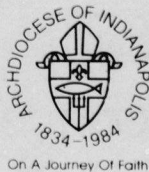


The CRITERION



Pope calls for joint action with WCC

by Sister Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II's visit to Switzerland June 12-17 both promoted ecumenism and spotlighted disagreements among Christian churches and within the Catholic community.

The pope started off his visit on an ecumenical note at the World Council of Churches Geneva headquarters June 12 when he called for increased cooperation between Catholics and the WCC in social issues.

"We should meet together more and more in all fields where human beings, because of the burden of their environment, experience great difficulties on the social, ethical, or religious levels, in living according to the dignity of their vocations," said the pope.

The pope's call for joint action was backed by a Catholic-WCC statement on cooperation. Cardinal Johannes Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, and the Rev. Philip Potter, the Methodist minister who is general secretary of the WCC said the two groups should "take up some of the most pressing issues together, especially the concern for world peace."

"Through such collaboration, we can proclaim a message of hope and peace in a broken world," they said.

The pope took another ecumenical step on June 15 when he met with leaders of Switzerland's Reformed Church in Kersatz, a small town where Catholics and Reformed Protestants in 1975 built a church to serve both congregations.

AFTER THE session, Reinhard Kuster, vice-president of the Swiss Evangelical (See POPE CALLS on page 2)



LIGHT MOMENT—Pope John Paul II laughs with a woman in the crowd as he departs from the University of Fribourg on the second day of his visit to Switzerland. The pope wound up his trip at the beginning of this week and returned to Rome. (NC photo from UPI)

Sunday Visitor publisher is new Criterion editor

John F. Fink, publisher of Our Sunday Visitor, Inc., and chairman of the board of its subsidiary Noll Printing Co. of Huntington, Ind., has been appointed editor-in-chief of The Criterion to succeed Father Thomas Widner who resigned the post earlier this year. Archbishop Edward O'Meara announced the appointment to take effect July 15.

Fink, a native of Fort Wayne, has been publisher of Our Sunday Visitor since 1982 and chairman of the board of Noll since 1978. He has been associated with Our Sunday Visitor since 1963 when he was hired as associate editor of that publication. He has resigned his association with Our Sunday Visitor in order to assume his new post.

In addition to the above offices, Fink is currently president of the International Federation of Catholic Press Associations and council and bureau member of the International Catholic Union of the Press. Since 1981 he has been a member of the communications committee of the United States Catholic Conference. He is also president of the Catholic Journalism Scholarship Fund, chairman of the international committee of the Catholic Press Association and a member of other committees of the CPA.

Fink also is treasurer and a member of the board and executive committee of the

Center for Applied Research in the Apostolate (CARA) of Washington, D.C. He serves on the board of directors of Foundations and Donors Interested in Catholic Activities (FADICA).

In addition to these posts he is a member of the board of directors and the executive committee of the First National Bank in Huntington, a member of the board of directors of the Huntington College Foundation, the Huntington Medical Memorial Foundation and a member of the Fourth Degree Knights of Columbus, Rotary Club, and Cosmopolitan Club in Huntington.

From 1973 to 1975 Fink served as president of the Catholic Press Association. He received the St. Francis de Sales Award in 1981, the highest award possible for an individual in the Catholic press.

In making the announcement Archbishop O'Meara made the following statement:

"It is a great joy for me to announce the appointment of Mr. John Fink, the former publisher of Our Sunday Visitor, as the editor-in-chief of The Criterion, the official newspaper of the Archdiocese of Indianapolis. In this role Mr. Fink will succeed Father Thomas Widner whose resignation was presented to me earlier this year.

"At the same time that I make this appointment I am most happy to express to the archdiocese my delight that we have secured the services of such a distinguished member of the Catholic press establishment. Not only is Mr. Fink the present publisher of Our Sunday Visitor but he is also chairman of the board of the Noll Printing Company in Huntington.

"Mr. Fink comes to us with a distinguished background in the service of the Catholic press for he has held almost every position possible in the Sunday Visitor organization. Not only that but he has made other contributions to the Catholic press and has received many distinguished honors over the course of the years.

"Mr. Fink in a personal interview with me expressed his enthusiasm for this new editorial responsibility and I am sure that this outstanding Catholic layman will also be a vital part of the church life of the archdiocese. Mr. Fink will spend a week with us at the end of this month of June and assume his responsibilities on July 15, 1984."

Looking Inside

The 25th birthday of our archdiocese's first bishop (Simon Brute) occurs on Tuesday. His story appears on page 4.

Parishioners of the former St. Francis de Sales Parish had a reunion recently. Read about it on page 6.

Some priests and Religious in the archdiocese talk about celibacy on page 9.

The second part in a series on unemployment in the Terre Haute area appears on page 15.

St. Mary's Parish in Derby is no more but Peg Hall remembers its history on page 16.



John F. Fink

the criterion

Vol. XXIII, No. 36 — June 22, 1984
Indianapolis, Indiana

Swiss priests express concerns to the pope on celibacy and ministry

by Sister Mary Ann Walsh

EINSIEDELN, Switzerland (NC)—Swiss clergy told Pope John Paul II June 15 of their concerns about celibacy, the role of women in the church and the tightening of Vatican policy on granting laicizations. In response, the pope wondered if their issues were of concern to only a few.

"I have read and I have listened attentively to all the questions and concerns which you set out with frankness. I received them with seriousness," said the pope. "I do not know whether they correspond to the thinking and the cares of the majority of clergy in Switzerland, to whom I wish to speak."

The pope offered his assessment following speeches by representatives of Swiss clergy who met the pope on the fourth day of his visit to a country where the constitution stresses decentralization and whose people look suspiciously on any central authority, government or otherwise.

Father Markus Fischer, a parish priest from German-speaking Switzerland, dressed in lay attire like many of the other priests at the meeting, presented a list of 10 concerns which he said had been elaborated upon in a recent document sent by Swiss clergy to the Vatican.

Among the concerns, said Father Fischer, are laymen "who wish to be taken seriously by Rome," the integration of women into church ministries, and the wishes of those who feel Catholic priests should be able to marry.

HE MADE A special plea for priests who have left the active ministry and await laicization.

"Since you have permitted us to be with you along with our joys and cares, as priests," Father Fischer said, "our thoughts go out to our colleagues as well as to the process of laicization—I will keep silent regarding this point so that you may better understand what I mean."

Under Pope John Paul II, few requests for laicizations have been granted and the requirements for granting laicization, dispensation from the active ministry, have been tightened.

During his address to the priests, the pope defended celibacy.

"Celibacy is not simply a juridical addition to the sacrament of orders," the pope said. "It is a commitment of the person, taken in full maturity, to Christ and the church."

"Dispensations, even if they are possible, must not be allowed to suppress, diminish, or threaten with oblivion the character of this commitment. In a sense, fidelity to a state of life that one has accepted is required for the dignity of the very person," he said.

IN HIS TALK to the priests and in an earlier one the same day to the Swiss

bishops, the pope called on clergy to be faithful to church authorities and told the bishops that "to speak collegially is to stress your entire solidarity" with the pope.

The pope also told the bishops that they should be merciful when faced with pastoral problems, such as those faced by Catholics who have divorced and remarried outside the church and so cannot participate in the Eucharist. He said however that there are not always solutions to pastoral problems.

"With respect to certain questions posed by Christian people, it has to be accepted—despite the attitude of mercy which must inspire us in imitation of the mercy of God—that some of them can find no satisfactory solution because the situation creating the problem stands in the way," the pope said.

"I am thinking of certain cases involving remarriage after divorce, involving priests or involving mixed marriages," he added.

"Whatever the problem may be, the people involved must be helped to find a deeper spiritual attitude which has its own value as a witness to truth," he said.

Prior to the pope's address to the Swiss bishops, Bishop Henri Schwery, president of the Swiss bishops' conference, complained about the complaints which Swiss Catholics have made to the Vatican.

He acknowledged that the bishops have shortcomings and that any person can write to the pope.

"Nevertheless we regret the fact that certain of the faithful believe that they are

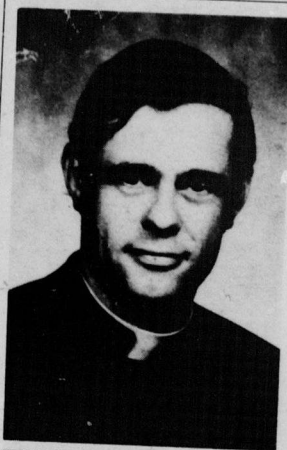
serving the church by addressing themselves to you without our knowledge," he told the pope.

"How can a person claim obedience to the pope and at the same time refuse the legitimate authority of the local bishop in communion with the pope?" Bishop Schwery asked.

A person cannot, the pope answered.

"Unity around the bishop is the necessary condition for the Catholic believer," the pope said.

"Nor can anyone claim to be with the pope without also being with the bishops in union with him: nor to be with the bishops without also being with the head of the college of bishops," he added.



KEYNOTE SPEAKERS—Father Keith Hosey, director of the John XXIII Center in Hartford City, and Sister Maureen Mangan, a Sister of the Precious Blood Community who also works at the center, will be presenting the keynote address at "A Day of Re-Creation," a program for separated, divorced and remarried Catholics to be held on June 23 at St. Columba parish in Columbus. Registrations are still being taken. A bus will leave from the Catholic Center and space is available. Interested persons should call Toni Peabody of the Family Life Office at 317-236-1596.

Pope calls for joint action with WCC (from 1)

challenged the pope's positions on issues such as celibacy and the role of women in the ministry.

German-speaking Father Markus Fischer, cited 10 concerns including celibacy and the position of women in the church. He used a safety pin to explain that the church, like the pin, has to be opened to be effective.

The pope declined to debate, saying he didn't know whether the criticisms "correspond to the thinking and the cares of the majority of clergy in Switzerland, to whom I wish to speak." One Swiss bishop described the pope as "personally hurt by the offensive tone" of the criticism.

THE SAME ISSUES were raised in a June 13 meeting with French-speaking youth in Fribourg but the pope also declined to talk specifically on them. He asked the youth to be patient and fair in their criticism of the church.

The pope spoke about doctrinal controversy in general to Catholic theologians at the University of Fribourg the same day he met with the youth.

He said it is the job of theologians to study controversial questions, but they "must be careful not to confuse those believers who are less instructed in questions of faith by presenting them with theses which are not officially recognized and are at times still immature and insufficiently nuanced."

One spot of Catholic controversy not on the papal agenda was the headquarters at Ecône of suspended Archbishop Marcel Lefebvre. The archbishop in 1969 founded a dissident traditionalist group which opposes the liturgical renewal and ecumenism called for by Vatican II. Archbishop Lefebvre's request for a meeting with the pope in Switzerland had been turned down before the visit.

During Mass June 17 at the airport in Sion, just 12 miles from Ecône, the pope stressed unity with Rome. He told nine men he ordained there that the priest must love "not only the church of the past and a church that does not exist, but the actual church, whose wrinkles and spots should be removed through his humble assistance."

In a talk at Sion's cathedral, the pope praised liturgical renewal telling clergy and laity, to be "attentive to preparing worthy liturgical services in which the people actively participate according to the norms and the orientation of the church today."

Throughout the trip the pope reiterated church teachings and his concern over world political tensions.

He urged the Swiss to monitor their powerful economic and financial systems to prevent use of those systems for funding war.

Switzerland has a sizable arms export industry.

"As a democratically constituted society you must watch vigilantly all that goes on in this powerful world of money," the pope said.

The papal trip did not provoke the protests Vatican officials feared might occur. Their fears had been raised by a spate of anti-Catholic advertisements and statements which preceded the visit.

Swiss Reformed leaders said the criticisms did not represent official positions of their church.

But while the anti-papal demonstrations did not materialize, neither did the large welcoming crowds which had been expected.

Organizers of the visit predicted 40,000 persons would come to hear the pope address foreign workers in Lucerne June 16. But about 15,000 attended.

In Einsiedeln street vendors complained that they had done better business on ordinary Sundays.

The biggest crowds were in Sion, but even they were far short of the 100,000 which had been predicted.

The pope also met a far more reserved greeting than he has experienced in other international trips. Only one group of priests and nuns in Fribourg welcomed the pope with extended cheering and applause.

A Swiss bishop said the restraint of the crowds was partly due to tight security which kept the pope and the people far apart in many places. He said security was overemphasized because of a misinterpretation of Vatican directives.

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THE CRITERION

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Speaker says for-profit hospitals cause costs to rise

ST. LOUIS (NC)—U.S. trends toward for-profit hospitals are raising costs and may harm doctor-patient relations, Pulitzer Prize winner Paul Starr warned at the Catholic Health Association's annual Catholic Health Assembly.

"For-profits are aggressive price-raisers, not aggressive cost-cutters," the Harvard sociologist told some 1,000 leaders in Catholic health care gathered in St. Louis for the June 10-13 meeting. Because for-profit hospitals are generally more expensive, they are not a major threat to non-profit institutions, he added.

Other speakers during the assembly focused on increasing health care needs of the elderly, human and spiritual dimensions of health care, and the impact of financial issues and public policy on health care planning.

President Reagan, in a videotaped greeting to the assembly, lauded the "deep and enduring values that have characterized the Catholic health ministry" and urged a continuing commitment to those values in the face of financial difficulties.

Starr, who won the 1984 Pulitzer Prize in general non-fiction for his critical study, "The Social Transformation of American Medicine," called for legislative changes to help contain health care costs. Current tax and reimbursement laws, he said, encourage for-profit hospital chains to make money through paper transactions that increase costs without adding anything to the quality or quantity of health care.

When the Hospital Corporation of America recently acquired the nation's second-largest hospital chain for \$900 million, he said, "there was no creation of new hospitals, no creation of any real assets." But the paper transaction raised Medicare reimbursements, resulting in "very substantial costs to the federal taxpayer," he said.

For-profit health care raises another dilemma, he said. "As the new corporations grow, there may be some doubt in the minds of many patients" whether the doctor's primary concern is his patient's health or "serving the organization and guaranteeing the health of the company," Starr said.

Starr also supported a national insurance plan, saying it would not increase costs nationally because charity care for the poor is now covered by increased costs to other patients. He compared the United States, where the ratio of medical costs to gross national product has risen 54 percent since 1971, to Canada, where that ratio has remained stable since national health insurance was instituted in 1971.

Addressing the spiritual dimensions of Catholic health care, which accounts for one-fourth of the nation's non-government health care, several speakers at the assembly spoke of the need to integrate human and spiritual concerns with bodily healing.

Archbishop Law claims right to 'meddle' in politics

BOSTON (NC)—Archbishop Bernard F. Law of Boston, addressing pro-lifers, defended his right as a religious leader to "meddle" in political issues.

Speaking at a June 13 rally at the Massachusetts Statehouse in Boston, the archbishop said that in his prior post as bishop of Springfield-Cape Girardeau, Mo., he had been advised to refrain from "meddling" in political issues.

He said that he had responded, "Well, I've always said that if a preacher isn't meddling, then he isn't preaching."

Archbishop Law was installed as head of the Boston Archdiocese in March.

"There are those who would ask 'What are you doing at the Statehouse?'" he said. Noting that he has aligned himself in Missouri and Massachusetts with legislation on behalf of the poor, the elderly, the sick and those in need of decent housing he said, "Is that meddling?"



WELCOME FOR ARCHBISHOP—Children from St. Joseph Church in Rockville welcomed Archbishop Edward T. O'Meara when he came on June 9 to dedicate the new St. Joseph education and parish center by singing at a special ceremony for the dedication. About 275 people attended the special liturgy celebrated

by the archbishop, which was followed by a blessing and tours of the new building begun in 1983. It was financed mainly through the sale of crullers at the Covered Bridge Festival. (Photo courtesy Parke County Sentinel)

Christ healed the body and soul of those who came to him, and that remains the challenge of Catholic health care ministry, said Jesuit Father Joseph O'Hare, recently named president of Fordham University.

One way of meeting increased needs of the nation's growing elderly population is for "younger" elderly to help homebound, infirm elderly, said Jesuit Father Andrew Christiansen of the Jesuit School of Theology, Berkeley, Calif. Retirement can free a person for more prayer and contemplation, and service to others can be integrated with that, he said.

Sister Ellen Joyce, superior general of the Sisters of Charity of Convent Station, N.J., emphasized the need to make patients "human." This involves giving them hope, developing their relationship with God, and helping them realize that others care about them, she said.

Franciscan Father Regis Duffy of the Washington Theological Union said that part of the healing process is to challenge persons to see beyond themselves. Through love and a sense of community, the sick and the dying can be freed from an inner sickness of "stale, constricted meanings" and learn to face life and death with new courage and dignity, he said.

A new CHA-produced educational videotape on the health care crisis in America, previewed at the assembly, seeks to highlight the impact of public policy and financial issues on the human and moral questions confronting health care institutions.

John E. Curley Jr., CHA president, said the videotape is an important part of CHA efforts to reshape the current public policy debate on health care to include human issues as well as cost-containment concerns.

Special care and advocacy for the poor and disadvantaged are an integral part of the tradition of Catholic health care, he said.

Word from the Archbishop

My dear family in Christ:

As you hear these words, our Holy Father will be concluding his historic pastoral visit to Switzerland, where he has been facing some church-related human concerns that have been awaiting such attention for a long time.

Last month it was Korea. There he affirmed the faith of the amazing Catholic Church in that land, the most rapidly growing in all of Asia, where half the human family resides.

And so it goes on. This amazing pontiff is keenly aware that the Catholics of the world are his parish. In his daily leadership role in the church, he has become the single strongest voice in the world pleading for peace, justice, human rights and authentic love between individuals and peoples.

Each year, each of you is asked to provide financial support for Pope John Paul II and the Holy See. Let your charity not be restrained by the turmoil that surrounds his life and his work. The Holy Father truly needs your help, and what you give will be used for the guidance and direction of the whole church under his leadership.

This is both my plea and my sacred pledge to you; with it comes my gratitude for your generosity.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Chairman, Ad Hoc Committee on
Economic Concerns of the Holy See,
National Conference of Catholic Bishops

Gratitude expressed for Peter's Pence

Dear Archbishop O'Meara,

The Holy Father has been informed that you presented the sum of \$76,565.62 through the Apostolic Nunciature as the Peter's Pence offering, and he has asked me to send you this acknowledgment.

His Holiness is very grateful for this support; it is indeed a help to him in the exercise of his apostolic activities. He thanks you for the financial aid and also for the sentiments of ecclesial communion which it reflects. He knows that the collection has involved real effort on the part of your people, and he praises the spirit of faith and love which motivated them.

As he expresses his appreciation, the Holy Father also sends his greeting to your archdiocese: "May the God of peace be with you all" (Romans 15:33). He imparts anew to the People of God in Indianapolis his apostolic blessing.

With the assurance of my fraternal regard, I remain

Sincerely yours in Christ,

A. Cardinal Casaroli

Agostino Cardinal Casaroli
Secretary of State

Vatican City State

Importance of Bishop Bruté unrealized in archdiocese's history

by Michael L. Widner

Tuesday, June 26, marks the anniversary of the death of Bishop Simon Bruté. How does one write about a man you never knew yet you feel you know very well? How does one write about a man whose importance to this archdiocese is of such high degree yet many have never heard of him? What Bruté and those early Catholics in the Diocese of Vincennes were able to accomplish is somewhat foreign to us who have become comfortable with having a church a short distance away or having Sunday Mass every Sunday.

Bruté was born in Rennes, Brittany, France on March 20, 1779 about the same time George Rogers Clark was fighting the British to gain control of Vincennes.

Bruté's father died when he was seven years old and his mother, who was forced to settle the large debts incurred by her husband, began operating the family printing business. Bruté assisted her and became an apprentice in order to avoid being pressed into military service during the French Revolution.

After things began to settle down, Bruté attended the School of Medicine at Paris. He placed first in his class and was offered a position in Napoleon's "First Dispensary." He refused, deciding instead to study for the priesthood. His mother, who had made plans for her son to become one of the elite in France, was discouraged at the thought of her son becoming a simple priest.

Bruté, however, had met with Jacques

Andre Emery, the Superior General of the Sulpicians, and shortly thereafter he entered the Seminary of Saint Sulpice in Paris. For all his intelligence, Bruté was considered quite eccentric. This was due not only to his reclusive nature but also to the fact he had rejected the "inner circle" of Napoleon for the priesthood. Bruté was ordained in 1808 and soon after was offered service in the "Emperor's Chapel" but he again refused and instead joined the Sulpicians and was sent to the seminary at Rennes to teach.

It has been said that Bruté was quite restless and this restlessness probably contributed to his desire to go to the missions. He wanted to work in either China or India in order to take advantage of his medical background. However, he met Benedict Joseph Flaget, another Sulpician who had been named bishop of the new diocese of Bardstown in Kentucky. Bruté was impressed with Flaget and obtained permission to join him in America. He sailed for Baltimore in 1810 and soon after his arrival was assigned to the seminary at Baltimore—Saint Mary's. Bruté taught philosophy at Saint Mary's for two years and although it wasn't what we might call missionary work, he apparently enjoyed teaching.

In the fall of 1812 he went to Emmitsburg, Maryland, to teach in the college there and it was in Emmitsburg that Bruté met Elizabeth Ann Seton. He continued teaching there until he was asked to become the first bishop of the newly created Diocese of Vincennes. Bruté was consecrated bishop in Saint Louis on October 28, 1834 and went to Vincennes soon thereafter.

This is where our archdiocese's story begins. Bruté was bishop only five years. Yet in that short time the number of Catholics grew rapidly. Numbers, however, are not the whole story. Bruté was regarded by all he came in contact with as a very personal, gentle and loving man. When he died he was mourned by all, not merely the Catholics of Vincennes.

Bruté was by no means the one who brought Christianity to Indiana. Missionaries had been here more than 100 years before, yet there is something very special about his arrival in Indiana. Bruté brought with him special qualities and even though the Church of Indianapolis and the Church in the world have changed over the past 150 years we still have a bond with those who have gone before us.

(Widner, a seminarian of the archdiocese, contributes to the Archdiocesan Archives.)

WASHINGTON NEWSLETTER

USCC emphasizes protection of life to Democrats

by Liz Armstrong

WASHINGTON (NC)—When the Democrats asked for action on how to write a party platform, they got it—in voluminous detail.

As part of its pre-convention activities, the Democratic Party platform committee held public hearings around the country.

There was plenty of response from such widely disparate groups as big business and big labor, environmentalists, educators, politicians, women's rights groups, men's rights promoters, pro- and anti-abortion groups, retired military leaders, peace advocates and countless more. And that was just at two days of hearings in Washington, where a total of 215 individuals or groups were on the agenda to testify.

Among all those voices was the U.S. Catholic Conference, public policy arm of the bishops, and others concerned about ethical-moral questions, such as the Moral Majority Foundation and the National Pro-Life Democrats.

In testimony presented to the platform committee by Auxiliary Bishop Eugene A. Marino of Washington, the USCC urged the Democrats to emphasize protection of life by opposing nuclear war and abortion.

"IN SPEAKING of human dignity and the sanctity of life, we are compelled to give priority to two issues today," Bishop Marino said. Those two issues are "prevention of nuclear war and the protection of unborn human life."

The USCC also urged Democrats to back "constitutionally acceptable means of

providing tax assistance for the education of children in non-public schools," and to oppose the death penalty, which "can only lead to further erosion of respect for life."

The Catholic bishops also favored use of diplomatic, not military means, to end hostilities in Central America and called for social change in South Africa.

The National Pro-Life Democrats likewise opposed abortion, calling on the party to overturn its 1980 platform position supporting abortion rights. So did the Moral Majority Foundation, which with the Free Congress Foundation at a press conference before the platform hearings called for an end to abortion.

But Americans United for Separation of Church and State told the Democrats to reject both tuition tax credits and efforts to make the party anti-abortion.

There were diverse views on women's issues as well. The Moral Majority and Free Congress Foundation urged changes in the work laws to encourage married women, if they work, to stay home and work in modern "cottage industries."

THE USCC, while not mentioning the proposed Equal Rights Amendment by name, nonetheless backed women's rights but warned that proposed "women's equity

measures" should not be used to guarantee abortion rights and abortion funding.

Rita Radich, executive director of the Pro-Life Democrats, emphasized that "I am a pro-life woman and I want equal rights, but not at the expense of the rights of a defenseless minority, the unborn."

Rep. Mary Rose Oakar, D-Ohio, a Catholic, meanwhile, urged a re-evaluation of pay scales for what have been traditionally women's jobs. "We need to re-examine 'women's work' and establish the true value for these occupations," she said. "In my opinion, teachers, nurses and clerical workers are paid less by virtue of their gender and their roles in society and not because their occupations are of less value to our nation."

The Interfaith Conference of Metropolitan Washington, a coalition of Christian, Jewish and Moslem clergy, in a letter to the platform committee, urged the Democrats to back legislation to create community service jobs for the poor and unemployed. One of the interfaith conference's vice presidents is Archbishop James A. Hickey of Washington and Bishop Marino is a former president of the group.

Middle East policy got its share of attention as well.

The American Jewish Committee urged the Democrats to back efforts to move the U.S. embassy in Israel from Tel Aviv to Jerusalem—a proposal opposed by the bishops' conference—and to avoid talks with the Palestine Liberation Organization until it recognizes Israel and "renounces terrorism."

United Methodist Bishop D. Frederick Wertz of Washington, representing Methodist agencies, said the key to ending conflict in the Middle East is "affirmation of the right of the state of Israel to exist, and support for the rights of the Palestinian people to self-determination..."

The USCC urged "religious communities with roots in the Middle East" to "reflect the best of our traditions in supporting the movement for peace with justice for all the people of the region."

On every issue from foreign policy to neighborhood policy, there seemed to be a group with a message for the Democrats. The Pro-Life Democrats told the platform committee pointedly: "We want our party back." As party officials learned, so did everybody else.

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 28, 1834, published volume 25, number 23.

By an advertisement of the Postmaster, it will be seen that the Summer arrangement of the mails will immediately commence.

Married—On Monday evening the 23rd of June, 1834, by the Rev. Mr. Lalumere, Mr. William Hays, of this place, to Miss Anna Beckes, of Knox county, Ind.

The Steam boat Sylph, has visited us several times this week, and continues to run regularly, from the Rapids to the upper ports on the Wabash.

the criterion

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the Saints *by Luke*

SIMON WAS A FISHERMAN WHO, ALONG WITH HIS BROTHER ANDREW, BECAME ONE OF JESUS' FIRST FOLLOWERS. AFTER ANSWERING JESUS' CALL TO "COME FOLLOW ME AND I WILL MAKE YOU FISHERS OF MEN" (Mt 4:19), SIMON RECEIVED THE NEW NAME OF PETER, MEANING "ROCK" AS A SYMBOL OF HIS ROLE AS FIRST HEAD OF THE CHURCH WHICH CHRIST INSTITUTED.


ONE DAY JESUS SAID TO HIS 12 APOSTLES, "WHO DO YOU SAY THAT I AM?" PETER ANSWERED, "YOU ARE THE MESSIAH." JESUS WAS PLEASED AND SAID "YOU ARE 'ROCK' AND ON THIS ROCK I WILL BUILD MY CHURCH... I WILL ENTRUST TO YOU THE KEYS OF THE KINGDOM OF HEAVEN." (Mt 16:18-19) THIS GAVE PETER THE POWER TO HELP PEOPLE GET TO HEAVEN.

AFTER HIS RESURRECTION, JESUS ASKED PETER THREE TIMES: "DO YOU LOVE ME?" THREE TIMES PETER ANSWERED, "YES, LORD YOU KNOW THAT I LOVE YOU." AND JESUS SAID TO HIM, "FEED MY LAMBS. TEND MY SHEEP. FEED MY SHEEP." (Jn 21:15-17) IN THIS WAY, JESUS MADE IT CLEAR THAT PETER WAS TO BE THE FIRST POPE.

PETER WAS CRUCIFIED, HEAD DOWNWARD, IN ROME, BECAUSE HE SAID HE WAS NOT WORTHY TO DIE IN THE SAME WAY AS JESUS DID.

THE FEAST OF ST. PETER, APOSTLE, MARTYR, AND FIRST HEAD OF THE CHURCH, IS JUNE 29.

ST. PETER The Apostle



LIVING THE QUESTIONS

Do capitalism and religion mix very well?

by Fr. Thomas C. Widner

Some have heard that the American bishops are going to write a letter about capitalism. Like the reaction to the one on war and peace, reaction to this news has been met by some with dismay. Some still contend that the bishops were out of their element on that one and say they have even less business writing about capitalism. Some have made the assumption that because the bishops are going to write on the subject, what they will have to say about it will probably be negative. In other words, it is expected the bishops will condemn free enterprise and the "American way of life" (whatever it is).



Assumptions are being made before the ink is dry. But does this fear that the bishops will say something negative about capitalism mean that people already suspect there is something wrong with capitalism and simply don't want to hear it? If so that's because the Church considers the seventh commandment—thou shalt not steal—viable morality. Cheating is stealing and everyone knows that everyone gets ahead in this world by doing to someone else before they do it to you. It seems to be an accepted fact of life that cheating goes along with getting ahead in a capitalistic society. So if the bishops suggest our

economic system needs to be fairer, some people are going to be upset.

The bishops told us in their letter on war and peace that it is wrong to kill. That comes from the fifth commandment—thou shalt not kill. Sometimes we take issue with that—like it's okay to kill someone else if you think they're going to kill you. Maybe the Russians. Shoot first and ask questions later.

Well, whatever the letter on capitalism is going to say, it must be repeated that all life has a moral aspect to it and the contributions the bishops are making is to remind us of that. Indeed, it is because our society has neglected the moral dimension of life that some are now nervous when its principles are laid out before us.

But back to capitalism.

We sometimes forget that the roots of American capitalism are found in religion; indeed, in a very strict religious foundation. The American character is predicated so much on the influence of Calvinism watered down to a 17th century experience called Puritanism in New England. From this Puritanism developed what is known today as the work ethic, or sometimes called the Protestant ethic. Basically it says that a human being is sinful only if one is a hard working contributor to society. The Church has a problem with this because, of course, it means that we therefore deny that the handicapped, the deformed, the very elderly, etc., have a place in our society.

Today another crisis exists. More Americans feel

guilty because we have more and more leisure time and we don't know what to do with it although we want more of it.

Because Catholics wanted to be as good Americans as anybody else, we adopted this same work ethic as our own and proved to everybody that Catholics can work harder than anyone else. It would seem awfully ungrateful of us if we found our bishops suggesting there was something wrong with this system. It would be like biting the hand that has fed us all these years.

But church criticism of economic systems is nothing new. In 1891 Pope Leo XIII suggested there should be a limit to private ownership although he defended the right to private property. He argued production is controlled by a few and encouraged equitable relations between capital and labor. Even Pope John Paul II has been constantly reminding us that man is not made for work, work is made for man.

The bishops are likely to encourage us to make just use of what we own and probably encouraged a better distribution of ownership of goods. They will probably say that capitalism isn't perfect and neither is socialism. They will probably say that capitalism is fine if it allows everyone to have a part in it. But those things have always been a part of Catholic teaching. The bishops are likely to favor humanness in our economic relations—not just greed. If those ideas don't compute with our economic structure, the problem is in the structure.

People have used the Bible to support everything

It is very important not to quote the Scripture out of context

by Fr. John Buckel

"The Bible says that you should not drink alcohol."

"The Bible says that people who trust in God's protection should not go to the doctor."

"The Bible says there is nothing wrong in owning slaves."

"The Bible says that Jews should be persecuted because they are Christ killers."

"The Bible says that witches and heretics should be put to death."

Every one of these statements has been presented as biblical teaching at one time or another. It is amazing how people throughout our troubled history have found biblical support for the most un-Christian behavior. Scripture allows a variety of interpretations, but there are limits. If we are to avoid fundamental errors in our interpretation of the Bible, we must observe some general principles and become more familiar with this sacred book. In this way, we can truly discover what the Bible "says" and what it does not say.



Extreme care must be taken not to quote a passage from Scripture out of context. Referring to a biblical passage without consideration of the context in which it was written often leads to gross misunderstanding. Almost any position (regardless of how absurd) can find biblical support if the Bible is quoted out of context. "There is no God," states Psalm 14. In its proper context, the statement reads, "The fool says in his heart, 'There is no God.'" In the gospels, we find even Satan quoting the Bible out of context in order to tempt Jesus.

THE TEACHINGS of the New Testament always supercede the teachings of the Old Testament. Different books of the Bible sometimes present different positions. The morality of drinking alcohol is a classic example. "Take no wine or strong drink," Samson's mother is told in the Book of Judges. On the other hand, Jesus miraculously changed 120 gallons of water into wine at the wedding feast in Cana. Furthermore, the First Letter to

Timothy counsels the reader to "take a little wine for the good of your stomach and because of your frequent illnesses." It should also be noted that the Bible warns us of the dangers of excess in this regard.

"An eye for an eye and a tooth for a tooth," states the Book of Exodus. In the New Testament, however, Jesus teaches his disciples to "offer no resistance to injury," and to "turn the other cheek." The New Testament does not contradict the Old Testament; rather it is the fulfillment of the Old Testament. Biblical law was designed to lead people to a greater love of God and others. Jesus knew a better way to love. That is why he was able to proclaim, "I have not come to abolish the law and the prophets, but to fulfill them."

COMMON SENSE is of the utmost importance in coming to a valid interpretation of Scripture. God works through others in coming to my assistance. Doctors and nurses and hospitals can act as tools in the hand of God to restore health. One can trust in God and still take advantage of the medical profession.

Emphasis must be given to the concepts consistent throughout the Bible: God loves us very much; God is forgiving and compassionate; everyone is made in the image and likeness of God; God is our father and we are all brothers and sisters. Any interpretation that contradicts one of these concepts is invalid and untrue. Every un-Christian type of behavior is absolutely contradictory to the teachings of the Bible. This includes slavery, persecution, and the taking of innocent life.

Scripture was written to tell us about God and about his relationship to the human race. The Bible was not written to satisfy our curiosity and it was not written to be a history book. Everything that we need to know about our salvation is contained in the Bible. In our attempt to discover the meaning of a particular passage, we should first ask, "What does this passage tell me about God and about his relationship to us?" We should always keep this in mind when reading the Bible.

We must avoid preconceived ideas when we approach the Bible. Some things that we take for granted as being in the Bible are in reality not there. A reference to an apple is never made in the story of Adam and Eve (third chapter of Genesis).

The story of Jesus' birth does not

mention three kings. "Astrologers from the East," St. Matthew calls them. Reading the second chapter of St. Matthew's gospel in light of various passages of the Old Testament has led to the traditional belief that the astrologers were three in number and of royal background.

Contrary to the many paintings of St. Paul's conversion, there is no biblical reference to Paul falling off his horse. "As he traveled along and was approaching Damascus, a light from the sky suddenly flashed about him and he fell to the ground." We are never told whether Paul was walking or riding a horse at the time. These few examples point out the necessity of taking nothing for granted in regard to what is contained in the Bible and what is not.

The investigation of biblical teaching presupposes a familiarity with the Old

Testament as well as the New Testament. "If I want to learn about Jesus, why should I read the Old Testament?" people often ask. Written by those who were well acquainted with the Old Testament, the New Testament uses Old Testament symbolism and terminology in reference to Jesus. Jesus is described as "the good shepherd" and "the lamb of God." If one understands how these terms were used in the Old Testament, one can have a greater understanding of these terms used to describe Jesus in the New Testament.

We must be very careful in our interpretation of Scripture. Taking general principles into consideration can help us avoid invalid interpretations. We know from history that our understanding of the Bible can have a profound influence on the way we live and treat others. Sometimes it is even a matter of life and death.

THE SUNDAY READINGS

FEAST OF CORPUS CHRISTI

JUNE 24, 1984

by Fr. JAMES A. BLACK

Dt. 8:2-3, 14-16
I Cor. 10:16-17
John 6:51-58

Background: The Latin words "Corpus Christi" mean "Body of Christ" when translated into English. Not surprisingly, then, the theme of eucharist is central to all three of next Sunday's readings.

In the first reading from Deuteronomy, the Lord brought his people out from Egypt into the desert. There, he provided them with water and with a new food—manna.

In the Gospel reading, Jesus gave his followers a new food as well: his own body and blood. Through this new food, Jesus' followers could live forever.

The second reading reminds us that, even though there are many of us who share in the eucharist, we become one because we share the same bread and the same cup.

Reflection: The manna of the Old Testament showed the dependence of the people upon God. Manna was a food unknown to the Hebrews. One translation suggests that the word "manna" is derived from a corruption of a Hebrew phrase, "man hu?" ("What's this?").

God provided for the needs of his

followers as well. The food he gave us—his body and blood—had a much greater significance than the manna of earlier days. Those who ate the body of Christ would live forever.

Ideally, everything we do as Christians should be a reflection of our belief in the eucharist—God's most intimate gift to us. Every action of our parishes and Catholic schools, our CCD programs and organizational meetings, should reflect Christ's presence among us.

If any of the things that we do in the name of "church" or "religion" fail to reflect that belief, then what real value do they possibly have? Perhaps some of the things we do at church might actually be far more important to ourselves than the are to the Lord.

A feast such as Corpus Christi (Body of Christ) helps us to remember what our faith, our church buildings, our programs, our schools—everything we do—is about.

After all, where do you think Jesus most present? That's why this feast called the "Body of Christ."

Parish celebrates spirit of its community even though it's gone

by Kevin C. McDowell

St. Francis de Sales ceased to exist as a parish a year ago, but as a community of Spirit, it continues.

Former parishioners joined in a celebrated Mass at St. Philip Neri last Saturday, marking the first anniversary of the parish's demise. A dinner was held later at an eastside restaurant.

Divine Word Father Arthur Kelly, the last priest in residence at St. Francis, was the principal celebrant. He was joined by Father Gerald Kirkhoff, pastor of St. Philip Neri; Father James Farrell, pastor of St. Andrew's; and Divine Word Father Richard Jeschke, pastor of St. Rita's. Those three parishes, along with Little Flower, received most of the former St. Francis parishioners.

The affair was not a maudlin observance, but a celebration of community, as Father Kelly, the homilist, noted. He observed that many of the former parishioners were there including the last administrator, Holy Cross Brother Douglas Roach. He said that he was happy to see that "we are keeping the Spirit alive. It is difficult to do so in times like these when we are dispersed, set apart, and not through our own devices. We feel abandoned, forgotten, out of grace."

But despite the displacement, he said that "St. Francis has wonderful Spirit. It helps us to hold on, but helps us also to enjoy the new experiences, to make new

friends. This Spirit is extremely real. We are stronger now; we are mature now. Any new changes in our lives are going to be easier, more enjoyable."

He said his St. Francis experience was "a relationship I will never forget. It is a relationship that has brought us together again—a desire to know how each of us is doing, how each of us is coping in his new situation."

Father Kelly called them "a great people" with "a sense of solidarity, a wish to continue," a people who share "a unity in the Spirit of God Almighty."

He said it was time to put the past behind. "A year ago, I saw many sad faces. Now, I see many happy ones. Keep smiling. That is how we cope."

Former parishioners were asked to "use the power you have, the power of faith, the power to look ahead, not get involved in your new parishes, not only in their spiritual lives, but in their social lives. Demonstrate your faith."

"When one changes from one parish to another, there is a tendency to just go to church, and that is bad. If you are not involved in your parish, you are still living in the past, you are not ready to let go."

"It is time that we let go. It is time that we take up the new banners of our present parishes and show that we are going to get involved once again and have a new life. Faith can be lived anywhere."

The Divine Word priest, who is the director of the St. Nicholas Youth Center,



CONCELEBRATION—Fathers James Farrell, Gerald Kirkhoff and Richard Jeschke flank principal celebrant Father Arthur Kelly as they celebrate the liturgy at the first parish reunion of former St. Francis de Sales parishioners. (Photo by Kevin C. McDowell)

urged them to "strive for goodness, strive for holiness. The Spirit must always radiate a sense of understanding, a sense of love. The Spirit illuminates our hearts, it electrifies. We must be alive; we must be active; we must get on with the work of the Church. This is the only way we can, in a sense, overcome the past. We keep the Spirit alive through activity and strong relationships."

Father Kelly said that former parishioners should use "the fellowship and love we once shared at St. Francis, and the faith we have," and "use that faith in an active way."

"There are many people with faith, but too few willing to use that faith."

"If you truly want to keep this Spirit, you must make it alive, make it work. We must continue it all our days."

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church in the world

South African speaks to USCC

WASHINGTON (NC)—A black South African Catholic official who has been penalized for opposing racial discrimination said the church seeks peaceful change in South Africa, but the country's white-ruled government will decide whether apartheid ends quietly. "Change will come, must come," said Father Smangalis Mkahtshwa, secretary general of the Southern African Catholic

Bishops' Conference. He spoke June 14 at U.S. Catholic Conference headquarters in Washington on race relations in South Africa. He said South Africa's Catholic Church has been rooting out discrimination in its own institutions since 1976; its actions have included desegregating Catholic schools and promoting black Catholics into important church positions.

White House paper rejects abortion

WASHINGTON (NC)—A proposed White House position paper on population policy rejects abortion as a form of population control and attributes poor nations' problems to adverse economic policies, not population growth. The draft document, prepared for use by U.S. representatives to the International Conference on Population in August in

Mexico City, seems in some cases to parallel views already expressed by Pope John Paul II. Two former senators, Joseph Tydings, D-Md., and Robert Taft, R-Ohio, both involved with the Population Crisis Committee, criticized the proposals, saying they present "a potential foreign policy embarrassment of serious proportions."

Vatican bank gets extension

ROME (NC)—The Vatican bank has been given a 15-day extension until June 30 to decide how it wants to pay approximately \$250 million to creditors of Italy's bankrupt Banco Ambrosiano, lawyers involved in the agreement have said. The Vatican bank agreed May 25 to make the payment as a conciliatory

gesture, and the creditors agreed to drop any subsequent legal action against the Vatican bank. The bank now has the choice of making the payment in three installments over a one-year period, or of making a lump sum discount payment of \$244 million by June 30.

Religious orders sell GE stock

NEW YORK (NC)—Twenty-six Catholic religious orders have announced the sale of their General Electric Co. stock, 49,000 shares worth an estimated \$2.4 million, to protest the company's continued production of nuclear warhead components. All are members of the ecumenical Interfaith Center on Corporate Responsibility in New York City. Since its

founding in 1970, group members have used shareholder resolutions, legal actions, public hearings and consumer pressures to fight corporate policies which they say contribute to social injustice. A GE press representative said the sale won't have a noticeable effect on the company since it has nearly half a billion shares outstanding.

THE QUESTION BOX

Church aids revelation

by Msgr. R.T. BOSLER

To my readers: This is the next-to-last time I will be talking with you in this column. After meeting weekly deadlines for more than 37 years, as an editor of a Catholic paper and as a syndicated columnist, I am tired. What's worse, I find I am saying the same things over and over. In my last column, as I say goodbye, I'll share with you my hopes for the future of the church. This week, at the suggestion of several friends, I am repeating a column I think best expresses what I have tried to do for 17 years in these discussions.



Q The Bible says: "Teach whatsoever I have commanded you." On what authority does the church teach what Christ did not teach?

A Let's finish that quotation, which is the conclusion of the Gospel of Matthew: "And know that I am with you always; yes, to the end of time."

We'll add another from the Gospel of John: "When the spirit of truth comes, he will lead you to the complete truth." (16:13)

And one more for good measure: "It has been decided by the Holy Spirit and by ourselves . . ." With these words from Acts

of the Apostles (15:28), the early church made the momentous decision, ending its first crisis, that Gentiles could become Christians without becoming Jews. The early church leaders showed their conviction that such a decision was made with the help of the Holy Spirit.

It was the belief of the early Christians that the risen Jesus was with his church, leading his followers continually to a better understanding of who he was, what his teaching meant and how the revelation of the Father in him was to be preserved and interpreted as time went on.

Thus the church, with the assistance of the Spirit, composed the writings of the New Testament and eventually recognized them as, like those of the Old Testament, inspired Scriptures.

In a sense, therefore, it might be said that by proclaiming the New Testament to be the word of God, the church was teaching something not taught by Jesus—certainly not by Jesus before the resurrection, for there were no New Testament writings until many years after.

It is the risen Jesus with his spirit who teaches through the church the fullness of the revelation made in his death and resurrection. And this comes not all at once, but through trial and error. (The Spirit will "lead" you to the complete truth, not give it to you all at once.)

In the second century, parts of the church held some writings to be sacred

Scripture equal with the Gospels and Epistles of Paul; these were later considered not inspired.

Errors and doubts concerning the divinity or humanity of Jesus were not clarified until the great councils of the fourth and fifth centuries.

It took three or four centuries before the church, realizing how important it was for unity to have one visible pastor to act as chief bishop, recognized that the position of Peter had to continue in the church and applied the scriptural words, "You are Peter and upon this rock I will build my church," to the bishop of Rome.

In the fourth century, St. Augustine and other leading teachers of the church held that almost any sacred sign was a sacrament. It was not until the 11th century that the church settled upon a precise understanding of what a sacrament was and that there were only seven.

What I have been trying to demonstrate is that though the fullness of revelation was made in Jesus the Christ and what happened to him, the meaning of it all, the development and working out of it in practice, takes place within the church guided by the Spirit, as he promised. When the universal church is in agreement finally on something believed to be revealed, the church can confidently proclaim this is what the church teaches.

It is my own personal, guarded opinion that such an agreement in this age of ecumenism must take into consideration the Orthodox, Anglican and Protestant churches.

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FAMILY TALK

Breaking off friendship
may be legitimate option

by Dr. James and Mary Kenny

Dear Mary: For the past three years I have been friends with a neighbor whom I thought was someone special in my life. We had been through the good and the bad together. We shared many ups and downs.

After a while, our disagreements came closer and closer together. I was always the first to try to work out our differences. Each time it got harder to take that first step.

Needless to say, it has happened again. For no reason that I have been able to figure out, she blew up at me and was very rude. It is now going into the second week, and to this date I'm still in the dark as to what happened. I truly feel I don't want to take the first step anymore. It is draining me to continue going through this every so many months.

Is it possible that there are just some people impossible to relate to or have any kind of a mature relationship with? Could it be the difference in our ages? She is 25, I'm 35. Besides me she only has one other friend. Is that a clue for me?

Answer: What is wrong with your friend? Who knows? You live right near her and are her close friend, and you cannot figure her out. Certainly I cannot explain or diagnose her behavior.

While her behavior is unfortunate and distresses you, the problem is not what is wrong with your neighbor, but what can you do at this point and what do you want to do.

The tone of your letter suggests that you are weary of the whole relationship and would like to break it off. This is a legitimate choice to make.

When you have been rebuffed several times, your efforts seem wasted. Your friend's behavior suggests that she may want the relationship to end. Breaking up

your friendship with no explanation and no resolution will be painful for you, but it is a reasonable choice.

Another alternative is to keep the lines of communication open, but without the closeness which your friendship previously enjoyed. Invite her over if you have a party or host a community meeting. You will be extending friendship to her as one of the neighbors, but not as your special friend.

You say that once you shared good times and bad. Then your friend began to get angry with no apparent reason. Such behavior suggests that she might be upset because of something in her personal life which has nothing to do with you.

In this case she might need a friend very much. Recognizing this, you might reach out one more time. Write her a note saying, "I'm sorry about what happened between us," and offer your help if she needs you in any way.

Such a note might be less draining on you than a personal visit or phone call. You are not apologizing or taking blame, since you have no reason to apologize. If she does have a problem which she needs to share with someone, you have indicated you are available.

Reaching out to others in friendship, as you have repeatedly done, is an important part of life. Sometimes, however, the effort is too painful or fruitless, and you may need to hold back.

Decide in your own mind which relationship you wish to establish with this neighbor and then act accordingly.

Some of the best of Dr. James and Mary Kenny is available in popular book form. Send \$6 to Dept. E5, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210, and ask for the book "Happy Parenting." Contains more than 100 practical selections. Payment must accompany order.

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

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Celibacy challenges priests, Religious in church

by Richard Cain
Criterion correspondent

Sister Julia (an anonymous name) thought she had forever closed the door to marriage 16 years ago when she entered the convent. But now someone was saying he loved her and wanted to marry her.

Her life as a sister had been a time of spiritual richness. Yet the desire to be a wife and mother was strong. She was certain this was the direction in which God wanted her to move.

It was the beginning of a difficult period of searching for the warm and outgoing sister. Fortunately, she had the support of her family, friends and religious community as she considered her options. Only after much prayer and a month-long retreat did she decide that her true calling was indeed to be a Religious.

Sister Julia is not alone in experiencing a challenge to her life as a celibate. In the last 20 years large numbers of priests and nuns have left their orders for marriage and secular life. And many of those that remain are increasingly frustrated with celibacy.

The problem seems most acute among diocesan priests (priests not connected with a religious order, but under the authority of a bishop). According to the New York Times, Dr. Richard Schoenherr, a sociologist at the University of Wisconsin, has found that 20 percent of young priests drop out within five years after ordination. The rate reaches an astonishing 50 percent after 25 years.

THE TROUBLES began around the time of Vatican II (1962-65), a time of great change in the Catholic Church. Today the hierarchical role of leadership has been increasingly challenged, often by priests themselves. The emphasis now is placed on the growing role of lay ministry.

As this change occurs, priests have increasingly questioned their own role and particularly the connection between celibacy and priesthood. And as more and more priests have left active ministry, those remaining have experienced more pressure and declining morale.

"It hurts the spirit of the fraternity when some say, I do not want this lifestyle anymore," says Father Joseph McNally, 52, pastor of St. Columba, Columbus. He is one of only two priests in a county of more than 65,000 people.

"Why? Why them and not me? I don't know the answer for that. It's not that I'm more dedicated than they were, that's for sure. Maybe they were braver than I."

McNally sees celibacy as a major factor discouraging people from the Catholic priesthood today. "Talking with men today, I find a lot of interest in priesthood and ministry. But it is difficult to explain the celibacy end of it."

MANY CELIBATES predict that celibacy will eventually become optional for priests as it was in New Testament times. "I see it as moving toward an option," says Father Kim Wolf, 36, associate pastor at the Indiana University Catholic Center and past associate director of vocations for the Archdiocese of Indianapolis. "It may not be in my lifetime, but it's going to happen."

To underscore his point, he describes an assertiveness workshop for priests he attended at Notre Dame. In one activity, priests were divided into opposing groups on various issues. When the issue of mandatory or optional celibacy for priests was raised, "the whole group went to 'optional.'"

"She (the workshop coordinator) said, 'I've done this with a lot of groups of priests and it's always the same way. If you're the ones living it, why isn't it optional?'"

"My response to her was, 'Don't frustrate us. There are some powers that be that control that issue more than we can.'"

Yet most celibates are confident that celibacy will continue to exist as an option within the Catholic Church. Celibacy as a part of religious calling has a long tradition stretching back to the example of Jesus. In the Gospels, Jesus recommends celibacy as a way of serving God's plan for

establishing his kingdom. But he also warns that it is a gift that not all can accept.

FROM THE EARLIEST times, single or widowed priests were discouraged from marrying after ordination. Gradually, the rule was tightened in order to separate the Church from corruption and political pressure and because of the difficulty of balancing pastoral and family interests and responsibilities. In the 11th century, Pope Gregory VII (1020-85) made celibacy mandatory for all priests as a part of his general program of reform.

Men and women Religious, however, have embraced celibacy from their origin in the third and fourth centuries. Many think if celibacy survives anywhere it will be in the religious orders. There the detachment of community life seems to call for the kind of freedom that only the celibate can have.

"There is a demand to be so much for each one, not just the one I choose," says Sister Teresa Boersig, 51, with the introspectiveness of a contemplative Carmelite nun. "Someone has said, God is the one who is equally partial to all. Somehow, that's the life we're called to live here."

Instead of teaching or performing acts of charity, Carmelite nuns spend almost all their time in their convent, devoting themselves to prayer and to simple work.

A SIMILAR FREEDOM to be more for each person is at the heart of the more active religious orders. "To me the exciting thing about being a Religious woman in the Church today is the many opportunities I have to bring life to others, and for them to give me life," says Sister Olga Wittekind, a Franciscan who teaches psychology at Marian College in Indianapolis. "If I didn't have that reciprocal nourishing of other people's lives, I don't think I could be celibate."

For many celibates, in fact, celibacy itself was not the attraction at all. "It was the lifestyle of ministry that attracted me," says Father McNally. "It was being able to administer the sacraments to the people, to be a representative of the Church, a helper. In order to do that, a year before we were ordained, we had to make a promise of celibacy."

Sister Boersig was 17 when she chose to become a sister. "If I were to choose vows now, I don't think they would be poverty, chastity and obedience. I don't see those as characteristic of my life, although they are elements of my life. The two major elements of my life are community and prayer. But to live community life in the way I wish to live it demands celibacy."

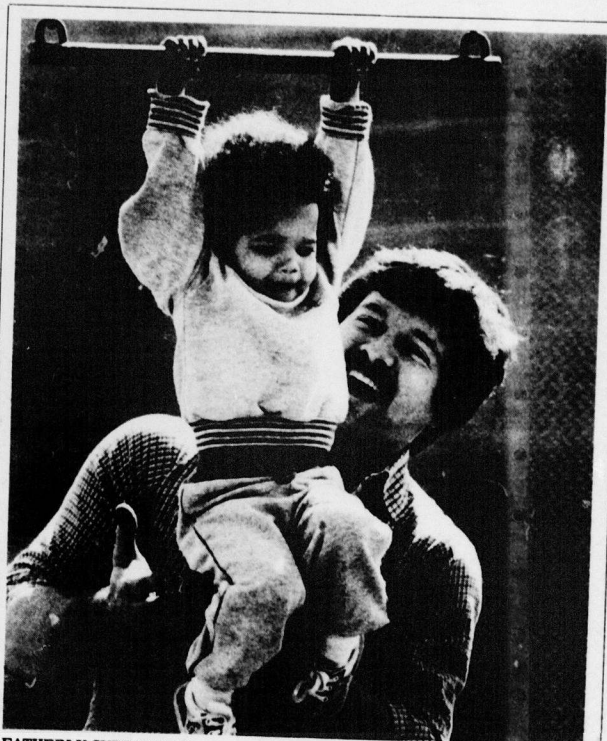
A MYSTERIOUS sense of being called in some way to a special kind of relationship with God keeps many celibates going. "By being a celibate, I am saying that my primary commitment is going to be to the Lord," says Father Hilary Ottensmeyer, 60, a dapper Benedictine monk who directs the Ministry to Priests program for the Archdiocese of Indianapolis and gives retreats for priests around the world.

"I interpret my response to priesthood, the fact that I feel I was called to priesthood, as a special invitation from the Lord. It says in Mark's Gospel, 'And he (Jesus) went up on the mountain and he called to him those whom he desired.' Now that doesn't mean that not every Christian is called. The Lord desires every Christian. But some he desires to share in his work in a special way."

How does one know whether he or she is called to share God's work in that special way?

"You don't know," Father Ottensmeyer says in his warm yet mysterious way. "You have to trust in God. It's like choosing a mate. How do you know whether it's Mary over Susan? Something feels right at the time. The situation promises you something. You think you can promise the situation something. So you respond to the promise. You go into the situation and you look for the fulfillment of the promise."

All celibates are agreed. Celibacy is a gift. "It's not for a lot of people," says Sister Boersig. "A person may be attracted to the religious life, but then do they have



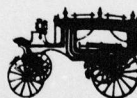
FATHERLY SUPPORT—Two-year-old Abby Larr gets a little support from her dad, Mike, as they enjoy an afternoon in Franklin Park in Plainfield. Many dads enjoyed a day with their children June 17 as Americans observed Fathers' Day. (NC photo by Dave Breen)

the grace to really live it? That has to be discerned. That is why in religious life, in celibate life, you need the long period of time before the final commitment, the five or six years to get over the honeymoon and see."

But the sense of a special call does not make celibates any different than non-celibates. "Celibates are just like anybody else as far as their needs and what they experience as persons," says Father Wolf. They have to deal with their sexuality and needs for intimacy. The challenge for the celibate is to come to terms with these

needs in a way that is appropriate to his commitment without repressing or denying his humanity.

"You don't give up the desire," says Father McNally. "It will always be there. It's a part of being a person. What married couples do, that's what we're supposed to do. If you're committed to someone in marriage and if that person is not able to be there when you need that person to love, you made that commitment and you go along with it. In our life, it's the same. The commitment has to be challenged. That's (See CELIBACY on page 10)



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Pope stresses obedience to papal authority, endorses liturgy renewal

SION, Switzerland (NC)—Pope John Paul II stressed obedience to papal authority and endorsed liturgical renewal June 17 in Sion, a town less than 12 miles away from Econe, home of the suspended Archbishop Marcel Lefebvre.

The archbishop is leader of a movement opposed to ecumenical and liturgical reforms of the Second Vatican Council.

The stress on obedience came during a Mass at Sion's airport where he ordained nine men to the priesthood and recalled the priest's promise of obedience to his bishop and to the pope.

"By being obedient to these two, the priest lives in community with the whole church," the pope said.

Archbishop Lefebvre, who was suspended from the active ministry by Pope Paul VI in 1976 because he ordained priests in defiance of a direct papal order, had requested in March to meet the pope during the visit to Switzerland, but no such a meeting took place.

Currently, Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, at the request of Pope John Paul II is examining the case of the 78-year-old archbishop who lives at a seminary he founded in Econe.

Archbishop Lefebvre opposes Second Vatican Council liturgical reforms and several key teachings on ecumenism and religious freedom. In 1969, he founded the Society of St. Pius X for priests who agree with him. The society has established seminaries and parishes in several countries, including Switzerland, West Germany, France, and the United States.

During the outdoor Mass, where the snow-topped Alps dominated the background, the pope said that the church is not perfect but added that the priest must love "not only the church of the past nor a church that does not yet exist, but the concrete, actual church, whose wrinkles and spots should be removed through his humble assistance."

During his visit to Notre Dame du Glarier in Sion—a valley town surrounded by hills topped by castles, graceful towers, chapels and crosses erected among the Alpine forest—the pope defended liturgical reforms.

"May you all be attentive in preparing

worthy liturgical services, services in which the people actively participate according to the norms and the orientation of the church today, and thus be prepared, through beauty, contemplation and fervor, to enter the mystery of Christ," the pope said to the priests, Religious and laity in the cathedral.

The pope also delighted sports enthusiasts when he blessed their skier's flag and recalled his own mountain ventures.

"I am pleased to be among the mountain dwellers and sportsmen that you are," said the pope, "because, doubtless you know, I liked to climb mountains of my country and to practice skiing on occasions."

About 40,000 people attended the outdoor Mass in Sion, located in the primarily Catholic canton of Valais, where the pope had arrived by airplane the previous evening.

A few hundred persons, kept at a far distance from the pope, gave him a subdued greeting as he deplaned, waving his white skullcap in the cool and windy air. The separation of people from pope highlighted the emphasis on tight security which marked the entire trip.

The Swiss bishops criticized the tight security. At a June 15 press conference they said that the Swiss security was a "misinterpretation of Vatican directives."



NO COMPROMISE—Following a Mass at Elizabeth Seton Shrine Church in New York, Archbishop John O'Connor speaks to members of Courage, a group of Catholic homosexuals who accept church teaching and try to live in accordance with it. Archbishop O'Connor said in an interview later that the New York Archdiocese will not compromise church teaching on homosexuality. (NC photo by Chris Sheridan)

Celibacy challenges priests (from 9)

part of it, too. But you just go back to the commitment."

"(In) relationships where the expression of love through sexual intercourse is not possible, it's a test of creativity to find ways to convey love, to use signs that are mutually acceptable and understandable," says Sister Wittekind.

Loneliness seems less of a problem among celibates than people might imagine. Religious have the support of their communities, while priests enjoy the support of their parishioners and fellow priests. "People are so loving toward priests," says Father Ottensmeyer. "They open up their homes and their hearts. If I didn't watch it, I would be in a different home every evening."

But that doesn't always make up for the

lack of a special relationship. "There are times when you long for feminine companionship, and to have offspring, to see a part of yourself continue," says Father Wolf. Sister Boersig expresses a similar regret. "To not pass on life, that is a sadness. I opted for something else. You can't have everything."

Celibacy really makes sense only in the context of a religious search, according to Father Donald Goergen, a Dominican monk, theologian and author of "The Sexual Celibate"—"It is not something that will ever be understood by an unbelieving world. It is an invitation to faith, to look deeper, to ask deeper questions."

For Sister Wittekind, the essence of celibacy is the belief that, quoting St.

Augustine, "Our hearts are restless until they rest in you, O Lord."

"If you interviewed married couples, many would say that even when they are most physically close, there's always that emptiness. You cannot absorb another person. That's why after all these years, that deep call that attracted me at the beginning, union with God, is still the motivating factor in my life."

Sister Julia would agree.

"As difficult a decision as that was (to remain celibate), I have no regrets," she says her eyes beaming. "I deepened that commitment I had made as a young woman. Today, seven years later, I feel very firm in the sense that this lifestyle is the one where I can be the most for God and what he tells me to be."

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Faith Today

Encounters with injustice

By Joe Michael Feist
NC News Service

When Bishop Joseph Howze of Biloxi, Miss., speaks about social justice he speaks from the heart. He also speaks from experience.

The bishop, who was raised as a Baptist on the Alabama Gulf Coast, was the first black to head a U.S. diocese in the 20th century and only the third black bishop in the history of the U.S. church.

In a recent interview, Bishop Howze discussed the issue of justice and some of his encounters with injustice, both inside and outside the church.

"Once when I was a young man in Mobile I was denied the opportunity to receive the sacrament of penance. The priest told me that that wasn't my church and to go somewhere else. I never will forget that," the bishop said. "And I remember being directed to sit in the last pew of a church."

More recently, Bishop Howze continued, he saw a group of Ku Klux Klansmen passing out literature in his own diocese.

"I got in line to get some," he said. "They didn't want to give me any but they finally did."

Bishop Howze took the Klan material and showed it to some of the priests and people in his diocese as an example of the prejudice that still exists in society. It was a small protest, he said, but small things can do much good.

The bishop, however, is reluctant to reduce the social justice question to a series of stories or anecdotes. Problems of racism, peace, sexism, discrimination, poverty and hunger are all enormously complex, he believes, and must be addressed on an ongoing, comprehensive basis.

In educating for social justice, the bishop said, people must be taught first "to appreciate their own dignity and (then) the dignity of all human beings."

Bishop Howze stressed that matters of justice — even worldwide issues such as peace — begin with individuals in neighborhoods and communities.

Msgr. Francis J. Lally, rector of the Cathedral of the Holy Cross in Boston, agrees with Bishop Howze that justice is not an

abstract idea detached from the lives of ordinary people.

"You run into these issues just by living," said the Boston priest. Msgr. Lally is the former U.S. Catholic Conference secretary for social development and world peace. Christian faith, he added, "compels us to do something" about unjust situations.

"Faith isn't something you protect and keep like a treasure," Msgr. Lally said. "Everything since Vatican Council II has emphasized that we're a Christian community. From the very beginning the church was a community. And everything is wrapped around Christianity in action."

The priest acknowledged that a "certain number of people are going to be uninterested. There's a tendency in all of us not to look at (social problems). People have to be persuaded that the problems are theirs."

Msgr. Lally cited the war and peace issue. A few years ago, he said, the general feeling was that the war issue belonged to the politicians and the military. Several factors, including the U.S. bishops' pastoral letter on war and peace, have caused the issue to come to the forefront in American society. It is an issue that's close to people now, he said.

Other justice issues remain clear — and abundant — in society today, Msgr. Lally believes.

"Who would have thought there would be food lines in 1984" or people living in the streets of American cities? he asked. The race issue, Msgr. Lally added, "has been swept under the rug" and has yet to be fully resolved.

Asked how ordinary Catholics can respond to seemingly extraordinary social ills, Msgr. Lally said that this is a basic question the church is seeking to address.

"You've got to look outside yourself. You may not have much money or much time but you've got to do something. Every place has people who are hurting, people who are oppressed in one way or another," Msgr. Lally said. "We can find practical ways to help if we really want to."

(Feist is associate editor of Faith Today.)

Poverty. War. Racism. The world is still haunted by the specter of injustice and suffering. Faced with glaring examples of man's inhumanity to man, what's a Christian to do?

Working for justice: A west side story

By Katharine Bird
NC News Service

In the late 1960s, a group of seminarians set out to canvas Presentation Parish on the west side of Chicago. Their task, Father John Egan told them, was to listen to parishioners and uncover any problems. Father Egan was then pastor of the parish.

The seminarians returned with the discovery that everybody was talking about high house payments. Many parishioners complained that they had to hold down two or three jobs to meet the payments.

Puzzled at the number of these complaints, the seminarians decided to investigate property values at the county building.

What they discovered outraged them. In many instances, realtors bought houses at low prices from whites. Residents were scared with rumors of decreasing property values in racially mixed neighborhoods. Some realtors then sold the houses to

minorities at exorbitant prices. A typical example: A house bought for \$7,000 and sold for \$30,000.

The problem was compounded because the area was "redlined," meaning mortgage loans were not available to it. People therefore were forced to buy on realtors' terms, with many contracts specifying that no equity was built up in the home until the final payment was made.

Uncovering that situation led to a massive campaign that spread beyond a single parish.

Motivated by the thought that "if we stand together, maybe it'll work," parishioners began to put pressure on realtors.

At its height about 500 minority families were involved and a class-action suit was filed.

But the suit never came to trial because enough minority homeowners got relief through renegotiated housing contracts.

Peggy Roach told of those events and described her involvement in that protracted fight as a most memorable experience in a lifetime of social-action work. Today she is administrative assistant to Father Egan at the Chicago archdiocesan Office of Human Relations and Ecumenism.

"I learned a lot from the experience," Ms. Roach says. She learned, for instance, that people can accomplish something together that would be virtually impossible alone. Realtors paid attention when 20 homeowners came to talk to them about those contracts, she said. "Solidarity helped the parishioners to stand pat and not lose faith."

She also discovered once again that a personal experience of exploitation is a key to developing "more than a passing interest" in justice concerns. Minority families visited other parishes to tell their story, Ms. Roach explained. Often they encountered the response, "I didn't know that was going on here."

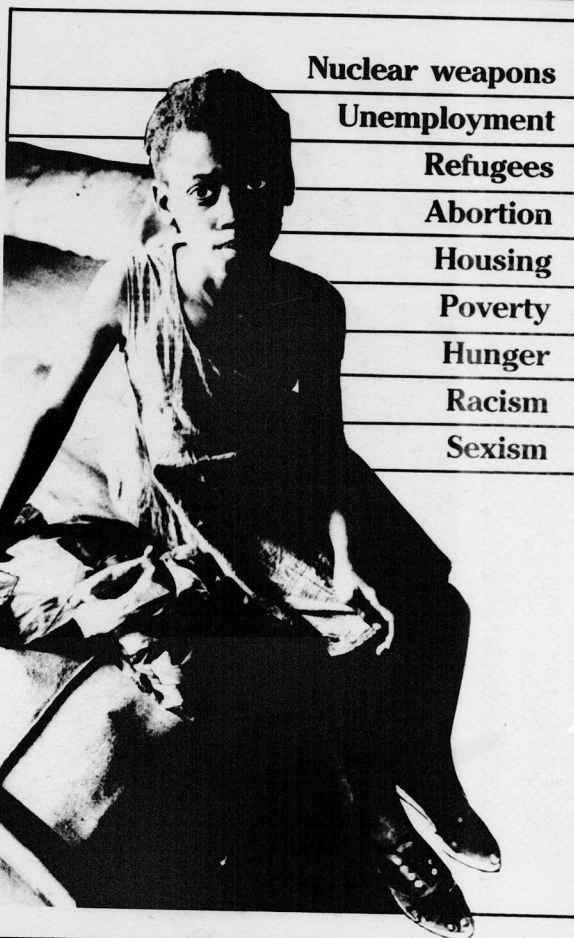
Many people responded by taking an active interest in the issue, Ms. Roach said. Non-parishioners helped in many ways, including writing letters to the newspapers and giving cash donations to help those evicted from their homes.

Ms. Roach's involvement in social issues dates back to her teen-age years when she attended programs sponsored by Friendship House in Chicago. These aimed at helping blacks and whites get to know each other better, she said.

Today Ms. Roach thinks employment issues, especially job retraining, hold an important spot among justice concerns. "The bottom line is jobs," she comments, as more and more people all across the board are discovering.

Asked how a beginner could get involved, she suggested that becoming an informed voter is a way open to anyone. Look carefully at where candidates stand on issues that touch the dignity of human life, she said.

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



Sold into slavery for a pair of sandals

By Father John Castelot
NC News Service

At a time when the northern kingdom of Israel had reached a peak of prosperity, the Old Testament prophet Amos appeared on the scene.

It was a time of cultural sophistication — and abominable injustice within society.

The rich got richer — at the expense of the poor, who got poorer.

Respect for human dignity had vanished. People who were well-off treated the less fortunate with callous disdain.

Here is what Amos had to say about the situation:

"Thus says the Lord: 'For three crimes of Israel and for four, I will not revoke my word;

"Because they sell the just man for silver and the poor man for a pair of sandals.

"They trample the heads of the weak into the dust of the

earth, and force the lowly out of the way...

"Beware, I will crush you into the ground as a wagon crushes when laden with sheaves" (Amos 2:6-7; 13).

In that colorful way of speaking, Amos was referring to the crimes of the people. What crimes? Exploitation of weak people.

What did Amos' reference to selling people mean? Just what it says. Here is how things worked:

A poor man would find himself in a predicament and would borrow from a wealthy neighbor. The neighbor would insist on collateral, even if it was just the poor fellow's sandals or his all-purpose cloak.

Then, when the debtor couldn't pay back the loan, the wealthy man would sell the person into slavery, recouping his loan at a fat profit.

Talk about trampling the heads of the weak!

Selling a neighbor, a fellow-Israelite, into slavery had to be a low point in human relations. And all to satisfy grasping greed.

The prophet also lashed out at those women in the capital city of Samaria who, in order to pander to their own expensive tastes, goaded their husbands into further exploitation of the poor. Amos warned: "The Lord God has sworn by his holiness. Truly the days are coming upon you when they shall drag you away with hooks, the last of you with fishhooks" (Amos 4:1-2).

In modern terms, the people Amos railed against might have boasted of their gross national product and gloated over the fantastically high Dow-Jones averages.

But if these were obtained at the expense of the poor or by taking advantage of the weak, then society carried the seeds of its own destruction. It rotted from within.

Just about 30 years later,

Working for justice: The strength of numbers

By Ivan Kauffman
NC News Service

Three years ago a group of us, frustrated by our awareness of how little one person can do to make the world more just, joined the social concerns committee at our Washington, D.C., parish. Our idea was to work on projects together and see if we could be more effective.

The woman who now heads the committee probably is typical of most members. She is employed by a large organization and although she always has been a faithful church member, she'd never before been particularly involved in activities to promote social justice.

But a few years ago she started helping out with a group which provides meals for the homeless. That beginning sparked her enthusiasm and imagination for all kinds of people afflicted by injustice. Since then she's moved on to involvement in everything from giving Christmas presents to neighborhood children to helping put on a major televised discussion of the U.S. bishops' pastoral letter on war and peace in the nuclear age.

"The main lesson we've learned," she said, "is that a small group of people who care about each other and about other people can really make a difference."

She added, "I feel like I'm part of a group that cares about me, even apart from the work we do."

Samaria fell to the Assyrians. The proud Israelites were dragged into exile.

It was the same in the southern Kingdom of Judah. Here prophets like Isaiah and Jeremiah tried in vain to save their people from their greed. But people did not listen and in 587 B.C. the South fell to Babylon.

This is what a prophetic mission is all about: bringing God's message of justice to an arrogantly unjust society.

The prophets were first and foremost people who delivered God's message to their world through their words and actions. They fearlessly voiced God's concerns about contemporary society.

It follows that their words give a pretty clear picture of just what God's concerns are — and what our concerns should be.

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

I feel supported."

She explained: "At one point I went through a very difficult time on my job. I never would have gotten through it without being able to talk things out in this group. I've learned so much from all of them."

Another committee member stressed the importance of combining spiritual growth with service activities. "Most of us had separated spiritual growth from our concern with social justice," he said. "But since we've started connecting the two we've discovered they're not separate at all."

Each meeting opens with a period of prayer led by group members. "That's what has given us the resources and inspiration to do what we've done," he explained.

"We've been able to help others because we had the inner resources that make you want to help people and which keep the group together," he added. "We look forward to our meetings. They're a source of energy."

In the time they've been together, the group has worked on a number of activities including:

- a series of panel discussions to educate people on the problems of the homeless;
- clinics to assist low-income families with tax-related matters;
- a forum on current problems in Central America.

During a recent meeting, a man from Central America who spoke during the committee's forum on that region thanked the group for what they were doing for his people. In response, a member commented: "We're the ones who should be grateful. We read about these problems all the time and we feel helpless. It's a privilege to be able to feel you're doing something that really matters."

Everyone involved in the committee seems to agree: It's the group that makes the difference. The members also observe that whether the issue is poverty, or abortion, or drugs and alcohol, or racial injustice, or nuclear war, concerned individuals are pretty sure to find others, probably in their own parishes, who have similar concerns.

The woman who heads the committee puts it this way: Don't be afraid of feeling overwhelmed, either by the problem or by the small number of people involved. "What we can't do alone we can do together," she says.

(Kauffman is a free-lance writer in Washington, D.C.)

FOOD...

Faith Today • Page 3

...for thought

—"Joe," a Washington, D.C., maintenance worker, developed drug and alcohol problems when he lost his job in a government cutback after eight years of satisfactory service. Evicted two years ago from his home, he was found living on the streets with scant hope for a better future.

—"Tom" could find only a part-time, low-paying job in North Carolina. Returning from a funeral in New York, he and his wife and children were stranded in a large city with major car problems and no money. They lived in the car for a week. The son developed pneumonia and was taken to a local hospital. The daughter was housed with a local family. Finally, helped by a local parish, the parents found housing in separate shelters for the homeless.

—"Dolores" is a Hispanic woman with severe emotional disorders. Because she has a behavioral problem, several shelters turned her away. Finally she found housing at a shelter where she also received psychiatric help. Finally, after her condition stabilized, Dolores found employment and reentered the mainstream of life.

Each of those individuals represents a human face of a large-scale problem: homelessness.

...for discussion

1. Behind the statistics on poverty, or joblessness, or homelessness, there are human beings — individuals and families who possess dignity and human rights. What is the human toll of unemployment? What can happen to people — what is the risk — when hunger or discrimination are large factors in their lives?

2. Why do you think it so often is said in the church today that justice issues are moral issues?

3. Some of our writers indicate that it's easier to work for justice in a group with others. Why?

4. Do you know of work being done for justice in your local community? Do you know of justice needs in your local community that are not currently being met?

5. Is justice a new issue for the church, brought on by the many problems in today's world?

Auxiliary Bishop Eugene Marino of Washington, D.C., told their stories during a January 1984 appearance before the House Committee on Housing and Community Development.

Bishop Marino testified that the church is making an "unprecedented commitment of resources and energy" to help alleviate the distress felt by so many poor and homeless. He added that "this commitment cannot be understood in the abstract — it only makes sense when you put human faces on the numbers."

In his statement the bishop voiced the church's growing concern for the number of homeless people in society. He cited the greatly expanded need for shelter by individuals and families with children witnessed by Catholic Charities agencies in recent years.

Urging the federal government to use more resources to help the poor, the bishop said that failing to do so undermines "human dignity, threatens the common good and betrays our national heritage."

He also observed that for Christians "the test of a society, the measure of justice in our communities, is how we treat 'the least among us,' the hungry, the homeless and the vulnerable."

SECOND HELPINGS

"Pastoral Letters of the United States Catholic Bishops," Vol. 4, 1975-1983, edited by Father Hugh Nolan. In an introduction, Cardinal Joseph Bernardin of Chicago writes: "Not to know and study these documents would be to miss the soul of the history of American Catholicism for these years and a significant segment of the secular history" of the United States. The bishops' statements included in the volume cover a wide variety of social justice concerns including: hunger, unemployment, homelessness, and responsibility toward the poor and persecuted in other nations. The bishops frequently voice concern in these statements for the plight of human beings affected by events beyond their control — people whose dignity isn't recognized, who are deprived of rights or victimized (U.S. Catholic Conference, 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$19.50 plus \$2 postage and handling.)

CHILDREN'S STORY HOUR

A young man listens to Jesus

By Janaan Manternach
NC News Service

David was a young Jew. He grew up in Jerusalem. His parents were very devout people. The whole family belonged to the group called "Pharisees."

The members of David's family were good people. They were concerned about keeping God's law. They tried to keep all the commandments, those that told what the Jews should do and those that told what Jews should avoid.

The Pharisees were so careful about God's commandments that they had developed additional rules. These extra rules were ways to keep people from even getting near to breaking any of God's laws.

David learned all the commandments. He tried hard every day to obey them all. He believed God loved those who kept all these laws.

One day David was with a group of Pharisees who were angry with Jesus. "He does not keep all of the commandments," some were saying.

"He probably doesn't even know all our rules," another added.

At the same time, Jesus was talking with his friends. Soon a large crowd gathered to listen to Jesus. David and the small group of Pharisees stood at the edge of the crowd.

"The scribes and the Pharisees are teachers of God's law," Jesus began. "They are successors of Moses who first gave us God's law. So do what they say about the law."

David smiled proudly. But his

smile disappeared as Jesus went on speaking.

Jesus warned the people not to follow the example of those among the Pharisees who "lay heavy burdens on people but don't lift a finger to help people bear the burdens."

Jesus continued his warning, saying, "The people I have in mind like to be seen doing good works. They take the front seats in the synagogue and the place of honor at special dinners."

David felt those words strongly. "Not all Pharisees are like that," he said to himself.

Jesus had even more to say. "They love to be called 'rabbi,' or 'teacher.' Avoid being called 'teacher.' You are brothers and sisters of one another. You have only one teacher."

David knew what Jesus said was true of some people. He hoped others didn't think he was like that.

"The greatest among you is the one who serves the rest," Jesus continued. "Whoever makes himself great, will be humbled. Whoever humbles himself will be made great."

David walked away from the crowd. He wanted to think.

"Jesus really makes me think," he said to himself as he walked alone down a side street. "How can greatness be found in becoming like a servant?"

Story Hour biblical quotes — this week from Matthew 23:1-24 — are paraphrased.

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

The Pharisees listened as Jesus spoke. "The greatest among you is the one who serves the rest," he said.



Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, S.J., hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

Father Whalen is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the

United States. But the team is too small to do the job without help. It needs new members. It needs you.

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HOW ABOUT YOU?

- ☐ Have you ever noticed someone helping another person in a big way? What kind of help was it that you saw?
- ☐ Do you think you ever help other people — really help them? How? Do you make them happy, or comfort them, or take care of a task someone else didn't have time for?
- ☐ Why do you think Jesus said it is a great thing to help others?

Children's Reading Corner

In some cases it is good — even important — to be different from others in your crowd. But it may take courage. "Nog's Vision," by Brian Hall, is a story about Nog, who doesn't fit in with the others in his city. Because he is so special — because there is no one else quite like him — Nog has something special to offer to others. This actually helps them. After reading this story together, you might talk about what it means to be different in some way from others. And also talk about how important it is to like yourself — to enjoy being you. For, like Nog, you too are special. There is no one else quite like you. (Paulist Press, 400 Sette Dr., Paramus, N.J. 07652. Paperback, \$3.95.)

Terre Haute parishes strive to assist unemployed

by Maria Wilcox

Terre Haute Deanery Correspondent
Second of a series

"We have tried to help people individually and have taken it case by case," said Father Charles Fisher, pastor of Sacred Heart Parish in Terre Haute. "People are regularly giving me money to forward to parish families in need. They say 'God has been so good to us that we want to help someone else.' Many are reluctant to receive the money, however. But it's sometimes done in such a way that not even the recipients know who gave it to them."

Father Fisher was explaining how his parish helps the large number of unemployed in the Terre Haute area. Sacred Heart Parish has seen 150 families leave its parish the past two years as industry continues to close down in that city.

Christmas is the most giving time of the year, Father Fisher agreed. "I try to make sure that people I know who need help have a good Christmas," he explained. "I also hold some funds back for the rest of the year to help pay gas and electric bills and other specific items for those unable to do so themselves."

Father Fisher acknowledged the same thing goes on at St. Ann's Parish which he administrates. But parishioners there have not suffered lay-offs as Sacred Heart parishioners have. The need at St. Ann's continues to be those on fixed incomes.

"It's the poor who are hit the hardest," Father Fisher said. "It's people on fixed incomes who get hurt the most. I've had older, retired persons call up in tears, absolutely devastated by having to ask for help" as utility costs especially increase.

FATHER FISHER also makes referrals to the township trustee, to Catholic Charities and to Bethany House. "Anyone in need should go to the Loaves and Fishes Dining Room there and have a good meal," he recommended. Unlike some government programs for which you have to be unemployed for a certain length of time before obtaining assistance, you don't have to qualify for anything at Bethany House. "You don't have to be down to your last penny or starving," he said.

Florence "Babe" Marshall, Bethany House director, calculates the Dining Room serves up to 300 meals per day. "In April we fed over 6,100 people," she said. "Our soup kitchen is open from 11:30 a.m. to 2 p.m. seven days a week."

The 77-year-old St. Ann's parishioner said the kitchen was hers and John Etling's dream come true. Etling is Terre Haute Director of Catholic Charities. "We were giving out so much food in boxes we felt there was a real need for a soup kitchen," she recalled. The first meal was served

April 2, 1982, one year after Bethany House had opened its doors as an emergency shelter for pregnant girls, battered wives, wives of prisoners and families who are stranded, evicted, or burned out, even migrant workers and refugees.

A VETERAN OF the Depression, Florence "knows what hardships are." She oversees the Terre Haute Catholic Charities Clothes Closet, the largest free clothing operation in the Wabash Valley. "We give food, clothing, furniture, household items and bedding to burn-out families and others in need," she related. "We have a lot of children and elderly. All the children go away calling me 'Grandma' and all the others call me 'Mama.'"

Father Joseph Wade, pastor of St. Patrick's in Terre Haute, reflected "if we read the Gospels of Jesus, we'd find He's pretty strong on the obligation to help the needy."

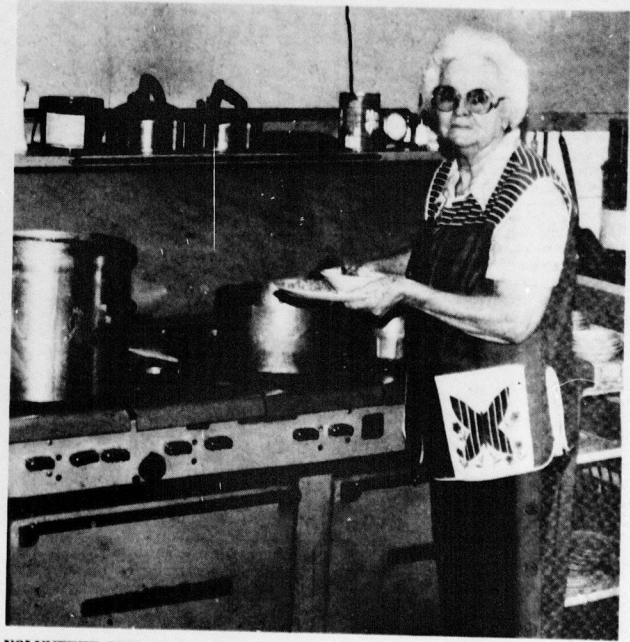
"In our parish we have at least 25 to 50 people I know are unemployed, but I don't consider that exhaustive," he said.

"Every rectory always has people coming and asking for assistance of various kinds," Father Wade remarked. "More and more people are asking for food. This correlates with high unemployment figures."

"I have a policy never to deny a request for food," he went on, "so the Catholic Charities Food Bank has been very, very helpful. A gentleman in our parish gave us tons of food to feed needy families. It was vegetables, potatoes, meat, corn starch, fruits. We've just had a fantastic degree of generosity from our parishioners donating food," he explained. "However, if an individual or a group of individuals showed up at the rectory asking for something to eat, I would prepare sandwiches or give them something. Most are not from our parish."

A national study shows Vigo County has an exceptionally high degree of hunger, he said. "As a result, monies are available to the city to be issued through the Federal Emergency Management Agency. The means were here, so I wrote the proposal on behalf of St. Pat's Parish. It was modified and then granted," he related. "To feed as many people as soon as possible was the thrust of the grant." As program director, Father Wade is responsible for administration and distribution.

"To make it accessible we used a satellite system. All food is prepared at St. Patrick's and delivered to other sites for distribution by St. Patrick's parishioners," he added. Other soup kitchens include St. Benedict's Parish, the Assembly of God Church, Hyte Center, Volunteer Firehouse in Seelyville, and St. Margaret Mary's.



VOLUNTEER COOK—Volunteer Pauline Degler started cooking for Bethany Soup Kitchen the first day it opened over two years ago. A sorority sister of Florence Marshall, director of Bethany House, she is there every Tuesday and Friday.

Holy Rosary parishioners assist at the Seelyville site.

"The point I would stress," Father Wade added, "would be the goodness of the people at St. Pat's. One person gets up in the middle of the night to check the bean soup. That impresses me. We asked our parish to respond and about 50 people volunteered, and as our recipients increased, so likewise did our number of volunteers. People outside the parish also volunteered."

Some food was drawn from the Catholic Charities Food Bank. Parishioners made

additional donations. Senior volunteers at Simeon House made over 2,000 sandwiches per week. No qualifications are necessary and no restrictions exist for those eating at the soup kitchens.

When federal funds were exhausted April 17, private financial support kept the soup kitchens open. The Terre Haute Community Chest made a grant in mid-May. But "we've been feeding people before we had the FEMA grant," Father Wade said. "Our parishioners get behind almost any request that we publicize through the parish."

Encounters need wider scope

ST. LOUIS (NC)—A new stage of Teens Encounter Christ weekends must be developed that pays greater attention to the violence-prone world young people live in, religious educator Michael Warren told the TEC convention in St. Louis. Warren, a professor of religious education at St. John's University in Jamaica, N.Y., said

that there have been no substantial updates in the program's 20 years of existence. He warned that youth ministry weekends involved only with personal development overlook key problems in the world today, and he proposed a new stage of TEC programs dealing with issues such as violence, injustice and the arms race.

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Former parish at Derby had 'vibrant and colorful' life in its day

by Peg Hall

Tell City Deanery Correspondent

St. Mary's at Derby has a claim to being the oldest parish in the Archdiocese of Indianapolis.

The Mattinglys and Mudds, so the story goes, crossed the Ohio River in 1805 and settled in the place that would become Derby. It was five years before Father Stephen Badin came to offer Mass for them, expanding his circuit of Kentucky missions to include this outpost in the untamed and unnamed wilds across the border. He found 12 Catholic families there by that time.

Father Badin and his successor, Father Charles Nerinckx, who arrived in 1811, visited every other month. It was in 1818 that the mission obtained its first church when Daniel McLaughlin handed over an extra large room in his log house to Father Nerinckx solely for church services.

McLaughlin lived two miles northeast of the settlement. Neither the church nor the settlement had a name. Father Robert Abell was the third priest to serve the mission.

In 1824, Father Elisha J. Durbin built a log church on the riverbank just outside the northern corner of town, on land donated by William Mitchell. The mission was called St. Mary's on the River because Mitchell's wife was named Mary. In 1835 Mitchell named the town of Derby. Father Durbin liked the riverbank location because it was handy to St. Theresa's in Kentucky.

A flood washed away much of St. Mary's cemetery and wrecked the church building in 1848.

What could be salvaged of the graveyard was transferred to a new site high above Derby, and a stone church was built on the hilltop in 1850.

Up until 1860 it continued to be recorded as St. Mary's on the River, then its name was shortened to St. Mary's.

Harry Cunningham was four years old when the stone church was torn down in 1890. In later years he recalled, "Ma let me shut the door" at the end of the family pew. His sister Bess remembered seeing only the ruins. In a letter in 1954, Bess said of her

mother, "She made her First Communion in the old stone church on the hill. I've heard her tell about a storm while they were going to Instructions and Father Bessoni (sic) told them to always close windows on one side of the church house during storm to keep lightning from going thru. She never forgot to do it, either. She was born in 1848."

Some stones from the old church went into the foundation of the present white frame church in 1890. The location is farther down the hillside toward the town, but still high above the flood plain.

St. Mary's parish never grew large, and except for one year it has not had a resident pastor. The exception was Father Julian Benoit, named first pastor of Perry County in 1837 and stationed at Derby. Derby was the gathering place for Catholic church services for pioneers scattered along the riverbank as far west as Troy. And it was the main landing place for immigrants destined for Leopold.

Father Benoit moved to Leopold himself as soon as he had completed a two story chapel there with downstairs living quarters. The center of the church in Perry County did not remain in Leopold where Father Benoit and his successor Father Augustus Bessonies visualized it, but it had shifted forever from its origin at St. Mary's.

Nevertheless, the little mission had a vibrant, colorful life and retained its unique character until Mass was discontinued by order of the archbishop at the end of 1974.

For most of its time, St. Mary's was a mission of St. Augustine's, Leopold.

St. Mary's doors were always open to the working people, barefoot boys and occasional stray dogs. Although the proportion of Catholics in the community might not have been high, St. Mary's church picnics were celebrations for the whole town.

Then it was over. As 16-year-old Andy Hall wrote in The News, Tell City, in 1978, St. Mary's "became just another wooden hull, to be opened only for infrequent baptisms, funerals and weddings . . . the guardians of the church have locked themselves out and boarded up the side doors."



NEWLY INSTALLED—Providence Sister Joyce Brophy, left, newly installed Provincial of Sacred Heart Province of the Sisters of Providence at St. Mary-of-the-Woods, checks some plans with her Provincial Councillors, also installed at the same ceremony on June 16 in the Church of the Immaculate Conception at St. Mary-of-the-Woods, Sisters Ann Jeanette Gootee (center) and Gloria Memering. (Photo courtesy St. Mary-of-the-Woods)

U.S. bishops want ruling on alcohol reversed

WASHINGTON (NC)—The U.S. bishops are trying to get the Holy See to reverse a recent ruling that alcoholic priests can no longer get permission to celebrate Mass without consuming consecrated wine.

Each year several hundred U.S. priests undergo rehabilitation for alcoholism.

If the Vatican sticks to its decision, both the relapse rate for those priests and the amount of professional help they need to be rehabilitated will increase significantly, said Richard Paddock, executive director of Guest House in Lake Orion, Mich., the nation's largest and oldest rehabilitation center for alcoholic priests.

For nearly a decade, from 1974 until late last year, an alcoholic priest who underwent treatment could receive permission from his bishop to use unfemented grape juice when he celebrated Mass alone or not to drink from the cup when he

concelebrated with other priests.

That special permission, or indulgent, was given for the United States in 1974 by the Vatican Congregation for the Doctrine of the Faith. Last Sept. 12, however, Cardinal Joseph Ratzinger, head of the congregation, sent a letter to the U.S. bishops revoking it.

He said priests who had already received permission not to use or consume wine in celebrating Mass would retain that permission, but no new permissions could be granted.

Alcoholic priests who do not have the special permission "can take Communion by intinction," or dipping the host into the consecrated wine, he wrote.

The letter indicated that other bishops' conferences or individual bishops around the world who had received the power to give the special permission were also having it revoked. France and West Germany were among other nations that had the permission.

When the U.S. bishops held their annual meeting in November, during a closed-door executive session they asked Archbishop Edward O'Meara of Indianapolis, episcopal moderator of the National Council on Clergy Alcoholism and Related Drug Problems, to intervene with Rome to seek a reversal of the new ruling and a restoration of the permission.

NCCA executive director Father John O'Neill said the archbishop has submitted a request for reconsideration to Rome. To Father O'Neill's knowledge no answer had yet been received. Archbishop O'Meara is participating in the Council's annual symposium being held this week at Cherry Hill, N.J.

The priest called the Vatican decision to revoke the indulgent "arbitrary" and said it has caused considerable confusion and difficulty for bishops and for some alcoholic priests in this country.

The validity of the Mass celebrated without wine by alcoholic priests is not at issue, he said, since Cardinal Ratzinger's letter continues the permission for those priests who already received it.

But the Vatican letter provoked difficulties of conscience for some priests who had legitimately received the permission, Father O'Neill said. Although they still have the permission, some have gone back to using wine, he added.

Father O'Neill and Paddock both indicated that in practice many bishops seem to be waiting for a response to their appeal to Rome before putting the new Vatican instruction into effect.

Paddock said that the Guest House in Lake Orion and a smaller branch facility in Rochester, Minn., treat about 200 to 225 priests each year.

Before the 1974 indulgent was given, he said, the relapse rate among alcoholic priests was higher, even though counselors then spent considerable time in rehabilitation treatment "helping priests to understand that they were consuming the precious blood, not alcohol" when they drank the consecrated wine.

After 1974 "we were able to cut down the treatment time considerably, and the number of relapses was reduced because of the indulgent," said Paddock.

He cited extensive research by Jesuit sociologist Father Joseph Fichter as well as Guest House's experience with more than 3,000 alcoholic priests over the past 28 years to back his claim that the indulgent contributed significantly to a higher perseverance rate of rehabilitated priests.

The new Vatican norm of intinction, because of the "minute amount" of wine involved, "would present a lesser hazard" than the pre-indulgent practice in which priests had to drink the consecrated wine, Paddock said.

But even that small amount violates the fundamental medical rule on alcoholism, that "total abstinence is the primary criterion for recovery," he said.

An alcoholic's need for alcohol stems from a combination of physiological and psychological reasons, he said.

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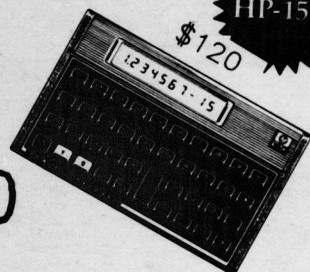
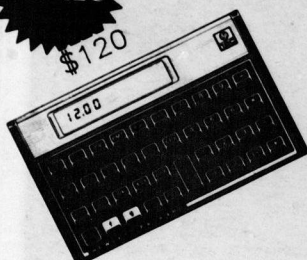
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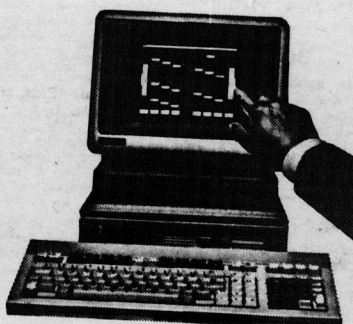
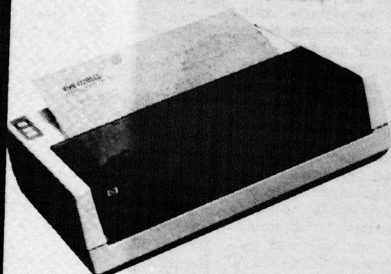
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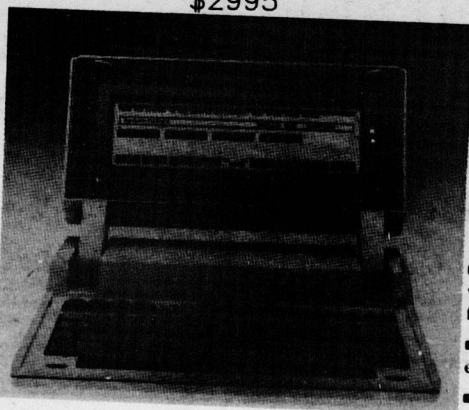


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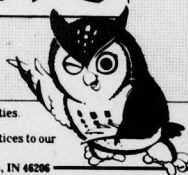
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The ACTIVE List



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

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

June 22

A Natural Family Planning Class in sympto-thermic and ovulation methods will be held from 7:30 to 9:30 p.m. in the Catholic Center, 1400 N. Meridian St. For information call Jackie Cennik 630-2230 or the Family Life Office 236-1596 (toll free: 1-800-382-0536).

The Men's Club and Ladies' Guild of St. Bernardette Church will sponsor a Night at the Speedrome Race Track, Kitley and English Ave., for the benefit of the athletic program. Tickets \$2.

June 22-24

A Women's Summer Weekend Retreat will be held at Mount St. Francis Retreat Center. Fee \$50. Call 812-923-8817 for information.

June 23

A Directed Retreat lasting until Sunday, July 1, will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

St. Joseph's Altar Society will hold a Flea Market and Rummage Sale from 8 a.m. to 4 p.m. in the church basement. Antiques, clothing, etc.

St. Catherine and St. James Parishes will commemorate the feast of Corpus Christi with a public procession from St. James after 5 p.m. Mass, and returning there for Benediction. Public welcome.

Our Lady of Hope Hospital

Guild's annual Card Party will be held at 2 p.m. in Little Flower cafeteria, 14th and Bosarts Sts. Admission \$1.25.

Knights and Ladies of St. Peter Claver Council and Court #191, SS. Peter and Paul Cathedral, will sponsor a Spaghetti Dinner from 6 to 9 p.m. at President Benjamin Harrison Home, 1230 N. Delaware St. Cash bar. Donation \$4.95.

June 23-24

St. Michael Church, Brookville, presents its festival featuring roast beef dinners served Saturday from 10:30 a.m. to 1:30 p.m. Sunday.

Sacred Heart Church, 1840 E. 8th St., Jeffersonville, will hold its Summer Festival on Sat. from 4 p.m. to 12 midnight and on Sun. from 11 a.m. to 10 p.m. All-you-can-eat Chicken Dinner served 11:30 a.m. Sun.

June 24

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

The Sacred Heart Picnic will begin at 12 noon in German Park, 8600 S. Meridian St. Food, games, music, dancing. Rain or shine.

The St. Theresa Ladies' Auxiliary #308, Knights of St. John, will hold their Card Party at 2 p.m. in Little Flower rectory

basement, 4720 E. 13th St. Admission \$1.25.

St. Monica Church, 6131 N. Michigan Rd., will hold the first of two evenings of a public Tent Revival at 7 p.m. Fr. Clarence Waldon will preach on "Come Meet Jesus."

A Centenary of Dedication will conclude at St. Gabriel Church, Connersville, with a Centennial Mass at 4 p.m. followed by a dinner. Former parishioners invited. Send \$6 reservation to: Mrs. Rita Oaks, Secretary, St. Gabriel Church, 232 W. Ninth St., Connersville, IN 47331.

The Catholic Widowed Organization (CWO) will meet at the Catholic Center parking lot at 12 noon for a picnic and tour of Conner Prairie Farm. Car pools. Bring sack lunch. \$5.50 cost includes admission. Call Family Life Office 236-1596 for information.

Our Lady of Fatima Retreat League will sponsor a public Reception in honor of Fr. Donald Schneider's 25th Anniversary of Ordination from 2 to 5 p.m. at Fatima Retreat House, 5353 E. 56th St.

June 25

St. Monica Church, 6131 N. Michigan Rd., concludes its two-evening Tent Revival at 7 p.m. Fr. Richard Tucker will preach on the "Healing Power of Jesus." All faithful invited.

A week-long Summer Vacation School Program begins today at Holy Name Parish, Beech Grove.

June 26

Franciscan Father Justin Belitz's course in Successful Living continues from 7:30 to 9:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

June 28

Franciscan Father Justin Belitz's course in Successful Living concludes with this evening's session from 7:30 to 9:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd.

June 29

St. Nicholas Church, three miles west of Sunman, will hold a genuine Turtle Soup Supper and Fish Fry beginning at 5:30 p.m. EST. Drawing, games, amusements.

An All Night Vigil of Prayer for World Peace will be held at St. Michael Church, 30th St. at Tibbs Ave., beginning with Mass at 9 p.m.

The Legion of Mary will hold a Holy Hour of Reparation in honor of the Sacred Heart of Jesus and the Immaculate Heart of Mary for world peace and nuclear disarmament at 7:30 p.m. in St. Mary Church, 8th and Spring, New Albany. Fr. Cornelius Sweeney presiding.

June 30

St. Mary's Academy Class of 1939 will hold its 45th Class Reunion. Call 787-4207 for information.

St. Mary Church, North Vernon, will sponsor a Dance for the benefit of scholarships from 8 p.m. to midnight. Donation \$4 per person; children through junior high school age admitted free with parents.

July 1

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

St. Benedict Parish, Terre Haute, will hold its Parish Picnic at the Terre Haute First National Bank picnic grounds. Call 812-877-9589 or 812-235-9158 for information.

St. Maurice Church, Decatur County, will sponsor its Annual Picnic serving chicken or roast beef dinners from 10:30 a.m. to 3 p.m. EST. Adults \$4; children under 12 \$1.50. Evening lunches, games and amusements.



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Triple threat in tennis adds up to aces

RIDGEWOOD, N.J. (NC)—The O'Reilly sisters are a triple threat on the tennis court and off.

The 16-year-old triplets, members of Our Lady of Mount Carmel Parish in Ridgewood, are ranked first, second and third in the Eastern Tennis Association's 16-and-under division. Terri is top ranked, with Patty next and then Christine.

But their tennis acclaim came only after the girls shared academic success. All three are straight A students at Ridgewood High School and are active in student government. Terri is sophomore class treasurer. Patty and Christine belong to the school debating club. Their scholastic and tennis excellence were noted in March when they received the 9 West Achievement Award during the Virginia Slims Tournament in New York.

Coached by Kit Byron, whose students have included star Terry Phelps, Patty reached the finals of the 1983 Eastern Clay Court Championships and her sisters did the same as a doubles team. Their success continued in a series of Eastern tournaments.

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YOUTH CORNER

Minnesota schools teach about sex abuse

ST. PAUL, Minn. (NC)—Schools in the Archdiocese of St. Paul and Minneapolis recently tuned into parts of a two-week television program to help teach children about sexual abuse.

Students in kindergarten through sixth grade watched "Touch," which includes skits on the difference between "good" and "bad" touching. Junior high students saw "No Easy Answers," which teaches more specifically what sexual abuse is and how to protect oneself from it.

Both presentations were by the Illusion Theater of Minneapolis. They were part of "Project Abuse," a two-week program on sexual abuse of children by WCCO-TV in Minneapolis. The shows were aired during school hours.

Most schools invited parents to join their children watching the programs or to

view them simultaneously at home.

Mary Landucci, the mother of two, said the "Touch" program "taught the children they have control over their own bodies and if they don't like something, they can say 'No,' and that's OK."

Ms. Landucci said the program also helped her overcome her fears of discussing the dangers of sexual abuse with her daughter. She promised she would listen to—and believe—her daughter if she needed to talk about any frightening experiences.

"In a lot of homes, parents are uncomfortable talking about these things, and the kids are walking around unprotected," she said.

Fran Hasty's two sons, in fifth grade and kindergarten, saw "Touch," which she said "brought an awareness to them they didn't have before."

"It was presented very well," she said, noting the show did not frighten her younger son. Both sons would know how to handle a potential abuse situation, she said.

The Illusion Theater's Sexual Abuse Prevention Program reports that by the age of 18, up to 38 percent of girls and up to 10 percent of

boys will be victims of sexual abuse. Besides physical contact, the phrase "sexual abuse" includes non-physical contact, such as an obscene phone call or using children for pornographic purposes.

Other studies show that more than 80 percent of reported cases of sexual abuse or exploitation are committed by an offender known to the victim.

In several schools—public and private—students came forward after the programs and admitted they had been, or suspected they had been, abused.

At St. Croix Valley Catholic Consolidated School, teachers distributed a questionnaire, asking students in the final item if they would like to talk further about their own experiences.

Principal Bob Mike said in one class, 10 students responded "yes." A teacher found that while some meant they simply wanted more information, several were possible victims. A county social worker was called to the school to talk to those students individually.

"What the kids see on TV and hear, they're going to be accustomed to very quickly, and, if it's not talked about properly, we're going to get behind-the-barn-type situa-



BRUSH WITH THE PAST—David Gordon, an eighth-grader at St. Peter Claver School in St. Paul, Minn., works on a historical mural being completed by his class in the school. The mural depicts the history of the parish including a portrait of its first black pastor, Father Theobald Stevens. (NC photo by J. Michael Fitzgerald)

tions again," said William Stref, principal of Shakopee Area Catholic School. "I'd rather be open and honest with this issue."

All archdiocesan schools have a recommended process which follows state legal procedures for cases of

suspected sexual abuse of children.

The policy calls for teachers or principals who have "reasonable cause" to believe a child has been abused to contact the local child protection service, the police or county sheriff. The

policy applies to neglect as well as physical abuse.

Another archdiocesan board of education policy allows for reporting of sexual abuse and harassment of students to the principal, pastor or, if necessary, other legal authorities.

'Lifesigns'

Sunday, June 24, "Lifesigns," the radio show for teens, will feature girls from St. Elizabeth's Home discussing "Teen Pregnancy." The program is aired at 11:30 a.m. on WICR 88.7 FM.

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Program offers guidelines for fearful parents

ST. PAUL, Minn. (NC)—Studies have shown that more than 80 percent of children who are sexually abused are abused by someone they know, such as acquaintances, babysitters, friends of the family or relatives.

Most of these children are tricked or manipulated—not forced—into sexually abusive activity, according to the Illusion Theater of Minneapolis' Sexual Abuse Prevention Program. They may feel they are to blame and, as a result, might be afraid to talk about the abuse.

Because of this, the theater program has provided some guidelines for parents on how to talk to their children on this subject, ideally before any abuse occurs. The guidelines include:

—Parents must realize that even a person they know or someone who seems "so nice" can be a sexual abuser. Keep in mind that the person's behavior is wrong, not the person. Offenders need to be reported to get professional help.

—Using a "touch continuum" of good and bad touching can help start teaching children how to protect themselves. Ask them what kinds of touch they like

and what they do not like. Stress that no one, even a relative or friend, has the right to force or trick them into an unpleasant, sexual touch. Tell them they can say "No."

—Besides parents, children should have a support system of people they trust, such as teachers, ministers, counselors or relatives to whom they can turn for help or more information on the subject. Develop a system of this type and include resource centers such as the police department and county child protection services.

—Explain that sexual abuse can include situations not involving touch, such as

people who expose themselves.

—Parents should be willing to bring up the topic of sexual abuse and at the same time to let children know of any uncomfortable feelings they have. Parents also should avoid setting rules which force a child to kiss relatives goodbye or that make them feel they must always do what adults say.

—Parents should listen carefully to a child's questions, be willing to define difficult terms and be supportive when a child reaches out for help. If a child is abused and a parent is angry about what happened, they should be clear they are not angry at the child.

St. Paul woman student wins writing contest

ST. LOUIS (NC)—Rosemary Kassekert of St. Paul, Minn., is the winner of The Catholic Health Association's annual legal writing contest.

Ms. Kassekert is a student at Hamline University School of Law in St. Paul. Her essay was titled, "Moral and Legal Considerations in Withholding Treatment in

holistic Health Care facilities."

She was scheduled to receive a \$1,000 prize June 12 during the CHA awards dinner at the organization's meeting in St. Louis.

The writing contest, sponsored annually by the CHA, is open to all second and third-year law students in accredited U.S. law schools.

Help friend prevent alcoholism before it begins

by Tom Lennon

Question: What should a teen-ager do if she has a friend who has an alcohol problem and does not want to hurt that friend?

Answer: First, the bad news. If you truly love your friend, you may ultimately have to hurt her and firmly tell her the truth about her drinking problem. This will be very difficult

and you will run the risk of alienating her and losing her friendship. But let's hope you don't have to do that, and so on to...

...the good news. There is another approach to take first.

Perhaps you could talk to her about a young friend of mine, Brad, who used to have a fairly serious drinking problem.

Brad started drinking

because of some temporary problems in his personal life. But after a while it became clear that he was drinking out of boredom.

Another young friend, Chet, who was a neighbor, took Brad under his wing and showed him that there were many more interesting things in life than booze.

Chet spent a whole Saturday with Brad visiting a space and science center.

Later they explored their hometown in a way Brad had never done before.

They began jogging and weightlifting together. Chet even got Brad to read S. E. Hinton's "The Outsiders" and several other youth-oriented novels.

Chet never preached about the evils of alcohol and other drugs. He never said to Brad, "You have a problem and might be an alcoholic." He didn't say, "I want to help you with your drinking problem."

He did, however, steer Brad away from teen parties where the beer would flow and the pot go up in smoke.

Whenever possible, Chet would try to plan other activities for a night when a big teen party was scheduled.

Little by little, Chet helped Brad understand that life could be fun, interesting and even exciting without having a beer for breakfast and getting bombed on weekends.

Can you tell your friend the story of Brad? You might look for ways to suggest alternatives to drinking, activities that could be far more stimulating and fun than boozing.

You might plan some activities that would keep you and your friend so busy she might gradually lose interest

in heavy drinking. You might lead her to consider the happiest goal of all: no alcohol or any other drugs.

A final caution. Some people simply cannot drink moderately. They should not drink liquor at all.

If you want more suggestions on ways to help your friend, call Alcoholics Anonymous. You will not need to identify yourself or your friend, and the voice at the other end will be kind and caring.

(Send questions and comments to Tom Lennon, 1312 Massachusetts Ave. NW, Washington, D.C. 20005)

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Mindy Welch named bucket coach

by Susan M. Micinski

Lawrence Bowman, principal at Chatham High School, has announced the appointment of Mindy Welch as Girls Head Basketball Coach for the 1984-85 school year. She will also teach physical education.

Welch taught the last five years at Cardinal Ritter High School, and has also completed 16 seasons of coaching. She received her degree from Butler University.

St. Paul's CYO in Tell City recently elected officers and they include: Sam Schaefer, president; Tim Davis, vice president; and Angie Etienne, secretary/treasurer.

The group also conducted a garage sale which netted them \$246. In addition, they attended the St. Paul's Deanery Sesquicentennial Celebration at St. Meinrad.

Eighth grade graduates celebrated with their Solemn Communion on June 2.

St. Paul's CYO is now planning for a freshmen get acquainted night in July.

Miscellaneous

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CLIP 'N SAVE

Black participation in politics seen in moral context

by Henry Herx

NEW YORK (NC)—The passage of civil rights legislation in the 1960s accomplished little toward changing deep-seated racial attitudes of the electorate, according to "Power and Prejudice in America," a documentary study airing Monday, June 25, 7-8 p.m. on PBS.

Narrated by Judy Woodruff of the "MacNeil-Lehrer Newshour," the program looks at the relationship between racial prejudice and the voting booth. Starting with the fact that most whites do not vote for black candidates, it proceeds to show how slavery's legacy of racism still affects voters—both white and black.

While historians, psychologists and political experts give their insights into the old stereotypes that still impede the full participation of blacks in the political process, the major portion of the documentary is devoted to a detailed account of one particular election held in 1983 in Quitman County, Mississippi.

Some 56 percent of Quitman's 12,000 inhabitants are black. Yet, among the county's 17 officeholders, only one elected official was black. When a court-ordered redistricting of the county provided blacks with an opportunity to increase their representation, the local black community mounted a

voter registration campaign, bringing 82 percent of eligible blacks on to the rolls.

However, in this county where blacks constitute the majority of the population, only two of 11 black candidates won office in the November elections.

The Rev. Carl Brown, a local minister who led the voter registration drive, was disappointed but not discouraged by the results. It was a start, he believes, in overcoming the generations of fear, intimidation and lack of education. Much has to change before the black community in Quitman County is confident enough to exercise its political power.

This was a theme echoed by the black Democratic presidential contender, the Rev. Jesse Jackson, at a pre-election rally: "We are giants with a grasshopper complex. You don't know how powerful you really are."

More directly, Mr. Jackson advised his listeners: "Don't pick cotton, pick educators... pick legislators on Tuesday."

Mr. Jackson's presence electrified the crowd at the rally but not in the voting booth. Yet several commentators on the program assert that it is only a matter of time before the public accepts a black presidential candidate just as it did John Kennedy, a member of another minority.

Others interviewed for the program point out that the black vote already is and will

continue to be a significant factor in the 1984 presidential race, with or without a black candidate.

The point of the program is that blacks are turning a corner in putting together broad coalitions that have meaning in national politics. They have already succeeded on the level of city governments where, for example, in Chicago Mayor Harold Washington was elected with 97 percent of the black vote.

The message of this program is that the political forum is crucial to testing the public's commitment to the American ideals of social and political equality. More than being a political issue, racial justice and harmony is a moral imperative.

TV Film Fare

June 23, 7:30-10 p.m. (CBS)—"The Fury" (1978)—Kirk Douglas plays a man who tries to rescue his son from a sinister government agency that is trying to use the boy's psychic powers for its own ends. Crude, heavy-handed melodrama that wallows in gore. The U.S. Catholic Conference has classified it O—morally offensive.

June 27, 8-10 p.m. (CBS)—"Atlantic City" (1981)—An aging mobster underling (Burt Lancaster), living in penury in Atlantic City, becomes involved with a young woman (Susan Sarandon) when her husband enlists his help in selling



TOUCH OF DRAMA—Florida legislator Frank Williams, a Democratic representative from Crystal Lake, strolls through the Tallahassee chamber in unusual garb. Williams donned the outfit to help promote the "Cross and Sword" production being staged in St. Augustine, Fla. (NC photo from UPI)

some stolen heroin. After gangsters kill her husband, the old man is left with the money and tries to impress her before the killers come looking for him. This offbeat adult entertainment benefits immensely from its powerful evocation of its seedy and tawdry locale and several fine performances. The mood of the story is unrealistic and the heroin is merely in-

cidental to the plot, but still its presence and the dubious morality of most of the principals make this strictly adult fare. The USCC classification is A-III—adults.

June 30, 7:30-10 p.m. (CBS)—"The Sphinx" (1981)—A beautiful, young Egyptologist (Lesley Anne Down), eluding hordes of Levantine villains, discovers

a cache of ancient treasures stolen by grave robbers. This violent and thoroughly muddled thriller is so badly done that it will have most audiences starting to giggle halfway through and hooting in derision by the end. The USCC classification is A-III—adults.

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

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As the actual dwelling places of the RESPONDENTS named below are unknown to the ecclesiastical Tribunal of the Archdiocese of Indianapolis, we hereby cite the said Respondents to contact the below designated Presiding Judge of the Tribunal of the Archdiocese of Indianapolis located at 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206, on or before the date designated for the purpose of making answer to the asserted invalidity of the Respondents' marriage herein designated.

CASE TITLE: Jaynes-Gross
RESPONDENT: Mr. Donald Gross
DESIGNATED DATE: July 6, 1984
PRESIDING JUDGE: Rev. Msgr. Charles Koster

Notice is hereby served that unless the said Respondents either appear or contact the Tribunal on or before the date designated above, or offer sufficient reason for absence, the requirements of canon law regarding notification shall be considered fulfilled and the case shall proceed according to the norm of law. Anyone, clerical or lay, who knows the present address of any of the above mentioned is bound to make known the citation.

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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.)

† ALTENBACH, Forrest, 81, American Martyrs, Scottsburg, May 12. Father of Carol Wade.

† BOHNE, Martin, 58, St. Mary, New Albany, June 10. Husband of Bernette Henstrup; father of James, Dennis G., Kenny, Rose Basham, Angela Surma and Patty McIntyre; brother of Charles, and Mrs. Ollie Willis; grandfather of 12.

† CLEMONS, Jeanine Marie, 38, Little Flower, Indianapolis, June 5. Wife of John; mother of Michael Lawless; daughter of Dora Perrin.

† COOK, Louvenia, 83, St. Mary, New Albany, June 1. Mother of Clarence A., Marian Rogers and Minnie Duskin; sister of Ethel Peterson, Sarah Douglas, Mrs. Tommy Moye, Katie Barker, Katie Jones, and James Leroy, Demerest and Allen Gholston.

† CURTS, Opal J., 68, St. Anthony, Clarksville, June 9. Sister of Delena Pace.

† EGLER, Eugene D., 88, St. Mary, New Albany, June 4. Husband of Anna Widmer; father of Eugene, Jr., and Norma J. Miller; brother of Victor; grandfather of six; great-grandfather of five.

† FOSTER, Anna F., 62, St. Mary, New Albany, June 8. Wife of Roy E.; mother of Edward Roy, and Barbara J. Wolfe; daughter of Raymond F. Kiefer; sister of Stanley and John Glass, Betty Willen, LaVerne Ruth and Mary Louise Snipp; grandmother of four.

† GRAF, Charles Anthony, 79, St. Augustine, Jeffersonville, June 12. Father of Rosemary Lewis, Marita Patterson, and Thomas; brother of Paul, and Loretta Leydet; grandfather of five.

† HESTAND, Kenneth L., 72, St. Joseph, Shelbyville, June 8. Husband of Elsie; father of Jerry and Dean; brother of Alice Gallagher.

† KREUGH, Joseph, 70, St. Andrew, Indianapolis, June 1. Son of Harriett Baker; father of Thomas, Alphonsus, James, William, Larry, Ronnie, Mary, Joella Mitchell, Sarah Banks and

Rita Humphries; grandfather of 28; great-grandfather of six.

† LANGER, Arthur, 78, St. Rose of Lima, Franklin, June 6. Husband of Imogene Murt.

† REIMER, Harry, 62, St. Agnes, Nashville, June 11. Husband of Ruth (Kirsch); father of Suzie Peoples, Patricia Scrogam and Debra Havelly; brother of Robert; grandfather of four.

† RICE, John C., 67, St. Gabriel, Connersville, June 7. Husband of Pauline; father of Thomas M., and Paula Kay Solke; brother of Kenneth A.; grandfather of two; uncle of two.

† SCHEIDLER, Ben J., 83, St. Mary, Greensburg, June 10. Husband of Loretta; father of Herbert, Carole, Betty Meyer, Dorine Bruns and Ruth Knecht; brother of Al, Margaret Stier and Betty Luken.

† SPALDING, Rev. Edwin, 76, St. Augustine Home for the Aged, June 15. Brother of James, Marguerite Lundergan and Sister Rose Angelle.

† SPEAR, Pearl, 77, Little Flower, Indianapolis, June 6. Mother of Burton; sister of Henry Thomas.

Family myth says only the alcoholic needs help

by Bill Brooks

One of the myths in this drinking society is that only the alcoholic in the family is sick and needs help.

Family members, and even close friends who care, can become as devastatingly affected as the alcoholic. Spouses particularly insist, "There is nothing wrong with me. It's he (she) who's sick with alcoholism. Why should I need help?"

While Alcoholics Anonymous is fairly well-known, a companion program of love, emotional detachment and understanding, which is becoming better recognized around the world, is Al-Anon.

Al-Anon, obviously

derived from the words Alcoholics Anonymous, is for persons who love or are dependent on someone whose drinking is causing serious life problems. Mutual aid and loving interchange among Al-Anon members sharing common problems offer support in dealing with the pain alcoholism causes. This is true whether or not the compulsive drinker stops drinking, or is even aware that a drinking problem exists.

Al-Anon, a 1950s offshoot of Alcoholics Anonymous, is a completely separate organization. It is non-professional, voluntary and not affiliated with any outside enterprise, and it has no dues or fees for membership. The only membership requirement is that there be a relative or friend with a drinking problem.

MEMBERS attend regular meetings of a confidential and sharing nature. Beginners are quickly told, "You did not cause your spouse's drinking, you will not control it, and you cannot cure it. These meetings are to help you attain inner strength and serenity."

More and more people are realizing—usually with a shock—that alcoholism is a family disease. That means, of course, that every member of the family is hit, to some extent, by the illness.

Spouses, children, parents, grandparents, uncles, aunts and cousins usually "enable" alcoholics to keep on drinking by denying that the drinker is "that bad," or they are just too scared or embarrassed to do anything about anybody in the family who cannot handle alcoholic beverages.

The Al-Anon program consists of the same 12 steps, or principles, as the Alcoholics Anonymous program. The first step is: "We admitted that we were powerless over alcohol—that our lives had become unmanageable." The steps teach detachment from the problem (not the person) with love and spiritual progress.

Al-Anon uses the same serenity prayer so often employed in Alcoholics Anonymous: "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and the wisdom to know the difference."

PEOPLE who need Al-Anon are those who say: "He'll stop drinking because he loves me" or "I'll hide the liquor" or "I'll make it so uncomfortable for her by nagging and preaching and

arguing that she won't want to drink." All these approaches, Al-Anon members have found, are worthless.

"Holler than thou" attitudes don't help either. Hostility and contempt cannot cure an illness and are self-destructive attitudes. Hate destroys the hater, not the object of the hatred.

While Al-Anons are urged not to create a crisis, sometimes a crisis can convince the alcoholic of the need for help—loss of a job, a car accident or arrest. Al-Anon members are told to steel themselves against coddling and over-protectiveness. The biggest waste of time is arguing with someone who is drinking.

Al-Anon family groups share their experience, strength and hope with each other in order to solve their common problems—fear, insecurity, lack of understanding of the alcoholic and damaged lives resulting from alcoholism, the family illness.

Al-Anon members attend regular meetings which stress spiritual values and show how they may be used to meet life situations.

A common misconception about Al-Anon is that members are shown how to stop the spouse's or friend's drinking. Members quickly learn that the alcoholic will stop drinking when he (she) desires to, not before.

Al-Anon helps change family members' attitudes towards problems and reduces anxieties and frustrations. Detachment from the drinker's problem may lead the drinker, as it has many alcoholics, to seek information or help far sooner.

As one Al-Anon member phrases it, "Armed with these tools of inner confidence, absence of anxiety, a sense of humor and trust, we can look forward joyously to whatever new beginnings are ahead of us."

(Questions on alcoholism and drug abuse? Call Koala's free, 24-hour Helpline at 1-800-622-4711.)

College gets new name

MIAMI (NC)—For the second time in six months, St. Thomas of Villanova University in Miami has changed its name.

The institution, formerly Biscayne College, will become St. Thomas University when it re-opens for classes in August.

Check it out (from 7)

Stress Center at the Marten House Hotel on Thursday and Friday, June 28-29. \$75 fee includes luncheon on June 28. To register, call Jude Magers at 875-4675.

✓ **International Student Exchange** needs host families for 15-19 year old foreign students during the coming school year. For information contact: International Student Exchange, P.O. Box 58, San Jose, CA 96032, 916-468-2264.

✓ **"Effective Babysitting,"** a program for 10- to 14-year-olds sponsored by St. Vincent Wellness Centers, will be offered: at the Fishers Center on Mondays, July 9 and 16 from 9 to 11 a.m.; at the Carmel Center on Thursdays, Aug. 16 and 23 from 3:30 to 5:30 p.m.; and at the Brownsburg

Public Library on Mondays, July 30 and Aug. 6 from 9:30 to 11:30 a.m. Fee \$10. To register call 846-7037.

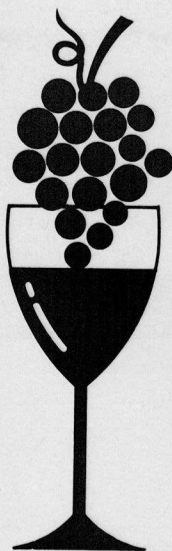
✓ **The Language Centre**, formerly located on E. 38th St., will move its foreign language and translation facilities on June 1 to the former Holiday mansion located at 1050 W. 42nd St. The move will facilitate expanded course offerings. Call 923-9292 for information.

✓ **The Central Indiana Regional Blood Center** has speakers available on topics concerning your blood program, community responsibility and our future in tissue/organ banking. Call Public Relations Director Andy Murphy 927-3000 at least two weeks before your program date.

Recent USCC Film Classifications

Ghostbusters A-III, adults
Gremlins A-III, adults
Star Trek III:
The Search for Spock A-II, adults and adolescents
Streets of Fire A-III, adults

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VIEWING with ARNOLD

Trekkies teeter on brink of farce

by James W. Arnold

Since it's summer, it must be time for another "Star Wars," "Star Trek" or "Superman"—it's comic book fantasy season at the cinema. Sure enough, here is "Star Trek III," Gene Roddenberry's cult-favored space epic, arriving just in time to keep up all those aging actors' annuity payments.

"Trek" has been a likeable enough phenomenon for 18 years, first on the little then on the big screen, uniquely combining imaginative sci-fi adventures with pop sociology moralizing and warm relationships among the multi-ethnic "family" of the explorer ship Enterprise. I wish I could like this latest episode, "The Search for Spock," but except for a few good moments, most of them small, it's silly and disappointing.

"Search" is a genuine sequel, since it begins where "The Wrath of Khan" (1982) ended, with the death of co-hero Spock, the emotionally detached, pointy-eared Vulcan, who gave his life to save ship and crew. After a touching funeral, his coffin was shot to rest on the burgeoning planet called Genesis, a desert that science is turning hastily into a paradise.

Unfortunately, a new writer, Harve Bennett (also producer) comes on to continue the story—the top production people have been different for all three "Trek" movies—and the result not only lacks visual or emotional excitement but even the heady philosophical provocations Trekkies have come to know and love.

Essentially the task of Admiral Kirk (William Shatner) and his loyal crew (none of whom apparently have families or ties on Earth) is to reunite Spock's physical being, which is being regenerated out there on Genesis, with his spirit, which has somehow been melded into the head of Doc McCoy (DeForest Kelley). Standing in the way are the top brass of the Federation, who are understandably dubious about such a mission, and the old faithful bad guys, the wrinkle-headed Klingons, who want the Genesis secret for themselves, as if they needed an excuse to be feisty and contrary.

The Federation proves to be no obstacle, since the heroes steal the Enterprise and warp-speed away in an escape that would seem dull even on "The Love Boat." (Engineer Scotty has taken a few vital bolts from the

engine of the pursuing battle cruiser.) The Klingons put up a nastier battle, led by Christopher Lloyd ("Taxi's" wonderful Reverend Jim as a straight villain), but except for a few large explosions, it's tired stuff in the era of Spielberg-Lucas invention and special effects.

More crucial to the film's failure is Genesis, the planet where most of the action occurs. Because Kirk's scientist son (Meritt Buttrick) messed up with the ingredients, it is evolving in violent runaway surges every 10 minutes or so, and quickly tearing itself apart in flames and erupting volcanoes. The effects are not very convincing, and it doesn't help that Buttrick and Robin Curtis (as his companion, the Vulcan Saavik), wandering around amid all this fake chaos, are (as actors) something less than Oscar contenders. It's supposed to be scary, and even tragic, but it seems mostly funny.

Part of the blame certainly belongs to first-time director Leonard Nimoy, who as either presiding artist or as Spock in one form or another, just about dominates the production. Sci-fi is always perilously on the edge of farce, because of its strain on credibility, and Nimoy doesn't find the balance as surely as Robert Wise and Nicholas Meyer did in the earlier films.

"Search" doesn't disintegrate into high camp, but the possibility arises often. Just a minor example: one character is sent into a closet on the Enterprise, and then the script completely forgets about him. He may still be there, on some Hollywood set, for all we know.

The worst is the climax, and that is a fatal blunder. This is a pseudo-religious ceremony on the smoggy planet of Vulcan, where the high priestess (the formidable Dame Judith Anderson), surrounded by young ladies in diaphanous gowns and a guy who keeps banging a gong, on a set DeMille would have envied, somehow gets the right spirits into the right bodies. This scene is just as pretentiously operatic as the sacrifice scene in "Indiana Jones," but its absurdity is more obvious because there



AT THE MOVIES—Ectoplasmic exterminators (top) Bill Murray, left, and Dan Aykroyd, center, remove some unwanted guests, namely ghosts, from a fancy hotel in "Ghostbusters," a Columbia Pictures' release. (NC photo)

are fewer violent distractions.

In its favor, "Search" is neither excessively bloody or sadistic, and the predictable appearance of creepy-crawlies is brief and easily endurable. The toughest stuff has Kirk doing an uncharacteristic Dirty Harry impression, when he finally kicks the rotten Klingon chief to his doom as the audience cheers.

The only love story in "Search" is the friendship between Kirk and Spock, which is or could be genuinely moving, if it were sufficiently worked up in the film. But its full impact depends on previous audience exposure to all those years of subtle pal-ship in infinite crises on countless planets. Maybe it's not fair to expect each episode in a long-running series to stand on its own.

There are dazzling visuals as the spaceships dock, spin and soar, and typical touches of humor, often at just the right moment. But "Search" needs more of them all and doesn't get them. It's not a dud, but just a loud pop where one wanted an explosion.

(Weak Trekkie epic, aimed mainly at diehard fans, but easy for the sensitive to digest; adequate diversion for all ages.)

USCC rating: A-II, adults and adolescents.

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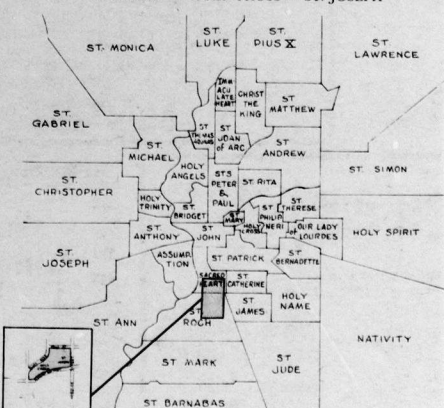
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