united local organization, a well organized and financed Republican organization, and an expectant wife due on election day, Sullivan had less than ideal circumstances to launch a public career.

William Hudnut, the 51-year-old Presbyterian minister, won his third term by slightly better than two-to-one (134,550 to 63,240), but ousted Sullivan ten-to-one. According to one newspaper account, Hudnut political advertisements were still being broadcast an hour after the polls closed.

In an election night interview, Sullivan said that the Democrat performance, though not successful, was heartening, and that he would not change his strategy or deviate from the course mapped out the previous February.

"As long as I remain true to my principles, my ethics, I will continue to fight for them," he said. He added that his immediate plans after the election were "to become a good parent, return to the practice of law and to work to elect Democrats on the local, state and national level."

NOW, SOME six months later, the 32-year old lawyer is hard at work keeping to his plans.

His wife Margaret ("Meg") and he had their first child, Katherine, on November 22. He has returned to the practice of law, his office located one floor below the Republican State Committee Headquarters. He is still active in his party.

A 1969 graduate of Brebeuf, Sullivan received his A.B. in economics (cum laude) from the College of the Holy Cross in Worcester, Mass., in 1973. He received his J.D. from Indiana University in 1976. He describes himself as "a pragmatic liberal" who "looks for a solution that works and hopes it follows my philosophies."

The eight years of Jesuit teaching he received at Brebeuf and Holy Cross were beneficial. "It trained me in disciplined thinking; it taught me to analyze situations, to question, to think."

Raised in a Democrat household, Sullivan served two summers as an intern for Massachusetts Democrat representative Michael Harrington, who influenced him. He has worked his way up through the local party ranks.

A MEMBER of St. Pius X parish on the Indianapolis northside, Sullivan is mindful of his Catholic background. "I try to treat people and corporations in light of religion. There are, of course, potential conflicts. I try to screen these out beforehand, just like in business. I can avoid most conflicts that way."

He does find himself "at odds with some segments of the party. I don't believe in abortion, but other members of the party do. They respect me for my view, I respect them for theirs."

Locally, Sullivan has been involved in the reorganization of the Marion County Democratic Party. "In December, 1980, we had just come through a disappointing year locally. We had lost by more than we should have."

Working with the eventual county chairman, John Livengood, now the state chairman, a slow process of reorganizing and healing wounds has begun.

"Since June of 1982, we've been rebuilding the party. In October, 1982, I saw there was a probability we would not win locally (in the mayor's race), and that few people would want to challenge an incumbent mayor in Indianapolis in 1983."

"I knew that from my background I was qualified for the job, and from being in campaigns, I knew I could run a campaign with integrity and represent the Democratic philosophy against the Republican."

HIS CAMPAIGN relied upon a "low-key strategy as the only winnable strategy. We had several goals: run a good campaign to establish credibility, and raise solid issues that would confront the problem of the present and future city. We feel we were successful in those areas."

Sullivan said that an additional goal of his campaign was to not go into debt. "We paid our bills on time. If a candidate can't keep his own affairs solvent—particularly his own campaign—how is he going to convince voters he'll keep the government solvent?"

He didn't know at the time he decided to be the Democratic standard bearer that he and Meg were going to be parents.

"No, I didn't know it at the time, not at all. Had I known it, I still would have run. My wife is very understanding. We discussed politics and parenthood and arrived at mutual decisions."

Politics are not new to Meg. Her grandfather ran for mayor in the 1920's and was opposed by the Ku Klux Klan, while an uncle is a former Democratic chairman. Her father, the Honorable John Myers, is currently a Marion County Municipal Court judge.

Some pre-election polls listed Sullivan trailing Hudnut by as much as ten-to-one. The final tally was more two-to-one. "The figures are not as important as the fact that we had a cross-section of the community. That was significant."

Sullivan is unsure whether there is such a thing as a Catholic vote, but, based on his own background, his childhood in Our Lady of Lourdes parish in a changing eastside neighborhood, and his own platform which stressed neighborhood revitalization rather than a strictly downtown program, the

Democratic organization sent 25,000 to 30,000 letters to Catholic households in Lourdes, Holy Spirit (where his parents reside), St. Pius X, Holy Trinity, St. Gabriel and St. Christopher, the latter three on the westside of Indianapolis.

"Out of 30,000 letters, we had only three letters of complaint, generally stating that it wasn't proper to address letters to Catholic voters. A lot of people I saw following the letters thanked me for them and did, in fact, vote for me."

Sullivan estimates he shook 50,000 hands and gave hundreds of speeches. "It was a positive experience, though. I enjoyed campaigning. I met a lot of people, attended a lot of fish fries. At one point or another, I was at each parish. I hit a lot of plant gates."

His days ran from 3:30 a.m. to 9:30 p.m. generally. After some early morning campaigning, he would work several hours at his law office before campaigning again.

He did note that people "get involved in the most interesting arguments after they have had a few drinks. They are mostly well intentioned, but they want to involve you in miniscule arguments and don't understand that I would rather be home with my wife—wife and child now."

His neighborhood emphasis caused the Republicans to change their strategies and issues somewhat so that they addressed many of the problems he broached in his campaign.

Although his chances were slim for defeating a popular incumbent mayor, he drew high marks from the Republicans and the local press for running a strong campaign and for effectively using humor that often cut through the heat of a head-to-head confrontation before a group. One such occasion was on the eastside, where the candidates were addressing the issue of low income housing for the elderly.

"The meeting was particularly intense, so I decided to cut the air with a little humor."

Noting that two low-income housing projects for the elderly carried the names of two previous mayors—Barton Apartments and Lugar Towers—Sullivan proposed yet another one—Hudnut Heights. The mayor's staff was amused, as was the local press. The mayor eventually appreciated the quip.

Sullivan is currently the Marion County Coordinator for presidential aspirant Senator Gary Hart (D-Colo.). As far as national issues confronting the parties this election, Sullivan sees the economy, deficit spending, inflation and unemployment as the key issues.

"These all affect the quality of life. With a high deficit, interest rates go up and



John Sullivan

young families are unable to enter the housing markets. Older persons who are attempting to sell homes find less of a market.

"With more joblessness, many people rely upon family members for financial assistance, and so on."

Although there are a number of other issues confronting the voters, some ethereal, "most people will vote on the economy. If a person is happy, he can tolerate some of the other issues. I'm not saying this is right, just that that is what people do. If you don't have a job, the probability of nuclear war isn't primarily on your mind."

Sullivan feels the American bishops are "making inroads" in educating voters concerning nuclear weapons and war.

"Their arguments are very sophisticated. It took a lot of research and a lot of discussion to arrive at their conclusions. Others ought to at least read the documents and see what is going on."

The "bottom line" in this national election, according to Sullivan, is that "we must scrutinize our candidates to ensure that we nominate and elect individuals of high integrity and good moral character so they may approach these divergent issues in a fair manner."

What his next political move will be is unknown, but there will surely be one. In the election evening interview, Sullivan said, "Lincoln lost to Douglas for the Senate in Illinois, yet became one of the greatest presidents of the United States."

USCC studies effect of catechetical directory

WASHINGTON (NC)—The principal impact of the National Catechetical Directory has been more to affirm activity already begun before its release than to initiate particular changes in religious education, according to a study on the directory's implementation.

"Given that this document emerged from the environment of contemporary catechesis in the Catholic Church, it is understandable that it serves perhaps more as a compendium or summary of movements, rather than creating them," according to the study, conducted by the U.S. Catholic Conference Office of Research.

The National Catechetical Directory was approved by the U.S. bishops in 1977 as the basic document governing content and methods of Catholic catechesis.

Eighty-one heads of dioceses, 112 directors or superintendents of Catholic schools and 123 directors or superintendents of religious education responded to the survey, the results of which were released May 23.

Overall, respondents to the survey said they saw no need for revision of the document at this time, but the bishops' 1983 pastoral letter on war and peace was most often cited as something for inclusion in the next edition.

The study found that the most concrete

effect of the directory has been to create an awareness of "professionalism" or increased competence and confidence in catechists and directors of religious education.

The respondents were positive about the impact of the directory, although there was uneven familiarity with the document, especially among pastors and clergy.

According to the study, factors of religious education most often cited as being affirmed by the publication of the directory included:

- Expansion of diocesan vision of religious education to include pre-school children, youth and young adults, adults, senior citizen, and parish renewal;
- Parental involvement in catechesis preparing for the sacraments of baptism, reconciliation and First Communion;
- Expansion of catechetical activities into youth ministry and adult education, and
- Conducting special liturgies for children and other groups on a regular basis.

The study also found that the directory stimulated:

- Development of new curricular designs and revised religious education policies and guidelines;
- An increase in the importance of evangelization in the diocese;

- Parish renewal;
- An expansion of catechesis for the handicapped;
- Use of the Rite of Christian Initiation for Adults as the normative process for receiving adults into the church, and
- Programs for the sacrament of anointing the sick.

The study said the directory also caused revised religious education policies and guidelines, changes in textbook selection and curricular materials, and an increase of training in teaching methodology and related areas.

Bus parking arranged

Bus drivers for the Sesquicentennial celebration on June 3 are being asked to park their vehicles between South and Merrill Streets, which is about two and a half blocks from the Convention Center.

Passengers should be let off at the Capitol Avenue or Maryland Street entrance. To find the lot, proceed south on Capitol past the Hoosier Dome to South Street where you will turn right. Go to Senate and turn left. The parking lot is on the left side of the street.



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THE CRITERION

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Vatican denies responsibility for collapse of bank

by John Thavis

VATICAN CITY (NC)—The Vatican has reiterated that it was not responsible for the collapse of Italy's Banco Ambrosiano and has called its planned payment of \$250 million to the bank's creditors a "voluntary contribution" made in a spirit of "conciliation and collaboration."

The Vatican bank "confirms that it has no responsibility concerning the collapse of the Banco Ambrosiano, in which it found itself involuntarily involved," said a statement issued May 26 by the Vatican press office.

The statement was released one day after the Vatican bank, Italian liquidators of Banco Ambrosiano and about 100 of Banco Ambrosiano's foreign creditors signed a \$406 million overall agreement in Geneva, Switzerland, that covers about two-thirds of the sum originally sought by the creditors.

According to participants, the Geneva agreement precludes any subsequent legal action against the Vatican bank by the creditors, a group of foreign banks that had been seeking a settlement of \$615 million, and by Italian authorities.

"After objectively evaluating the situation in relation to its dealings with the Ambrosiano group, the institute (Vatican bank) decided to make a voluntary contribution in order to facilitate a global solution," the Vatican statement said.

IT SAID THE payment, made "in a spirit of reciprocal conciliation and collaboration," would help restore good international banking relations.

"It is hoped that what has been agreed,

with sacrifice, will also suffice to alleviate the relative consequences for all those who have been injured by the bank's collapse," the statement said.

The one-page statement briefly reiterated the Vatican's position regarding its involvement in the 1982 collapse of Banco Ambrosiano. It said that the "letters of patronage" written in 1981 by U.S. Archbishop Paul C. Marcinkus, Vatican bank president, did not help cause the Banco Ambrosiano failure, and that the Vatican bank was not responsible for several "dummy companies" it technically owned and whose debts caused Banco Ambrosiano's collapse.

Under a secret plan carried out for several years by Roberto Calvi, Banco Ambrosiano president, dummy companies were established outside Italy. Their role was to buy stock shares for Calvi in Banco Ambrosiano with money lent to them by Banco Ambrosiano's foreign subsidiaries. The subsidiaries were in turn getting the money through loans from international banks.

WHEN CALVI needed to provide further assurances that the dummy companies could repay the loans, he obtained the letters of patronage from the Vatican bank, which was a minor shareholder in Banco Ambrosiano. In 1982, the dummy companies' debts totaling \$1.2 billion dollars were discovered. They could not be repaid, forcing the bankruptcy and the takeover of Banco Ambrosiano by the Bank of Italy.

In June 1982, Calvi's body was discovered hanging under a bridge in London. A British court could not determine whether his death was murder or suicide.

The Bank of Italy decided to honor Banco Ambrosiano's debts, but not those of its subsidiaries. Italian officials pressured the Vatican to repay some of the dummy companies' debts, but the Vatican said it was not responsible for them—even though it admitted being the legal owner of 12 of the dummy companies.

A Vatican panel said in November 1982 that the Vatican bank had unwittingly gained control over the companies as part of Calvi's secret plan, and was not responsible for their debts. A joint Italian-Vatican commission was then established to further pursue the question of Vatican responsibility, but their results were never made public. Press reports said the members failed to agree on the issue.

THE AGREEMENT in Geneva followed threats by Banco Ambrosiano creditors to take the Vatican bank to court.

The Vatican statement May 26 said that the Vatican bank had no responsibility for the debts because it had never managed the dummy companies and because the loans had been made before letters of patronage were written.

"In fact, it has been verified that the foreign companies for which the Institute for Religious Works released the so-called letters of patronage in September 1981 were neither before or afterward managed by the institute," it said.

The Institute for Religious Works is the formal name of the Vatican bank.

"The same letters had no influence on sums paid to these companies, sums that were paid beforehand," it said. The letters (See VATICAN DENIES on page 16)

Marian sponsors art exhibit

The Sesquicentennial Art Committee in cooperation with Marian College will present an art exhibit "Portraits: On a Journey of Faith," a pictorial history of the archdiocese featuring the people from parishes, schools, hospitals, service institutions and religious communities, at the Marian College Library with an opening reception on June 17 at 2 p.m. The exhibition will be on display through September.

Any archdiocesan parish, agency or institution wishing to submit portraits for the exhibition should bring them to the Convention Center on June 3.



SPECIAL ALTAR TO BE USED—The altar used by Pope John Paul II to celebrate Mass when he made his historic papal visit to Iowa in 1979 was sent here to Indianapolis, and will be used for the Sesquicentennial celebration of Mass on Sunday, June 3 in the Convention Center. The altar, designed by Father John Busemri of the Diocese of Madison, Wis., was created and worked on by artisans and the entire staff of Des Moines Millwork Manufacturing, Inc. and Breiholz Construction Company. (Photo courtesy Dept. of Communications, Diocese of Des Moines)

Attention focused on El Salvador

by Liz Armstrong

WASHINGTON (NC)—Conviction of five former Salvadoran National Guardsmen for murdering four U.S. Catholic churchwomen in 1980 put the controversial issue of U.S. relations with El Salvador in the headlines in late May.

But more than the guilty verdict focused national attention on the war-torn Central American nation. Other developments included:

►Pleas from Salvadoran President-elect Jose Napoleon Duarte for U.S. assistance.

►Congressional decisions to proceed with U.S. military aid but not U.S. troops in El Salvador.

►The State Department's declassification and release, just before the Memorial Day holiday, of a long-awaited report by retired Judge Harold Tyler on the murder of the four churchwomen.

►A declaration by State Department spokesman John Hughes that the U.S. government seeks the truth behind allegations that high-ranking Salvadoran military officials were involved in a cover-up of the four missionaries' murders.

The dead churchwomen, slain Dec. 2, 1980, were Maryknoll Sisters Ita Ford and Maura Clarke, Ursuline Sister Dorothy Kazel, and lay volunteer Jean Donovan.

Maryknoll Sister Helene O'Sullivan, who monitored the trial of the former guardsmen in Zacatecoluca, El Salvador, said afterward she hoped the verdict would lead to future trials of those suspected of murdering Salvadorans.

"The fear is that this is just an American case," said Sister O'Sullivan. If the victims had been Salvadorans, not U.S. citizens, perhaps "we wouldn't have been able to duplicate" the verdict, she said.

She urged the United States to seek a political solution to the Salvadoran conflict. Otherwise, "there will be no hope for the people," she said. "The military here will be convinced . . . that they're untouchable, the situation here will continue and the human rights abuses will continue."

During a May 20-23 trip to Washington, Duarte, scheduled to take office in El Salvador June 1, met with President Reagan and visited Congress, where he urged support for his war-torn nation. The House of Representatives complied May 24

by agreeing to a Reagan administration request for \$62 million in emergency military aid to El Salvador. The Senate had already agreed to the request.

But the House deleted from the measure another Reagan proposal for spending \$21 million to support Nicaraguan insurgents. Because the Senate had already incorporated that proposal into the funding package, the upper chamber will have to consider the legislation again to determine whether it will agree to the House decision to drop the \$21 million.

In another move, the House also forbade use of U.S. troops in Central America ex-

cept to save the lives of American citizens.

During House debate on the aid package, Majority Leader Jim Wright, D-Texas, argued that if the United States believes in self-determination for El Salvador, it must also agree to self-determination for Nicaragua, even if it dislikes the Nicaraguan government.

"Do we have any right to invade and violate the territory of Nicaragua?" he asked. "Do we regard ourselves as a hemispheric good neighbor, or a hemispheric bully? Do we look at others in the hemisphere as equals, or do we look on them as subordinates?"

Vatican says imprimatur policy unchanged

by John Thavis

VATICAN CITY (NC)—A staff member of the Congregation for the Doctrine of the Faith has said that the Vatican has not changed its policy on the imprimatur, official church approval given by a bishop for a book to be published.

The congregation official, Father Thomas Herron, a Philadelphian, said the policy remains one of requiring the imprimatur for catechetical texts and books used for religious instruction, and recommending—although not requiring—that the imprimatur be sought for books that deal with religious subjects but that are not used as texts in teaching.

Any implication that the church has stopped recommending that non-textbooks obtain the imprimatur is wrong, he said.

The current interpretation of the imprimatur is the same as that contained in a set of rules issued in 1975 and incorporated in Canon 827 of the new Code of Canon Law, Father Herron said.

No book submitted for the imprimatur should be approved unless the book agrees with official church teaching, he added.

This also has long been Vatican policy, and was reaffirmed when it was included in the new Code of Canon Law last year, he said.

AN NC News analysis May 4 said that the recent decisions by two bishops to

remove the imprimatur from two U.S. books indicated a possible shift in policy.

"Now, it seems, only books which completely agree with church teaching and are suitable to use as texts for religious and moral instruction should carry an imprimatur," the article said.

The article quoted Father Herron and others to support the idea of a "changing notion" of the imprimatur. After the article appeared Father Herron said that his remarks did not confirm a shift in Vatican policy.

Father Herron said that he had not meant to question the intent of Father Philip Keane, author of one of the books, "Sexual Morality," which had the imprimatur removed. Father Herron was quoted in the May 4 article as saying that Father Keane's book was written "deliberately as a textbook."

"That is not my position," Father Herron said.

"What I believe I said was that, whatever Father Keane's intentions may have been, the fact is that the imprimatur could be taken by people as meaning that the book was acceptable as a textbook and that it was completely consistent with current church teachings, and that is precisely the problem," said Father Herron.

The May 4 article quoted Father Keane as saying he did not intend that his book be used as a text.

Number of seminarians up worldwide but dropping in U.S.

by Father Kenneth J. Doyle

VATICAN CITY (NC)—The number of major seminarians worldwide is increasing while the United States is experiencing a steady decline, according to a Vatican statistical report covering the years 1970-82.

From a low point in 1975, worldwide seminarian enrollments have steadily risen and in 1982, the latest year for which figures were available, the number of major seminarians exceeded the total in 1970.

The findings are contained in a report, "The Evolution of the Number and the Territorial Distribution of Major Seminarians in the Period 1970-82," compiled by the Vatican's central office for church statistics.

Worldwide, the number of students in major seminaries in 1975 totalled 60,142. By

1982, major seminarians totaled 73,001. This also exceeded by 10 the students enrolled in 1970.

Major seminaries are for students enrolled in the four years of theological study immediately preceding ordination to the priesthood.

The biggest jump occurred between 1981 and 1982, an increase of 4,368 students, or 6.4 percent.

In the United States the number of major seminarians has declined steadily, from 12,749 in 1970 to a low point of 7,180 in 1982.

In the Vatican study, figures are reported individually for 29 countries having major Catholic populations.

The report shows a sharp seminarian increase in Third World countries, especially in South America and Africa. In Brazil, the country with the world's largest Catholic population, enrollments rose from

2,024 students in 1970 to 5,058 in 1982. In Zaire, the jump for the same period was from 459 to 1,935.

Several Western European countries—most notably France, Italy and Spain—have experienced a decline in seminarian enrollments since 1970. But in each case the trend was reversed, with enrollments jumping significantly between 1981 and 1982.

In Poland, the figures have climbed sharply and steadily from 4,100 in 1970 to 7,074 in 1982.

Average worldwide figures for 1982 show 90 major seminarians per 1 million Catholics. This is down from the 1970 ratio of 111.5 major seminarians per 1 million Catholics.

The ratio in the United States is higher, with 139.6 major seminarians per 1 million Catholics.

Ecuador has the lowest ratio, with 28.4 major seminarians per 1 million Catholics. The highest ratio is in South Korea, with 539 major seminarians per 1 million Catholics.

The study also has a "replacement factor" for priests, based on the number of seminarians. According to the replacement factor, under ideal circumstances priests working in a particular country could be replaced at an even pace if the number of major seminarians equals 10 percent of the number of priests.

Since circumstances often are not ideal—students leave the seminary before

ordination, priests leave the active ministry, and priests die before 40 years in the priesthood—the figure must be significantly in excess of 10 percent to produce a steady replacement factor, the report said.

The United States, where in 1982 major seminarians equaled 12.4 percent of the priests, is therefore in a hazardous replacement situation. The worldwide replacement figure is 17.9 percent. The ratio ranges from 3.9 percent in France to 109.3 percent in Nigeria.

The report does not analyze the data.

One table correlates the number of seminarians per 1 million male inhabitants with such factors as the number of parishes, the number of pastoral workers in a country and per capita income. The table shows an inverse proportion between the number of seminarians and a country's per capita income.

The five countries with the highest per capita income—West Germany, the United States, France, Canada and Australia—are experiencing declines, while the two countries with the lowest per capita income—India and Zaire—have shown a steady growth since 1970 in the number of seminarians.

Those wanting a copy of the 31-page report should write to the Central Office for Church Statistics, Secretariat of State, 00120 Vatican City.

Study cites various reasons for shortage of priests

WASHINGTON (NC)—Requirements of celibacy and permanent commitment and a lack of encouragement from parents and priests may be among the main reasons for the drastic drop in U.S. vocations to the Catholic priesthood, says a new study published by the U.S. Catholic Conference.

It is also "plausible," though not yet established by research, that confusion about what a priest should be has contributed to the vocations shortage the study said.

While requirements of celibacy and permanent commitment were not considered significant obstacles to priestly vocations in the past, that situation has changed, the report said.

It also cited many other factors, from parental religious practice to family size to ethnic background, as having possible influences, not yet adequately researched, on vocations.

The report, "Research on Men's Vocations to the Priesthood and the Religious Life," was released May 23. The 95-page book summarizes and analyzes significant research to date on the Catholic vocations question in the United States.

Catholic University of America researchers Dean R. Hoge, Father Raymond H. Potvin and Kathleen M. Perry co-authored the study under the direction of Father Eugene Hemrick, director of the USCC's Office of Research.

While the report's main conclusion is that much more research is needed to determine clearly the role that various factors may play in the vocations decline, it says that existing research suggests patterns and elements that would be worth studying in greater depth.

A summary of the report was released last December at a national meeting on the vocations crisis in Chicago in anticipation that the full report would be published this spring.

In addition to collecting and analyzing existing research, the full report has a final chapter of interpretive commentary on its meaning by three theologians: Fathers Joseph Komonchak of The Catholic University of America, Richard McBrien of the University of Notre Dame, and Philip Murnion of the National Pastoral Life Center of the New York Archdiocese.

Father McBrien focused on the celibacy issue as something which "in particular emerges constantly as a major negative factor" in vocations studies. He said celibacy deters young men who might otherwise consider the priesthood and "is

one of the principal reasons" why parents and priests do not encourage vocations.

In addition, he said, the discipline of obligatory celibacy appears to play a negative role in determining the psychological qualities of seminarians who persevere to the priesthood.

"The vocations crisis is as much qualitative as quantitative," Father McBrien wrote. The research available indicates that current recruiting and formation practices favor the ordination of men who are "more dependent, institutionally oriented, sexually indifferent and conservative," he said.

Writing from a different point of departure, Father Komonchak also took issue with criteria currently used by vocations directors to evaluate priesthood candidates. The criteria that vocations directors use are "a very odd lot," he said.

"They did not consider very important or desirable 'having a questioning mind, being self-directed, having leadership ability, being affectionate, spontaneous or aggressive,'" he noted.

He countered that, according to one line of argument, "leadership defines the ministry and the minister and . . . should, (See STUDY CITES on page 5)

WASHINGTON NEWSLETTER

Reaction to civil rights bill mixed

by Liz Armstrong

WASHINGTON (NC)—A proposed new Civil Rights Act of 1984, designed to overturn a Supreme Court decision on college sex discrimination and public funding, is getting bipartisan support on Capitol Hill but is splitting the ranks of the Reagan administration.

The bill, H.R. 5490, is backed by Jesuit Father William Byron, president of The Catholic University of America, who testified on its behalf for several higher education groups. But it was criticized by a small group of college presidents who, like some members of the Reagan administration, think it will lead to government interference.

In essence the bill would overturn a February Supreme Court ruling, popularly known as the Grove City College case, in which the high court said that if a college or other higher educational institution is found guilty of sex discrimination in a given program, only federal funds to that program can be shut off—not the federal assistance provided on a university-wide basis.

The ruling provoked a wide outcry on Capitol Hill and elsewhere and led to the drafting of H.R. 5490, which has about 200 House sponsors.

The House Education and Labor and Judiciary Committees May 23 approved the bill and sent it on for full House action. In the Republican-controlled Senate, comparable legislation has 63 sponsors.

Supporters of the bill say that prior to the Grove City decision, courts and

legislative bodies had believed that if an educational institution discriminated in any program, it could suffer loss of federal funds to all programs.

F. Peter Libassi, an attorney formerly with the U.S. Department of Education, said in congressional testimony that the Supreme Court's Grove City decision might mean that institutions practicing discrimination could avoid penalization under anti-discrimination statutes by "compartmentalizing" their federal funds.

Father Byron, in his testimony on behalf of eight higher educational organizations, including the 1,700-member American Council on Education and the Association of Catholic Colleges and Universities, said H.R. 5490 is needed to clarify application of anti-bias laws dealing with discrimination on the basis of sex, race or national origin, age and physical handicap.

These laws "have provided an important mechanism for eliminating various forms of discrimination relating to educational and employment opportunity," Father Byron said. "Passage of this legislation is warranted at this time to ensure that educational rights are protected to the fullest extent and to signify rededication to the goals of existing civil rights statutes."

Another educator, Bruce C. Hafen of Ricks College, Rexburg, Idaho, criticized the bill as a threat to the colleges' independence. President of the 165-member American Association of Presidents of Independent Colleges and Universities, Hafen said many colleges try to avoid getting federal funds but that the bill would force them to "be as completely overwhelmed by the collective cloak of regulation" as if they'd received substantial federal funds for years.

The Reagan administration has issued mixed messages on the bill.

Assistant U.S. Attorney General William Bradford Reynolds, chief of the Justice Department's civil rights division, has testified that the bill should limit itself to sex discrimination because anything else would precipitate conflict between "principles of equal opportunity and limited federal involvement in state and local affairs."

Asked May 22 at a news conference if his administration would support H.R. 5490, President Reagan said that if the legislation will "prevent discrimination against women in educational institutions that are getting funds from the government—we support that." However, he added, "there is legislation which is so broad that actually it would open the door to federal intrusion in local and state governments and in any manner of ways beyond anything that has ever been intended" by civil rights laws. "That kind of legislation we would oppose," Reagan said.

Nonetheless, Terrell Bell, U.S. secretary of education, told reporters May 23 that restricting the law to sex discrimination "doesn't go far enough." He said he backs H.R. 5490, with a limited technical modification to accommodate university systems with more than one campus.

Moreover, he said, educational institutions seem to be backing away from firm commitment against sex discrimination as well. As a result of the Grove City ruling, the Education Department has had to scrap anti-discrimination proceedings against 18 institutions of higher education and four grade or high schools, Bell said.

He expressed concern about "losing momentum" in the fight against discrimination. "I intend to actively enforce . . . civil rights laws," he said.

the criterion

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LIVING THE QUESTIONS

'Giving' supports total purpose of the church

by Fr. Thomas C. Widner

As a seminarian in St. Louis, Mo., I was acquainted with the annual development drive of the Archdiocese of St. Louis, a program in existence for a number of years before my arrival, and one which continues to generate annually an outpouring of funds for a number of archdiocesan works. It seemed to be acceptable to most people and it certainly was very necessary for the continued work of the church there.

I can recall such a campaign being suggested for this diocese in meetings I attended while in parish work some years ago. The idea was pooh-poohed and put down. Some expressed the view that Catholics here would not respond to an archdiocesan wide drive.

In other words, the disease of parochialism was thought to be so ingrained as to generate uncooperativeness from just about everybody.

Well, it hasn't happened. And though not everyone is cooperative, the AAA is a success. Novice, fledgling, infant it may still be. Nevertheless, it will in the long run, I am convinced, help secure fiscal strength for many archdiocesan works.

What I find discouraging though is the attitude of



some in which AAA is an afterthought. We have not yet reached the stage of accepting AAA as an essential part of the church here. At its worst the attitude is projected that AAA is only useful if it somehow benefits my local parish.

The local parish has always been the blessing and the curse of the church. It brings the larger church to a level which is understandable and acceptable to people. But it often tends to isolate itself from other local churches, i.e., parishes. The local parish likes to think of itself as completely self-sufficient. Long ago that may have been true. But it is no longer so. Just as the nations of the world are interdependent, so too the local parish is interdependent on other parishes. We cannot survive—or thrive—alone.

Sometimes AAA is looked upon as another charity. It is one more collection. It is another piece of junk mail appealing for help.

But if one looks at the services supported through AAA one will find programs which, if not supported, will at best be hurt by the failure of Catholics to support them. It may be difficult to see how money contributed toward paying off the debt of The Catholic Center affects the individual Catholic, but parishes which enjoy archdiocesan facilitators for family life programs, pro-life programs, evangelization programs, etc., will know what AAA does if, because AAA doesn't make its goal it is decided to cut funds for those programs.

But even that isn't reason enough not to give. It is not simply a question of keeping in existence certain programs or offices or buildings. Giving to the church is a question of service in the church. Giving may be a question of time or talent or money. Here I am speaking of money. Whether giving has a dollar sign in front of it or not, it is a response to Christ's call to men and women to serve. How one gives is the choice each makes.

There will never be a good time to take up a collection. But the work of the church can never be slowed down or interrupted by those who think only in terms of "my" parish. Or in terms of what others give. Giving is a personal decision and not something owed. The individual Catholic decides his/her parish has enough income and therefore decides to cut back on his/her contributions. That person views his/her giving as a debt rather than a participation in the work of the church in that place. And holding back on AAA is a rejection of the work of the diocesan church. The church is much larger than any single parish and long after this or that parish is gone the church will still be called to serve people.

Each of us participates in the church's work in a different way. Many volunteer time, some give their lives as priests and Religious, some give money—but each of us does what we can for the church. If we refuse to give any of those, then we are defeating Christ's mission.

Are married priests a possibility for the future?

by Father John Buckel

"Will priests be able to marry in the future?" "Is the notion of celibate priests destined to follow the Latin Mass and the communion rail and become an element of the 'old' Church?" The pros and cons of celibate priesthood have been discussed for a long time. Questions regarding celibacy seem endless. What is celibacy? What does the Bible say about celibacy? Has the Catholic Church always required her priests to be celibate? What is the value of celibacy?

Celibacy literally means "unmarried." The Christian understanding of celibacy



also involves chastity and the free choice of such a lifestyle in light of a commitment to Christ.

Biblical references to the celibate lifestyle are few and far between. In the gospel of St. Matthew, Jesus says, almost in passing, that some people are celibate "for the sake of the kingdom of heaven." There is only one occasion when St. Paul writes about celibacy at any length. We find in his first letter to the Corinthians: "It is well to remain single as I do." In St. Paul's mind, celibacy enables Christians to dedicate full attention to the affairs of the Lord. Paul is quick to point out that his view of celibacy is a personal opinion and not a law of Christ.

Still, though there are few biblical passages concerning celibacy, the celibate lives of Jesus and St. Paul must say something.

SURPRISINGLY enough, priests were allowed to marry in the first centuries of the Christian era. Gradually, more and more priests were foregoing the married state until celibacy eventually became mandatory for all priests. The reasons for this change from married to celibate priests are not perfectly clear. A number of factors were involved.

From the fourth century on, hundreds and hundreds of Christians were entering the monasteries seeking a life of holiness. Monasticism, with its rule of celibacy, was beginning to have a profound impact on the Church and her priests.

Certain abuses were taking place with the married clergy. When the sons of priests became priests themselves, pastoral leadership in parishes would often pass from father to son; little "kingdoms" were established. As a result, pressure may have been brought forth by bishops and parishioners for a celibate clergy.

Although the first Christian communities were rather small, the number of believers grew rapidly with the spread of Christendom. As the centuries rolled on, it was not uncommon for a parish to have hundreds of members. New problems arose. The priest with a wife and children found himself torn between caring for his many parishioners and spending time with his family. Both probably suffered neglect.

I IMAGINE the priest's wife and children must have lived a "fishbowl existence" which added stress to the family. Domestic problems which arose between a priest and his wife (and/or children) must have affected his credibility as a Church leader. The added expense of taking care of the priest's wife and children was a further financial burden on the Christian community.

All of these situations contributed in some way to the adoption of celibacy as a norm among priests.

Some modern theologians continue to stress the importance of celibate priests. They point out that unmarried priests, theoretically, have more time and energy to serve the needs of others. Other theologians stress the symbolic value of unmarried priests. Celibate priests can act as a reminder of the spiritual side of this life and the life to come. The celibate lifestyle of the earthly Jesus (the priest) also remains a strong argument.

Nevertheless, there are people within the Church who challenge the present day requirement of celibacy for priests. Will the idea of married priests once again become a reality? "If this is a man-made idea it will disappear, but if it comes from God no one can defeat it." These words from the Acts of the Apostles seem appropriate for our discussion. Should married priests become a reality, perhaps we will relearn a lesson from the past and return to celibate priests for practical and theological reasons.

For celibacy to have its deepest meaning, it should be looked upon as a gift presented to God, not begrudgingly, but cheerfully. "The Lord loves a cheerful giver." Freely and without reservation, Abraham was willing to give up his only son Isaac as a gift to God. Mary "wasted" costly perfume to anoint Jesus: it was her gift to him. The Church provides an opportunity for her priests to give to God that which is precious—a lifelong spouse, children, and intimate sexual expression. This gift to God is not without sacrifice, but what way of life is problem free? Besides, who can outdo God in generosity?

The probing questions of the celibate priest are not really unique; they confront all members of the human race. Is my meaningful? Am I accomplish anything? Are my sacrifices worthwhile? What if I had chosen another state of life? How can I cope with loneliness and routine?

Like other ways of life, priesthood is special joys. Celebrating the Mass, the sacraments, being with people of ages and backgrounds, being with people critical times in their lives, and being sign of God's comfort and support are but few of the great joys of priesthood.

Although Jesus and St. Paul led celibate lives, many holy people of the Bible were married (Abraham, Moses, King David, Peter). Love of God can be expressed through the married and unmarried state. If we are married, let us live as servants of the Lord. If we are celibate, let us live as servants of the Lord. Both in marriage and in celibacy we belong to the Lord.

Pope calls media to oppose pornography

VATICAN CITY (NC)—Pope John Paul II urged the mass media May 24 to join the church in fighting pornography and criticized the mass media for "continual attacks perpetrated against every system of values." Speaking to Italian Catholic cinema operators, the pontiff said the entertainment business should promote morality. The "spreading phenomenon of pornography" should worry everyone "concerned with promoting human dignity and the moral formation of younger generations," the pope said.

Study cites (from 4)

therefore, also define the primary qualities desirable in a seminarian."

Father Murnion suggested that if the church is to benefit from research and make "healthy" adaptations to changing conditions, it needs to identify the impact that various changes might have on "the Catholic style"—the way in which Catholics interrelate their faith and their institutional life.

Acceptance of a married clergy or temporary ministry could have profound impact not only on the number and type of priests ordained, but also on many other aspects of Catholic life, he said.

Anniversary Annals

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

The following items were taken from the Western Sun and General Advertiser, newspaper of Vincennes, edited and published by Elihu Stout which on Saturday, June 7, 1834 published volume 25, number 20.

Extraordinary—A gentleman from Boston, nearly 57 years of age, returning by Vincennes, has performed on foot, the remarkable journey over land, from Boston, Mass. to St. Louis, Missouri, of more than 1500 miles, in six weeks of time.

From the Charlestown Comet of May 31. Died—At this residence in this town on the 29th inst., the Hon. John F. Ross, President Judge of the second Judicial Circuit in this State, in the forty-seventh year of his age.

Alamo leader defends distribution of anti-Catholic material

by NC News Service

Tony Alamo, whose anti-Catholic pamphlets are being distributed across the United States, defended the pamphlet on a radio talk show in Miami May 22 and said proof that the Catholic Church is a "prostitute" is found in the Book of Revelation.

Earlier in the month he told the Catholic Bulletin, newspaper of the St. Paul-Minneapolis Archdiocese, that 5 million copies of the pamphlet had been spread around the country so far, and he hoped to distribute another 45 million within the next few weeks.

In Milwaukee a spokesman for the Catholic League for Religious and Civil Rights said the Alamo campaign marks a new peak in anti-Catholic bigotry in the United States with a volume and intensity not seen since the zenith of Ku Klux Klan agitation in the 1920s.

The pamphlet, copyrighted by the Tony and Susan Alamo Christian Foundation in Alma, Ark., claims that the Catholic Church is "the great whore" and the "antichrist" of the Book of Revelation. Among the pamphlet's charges are allegations that the Vatican owns or controls international banking, the major U.S. news media and major federal agencies including the Internal Revenue Service and Federal Reserve System.

It also claims that the Vatican was responsible for the assassinations of Abraham Lincoln and John F. Kennedy and for World War II and the holocaust of Jews.

When asked on a WGBS radio talk show in Miami to document his claim that the Bible calls the Catholic Church a prostitute, Alamo replied that it is written in various chapters in Revelation.

When the talk show hostess, Bev Smith, pressed him to cite a Bible passage to support the claim, he did not cite any passages but replied, "No other church on the face of this earth even comes close to the description that Revelations gives to the antichrist."

Ms. Smith, noting Alamo's charges that the Vatican owns billions of dollars, asked him about his own assets, estimated by Arkansas and California authorities at \$25 million. These, she said, are listed in the name of himself and his dead wife, Susan, and not in the name of the foundation.

"These are figures released by federal government agencies run by the Vatican," said Alamo.

Alamo, who Ms. Smith interviewed for half an hour by telephone, refused to participate in an on-the-air debate with Henry Ferro, an attorney and president of the local Catholic League chapter, who was in the radio studio.

Ferro said on the show that Alamo "is very careful who he defames."

Ferro noted that Pope John Paul II, whom the Alamo tract calls a homosexual and a child molester, does not have access to the U.S. courts to bring charges.

The idea of group defamation or group slander does not have standing in U.S. law, Ferro said, but the Catholic League is seeking to get new laws passed in all states that would provide legal recourse against the dissemination of false claims against religious or ethnic groups.

At a press conference in Milwaukee, Catholic League public affairs director Michael Schwartz said the league plans to introduce legislation in Wisconsin which would define attacks based on religion and ethnicity as defamatory and enable a citizen to obtain a court order stopping such communications.

Schwartz traced the current wave of anti-Catholic bigotry to 1979, when Chick

Publications began circulating a series of anti-Catholic comic books and other materials. The discovery that there was still a substantial market for such publications quickly led other entrepreneurs to follow, he said.

But he said that the militancy of Alamo's campaign sets it apart from all the rest.

"With Alamo, there is no pretense to rational debate between competing religions, no pretense to legitimate evangelization," he said. "Instead, Alamo's message and tactics appeal nakedly to suspicion, fear and hatred."

Schwartz warned that the hate preached by Alamo could lead to vandalism and violence.

(Contributing to this story were Marjorie Donohue in Miami and Matt Kane in St. Paul.)



ANNIVERSARY FESTIVITIES—Celebrating the 50th anniversary of their ordination to the priesthood this month are (top photo, left to right) Divine Word Father William Fitzgibbon, Father Bernard Strange, Father Robert Lehnert (second from left) and Father Tom Carey (far right). They are shown with Archbishop Edward O'Meara who joined them on Priesthood Day ceremonies at St. Paul's Catholic Center in Bloomington. Father Leo Schellenberger, also celebrating the anniversary, was not present. Below, Archbishop O'Meara poses with priests celebrating their 25th anniversary this year. Left to right they are: Fathers Donald Schneider, Herman Lutz, Frederick Schmitt, Archbishop O'Meara, Richard Lawler, Robert Kolentus and Franciscan Father John Sullivan. (Photos by Charles Schisla)

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June & July, 1984 TV Mass Schedule:

Date	Celebrant	Congregation
June 3	Fr. John Sciarra	St. Barnabas Parish, Indpls.
June 10	Fr. Robert Mazzola	St. Andrew Parish, Richmond
June 17	Fr. Joseph Beechem	St. Lawrence Parish, Indpls.
June 24	Fr. James Bonke	Nativity Parish, Indpls.
July 1	Fr. John Ryan	St. Anthony Parish, Indpls.
July 8	Fr. John Eloff	St. Joseph Parish, Indpls.
July 15	Fr. Cyril Wagner, OFM	Sacred Heart Parish, Indpls.
July 22	Fr. Gerald Renn	St. Gabriel Parish, Connerville
July 27	Fr. Robert Kolentus	St. Thomas More, Mooresville

The SUNDAY READINGS

by Fr.
JAMES A.
BLACK

Acts 1:12-14
1 Peter 4:13-16
John 17:1-11

SEVENTH SUNDAY OF EASTER

June 3, 1984

Background: The readings for next Sunday tell us what happened after Jesus' ascension. His disciples were confronted with a choice: they could go their separate ways, or they could continue the work of the Lord.

The Gospel passage from John shows Jesus praying for his disciples. He asked his Father to give them the necessary guidance and strength to continue the work he had begun.

The second reading indicates that following the Lord isn't always easy. Nor were the results always what the disciples had hoped for.

Reflection: Once the apostles and disciples of Jesus had heard the gospel, they were confronted with a choice.

Scripture tells us that they chose to try to share the Gospel of Jesus with others.

After all, that was what the Lord had asked them to do. The fact that we're Christian today indicates how successfully those early disciples followed the Lord's request.

One of the "church" words we don't hear much anymore is the word "mission." A lot of us have forgotten that the Lord gave us a mission—to preach to all nations, making his gospel known.

Don't worry. You need not conjure up images of hardship and travel to preach the gospel. You can do it right there in your own home or community. You can do it by letting Christ more fully into your life.

After all, you are the only gospel people will ever read.

CORNUCOPIA

So long, race; until next year, fans

by Cynthia Dewes

"The Strife is O'er, the Battle won." That's our themesong in Indianapolis once the annual 500 Mile Race is over. All the Biggies have fled town in their noisy little private planes, almost before the last strip of hot rubber was laid down at the track. The Goodyear Blimp has packed up its message and gone home. But the rest of us are left to endure 500 miles of droning speeches and mutual admiration displays on TV.

Talk about "The Day After!" West-siders repair their lawns, some grumbling, some counting wildcat profits made from parking vehicles creatively on their property. Trash crews at the track maintain full employment collecting the whimsical rubbish left behind.

Race drivers' groupies resume perfecting their sunbats so they'll be ready for the next event on the racing circuit. Lined up at their favorite bars, students of racing tactics hash over the drivers, cars, and accidents of the race with all the hindsight they can muster. Bets are claimed, hangovers are treated, and snake pit patrons are informed about who won.

There are those who express shame that the 500 Mile Race is Indianapolis' chief claim to status in the public mind. But considering the range of personalities who gather there, the Race is revealed as an invaluable firsthand laboratory of human psychology.

There are the usual spectators who are drawn to racing events—automobile lovers, mechanics, speed freaks, necrophiles, sports fans and celebrity seekers. Then there are the social climbers, drinkers, and hedonists of all ages, for whom any excuse for revelry will do.

There are those who want to make a buck on someone else's promotion, such as salesmen who entertain customers, vendors of candy apples and day-glo t-shirts, ladies of the infield and the like. Not to mention the race drivers themselves, who run the gamut from Paul Newman's glamour to A.J.'s Texas tough.

And finally there are those of us who are simply curious. In spite of full (overwhelming) coverage by the media, some things in life just have to be seen in person. The 500 Mile Race may not be classy, but it's an education. And it's a thrill. And that's the bottom line.

vips...

Among the seniors recently graduated at St. Meinrad College commencement exercises were three Indianapolis area men. Michael O'Mara, Greensburg, won the College's highest honor, the Pour le College Award, given for the graduating senior who best exemplifies the values of the school. Daniel Mahan, Indianapolis, graduated maxima cum laude and won the Isidore Hobi Award for highest academic excellence. Gerard M. Striby, also of Indianapolis, graduated magna cum laude.

Father J. Lawrence Richardt, a priest of the Indianapolis Archdiocese, has been appointed Vice-Rector and Academic Dean of St. Meinrad School of Theology. Since 1975 Fr. Richardt has directed the internship program at St. Meinrad. His new responsibilities will include being chief operating officer of the School of Theology, and implementing and overseeing the Theologate's academic programs.



PRIESTHOOD CANDIDATE—Franciscan Brother Michael Perry, a lifelong resident of Indianapolis and member of Holy Cross parish, will be ordained into the priesthood for the Franciscan Fathers of Sacred Heart Province on June 2 in Chicago, Ill. A Roncalli graduate, Perry will celebrate a Liturgy of Thanksgiving at Holy Cross Church on June 17. Relatives and friends are invited to fellowship and refreshments preceding the Mass. (Photo courtesy Mr. and Mrs. James Perry)

check it out...

St. Mary's Academy Class of 1939 will hold a 45th Class Reunion on Saturday, June 30. If you are a member of that class and have not been contacted yet, call Mary Anne Mahan (Mrs. Robert Tomlinson) 787-4207. Reservations due today.

A Champagne Brunch for Alumni and Guests of St. Mary-of-the-Woods College will be held at 11:30 a.m. in the home of Dr. and Mrs. Thomas Wisler. Cost is \$6 per person. For reservations call Marie 255-5947 or Gay 253-9653 before June 7.

Sisters, brothers and priests are invited to attend a Charismatic Directed Retreat From Saturday, Aug. 4 at 2 p.m. through Friday, Aug. 10 after lunch at the Shrine Center for Renewal (diocesan retreat house), 5277 E. Broad St., Columbus, O. 43215. For further information write or call: Sr. Evelyn Gearhart, O.P., Sacred Heart Renewal

Center, 921 Hamlet St., Columbus, O. 43201, 614-294-7005.

The Friends of the Talbot House will conduct a Yard Sale on Saturday, June 2 from 7 a.m. to 5 p.m. at 1424 Central Ave. Proceeds will be used for repair projects at the house.

The Calix Society, an organization for recovering Catholic alcoholics who are trying to maintain a sober and serene life, meets the first Thursday of each month at 7 p.m. in Laughner's Cafeteria, U.S. 31 S. in Southern Plaza. A Mass, breakfast and discussion are also held the third Sunday of every month at St. Francis Hospital Chapel, Beech Grove, at 8 a.m. For information call John 881-6209 or Peg 888-1862.

St. Vincent de Paul Society is sponsoring Operation Pots and Pans this coming week, June 3-9. Take household items such as pots, pans, dishes, glasses, silverware, utensils and appliances to any city or township fire station in Marion

County. For free pickup of large appliances call 632-6780.

A Day of Spiritual Reflection, "Where Peace Begins," will be offered by the New Albany Deaneary Council of Catholic Women on Thursday, June 14 in Sacred Heart Parish, 1840 E. 8th St., Jeffersonville. Registration at 9:15 a.m. in Walpole Hall just behind the church on Martha St. Bring salad or dessert for carry-in lunch. Babysitting provided.

The Metropolitan Center, Inc., 1505 N. Delaware St., will hold a Summer Youth Program for children ages 6 to 14 from 8:30 a.m. to 4:30 p.m. Monday through Friday, in three sessions: June 18-29, July 9-20, and July 30-Aug. 10. Minimal cost. Activities include arts and crafts, recreation, field trips, and movies. Call Lynnie 637-3386 for information.

A Central Indiana Marriage Encounter will be held at Fatima Retreat House the weekend of June 15-17. For information contact Dan and Trina Hervey 317-897-6149.

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Archbishop O'Meara's Schedule
Week of June 3

SUNDAY, June 3—Sesquicentennial luncheon, Hyatt Regency Hotel, 12 noon.

—Sesquicentennial Mass of Thanksgiving, Convention Center, 3 p.m.

—Sesquifest, Monument Circle, 4 p.m.

MONDAY, June 4—Judicatory Leaders breakfast, Dr. Ralph Quellhorst's residence, 7:30 a.m.

—Annual CYO Board of Directors reception and meeting, home of Philip Wilhelm, 5:30 p.m.

TUESDAY, June 5—Confirmation for the parishes of St. Nicholas, Ripley County, St. Mary-of-the-Rock, St. Mary-of-the-Rock, St. Cecilia, Oak Forest, to be held at St. Nicholas Parish, Mass at 7:30 p.m. with reception following.

WEDNESDAY, June 6—Installation ceremonies of Most Rev. William Higi, St. Mary of the Immaculate Conception Cathedral, Lafayette, 2:30 p.m.

THURSDAY, June 7—Confirmation, Holy Angels Parish, Mass at 7:30 p.m. with reception following.

FRIDAY, June 8—South Indiana Annual Conference of the United Methodist Church, Indiana University, Bloomington, 11 a.m.

—Dialogue Session with Women and Men Religious, St. Meinrad Archabbey, St. Meinrad, 5 p.m.

SATURDAY, June 9—Blessing and dedication of education/community building, St. Joseph Parish, Rockville, Mass at 5:30 p.m.

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THE QUESTION BOX

Why is Mary honored?

by Magr. R.T. Boeler

Q Protestant friends of mine argued with me about our Catholic devotion to the Virgin Mary. They claim that it is contrary to the Gospel and something that developed in the Middle Ages when all the Notre Dame cathedrals were built. You wrote something about that once before. Would you repeat some of it?

A I wrote then that if devotion to Mary were contrary to the Gospel, it would be impossible to explain why and how the early church, in both the East and West, gave her a place of prominence in Christian life. By the end of the third century, invocations in prayer to Mary are recorded; by the fifth century, feast days were held in her honor and churches dedicated to her. The early writers, called the fathers of the church, like St. Athanasius in the East and St. Augustine and St. Ambrose in the West, proclaimed her the model of Christians.



But the title which they gave her most often was that of the "New Eve," which linked her to the work of redemption with her son, the "New Adam." The Scripture passages they based this upon were not many, but they are most significant.

The earliest Bible reference to Mary was St. Paul's: "When the designated time had come, God sent forth his Son, born of a woman." (Galatians 4:4) Not much, yet enough to remind the early church writers of the mysterious "woman" in Genesis: "I will put enmity between you and the woman and between your offspring and hers." (3:15)

Paul wrote in the middle of the first century, before the Gospels were composed, and the only stories about Jesus in circulation were those about the Passion and the Resurrection.

The gospels of Matthew and Luke were written some 30 years later, at a time when people wanted to know more about the life and teachings of the Savior. By then the mother of Jesus had obviously become important in the lives of the first Christians, as the nativity stories give evidence.

Luke's account of the annunciation and the visit of Mary with her cousin Elizabeth was basis enough for the early church's devotion to the mother of Jesus.

In this story Mary is the first to believe in the Redeemer, the first to bring him to others, when Elizabeth's child was graced in the womb, and the one who proclaimed in the hymn: "All ages to come will call me blessed."

By the time John's Gospel was composed a decade later, Mary's place was

fully recognized in the church, according to Protestant biblical scholar Rudolf Bultmann.

John has the story of the miracle at Cana, in which Jesus at the request of his mother reluctantly changes water into wine, and the scene at the crucifixion when he gives his mother to the beloved disciple, whom the church fathers considered a symbol of the church.

Significantly, John has Jesus call his mother "woman" in both instances—a peculiarly cold way of addressing one's mother, unless the scholars who see in this another reference to the woman of Genesis are right.

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

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FAMILY TALK

Family struggles with interracial marriage

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am a 23-year-old white woman who has been involved with a 26-year-old black man for 14 months. We were friends for 16 months prior to dating. There is no denying we truly love each other.

My problem stems from my family. Although both my parents were actively involved in the NAACP and other black support groups even before the Civil Rights Act was passed, they are trying to discourage my relationship. Five of my nine siblings agree. My parents supported many interracial couples ... until their own daughter was involved.

Their major concern is for the bigotry any children we have would face. I understand they are worried about our happiness. They have indicated complete love and support should we decide to marry, but they encourage our break-up. This contradicts what they taught me while I was growing up.

After 14 months of dating, I am well aware of the hatred and narrow-mindedness in the world. By dissolving our relationship, wouldn't we be giving in to this hatred rather than combating it with love?

Answer: Marriage is the ultimate test of prejudice. Many liberals like your parents believe in equal opportunity and have close friendships, but "not with my daughter you don't."

Your parents say they are worried about how bigotry will affect children of mixed race. Yes, that will be something of a handicap, but not one that cannot be overcome.

What about children who have physical or mental handicaps? What about abused children? What about children whose parents do not want them? Surely mixed race does not compare to other problems children face.

Your parents are ignoring the great progress made in racial relations in the last 35 years. Remember that military and professional sports were completely segregated until the late 1940s. The civil rights movement spread through the 1960s. But we are in the '80s. While problems exist, the climate is much improved and we can be optimistic about the future.

Some time ago we wrote on interracial marriage. We received responses from interracial couples who had married years ago and from children, now adults, who had grown up in such families. Their overwhelming opinion was that a loving, stable commitment to each other and to their family was their greatest asset. They enjoyed good friendships. People who rejected them because of skin color were people they did not need.

You are the experts in interracial understanding. As you write, you are more aware of the hatred and narrow-mindedness than anyone else. Use the wisdom and good counsel of your family. But in the end, trust your own choice.

Marriage is always a risk. No one knows fully the future. The best-planned arrangements can go sour. On the other hand, problems can turn out to be opportunities for growth. If you anticipate problems, you can avoid them or face them directly.

The prejudice of others can draw you and your fiancé more closely together. Sharing any hurts, you may plan ways to win over the friendship and love of people who put you down. You may teach that same extra-loving response to your children.

Jesus taught the brotherhood of humankind. All people are created equal. Color is a superficial difference. Black, white or mixed, we have an equal right to happiness—and a right to marry each other.

(Readers 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, IN 47978.)

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6/84

REMEMBER THOSE YOU LOVED WITH A MEMORIAL GIFT TO THE AMERICAN CANCER SOCIETY

Natural Family Planning fosters sharing in marriage

by Nona Aguilar

I have noticed an interesting phenomenon in my contact with couples using Natural Family Planning (NFP): Couples that use NFP from the beginning of their marriage—either to conceive or to postpone conception—usually have the fewest marital difficulties. The reason seems to be that NFP fosters so much sharing, intimate communication and closeness that a couple's love bond tends to strengthen day by day, week by week.

In contrast, couples that begin their marriage using contraception tend not to discuss many intimate matters. To be sure, they can have intercourse at will, but as the months pass into years, the spouses often become "frozen" in their ways of relating. Each tends to remain on his or her own track. Feelings aren't shared. Difficulties accumulate. In time the difficulties seem to be insurmountable . . . and often are swept

under the marital carpet, where they fester.

What brings all of this to mind is one of the most arresting stories I've heard in a long time. This story touches on marriage, pregnancy, birth control and other intimate concerns. I found it very disturbing. I wonder how it will strike my readers.

A couple experiencing difficulties in conceiving made an appointment to see an infertility specialist with whom I am acquainted. The physician began the routine tests to determine whether or not the husband was fertile. He was. The doctor conducted other tests to see if the wife was ovulating normally and to check the condition of her reproductive organs to see if there was an organic reason why conception was not taking place. She was ovulating normally; there seemed to be no reason for conception not to take place.

Still, the couple didn't conceive.

The physician ordered more tests. They were not only becoming very expensive, but they were also painful. The woman submitted voluntarily. Test results continued to show no apparent reason for the infertility. The physician was beginning to

suspect that for this couple, infertility was "just one of those things."

But to his astonishment, this case didn't turn out to be "just one of those things." It turned out that the wife was submitting herself to expensive and often painful infertility testing . . . and was secretly swallowing the pill every single day with the express purpose of avoiding pregnancy!

Why was this wife avoiding pregnancy? As she ultimately explained it to the astonished physician, she was not sure that she wanted to stay in the marriage. "Having a baby could make a break-up and divorce much more complicated," she confided.

Many things are apparent in this case. To be sure, the man and woman were not sharing their true feelings about their marriage. Moreover, they didn't even have the same family planning goals: The husband thought the couple was trying to have a baby; the wife had made a private and unilateral decision to ensure that a pregnancy would not occur.

To be sure, on some deep level this marriage was a troubled one. But why wasn't the couple discussing the problems? Why didn't the husband know that his wife had serious reservations about their marriage? More to the point: Why wasn't the wife talking to her husband about matters that must have been clearly disturbing her? Indeed, why was the wife willing to submit to an expensive and painful charade of pretending that she wanted to conceive rather than bring into the open matters that were obviously troubling her?

And then I wonder something else:

Would this marriage have been different had the couple been talking and sharing their feelings about personal and intimate things from the first days of their union? Indeed, had the couple's use of contraception over the first few years of marriage exacted a price? And a high price at that: the cost of the marriage itself?

These questions tumble back and forth in my mind. No definite answer is possible, of course.

But the questions remain . . .

For more information about Natural Family Planning, contact Mrs. Valerie Dillon at the Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1596.

Florida proposal aimed at terminally ill

TALLAHASSEE, Fla. (NC)—The executive director of the Florida Catholic Conference has praised a proposed state law aimed at protecting the life, rights and relationships of terminally ill persons in the state. The bill, "The Life-Prolonging Procedure Act," was approved by the Florida Legislature May 17. Gov. Bob Graham was expected to sign it into law. "This legislation is very carefully drawn to avoid abuses which are inherent in legislation that has been adopted in other states," said FCC director Thomas A. Horkan Jr.

British attitude changed by pope's trip

by Tracy Early

NEW YORK (NC)—The 1982 visit of Pope John Paul II to England significantly improved British attitudes toward the Catholic Church, said Norman St. John-Stevas, a member of Parliament and one of England's most prominent lay Catholics.

"The British people have had what (the late) Cardinal (John Henry) Newman called a stain on the imagination in regard to Rome," he said in an interview May 16. "The visit expunged that. When we saw the pope and the archbishop of Canterbury walking side by side up the aisle of Canterbury cathedral, it was a great moment in history."

St. John-Stevas said, however, that if the pope made his visit as suggested because of the Falklands War going on at the time, it would have set back the Catholic position as much as the actual visit advanced it.

"The English Protestant always suspects that the Catholic Church is in favor of foreigners, and if the pope had not come, many people would have been convinced that he was on the side of Argentina," he said.

He said he and the Duke of Norfolk, traditionally ranked as the foremost Catholic layman of England, made this point "extremely strongly" to Cardinal George Basil Hume of Westminster and got the cardinal to use all his influence to prevent a cancellation of the visit.

St. John-Stevas was interviewed in New York, where he stopped en route to receive an honorary doctor of divinity degree from Susquehanna University in Selinsgrove, Pa. He said he had lectured at the Lutheran university several years ago and that he was the first Catholic and first layman to receive an honorary doctorate in divinity from it.

In the interview he discussed the ecclesiastical and political situation in Britain and his most recent book, "The Two Cities."

The book contains autobiographical reflections and essays on religious and political themes, including reprints of some previously published articles. He said that when he left the government, he decided that after 30 years of active engagement in public life he wanted to pull together and unify various themes with which he had been concerned.

Long a Conservative member of Parliament, St. John-Stevas served for a time in the cabinet of Prime Minister Margaret Thatcher. But he was not totally in harmony with her approach, and she later removed him. He said he disagrees with her monetary policy and with what he

considers inadequate concern for the unemployed.

St. John-Stevas' conservatism has an inherited, traditionalist quality. He said much of what is publicly identified as conservatism is too ideological.

In the United States, he said, he feels closer to the Democratic Party than to the Republican, especially the present administration. Concerning President Reagan, his comment was, "Heavens above!"

On a visit to Brazil, St. John-Stevas found himself favorably impressed with liberation theology. He said that although some advocates may have gone too far toward Marxism, its principal leaders were presenting a third way between Marxism and ruthless capitalism.

He was particularly moved by a Eucharist he attended in a base Christian community in a favela, or slum. "The people who have been oppressed so long were drawing a sense of their worth and personal responsibility from the celebration of the Christian mystery," he said.

St. John-Stevas also considers the Catholics of Northern Ireland to be an oppressed people and says the English are "fed up" with the "rigid" attitude of the Unionists. Of the prime minister he says, "Her instincts are Unionist, but she is fed up, too." He lamented, however, that she does not give a high priority to the Irish question.

St. John-Stevas said it was urgent to act soon if more Irish Catholics were to be kept from turning to the violence of the Irish Republican Army. "Some kind of unity in Ireland is highly desirable, and in the long run inevitable," he said. "Things will get worse unless something is done."

In "The Two Cities," St. John-Stevas tells of becoming "an established Catholic apologist" in his early years and speaking at Hyde Park for the Catholic Evidence Guild, then led by Frank Sheed and his wife, Maisy Ward.

His attitude in the years since the Second Vatican Council has shifted somewhat, however. He interprets the council as supporting "pluralism" in the church and says that now "one can be a good Catholic and discuss freely the meaning and implications of such matters as papal infallibility, transubstantiation or the Catholic attitude to the priestly orders of other churches."

St. John-Stevas was especially critical of Pope Paul VI's encyclical on birth control, "Humanae Vitae" ("On Human Life"). It was "an attempt to restore a role to the papacy that I think has gone," he said.



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Answering our critics

Archdiocese must let its light shine

by Alice Dailey

How did a fledgling diocese governing pioneer Catholics of early Indiana get to be the many-faceted moral force the Archdiocese of Indianapolis is today?

Was it Divine Providence? Most assuredly. But it was also practical application of the principle that Divine Providence helps those who help themselves.

It was rugged trailblazers enduring the dangers and hardships that we might have the faith. Sacrifice and generosity of unsung thousands. Inspired leadership. Courage to rise again and again above bigotry, arson and other forms of persecution. Enhancing it all was vision, long range planning so the church of the archdiocese would be geared to meet needs of an ever-growing, better educated membership. And woven through all was faith, unwavering faith that the Kingdom of God in Indiana would persevere.

(Some of the trials and triumphs of the archdiocese are related in "Our Family Album: A Journey of Faith." Not a ponderous tome but a highly readable book, it will be available at the June 3 Sesquicent on Monument Circle.)

All of us in the archdiocesan family, 210,353 strong, (1980 U.S. Federal census) rejoice in the triumph of 150 fruitful years of the faith. And we rejoice in the knowledge that ecumenism and greater understanding with other Christian bodies is at work.

There is one sour note however. A certain segment of society continues to agitate and incite unrest by circulating hate mail and posters and we must be alerted to the danger.



What can be done to counteract such smear campaigns? One way is to become more vocal about the enormous good our church does for the individual and society. Too often we seem to be almost apologetic about our faith.

Maybe we still cling to the notion that Catholics don't advertise; that good example is the best form of public relations. In this age of evangelization it would seem that words should speak as loudly as actions. We may boast, not smugly, "not in ourselves" as Saint Paul says, "but in the cross of the risen Christ."

The church of the archdiocese, keenly aware of problems and complexities of the individual promotes growth programs to help the whole person—ways of coping spiritually, emotionally and materially. But how often are these programs publicized in the secular press?

Where are our parish and organization publicity people?

Retreats of highly beneficial value are an ongoing thing in the archdiocese. Is this known to the general public?

The Saint Vincent de Paul Society, embodiment of "I was hungry and you fed me; naked and you clothed me" gets bare mention in the papers.

A strong youth program is working nicely but any mention of Catholic youth is usually confined to the sports pages.

Admittedly we do have publicity about chicken or spaghetti dinners, festivals and card parties and this is needed for success. But we need to project our deeper image, that of a caring community who is striving to "love one another." Newspapers can't publish what they don't know.

For that matter why doesn't our archdiocese use weekend religion pages to invite others to join us in worship? Isn't that what evangelization is all about?

As we begin another 150 flourishing years let's take our light out from under the bushel; let's make it known far and wide that "together we are making a difference."



COMMISSION MEMBERS MEET—Members of the Spanish Speaking Catholic Commission in Indiana met for a statewide meeting on May 22 that was hosted by St. Mary's Church in Indianapolis. The meeting offered attendees a chance to share what is going on in the various parishes throughout the state in regard to ministry to Hispanics and to discuss plans for the Tercer Encuentro planned for 1985, as well as an opportunity to provide support to each other. Pictured here are (left to right) Delia Diaz of Indianapolis, Liliana Huneck of Fort Wayne, Maria Tapia of Indianapolis, Father Mauro Rodas, pastor of St. Mary's, Olga Villa Parra of South Bend, Manuel Frias of South Bend, Father Carlos Rozas of Fort Wayne, Franciscan Sister Rosanne Taylor of Indianapolis, Father Tom Lemos of South Bend and Gisela Feil of Fort Wayne. (Photo by Susan M. Micinski)

Two bishops retire; three named

WASHINGTON (NC)—Bishop Michael J. Begley of Charlotte, N.C., and Auxiliary Bishop T. Austin Murphy of Baltimore announced their retirements May 29 and Pope John Paul II named three new auxiliary bishops, including the first black auxiliary for Baltimore.

Msgr. William C. Newman, 55, rector of the Cathedral of Mary Our Queen in Baltimore, and Josephite Father John H. Ricard, 44, pastor of Our Lady of Perpetual

Help Parish in Washington, were named auxiliary bishops of Baltimore. Bishop-designate Ricard is the 10th black bishop in the United States.

Msgr. John T. Steinbock, 46, rector of St. Vibiana Cathedral in Los Angeles, was named auxiliary bishop of Orange, Calif.

The appointments were announced May 29 by Msgr. Thomas Woods, charge d'affaires at the apostolic nunciature in Washington.

Commission gets positive reviews

ROME (NC)—The Vatican-appointed commission to study Religious life in the United States is receiving positive reviews from women Religious, despite initial opposition to it, according to two elected U.S. representatives to the International Union of Superiors General. The representatives, Benedictine Sister Joan Chittister and Sister of Charity Helen Flaherty were in Rome at the annual meeting of the superiors general union, composed of heads of female Religious

orders. The U.S. bishops, under the direction of the study commission headed by Archbishop John Quinn of San Francisco, operated collegially "and the study has turned into a good dialogue between Religious and bishops," said Sister Chittister. "Archbishop Quinn of San Francisco and the U.S. bishops dispelled the initial anxiety and skepticism by the way they conducted the study," Sister Chittister said.

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Faith Today

• June 1984 •

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Homilies...the view from the pew

By Dolores Leckey
NC News Service

There was a priest who had the habit of going into his church during the week, before his next Sunday homily. He would spend a half hour or so there, sitting first in one place, then in another and yet another.

As he did so he would say to himself: "Here Mrs. Smith sits, here Mr. Jones, here young Adam, here Susan."

The story of that particular Anglican priest is told in a book by Father Norman Pittenger,

"The Theology of All Ministry."

The author, also an Anglican priest, writes that as the priest "sat in these places, with these people in mind, he would ask himself what was the concrete situation, what were the deep needs, the urgent desires, the several different problems, which would be present in the minds and hearts of each of those persons. He would ask himself how he could best proclaim God's saving, healing and helping concern to each one of them, and how he could help them grow in faith and in loyal discipleship to the One proclaimed."

Clearly this priest's approach was a challenge both to him and to those who assembled for worship. Perhaps the word "empathy" describes what he wanted. He hoped to understand the

people who would be there on Sunday.

This required his effort. But it also required effort from the people in allowing him to know them, to understand what their lives really are like. Would they do that?

□ □ □

I asked a number of lay women and men whether preaching is important to them and why. Their willingness to think carefully about these questions highlights the seriousness of the homily in their Christian lives.

There was unanimous agreement among the people I spoke with that if preaching makes the connections between Scripture and the work and family lives of a particular community of believers, then the homily is experienced as God's word spoken to them, personally. They wanted to be addressed personally.

The people I spoke with also were more than willing to ponder something substantive. And if a homilist draws on the world's great storehouses of art or literature to make a truth come alive, these people welcome it.

It seems people want comfort and solace when the word of God is preached. But they also want to be called to deeper, truer Christian life.

This won't displease the priest I've already introduced. For in his desire to speak personally to the people in his congregation, he also pondered what people need in order to grow in faith. He hoped to present God's prophetic word, which is sometimes hard and piercing, even while — mysteriously — it stirs up joy.

A homily I still remember was preached on the gospel story of the rich man who dined on the choicest foods while the poor man Lazarus lingered hungrily at the gate of the wealthy home, waiting for scraps of food. It would have been easy for the middle-class and well-meaning Catholics gathered that day to feel good because they were not like the insensitive rich man. After all, no poor people were hanging about our doorways, either at home or at church.

The homilist, however, drew our attention to the current statistics on hunger in our part of the world, particularly hunger among the very young. He even suggested action on behalf of the hungry children across the river, five miles away.

One felt that some core of inner responsibility had been touched that day.

Some people — and I count myself among them — not only need preaching that will make them sensitive to the little ones of the world. We need preaching that helps us to join together — to form into a community — in order to respond better to the poor and those who live on the margins of society.

Together with others we can move beyond our fears and stereotypes and self-interests in order to act on behalf of all the "others" who share our portion of the world.

And some of us not only want a call — an invitation — to this kind of community. We hope to discover "how" to be a community that responds to society's needs.

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

Homilies are important, people tend to agree. But what do lay women and men look for in a homily? What do they hope to discover about commitment and the call to community? According to Dolores Leckey, good preaching hits home.





Along the backroads of a homilist's mind

By Father Robert Sherry
NC News Service

The late-night TV news concludes; the names roll by of the director, the producers, the writers, camerapersons, editors, reporters, researchers, makeup persons. Some 18 well-heeled sponsors paid for this production of mostly bad news.

A tired viewer wonders to himself: How can he compete next Sunday morning, proclaiming the good news from his worn pulpit with its static-filled public address system?

He recalls the wisdom of the Second Vatican Council: The primary role of the priest is to preach the Gospel. And he reaches for a missalette in order to take an early first glance at next Sunday's scripture readings. But it is already 48 hours past the point in the week at which, only a month ago, he had resolved to take this early first glance.

"This week I'll really take time to prepare," he vows, even while remembering what a colleague told him recently. It concerned a well-known writer of homilies who took 60 to 80 hours to prepare a single homily. "Impossible," the priest mutters, "unless that's all he had to do."

The priest's musing continued. "How do I distinguish between what my parishioners need and what they want?" he wonders.

"What if some think Christianity should be an electric blanket, rather than the cross it is?"

"How can I be concrete without becoming embarrassingly specific? How do I sound really involved without sounding fanatical?"

"And what about me personally? I was trained in cold and abstract philosophical terms, while the new preaching methods tell me to preach in imaginative images and poetic phrases. I was trained to offer answers and solutions; now I must preach without being preachy."

"What is my basic approach? Should every homily say that God is love or that he is not yet discouraged with his people? I want people to share my vision, to feel what I feel."

"But who is God? For some, God is the distant supreme being. For others he is the very personal and intimate Jesus. Others see God as tender love. How do I lead such diverse people in a unified prayer?"

As the priest mulled things over, the voice of one of his professors came back to him. "To conclude a scripture passage by saying, 'This is the word of the Lord,' is only half true," the professor had protested.

"The other half of the truth," said the professor, "is in the lives of the people — in their needs

and traditions. If the word is not linked with their concerns it is only half the word. Because the word was made flesh — our flesh."

"And I, the homilist, am challenged to make that obvious," the priest thought to himself. "And I must do it without ignoring the mystery. I can't explain the Trinity — even to the people of this scientific age."

"If I say what mystery means to me, will it narrow or will it broaden the thinking of other people? If they see what I really believe, will they search their souls for what is really relevant for them?"

The priest pledged again to dream dreams and share visions; to renew his faith and his life so that he would not be embarrassed to preach what he practiced and to practice what he preached.

"Give me time and energy to mull over your word in my daily life, to find the core of your word that strikes me like the fire of your spirit," he prayed. "Do not let me rest until I have to tell it as you tell it to me. Amen."

(Father Sherry is director of the U.S. bishops' Committee on Priestly Formation.)

Getting inside

By Katharine Bird
NC News Service

Late in the fourth century A.D., citizens in the Middle East city of Antioch, already burdened by their taxes, heard the news that yet another tax was being levied on them. Outraged, the people rioted. They ran through the city streets and pulled down the statues of the royal family in the central square.

To a priest of Antioch fell the thankless task of quieting the people and preventing worse actions, which might bring down around all their heads the wrath of the powerful emperor.

St. John Chrysostom was equal to the task. In a series of homilies, he found a way to calm his people and console them in their misery. Eventually in his Easter homily, he was able to give them the happy news that the emperor was willing to grant them clemency.

St. John, whose surname "Chrysostom" means "golden-mouthed," has come down in history as the patron of those who preach. The stories about him indicate that this doctor of the church had a gift for establishing rapport with his congregation. A man of passionate feelings, he related Scripture to the lives of his people in order to

Telling it like

By Father John Castellet
NC News Service

Words are cheap. Or are they?

The story of a time when tension developed among two groups of people in the early church helps to illustrate how important words were considered then.

However, in the case I refer to it wasn't just words, but God's word that became the question. This word is "sharper than any two-edged sword. It penetrates and divides soul and spirit, joints and marrow; it judges the reflections and thoughts of the heart" (Hebrews 4).

The story involved some Greek-speaking and Aramaic-speaking members of the Jerusalem community of Christians. It seems that some Greek-speaking members felt that when the church's funds for the needy were distributed, their widows were short-changed.

The group complained to the Twelve about this problem. It was then that seven men were named to help serve the needy. For the Twelve said: "It is not right for us

e the listener

get them to reform their lives.

Jay Cormier, director of communications in the Archdiocese of Washington, D.C., has written a book titled "Giving Good Homilies." In it he suggests that people respond to what they hear "when they see something in it for themselves."

A homily, Cormier thinks, can work its way inside those who hear it. The homily that involves "a form of storytelling" can trigger the listeners' own stories, reminding them of something that happened in their own lives and perhaps offering fresh insight to their personal experiences.

As I reflected on Cormier's comments, two homilists — quite different in their approaches — came to mind. Each has had an impact on me, though in different ways. And they remind me that homilists are not all alike. I think there is no simple recipe or mold for a good homily.

One homilist I remember well was a widely traveled theologian. He had a marvelous sense of how to tell a story for maximum effect. In fact, you might say he was a person with an actor's sense of timing and flair for the dramatic. He had a special gift for bringing a congregation into the situation he was describing.

When he spoke about the first Easter, for instance, listeners

somehow felt they were present when Mary approached the tomb and saw the stone rolled away. They felt her amazement at the empty tomb.

Listening to that priest, one felt impelled to respond in a positive way, to do something about one's own life.

The other homilist had a much different technique. Using the simplest of language he conveyed a vivid sense of Scripture.

Once on Good Friday, he explained why he always liked to think of Christ's death as a point of beginning — a new beginning. He explained why Christ's life and death and resurrection made him think of the Genesis stories of creation.

To him, Easter was the time of the new creation. It gave him a sense of why creation — this beautiful world — needs our care.

That parish priest, talking about life in the midst of the church's recollection of Christ's death, wanted listeners to see inside the events of Holy Week.

What's more, he wanted people to see that a homily isn't just for listening. It aims toward some action they undertake in their own lives.

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

it is

to neglect the word of God in order to wait on tables."

Appointment of the seven men would allow the Twelve "to concentrate on prayer and the ministry of the word."

For the Twelve, preaching took precedence (Acts 6).

Another story helps to illustrate the importance of preaching God's word. It is Luke's story of the encounter some disciples had with the risen Lord along the road to Emmaus. The disciples — crushed because of the Crucifixion — did not recognize the Lord.

"Then he said to them, 'What little sense you have! How slow you are to believe all that the prophets have announced!'"

"Beginning then with Moses and all the prophets, he interpreted for them every passage of Scripture which referred to him" (Luke 24).

Later at supper, the risen Lord "took bread and began to distribute it to them. With that their eyes were opened and they recognized him."

A pattern is found in this account: First the Lord spoke with

the disciples and they heard his word; then they ate together, a meal in which the disciples recognized him.

The pattern is clear: word and sacrament. The obvious implication is this: For a full appreciation of the sacrament, the Lord's Supper, faith must be awakened by preaching the word.

The sixth chapter of John's Gospel is magnificent, and follows the same pattern. It contains two discourses on the bread of life.

—First, in verses 35-50, Jesus identifies himself as the true bread. It is clear from the context that the bread is an image of truth, the word. It evokes faith.

—But in verse 51 the bread becomes an image of the Eucharist: "The bread I will give is my flesh, for the life of the world."

First the faith-evoking word, then the life-giving Eucharist. They must go together.

And so it has always been.

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

FOOD...

...for thought

Various things can happen to people on Sunday morning while a priest or deacon preaches.

There is always the possibility that something the homilist says will turn the attention of listeners inward to focus for a moment on themselves, on fresh possibilities for their own Christian lives. In this case the homily furthers self-awareness and self-understanding.

But the homily may also turn the attention of listeners outward — toward the true potential of the world at large. What happens in this case? Listeners gain a sense that something must be done to enhance the way people live together in society; that life's value deserves to be protected and promoted.

It may happen during a homily that listeners hear something entirely new, something they had never heard before. In this case, the new information may enlighten listeners; it may stimulate their thinking.

But just as likely, listeners find they have been reminded of something they already knew but hadn't thought about for awhile. For the homily is a process of communication; one task of the communicator is to present old things in new ways.

It sometimes happens that a chuckle or a smile ripples

through a congregation after a homilist makes one of his points. Perhaps the homilist has just described a common situation found in people's homes — one involving parents and children; one involving relationships with friends — and many of those in the congregation see themselves in that situation. In this case the homilist has pulled at one of the unifying threads among the people.

But it may also happen that people hear in rather different ways what the homilist says. After the Mass ends, people who talk the homily over together may wonder if they heard the same homily. What has happened is that they adapted the homilist's words to their own situation in life, to their own special and unique needs.

It might seem that during a homily the one who preaches is active, while those who listen are passive. But how passive are they really?

Communication is a two-way street. Some listeners are much more actively involved in the communication process that is taking place than may meet the eye.

What happens within and among people during the homily?

...for discussion

1. Is listening a totally passive activity? If not, what makes a person who listens an active participant in a process of communication?

2. The people in church on Sunday are alike — and they are different. They are young and old, joyful and bereaved, worried and content. Why is this diversity a special challenge not only for the one who preaches, but for the whole community?

3. Dolores Leckey consulted a number of lay people as she prepared her article this week. All agreed that homilies are important to them, that preaching can make a difference. Why is preaching an important part of the Mass?

4. Think back to a time when something a homilist said made you think, or made you take action in your own life or in society. What did the homilist say?

SECOND HELPINGS

"Fulfilled in Your Hearing: The Homily in the Sunday Assembly." This 48-page booklet from the U.S. bishops' Committee on Priestly Life and Ministry opens with a discussion of the community that comes together on Sunday. The different needs of the different people in the community present the homilist with a special challenge, "for our words can all too easily be heard as excluding one or the other segment of the congregation." The homilist acts as a mediator by "making connections between the real lives of people who believe in Jesus Christ but are not always sure what difference faith can make in their lives, and the God who calls us into ever deeper communion with himself and with one another." (Publishing Services, 1312 Mass. Ave. N.W., Washington, D.C. 20005. Publication No. 850. \$3.75 for single copy. Multiple copy rates on request.)

Page 4 • Faith Today

CHILDREN'S STORY HOUR

What have you caught?

By Janaan Manternach
NC News Service

"I'm going fishing!" Peter announced. It was a beautiful evening. The Sea of Tiberias was calm. The breeze was gentle.

"I'll go with you," Thomas said. "We will too," said Nathanael. John, James and two other friends of Jesus shook their heads in agreement.

The seven friends of Jesus went down to the shore. They prepared their nets. They packed their ship. As the sun set over the hills, they pushed their ship out into the sea.

The wind blew them gently out toward the middle of the sea. They were excited to be fishing again. But they missed Jesus. They wondered if they would ever see him again.

Soon it was dark. A full moon seemed to sail in and out of the dark clouds. It was very quiet.

Jesus' friends fished, and fished, and fished. All night they kept throwing their nets into the dark waters, only to pull them in empty. It was very discouraging.

Finally the cool light of dawn began to chase night's darkness away. Jesus' friends began to sail back toward the shore. They had not caught even one fish all night.

They noticed a man standing on the shore. He called out to them in the morning stillness.

"Did you catch anything?"

"No!" James shouted back.

"Nothing!"

"Throw your net off to the right side of your boat," the

stranger on the shore suggested.

"You'll find some fish there."

"What can we lose?" Thomas said. "Let's throw in the net."

They did. And they caught so many fish they could hardly pull the net back in.

"It is the Lord!" John shouted to Peter. "The man on the shore is Jesus!"

Peter was so excited he dove into the water and swam to shore. The other six rowed the boat slowly to shore, towing the net full of fish.

When they landed, they saw a charcoal fire burning. There was bread cooking. Jesus was cooking for them.

"Bring some of the fish you just caught," Jesus called out to them. Peter pulled the net full of fish onto the shore. They counted 153 large fish.

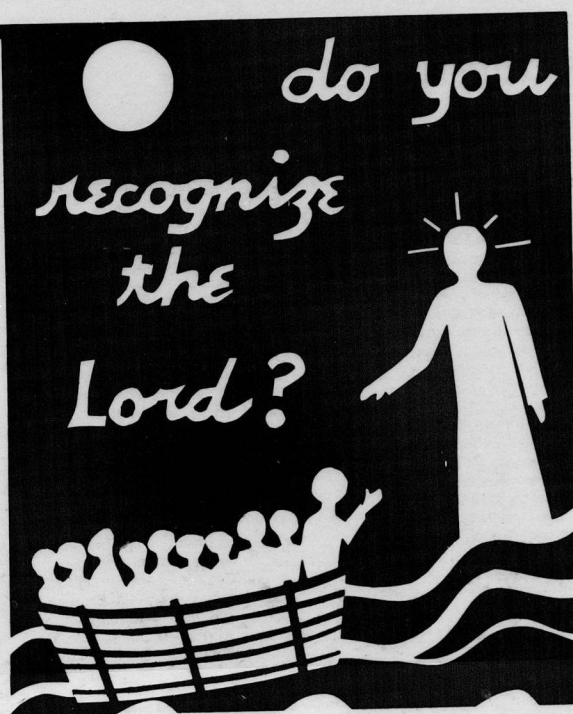
"Come and eat," Jesus invited. The seven sat down around the fire. They were hungry after their night of fishing. The food smelled very good.

Once they were all settled on the sandy shore, Jesus took bread. He blessed it, broke it and gave it to his friends.

Then Jesus and his friends ate and talked for a long time. They were so happy to be with Jesus again. It was like a picnic.

Story hour biblical quotes — this week from John 21:1-14 — are paraphrased.

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



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HOW ABOUT YOU?

- ☐ What makes you feel discouraged? Who can help you when you feel that way?
- ☐ How do you think the friends of Jesus felt after fishing so long and catching nothing?
- ☐ Why do you think the friends of Jesus were so glad to see him on the shore?
- ☐ Draw and color a picture about a time when you saw someone helping another person.

Children's Reading Corner

Sometimes when we do things our own way, something happens that discourages us. We end up feeling sad and even angry. Then someone comes along to help us. And things turn out far better than we could ever have imagined. "Daniel's Duck," by Clyde Robert Bulla, is about that kind of situation. After you read it, talk together about discouraging times and about people who were friendly and helpful. (Harper and Row Publishers, 10 E. 53rd. St., New York, N.Y. 10022. Paperback, \$2.95.)



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Anderson expresses his belief in American system

by Jim Jachimlak

The words could have come from a campaign speech:

"The United States is the world's number one industrial power. The United States is the world's number one economic power. The United States is the world's number one agricultural power. We have the best system that history has ever seen."

But the speaker was not running for office. The speaker was Jack Anderson, who is often critical of the actions of the United States government in his syndicated newspaper column, but is a strong believer in the American system.

Anderson spoke at the Indianapolis Hebrew Congregation on May 20 as the second speaker in the congregation's Block Forum lecture series.

He discussed a variety of issues, including the presidential campaign, Central America and the war in the Persian Gulf.

HE BELIEVES that "if the election were held now, Ronald Reagan would win. But the election isn't going to be held now." He sees "clouds on the horizon"—rising interest rates and growing tension in the Persian Gulf.

"Millions of people are now buying homes with a variable interest rate," Anderson noted. "If interest rates keep going up, they are going to tend to blame the party in power."

As for the Persian Gulf, he said, "I've seen classified reports that say they think it will be shut down this summer."

Regardless of those factors, Anderson said, "I'd bet on Reagan" to win the election.

He compared Jimmy Carter's presidency to Ronald Reagan's. "There is nothing in the background of a movie actor or a peanut farmer that would qualify him for being president of the United States," he said. "Maybe we should start choosing our presidents more carefully."

He noted that "Jimmy Carter surrounded himself with some competent people but never delegated any authority to them."

Reagan, on the other hand, delegates a good deal of authority to others. "It has

been written that he works only three hours a day," Anderson said. "I can assure you that is false. He works five hours a day. It might be better if he worked three."

But Reagan is "commanding the ship of state," while Carter "wasn't even on the bridge. He was down in the engine room fixing the water pipes, and the ship was going in circles. Now the ship is being steered—perhaps in the wrong direction, but it is being steered."

Anderson also blasted this year's Democratic candidates for the presidency.

Walter Mondale "could handle the presidency. He, unfortunately, at some time in the past, had a charisma bypass." He is also "more tempestuous than people realize."

Gary Hart "has a face suitable for carving on Mount Rushmore. Those who know him well tell me he has a deep sense of moral outrage. Yet all that I have seen of him suggests that it was impelled more by ambition than by conviction." Hart's "new ideas," he added, "suspiciously remind me of Walter Mondale's old ideas."

JESSE JACKSON "is not really running for president. He's running for Martin Luther King." He is also "running against established black leadership. That's why they are supporting Walter Mondale."

Anderson does not see any major changes in policy if Reagan is reelected. "I've seen the secret guidelines on foreign policy," he said. One passage from those guidelines says that "nothing destabilizes the international system more than a superpower that has lost its way in the world."

However, "Those who know (Reagan) tell me he's more cautious, less impulsive, more seasoned" since our involvement in Lebanon.

Anderson believes that we can improve relations with the Soviet Union. "I think we know more about Konstantin Chernenko and the other old men in the Kremlin than their mothers knew about them. They are cautious old men." But, he added, "that doesn't mean they will be easy to get along with."

Reagan has "solid secret evidence that the Russians have violated past

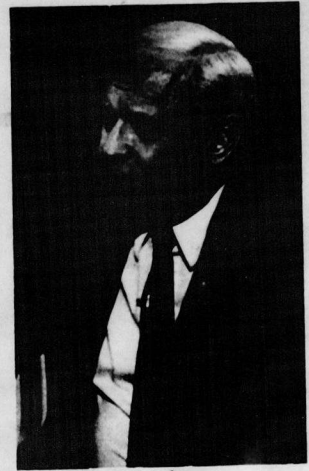
agreements" on arms control. Anderson believes that he will not accept any agreements without provisions for inspection and verification."

ANDERSON SEES the Persian Gulf as "our jugular vein," and said there is "a grave danger that the U.S. could become involved" in that region. "There are some things that you go to war for," Anderson said. Reagan has already said that the U.S. has "vital interests" in the Persian Gulf. "The word 'vital' in diplomatic language means this is something you would go to war for."

The fact that only 8 percent of our oil comes from the Persian Gulf is irrelevant, Anderson said. "If half of the world's oil is cut off, it will cause all oil to go up in price."

While the U.S. is officially neutral in the war between Iran and Iraq, "I can tell you that a secret policy directive has gone out" which promotes policies which favor Iraq. For example, it allows weapons to be sold to any nation that supplies Iraq with

(See ANDERSON on page 16)



Jack Anderson

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Vatican denies (from 3)

"did not establish confidences or cause damages," it added.

A statement by the Vatican bank, similar to the one released by the Vatican press office, was included in the preface to the 161-page Geneva agreement.

Signers of the Geneva agreement said the Vatican bank had the choice of paying \$250 million in three installments over a one-year period or of making one lump sum payment. If the bank makes one lump sum payment by June 30, creditors said they would discount several million dollars.

The agreement says a decision on the Vatican payment is to be made by June 15. The rest of the money in the \$406 million agreement comes from the sale of Banco Ambrosiano's remaining assets.

Vatican officials had no comment on the size of the payment or how the Vatican would get the money.

In March, Cardinal John Krol of Philadelphia said the money would probably be raised by loans and repaid by the Vatican bank out of its future earnings.

Cardinal Krol is a member of the council of cardinals advising the Vatican on financial problems.

Archbishop Marcinkus told NC News he had no comment on the agreement.

Vatican officials refused comment on reports that a reorganization of the Vatican bank is planned. Cardinal Krol said in March that the council of cardinals studying Vatican finances was pressing for fuller disclosure of Vatican finances and had recommended an independent audit of the Vatican bank.

Italian officials have suggested that, following the agreement, the relationship between the Vatican bank and Italy needs to be redefined. Because the Vatican is recognized as a separate country by Italy, the Vatican bank does not come under Italian banking laws.

Treasury minister Gianni Goria has said that the Vatican bank should open a branch in Italy, and thus open its practices to inspection by Italian banking authorities.

Anderson expresses (from 15)

weapons, but prohibits direct sale to Iraq. "I don't think it's going to fool the Ayatollah. He's going to respond."

The biggest danger in the Persian Gulf, Anderson believes, is that the Soviet Union might become involved.

The Pentagon's answer, he said, is a contingency plan which calls for "surgical" nuclear strikes. But, Anderson said, "limited nuclear war is impossible unilaterally. You've got to get the other guy to agree, and the Soviets don't agree. They say an attack on the Soviet Union is going to offend them."

Anderson believes that "the Soviet Union is conducting a low-risk, low-profile war against us" in Central America.

As for our role in Central America, he said, "the guidelines are pretty explicit." Reagan "intends to drive Castro off the mainland. He believes Castro has a foot in Nicaragua."

Anderson noted that in the past, he had criticized the government of Anastasio Somoza in Nicaragua. "I think he gave me too much credit, or blame, when he said that my columns undermined the regime."

Regardless of that, Anderson said, "I made a mistake in Nicaragua." Conditions were better under Somoza than they are under the Sandinistas, he believes.

Anderson had written that the country was "only 20 percent communist," and that "they were popular with the 80 percent" who were not communist. But the communists "were tightly controlled. They knew what they were doing. The 80 percent

flourished while the 20 percent took control."

Still, Anderson said, "you have been told by my colleagues in the press that the U.S. has driven Nicaragua into the Soviets' arms. That is baloney."

That is not the only point on which Anderson differs from his colleagues. "We're a maverick voice," he told reporters before his talk. "Most people in our business are insecure, so they all watch two newspapers—the New York Times and the Washington Post. I don't imitate them. I think there is a great need for an independent voice," he said.

"We cover the news differently," he said of his organization, which includes about 20 reporters. "In Washington, the others go to the politicians for their news. But the politicians aren't good sources, unfortunately."

So Anderson and his staff turn to professionals who provide the information to elected officials. "Essentially, I deal in classified information," he said. "People wonder if we're violating security, but we're actually just violating censorship,

and we don't think censorship is tolerable in a democracy. People can call it whatever they want. I don't know why Ronald Reagan should tell the people what they want to know."

"I decided 37 years ago that I probably better get my news from the same place the politicians get theirs, and that is at the professional level."

It was 37 years ago that Anderson joined the staff of the late Drew Pearson, who then wrote the "Washington Merry-Go-Round" column. When Pearson died in 1969, Anderson began writing the column, which is now carried in more than 1,000 newspapers.

"Most papers are written and edited to impress other newspaper people," he said. "We try to address ourselves to the readers. It's a people's column. Drew established that."

That was a principle he learned early in his career, when he took a job as a reporter in suburban Salt Lake City at the age of 12. "I had to reduce the news to language that a 12-year-old could understand, and I didn't realize it then, but that was good journalism."



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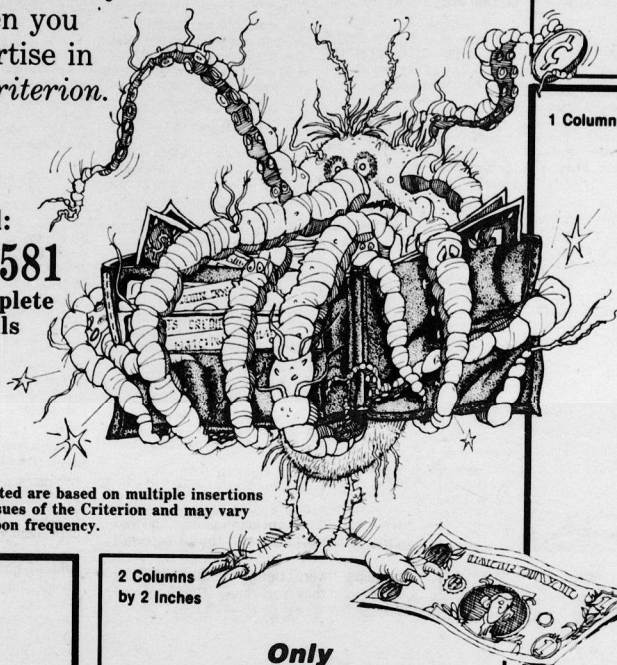
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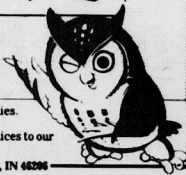
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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

June 1-2

St. Patrick's Annual Festival will be held in the school basement, 936 Prospect Ave., from 5 to 11 p.m. both days. Fri. chicken and noodles, Sat. spaghetti and meatballs. Snacks at all times. Games, prizes, drawings.

June 1-3

St. Bernadette Church, 4626 Fletcher Ave., will hold its Annual Summer Festival from 7 p.m. on Friday and from 12 noon on Saturday and Sunday. Rides, entertainment, booths, games, beer garden, Italian dinner on Sun.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, will present its Summer Festival from 5 to 11 p.m. on Fri., 3 to 11 p.m. on Sat., and 11:30 a.m. to 10 p.m. on Sun. Rides, teen rock band concerts, beer garden, crafts, drawings, foods. Call 888-2861 for more information.

June 2

A Day of Recollection will be held at Kordes Enrichment Center, Ferdinand, from 10 a.m. to 4 p.m. Call 812-367-2777 for information.

The Blue Army of Our Lady of Fatima will hold its First

Saturday Holy Hour at 2:30 p.m. in St. Jude's Church, 5553 McFarland Rd. Note time change.

June 3

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

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

Kevin Barry Division #3, Ancient Order of Hibernians will offer the Order's major degrees to members after 10:30 a.m. Mass at Our Lady of Lourdes Church, 5353 E. Washington St. Meal follows. Call Jack McGinley 255-5933 days or 359-9123 evenings for more information.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. at St. Joan of Arc Church, 4200 N. Central Ave.

The Archdiocesan Sesquicentennial will be observed beginning with Mass celebrated by Archbishop Edward T. O'Meara at 3 p.m. in the Convention Center, followed by a free Sesquicentennial featuring music, dancing and food, on the Circle from 4 to 8 p.m.

St. Agnes Alumni Association will hold its Annual Mass and Brunch with Mass at 11 a.m. in St. John Church, followed by brunch at 12:15 p.m. in the Atkinson Hotel. Call Bernie Price 787-7148 for information.

Boy Scout Troop #175, Christ the King Parish, presents its Seventh Annual Pancake and Country Sausage Breakfast from 8:30 a.m. to 1 p.m. in the school cafeteria, 5858 Crittenden Ave. Adults \$2, children \$1.50.

June 5

Franciscan Father Justin Belitz will begin a Successful Living series from 7:30 to 9:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$75, \$10 pre-registration deposit. Call 257-7338 for information.

June 7

Franciscan Father Justin Belitz continues the Successful Living series at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

The Support Group will meet at Kordes Enrichment Center, Ferdinand, from 7 to 8:30 p.m. Call 812-367-2777 for information.

St. Vincent Hospital Guild will hold its Election Coffee and Business Meeting at the Governor's Mansion at 10 a.m.

June 7-9

St. Anthony Church, 379 N. Warman, will hold its Summer Festival. Food service begins daily at 5 p.m. with dining in or carryout. Games, booths, rides.

The Little Flower Festival and Vegas Room will be held on Thurs. and Fri. from 5 to 11 p.m. and on Sat. from 12 noon to 11 p.m. at 1401 N. Boast Ave. Free parking at Secina High School.

June 7-10

Mary, Queen of Peace Church, U.S. 36 W. in Danville, will present its Summer Festival from 5 to 9 p.m. Thurs. and Fri., from noon to 9 p.m. Sat., and from noon to 6 p.m. Sun. Square dance from 7:30 to 10:30 p.m. Fri.; public auction 2 p.m. Sat.; live entertainment 7 p.m. Sat. Call 317-745-4284 for information.

June 8

A Directed Retreat lasting until June 10 begins at Kordes Enrichment Center, Ferdinand. A 30-day Directed Retreat will also begin today. Call 812-367-2777 for information on either retreat.

June 8-10

Franciscan Father Martin Wolter will conduct a Togetherness Weekend for Married Couples at Alverna Retreat Center, 8140 Spring Mill Rd. \$110 per couple, \$20 pre-registration deposit. Call 257-7338 for information.

A Men's Serenity Weekend will be led by Jesuit Father Dan Corbett at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Register early for Franciscan Father Don's Weekend of Biblical Spirituality to be held at Mount St. Francis Retreat Center. Cost \$50. Call 812-923-8817 for information.

The Nativity Summer Festival will be held at 7300 Southeastern Ave. from 5 p.m. to 12 midnight Fri. and Sat. and from 4 to 11 p.m. Sun. Fish dinner Fri. 5-8 p.m.; spaghetti dinner Sat. 5-8 p.m. Rides, games, crafts.

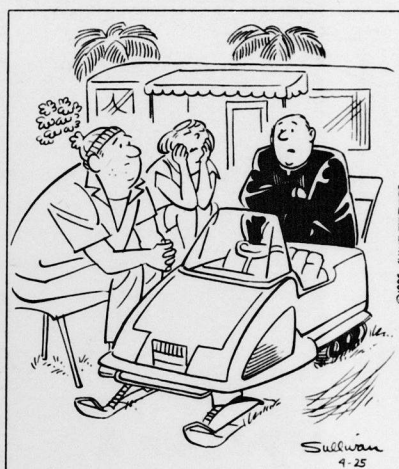
June 9

St. Philip Neri Parish, 550 N. Rural St., will commemorate its 75th Anniversary with a 7 p.m. Mass celebrated by Benedictine Archabbot Timothy Sweeney. Homily by Fr. James R. Wilmoth. Reception and dance will follow immediately in the Halls. Call 631-8746 for information and dance reservations.

The 1944 Class of Assumption Catholic School will celebrate its 40th Anniversary Reunion beginning with Mass at 5:30 p.m. in the church followed by dinner at McClarny's Famous Restaurant, 1435 W. Morris St.

June 10

St. Philip Neri Parish, 550 N. Rural St., will continue to honor



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its 75th Anniversary with a 3 p.m. Mass celebrated by Archbishop Edward T. O'Meara, who will also deliver the homily. Reception and dinner will follow in the Halls. Call 631-8746 for information and dinner reservations.

Our Lady of Lourdes Parish will hold a 75th Jubilee Year Parish Picnic from 1 to 6 p.m. at the Fatima Council K of C Shelter House. Bring table service, drinks and covered dish. Meat provided. Games, prizes.

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

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

St. Mary Church, Madison, will commemorate the 50th Ordination Anniversary of two parish sons, Fr. Henry J. Bilz and Fr. Robert J. Lehnert, with a concelebrated Mass of Thanksgiving at 2 p.m. EST. A

reception will follow in the cafeteria.

The annual picnic and chicken dinner for St. Paul Parish, Sellersburg, will be held on the church grounds.

Chatard High School Alumni Association will hold a Strawberry Festival from 1 to 5 p.m. on the school's front lawn. Featured are strawberries, shortcake and ice cream, other refreshments and music.

St. Mary-of-the-Woods alumni and guests will be honored at a Champagne Brunch at 11:30 a.m. in the home of Dr. and Mrs. Thomas Wisler. \$6 per person. Reservations available before June 7 by calling Marie 255-5947 or Gay 253-9853.

The Evangelization Committee of St. Vincent de Paul Parish will sponsor a Homecoming Dinner for inactive parishioners at 6 p.m. in the parish hall, 1711 S. "I" St., Bedford. Call Jack Canfield 812-275-6463 or the rectory 812-275- (Continued on next page)

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June 7, 8, 9 & 10



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COMBINED CREATION—On May 16 the Office of Catholic Education hosted the Spring Gathering of DRE/CREs, "Peacemaking Within the Presence of the Risen Lord, at St. Agnes in Nashville. The day offered those present a chance to reflect upon the 1983-84 program year—its successes and frustrations. An important part of the gathering was a meal prepared and shared by all. Pictured here are (left to right) Pat Witt, CRE at St. John Bloomington; Bob Hickey, CRE at Sacred Heart, Jeffersonville (partially visible); Sister Marie Schroeder, DRE at St. Mary, Greensburg; Mary Hall, CRE at Holy Name, Beech Grove; Sister Marie Janice Cummings, DRE at St. Augustine, Jeffersonville; and Don Kurze, Director of the Terre Haute Deanery Religious Education Center, helping to prepare a salad. (Photo courtesy Office of Catholic Education)

Cardinal sees church role in shaping opinion

CHICAGO (NC)—Shaping a well-formed public opinion is central to the public role of churches, said Cardinal Joseph L. Bernardin of Chicago in a talk May 23 to religious journalists. That public opinion should not only

set moral limits on power but also provide positive direction for government policy, he said. The cardinal was the featured speaker at the opening banquet of the shared convention of the

Catholic Press Association and the Associated Church Press in Chicago. Cardinal Bernardin, chairman of the U.S. bishops' committee which drafted the hierarchy's

1983 war and peace pastoral, told the ecumenical group that "in the complexity of our world today, not everything should be left to governments."

Pope supports halt

ROME (NC)—Pope John Paul II has supported a call by six governmental leaders for a halt in nuclear weapons testing, production and deployment. "I hope that this initiative and other similar ones will receive wide acceptance and be generously supported by those who have responsibility for promoting

the cause of peace," the pope said of the peace initiative sponsored by the leaders of India, Mexico, Tanzania, Sweden, Greece and Argentina. The governmental leaders signed a declaration released May 22 asking the United States, Soviet Union, Britain, France and China to end the nuclear arms race.

Food shortage not only problem caused by drought in Africa

NEW YORK (NC)—Food shortage is just part of the damage caused by widespread drought in the African country of Senegal, said Samba Souma Fall, a Senegal Catholic Relief Services official in Senegal. In Senegal, where CRS operates several aid programs, water supplies are drying up, villages are losing population, livestock is diminishing and refugees from the countryside are crowding the cities in search of help, he said. CRS last year funneled \$10.3 million worth of food and other aid into

Senegal, according to the organization's 1983 report.

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YOUTH CORNER

Central Catholic wins history contest

Four students to compete in Washington

by Susan M. Micinski

Four seventh grade students at Central Catholic School in Indianapolis have won the right to participate in the National History Day Contest this month.

The contest will be held at the University of Maryland. Paula Botos, Kim Cothron, Shawn Hayes and Jennifer Blank placed first in the Group Performance category of the Junior Division at both District and State level competitions.

The theme of this year's History Day is "Family and Community in History." The

southside group researched and developed their performance entitled "The Working Girls of Lowell," reflecting on the lives of the young girls who worked in America's first textile mills.

On May 12, the "Lowell girls" competed against 11 other district winners from throughout the state in Bloomington. Now preparing for the National Contest, the girls will face winners from 44 other states in addition to the District of Columbia.

Paula is the daughter of Mr. and Mrs. Randall Botos, Kim is the daughter of Mr. and Mrs. Charles Cothron, Shawn is the daughter of Mr. and Mrs. Michael Hayes and Jennifer is the daughter of Dennis and Verna Blank.

Miss Clare Stahl is the girls' teacher.

The New Albany Deanery CYO will hold a Dance-a-thon at Holy Family on Friday, June 1, beginning at 2 p.m. Proceeds will support

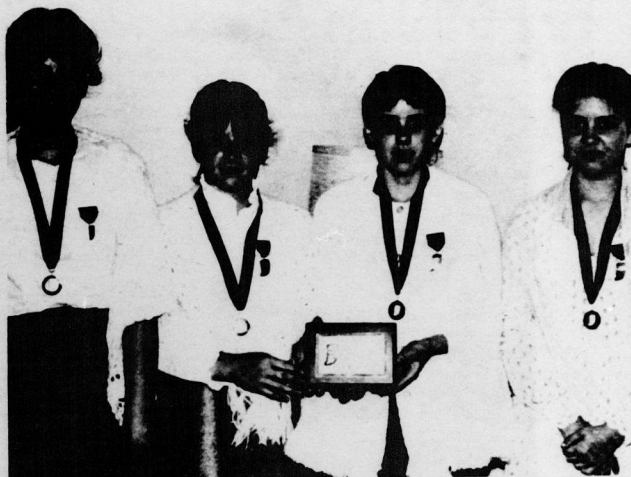
Providence Retirement Home in a quest to raise money for air conditioning for the home.

The Providence Spring Festival is slated for June 2 and 3. Service visits to shut-ins are planned for July. For more information about these and other events call Jerry Finn at the Aquinas Center.

St. Patrick's Church in Terre Haute will hold a party for incoming freshmen on June 2. Contact the church for more information.

St. Mary's Village Church youth group, in St. Mary of the Woods, has scheduled a trip to Spring Haven Park in Danville, Ill. for June 20. To learn more about this outing, call Janet Roth at 812-535-3391.

St. Joseph's parish in Terre Haute is hosting a party for all incoming



CONTEST PARTICIPANTS—Paula Botos, Jennifer Blank, Shawn Hayes and Kim Cothron (left to right) display the costumes they wore in district and state History Day contests, and the medals which they were awarded. Their performance depicted the lives of young girls working in textile mills. They are now all eligible to compete in the National History Day Contest to be held at the University of Maryland in June. The seventh graders go to school at Central Catholic in Indianapolis. (Photo by Jim Jachimak)

freshmen on June 24. This pool party/cook-out will be held at Maria Dotie's house from 2 to 5:30 p.m.

The Terre Haute Deanery

is sponsoring a trip to Kings Island on June 27. The cost is \$27.50 per person and this includes transportation and admission to the park. The group will leave at 6:30 a.m.

and return at 11:30 p.m. For more information, or to make reservations call the Terre Haute Deaneary Religious Education Center at 812-232-8400.

'Lifesigns'

Sunday, June 3, "Lifesigns," the radio show for youth, will feature "Nuclear War" with youth from Ritter High School in Indianapolis. The program is aired at 11:30 a.m. on WICR 88.7 FM.

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by Tom Lennon

Question: Do you think a girl who is 16 is old enough to go out with guys without asking permission from her parents?

Answer: In our area on Channel 22, the late night news always begins with the announcer saying, "It's 11 o'clock. Do you know where your children are?"

His words are a dramatic reminder of the difficult obligations parents have in regard to their children. All in all, it would be much easier for parents to let their children run free and perhaps wild. Keeping track of them can be a real hassle for the parents.

Many years ago at about your age, I felt that kids were hemmed in by all sorts of rules. Our parents were the lucky ones who were free of the burden of rules.

Now I know differently. Parents too are hemmed in by rules of enormous gravity, although the word "rule" does not express exactly the responsibility that is theirs.

God asks parents to love their children and be concerned about them in many ways. They must try to foster not only the physical health of the child but also the psychological and moral health as well.

To put it another way, God asks your parents to help you as best they can to reach Christian maturity and a full measure of happiness. Any parent today knows there are plenty of obstacles that can damage or even destroy the young person's chances of achieving maturity and happiness. Drugs, booze, reckless driving, the date who will use a partner in a selfish way, and so on.

If your parents are loving,

conscientious and generous, they will try to help you avoid these and other obstacles. One way they can do so is by keeping tabs on where you are and with whom.

At 16, you should let your parents know where you will be going, with whom, and if, in the course of the evening, you move on to another party or place, you should advise your parents by phone.

Yes, this is restrictive and at times annoying. If you grumble some it's understandable. But from here, it looks as though your parents love you a great deal since they put up with the hassle of keeping tabs on you.

Many a boy or girl of the streets would give anything to have such parents.

(Send questions or comments to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C., 20005.)

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Pope meets youth during parish visit

ROME (NC)—Like St. John Bosco, who taught young people about religion and caught their attention by speaking of sports, Pope John Paul II quizzed Italian youths on the Gospel and gave basketball tips during a May 20 visit to a Rome parish.

"What is the day in which there was a strong wind in Jerusalem?" the pope asked the young people as a strong breeze blew dust into his eyes and made him reach for his white skullcap during an outdoor meeting at St. Mary's parish.

"Pentecost," the youths responded.

The pope then taught the young people about the apostles, the Resurrection, the role of Mary and the upper room in Jerusalem

where the Holy Spirit visited the apostles on the first Pentecost.

During his visit to the parish staffed by Salesians, the order founded by St. John Bosco, the pope recalled that 50 years ago, Pope Pius XI had canonized John Bosco.

"The secret of happiness is in the Beatitudes, in love, charity, altruism, generosity, reciprocal help, fidelity to the grace of God, prayer, mercy, and pardon," the pope said.

During the visit girls from the parish performed a classical ballet for the pope.

Later, the pope visited other young people in the courtyard of a nearby school and spoke about basketball, which he said he had played as a youth.

After giving them a few

basketball tips, the pope gave them the ball he had used to illustrate his points.

Earlier on May 20, the pope led the Regina Coeli noon prayer from the window of the papal apartments overlooking St. Peter's Square and told pilgrims in the square that he will visit the Italian city of Viterbo May 27 to celebrate the 750th anniversary of the birth of St. Rose of Viterbo, the 400th anniversary of the birth of St. Giacinta Marescotti and the transfer of the body of St. Crispin of Viterbo to Viterbo.

Pope John Paul canonized St. Crispin, a Capuchin brother, on June 20, 1982. The pope said the saint "loved poverty and the poor" and was "exemplary in his service to the needy."

Relapse baffles alcoholic

by Bill Brooks

Your sobered-up friend goes several weeks without taking a drink after getting out of treatment. Then he is "suddenly taken drunk."

He wonders—and his family wonders—just what happened.

"Why, my gosh," he says in astonishment, "I had no idea I was building up to a drink. I really didn't want one. Must have been my subconscious mind at work. It sure baffles me."

The relapse or "slip" can, indeed, be baffling to the alcoholic and to his or her family. But there are signs indicating that the alcoholic is in danger of drinking again.

Interviews with recovering alcoholics show a definite pattern. The decision to stop drinking usually goes like this:

1. Unregulated drinking.
2. Attempts to control quantity of intake.
3. Changing type of beverage consumed (vodka to beer, for example).
4. Going "on the wagon" periodically.
5. Decision to stop drinking but refusal to change lifestyle.
6. Using sedatives or other mood-altering drugs to retain control or maintain sobriety.
7. Decision to stop drinking permanently while

pursuing a program to change lifestyle.

Terence T. Gorski, an Illinois alcoholism consultant, interviewed more than 100 alcoholic patients who went through 21- or 28-day treatment, then were discharged with the conscious intention to remain sober, but returned to drinking.

The most commonly reported symptoms, not necessarily in order of importance or appearance, included these:

Fear and uncertainty—Lack of confidence in the ability to stay sober.

Denial—Patient reactivates denial system to cope with fear, anxiety and stress. Most patients were aware of this denial with hindsight but reported that they were unaware of denial while experiencing it.

Adamant commitment to sobriety—Patient convinces himself that he will "never drink again." (Emphasis on word "never.") Once alcoholics convince themselves they will "never" drink again, the urgency of pursuing a daily program of recovery weakens. (AA has a saying: "Don't drink today.")

Compulsive attempts to impose sobriety on others—generally private judgments about the drinking of friends and spouses and the quality of sobriety programs of fellow

recovering alcoholics, ("Well, I don't see how he stays sober on only one AA meeting a week.")

Defensiveness—Noticeable increase in defensive attitude when talking about his problems or recovery program.

Impulsive and overreactive behavior—Emotional outbursts over minor as well as major aspects of life. Nitpicking at spouse, children, friends, co-workers.

Self-pity—This is often called PLOM (Poor Little Old Me) syndrome. Used as attention-getting device in AA, with family, job.

Other signs may be outright lying, complete loss of self-confidence, unreasonable resentments (for an alcoholic there is no "reasonable" resentment—it gets people drunk), and a really big one, self-hate.

The moral to this story is simple: Proper observance and action by the alcoholic and the family, employer, friends and fellow workers can prevent relapse before the consequences become tragic.

The signs are there. Nobody is "suddenly taken drunk."

(Questions on alcoholism, drug abuse? Call Koala Center's free, 24-hour, statewide Helpline at 800-622-4711.)



WE'RE GONNA DANCE FOR YOU—A group of teens from the New Albany Deamery CYO look over a sponsor sheet for their upcoming Dance-a-thon, to be held from 2 p.m. to 2 a.m. June 1-2 at Holy Family, with residents of Providence Retirement Home. The youth want to raise \$1,500 to help purchase air conditioning for the retirement home, which has been mandated by the state. Pictured here from left to right are: Amy Jo Krueger, Parri Patterson, Flora Faust, Jenny Shreve, Josephine Barron and Louise Matthews. (Photo by Tony Cooper)

Youth bikes for MS research

APPLE VALLEY, Minn. (NC)—Greg Neis of Risen Savior Parish in Apple Valley could be called an unofficial "spokes-man" for multiple sclerosis research.

On June 5, he will ride his bike to raise money for the Multiple Sclerosis Society. The trip to Boston—via Minnesota, Wisconsin, Michigan, Ohio, Pennsylvania, New York and Massachusetts—will be his second marathon for MS in two years.

Neis, 17, has been biking for five years, racing for three and has "always wanted to be a doctor."

He found a way to combine those interests by riding in marathons for the Multiple Sclerosis Society. His first ride, two years ago, was 150 miles in his own state.

"I liked knowing I was using my biking to do something medically significant," he said.

The money he collects along the route to Boston will be donated to the chapter of the state in which it was pledged, said Neis, who estimates he will ride his bike an average of 150 miles a day during the 10-day trip.

The Apple Valley High School junior will be the only biker to Boston, but his father

and two friends will drive alongside him in a van, which will carry food and supplies.

To prepare for the journey, Neis spent the winter in training: lifting weights, cross-country skiing and pedaling with his bike propped on an indoor bike stand.

During his Easter break, he took a seven-day practice trip through Minnesota.

Neis said he hopes to raise \$10,000 for MS research. As of May 22, he had collected about \$6,500 in pledges, including a donation from the Risen Savior parish youth group.

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**GRADUATE PROGRAM IN
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SUMMER 1984**

PBS to air biographical film about Thomas Merton

by Henry Herz

NEW YORK (NC)—In the years immediately following World War II, the nation found itself in the midst of uncertainties—unemployment, inflation, an emerging Cold War and, above all, the shadow cast by the bomb. In this time of searching for post-war directions, many found their bearings in the writings of the man profiled in "Merton: A Film Biography of Thomas Merton."

The PBS film airs on WTUW, Channel 30, Bloomington, at 9 p.m. on June 5; and on WFYI, Channel 20, Indianapolis, at 1 p.m. on June 18 and 9 p.m. on Aug. 9.

In his 1948 autobiography, "The Seven Storey Mountain," the late Father Merton recounted his spiritual journey from his youth and schooling in the pleasures of mind and body, his conversion to Catholicism and the peace he finally found as a Trappist monk of the Gethsemani Abbey in Kentucky. Father Merton's account touched a nerve in an American public hungry for values beyond those of the consumer society and the book became an instant best seller.

But it is upon Father Merton's later works that his

stature as thinker and teacher is based. His writings on Christian mysticism and the contemplative life became intertwined with his concerns about social justice and political authoritarianism. His greatest contribution to 20th-century spirituality was in trying to heal the rift between the sacred and the secular.

There were those who applauded Father Merton's spiritual direction, not so much because it "opened new ways but reopened old ways that we had forgotten," in the words of Archbishop Jean Jadot, former head of the Vatican Secretariat for Non-Christians and former apostolic delegate to the United States.

Others, however, were disturbed by Father Merton's outspoken criticism of nuclear armaments and racism. When several of his articles appeared in *The Catholic Worker*, he was denounced as a communist and his abbot ordered him to cease writing for publication on war and peace issues.

Father Merton ceased all such public writings but continued his critical attacks on American policies in the privately circulated "Cold War Letters." This body of his work is prophetic and its moral perspective perhaps is

appreciated even more today than it was then.

This film re-creates the life and multiple careers—author, poet, social critic, contemplative, spiritual teacher—of a complex personality who can be shown only through some still photographs, a short bit of 8mm film footage of his ordination and a film made of a 1968 lecture he gave at a Buddhist-Christian conference in Bangkok, Thailand, hours before his death.

Much of it is told in Merton's own words as voiced with feeling by Gregory Abels. Wilkes' script compresses the richness of Father Merton's diverse talents and interests into a compact narration delivered with his accustomed command by Alexander Scourby.

Also integral to the film portrait is the testimony of those who knew Father Merton. Among the many interviewed for the program were the Dalai Lama, folk singer Joan Baez, publisher Robert Giroux, poet Lawrence Ferlinghetti and Sister of Loretto Mary Luke Tobin.

Father Merton's student, Father Ernesto Cardenal, explains that Father Merton taught him "we couldn't consider ourselves as con-

templatives unless we also committed ourselves to every aspect of the community—its political, its social, its economic life." Father Cardenal is now minister of culture in Nicaragua.

Camera work by Thomas Hurwitz provides passages of visual poetry and interior silences.

Major funding for "Merton" was provided by the Catholic Communication Campaign.

TV Film Fare

Sunday, June 3, 8-10 p.m. (ABC)—"Orca" (1977)—Shark hunter Richard Harris decides to go after bigger game and, in attempting to catch a male killer whale, kills its pregnant mate. Harris thus incurs the wrath of the male. Charlotte Rampling is on hand as a whale specialist who seems to have a soft spot in her heart for big brutes of all sorts. It is

all very silly stuff and mediocre entertainment at best. There are some instances of rather graphic violence. The U.S. Catholic Conference classification is A-III—adults.

Wednesday, June 6, 8-10 p.m. (ABC)—"Moment by Moment" (1978)—A wealthy, middle-aged Beverly Hills housewife (Lily Tomlin), whose husband is having an affair with a young woman, succumbs to the charms of a young drifter (John Travolta) and helps him realize what is intended to be taken as his latent nobility and sensitivity. It is an altogether ludicrous and banal film, with hardly a glimmer of wit, intelligence or credibility. Despite some fumbling gestures on behalf of genuine human values, it is offensive in its graphic and glossy depiction of adultery. The USCC classification is O—morally offensive.

Thursday, June 7, 7-9 p.m. (ABC)—"Crossed Swords" (1978)—Based on Mark Twain's "The Prince and the Pauper," this version emphasizes its potential for romance and spectacle, aided immensely by some stunning Tudor settings, gorgeous cinematography and rich, brilliant costuming. Mark Lester is very good in the dual role of the urchin who swaps places with the prince. Most notable among the cast are Oliver Reed as the nobleman who befriends the real prince, Rex Harrison as a humane but wily duke and George C. Scott as the leader of an outlaw band. This very entertaining film does, however, contain some graphic violence that may be inappropriate for younger children. The USCC classification is A-II—adults and adolescents.

(Herz is on the staff of the U.S. Catholic Conference Department of Communication.)


USCC film classifications

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Against All Odds	.....O	The Man Who Loved Women	.....O
All the Right Moves	.....O	The Man Who Wasn't There	.....O
Amityville 3-D	.....A-III	The Man With Two Brains	.....O
Angel	.....O	Merry Christmas	.....O
*The Ballad of Gregorio Cortez	.....A-II	Mike's Murder	.....A-IV
Beyond the Limit	.....O	Mr. Mom	.....A-III
The Big Chill	.....A-III	Misunderstood	.....A-II
Blame It on Rio	.....O	Moscow on the Hudson	.....O
The Bounty	.....A-IV	The Natural	.....A-II
Brainstorm	.....A-III	Never Say Never Again	.....O
Breakin'	.....A-III	National Lampoon's Vacation	.....A-III
Broadway Danny Rose	.....A-III	Never Cry Wolf	.....A-II
The Buddy System	.....A-III	A Night in Heaven	.....O
Children of the Corn	.....A-III	Octopussy	.....A-III
Christine	.....O	The Osterman Weekend	.....O
A Christmas Story	.....A-II	Over the Brooklyn Bridge	.....A-III
Class	.....O	Pauline at the Beach	.....A-IV
Crackers	.....A-III	Police Academy	.....O
Cross Creek	.....O	Porky's II: The Next Day	.....O
Cujo	.....A-III	Privates on Parade	.....A-III
Daniel	.....A-III	The Prodigal	.....A-II
Danton	.....A-II	Purple Hearts	.....O
D.C. Cab	.....O	Racing with the Moon	.....O
Dead Zone	.....A-III	Reckless	.....O
Deal of the Century	.....A-III	The Return of Martin Guerre	.....A-II
Deep in the Heart	.....O	Reuben, Reuben	.....A-III
The Draughtsman's Contract	.....O	Revenge of the Ninja	.....O
The Dresser	.....A-II	The Riddle of the Sands	.....A-II
Easy Money	.....A-II	The Right Stuff	.....A-III
Eddie and the Cruisers	.....A-III	Risky Business	.....O
Educating Rita	.....A-II	Romancing the Stone	.....A-III
Final Option	.....A-III	Romantic Comedy	.....A-II
Fire and Ice	.....O	Rumble Fish	.....O
Firestarter	.....A-III	Scandalous	.....A-III
Footloose	.....A-III	Scarface	.....O
Friday the 13th: the Final Chapter	.....O	Silkwood	.....A-II
Going Berserk	.....O	Sixteen Candles	.....O
The Golden Seal	.....A-II	Slayground	.....A-III
Gorky Park	.....A-IV	Smiley and the Bandit	.....O
The Grey Fox	.....A-III	Part 3	.....O
Greystoke: The Legend of Tarzan, Lord of the Apes	.....A-III	Splash	.....A-III
Hammett	.....A-II	Star 80	.....A-IV
Hard to Hold	.....A-III	Staying Alive	.....A-III
Hardbodies	.....O	*The Stone Boy	.....A-II
Harry and Son	.....O	Strange Brew	.....A-III
Heart Like a WheelA-II	Strange InvadersA-II
HerculesA-II	StreamersA-III
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Hotel New HampshireO	Stuck On YouO
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Ice PiratesA-III	Superman IIIA-II
IcemanA-II	The SurvivorsA-III
Indiana Jones and the Temple of DoomA-II	Swing ShiftA-III
Jaws 3-D	.....A-III	Tank	.....A-III
The Jupiter Menace	.....A-II	Terms of Endearment	.....A-III
The Keep	.....O	Testament	.....A-II
Krull	.....A-II	They Don't Wear Black Tie	.....A-IV
Lassiter	.....O	This Is Spinal Tap	.....A-II
The Lonely Guy	.....A-III	To Be Or Not To Be	.....O
The Lonely Lady	.....O	Tough Enough	.....A-III
Love LettersO	Trading PlacesO
Making the GradeO	Twilight ZoneA-II
		Two of a KindA-III
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		Unfaithfully YoursO
		Up the CreekO
		War GamesA-II
		Weekend PassO
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OBITUARIES

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† **COURTE**, Emil Joseph, 80, St. Anthony, Clarksville, May 17. Husband of Anna Lee Finnegan; father of Jo Ann Jacobs and Donald J.; grandfather of seven; great-grandfather of two.

† **FLEECE**, Marie R. Welland, 93, St. Augustine, Jeffersonville, May 17. Mother of William T., and Doris Graham; grandmother of 10; great-grandmother of 19.

† **HARTMAN**, Leo, 81, St. Paul, New Alsace, May 16. Husband of Anna (Meth); father of Gerald, Donald, Shirley Schuman, Phyllis Voegelé, Carol Harsh, Janice Dieselberg, Sylvia Meeks, Rita Rosfeld and Linda Zimmerman; grandfather of 33.

† **HENZEN**, Sally J., 75, St. Lawrence, Indianapolis, May 13. Wife of Ray M.; mother of Ronald, and Kathleen Daly; sister of Mollie Ruppel, Edna Pauls, Ruth Stone, Wilma Elles and Freda Pierce; grandmother of four.

† **MAGNUS**, Ralph N., 86, St. Plus X, Indianapolis, May 9. Husband of Lottie; father of Mary Ruth Carress and Diana J. Mason; stepfather of Betty Clark, Beatrice Ward, L.D. and R.R. Light; brother of Frank, Rose Annette and Carmel Perina; grandfather of six; great-grandfather of six; step-grandfather of 11.

† **MALONEY**, Evelyn E., 79, Christ the King, Indianapolis, May 20. Mother of Patricia Ittenbach and Mary Evelyn Ittenbach; sister of Ruth Bobb, Madge Daniels and Alice Lagneau; grandmother of six.

† **McCANN**, Catherine Drury, 84, St. Luke, Indianapolis, May 16. Mother of John F., Jr., Joseph D., and Rita Sweeney; grandmother of 11.

† **McDANIEL**, Ann R., 83, St. Paul, Sellersburg, May 9. Wife of William; sister of Jennette Reilly.

† **OSTHEIMER**, Josephine T., 89, Little Flower, Indianapolis, May 22. Sister-in-law of Esther.

† **STEVENS**, Marie K., 64, St. Christopher, Indianapolis, May 24. Wife of Charles T.; mother of Kathleen T. Foxworthy, Phyllis L. Cooper, Charles T., Jr., and Michael E.

† **TUMILTY**, Joseph C., 61, St. Mary, Greensburg, May 16. Father of Fred C., Jonita Gonnell and Doris Bruner; brother of Robert and June.

† **WALLACE**, David W., 28, St. Augustine, Jeffersonville, May 14. Father of Christy M., Cathy and Jeremy; son of Ronald J.; grandson of Mary Wallace.

† **WALSH**, Martin J., 82, St. Malachy, Brownsburg, May 18.

† **YAGGI**, Antoinette, 73, St. Paul, Tell City, May 20. Mother of Francis Williams; sister of Agnes Yoham, Theresa Gratz and Loretta Blandford.

Bishop Malone urges churches to work together

MINNEAPOLIS (NC)—Christian churches must work together and individually to educate, advocate and convert people on the issue of peace, Bishop James W. Malone of Youngstown, Ohio, told participants in the 21st annual National Workshop on Christian Unity May 22. Church leaders have a special role in the peace issue because of their moral vision and faith, said Bishop Malone, president of the National Conference of Catholic Bishops. "People care about what religious leaders have to say about the important issues of our time," he said, citing his own experience with the development, publication and follow-up of the U.S. bishops' 1983 pastoral letter on war and peace.

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VIEWING WITH ARNOLD

Baseball movie a hit

by James W. Arnold

"God, I love baseball."

—Roy Hobbs, in "The Natural"

There has never been a great baseball movie, a somewhat odd trivial truth given that baseball and movies are arguably the two art forms that define the center of American popular culture.

Some will say, after "The Natural," that the wait goes on. That may be because they don't quite understand it. But it's probable that in an imperfect world, "The Natural" is as close to great as we'll get.

Hollywood's failure with bat, ball and glove has many explanations, and one of them is that few actors can be convincing as pros in a sport where the athlete's skills are so nakedly exposed. It's also true that, historically at least, few directors, who after all are the key artists in moviemaking, have really understood the infinite complexity of baseball-as-drama. Baseball is never predictable, and baseball movies always are.

Until now, the only good baseball movies were both of recent vintage—"Bad News Bears" and "Bang the Drum Slowly." But "Drum" was gloomy and unpopular, somehow lacking the essential spirit, and "Bears" captured the truth only of the kids' game. "The Natural" succeeds, I think, because it isn't just a fictional story or a realistic or even glamorized biography of a famous star, but rather the embodiment of the mystique of the sport and also of movie about sport. It is the whole American male baseball-movie fantasy put on screen, with all the clichés magnified and transcended by beauty and insight.

The great western classic, "Shane," for example, was stocked with all the characters and situations associated with every good and bad cowboy movie.

What made it memorable was its conscious attempt to freeze the myths in glorious images once and for all, to make a monument



to the Cowboy Hero. "The Natural" is baseball's "Shane."

This adaptation (by Roger Towne and Phil Dusenberry) of elite writer Bernard Malamud's 1952 novel is very strange. It's a few degrees beyond reality or even realistic drama, not baseball as it is but as our childlike fantasies imagine it. The film's connection is not to strikes and overblown salaries and star egos or the networks' TV Game of the Week, but to the magic melodrama that draws us both to the sport and to the theater.

There is an incorruptible hero (who looks more like a hero than Robert Redford?) with a dream of becoming, not rich, but "the best there ever was," and indeed, his gift is beyond belief, touched by the supernatural. There is the father who inspires him, and the Good Woman, the loyal childhood sweetheart from the farm whose love contributes to his strength, as in a fairy tale.

And there are the Bad Guys, each one a type based on both fiction and reality.

THE Killer, the crazy (here a female) who inexplicably cuts down grace and

talent just as they are about to bloom. How many times has that happened in our lifetime, and not only in sport?

The Owner, who turns the ideal game into a shady business deal.

The Gambler, whose greed and cynicism spread corruption.

The Bad Woman, whose selfish love is a negative force.

The Sports Writer, here seen as a parasite who creates and destroys legends but never really knows what it all means.

Redford's Roy Hobbs, like some ancient Homeric hero, has to overcome all these tests before winning the Big Game. Brilliantly, director Barry Levinson ("Diner") also understands that the enemy is physical as well as moral. No matter how good a man he is, the hero still has to crunch a ball thrown with great skill and speed by a hero from the other side, who may have to overcome as much to reach this moment of truth, and who wants as badly to win.

All this archetypal stuff has to be emphasized, because as a straight story "The Natural" would strain credibility. Roy has a bat hewn from a tree struck by lightning, and seems to hit nothing but home runs. Once, he even literally knocks the cover off the ball. For a while, we're not sure if he's a real person or a reincarnated spirit.

His girlfriend (the impressive Glenn Close) seems to have the power to inspire his success directly from her seat in the stands. And his team, the fictional New York Knights, are a bunch of clowns who make the Bad News Bears look like the Hall of Fame. On top of everything else, Hobbs also comes up with a disease that looks like it will kill him before he can get his bat on the ball.

The film is set at a hazy



AT THE MOVIES—Robert Redford as Roy Hobbs, on the verge of realizing his life-long dream of playing professional baseball, is pensive before heading onto the diamond in "The Natural." (NC photo)

distance, in the nostalgic twenties and thirties when baseball was a simpler and less sophisticated enterprise. Details are passed on in montages of old newsreels and newspaper headlines.

The photography by the wonderful Caleb Deschanel ("The Right Stuff") alternately captures the period and makes it resemble sun-washed images from everyone's youth. Camera, editing and the use of slow motion combine to present the game and its drama as it has never existed on any real field or even in instant replay.

The finale is the most beautifully poetic baseball fantasy I've ever seen.

The cast is simply magnificent. Redford, who as a youth played at the University of Colorado on a baseball scholarship, is not only credible but your basic

Greek god, and the women are all more beautiful than nature requires. A dozen major roles are played to the hilt by such talents as Robert Duvall, Barbara Hershey, Kim Basinger, Robert Prosky, Darren McGavin and even Joe Don Baker, who does a nice turn as a Ruthian legend named simply "The Whammer."

"The Natural" is not just about baseball. It's about the myth of baseball, and the game as it's played in our minds. It's also about heroes, heroines and villains, and themes that will always bring us to movies and theater and the joy of a world that is better than our own.

(The quintessential Baseball Myth, a treat for eyes and spirit; recommended for all ages.)

USCC rating: A-II, adults and adolescents.

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