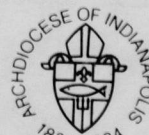


# THE CRITERION

Vol. XXIV, No. 3, October 19, 1984



Indianapolis, Indiana

On A Journey Of Faith

## Sesquicentennial to end Oct. 28 in Old Cathedral

by Valerie R. Dillon

A year-long observance of the 150th anniversary of the Archdiocese of Indianapolis will come to an official close on Sunday, Oct. 28, in the location where the diocese had its birth.

A Mass of Thanksgiving, presided over by Archbishop Edward T. O'Meara will be celebrated at St. Francis Xavier Cathedral in Vincennes, seat of the diocese when it was founded on May 6, 1834. Vincennes became part of the Evansville Diocese when it split off from the Archdiocese in 1944. Bishop Francis Shea of the Evansville Diocese will be homilist at the liturgy, and clergy from both dioceses will concelebrate with the two bishops.

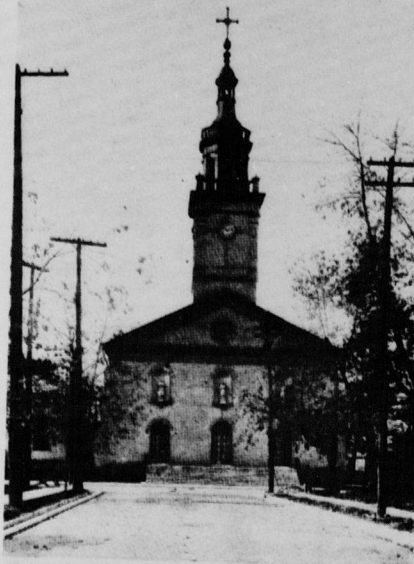
Readers, banner carriers and other liturgical ministers have been selected from both dioceses, and a small choir has been formed by Archdiocesan Director of Music Charles Gardner. A reception in the cathedral library will follow the liturgy, to be hosted by the Sister Senate of Evansville.

Because the Old Cathedral seats only 400 persons, attendance will be by invitation only. Every parish and archdiocesan agency and institution has received an invitation and will be provided with two tickets on request.

Vincennes was chosen as the site of the closing sesquicentennial event because of its religious and historical significance. Called the "Cradle of Christianity in the Old Northwest," it was here that French missionaries came in the early 1700s to rekindle the faith of French fur trappers and to teach the Indians about Christ.

Most historians today place the founding of both the city of Vincennes and the building of the first St. Francis church—a log cabin chapel—at around 1732. The oldest parish record still in existence dates back to 1749, when Father Sebastian Meurin entered into a parish record book a marriage he had witnessed between a Canadian man and a French/Indian woman.

During Revolutionary War days, Vincennes was the center of the struggle for English control over the largely-French inhabited Northwest. Within the walls of St. Francis Church, Father Pierre Gibault helped to stir the early



50 YEARS AGO—The Old Cathedral in Vincennes at the time of the archdiocese's centennial in 1934. Changes since then include a statue of Father Gibault in front of the building, elimination of the overhead poles, and creation of a park area.

settlers to support the Colonist cause. It was in front of the cathedral's doors that the British forces surrendered in 1779 to Col. George Rogers Clark.

The present St. Francis Church, begun in 1824, was incomplete for many years. When the diocese's first bishop, Simon Brute, arrived in 1834, he described it as "four walls and a roof, unplastered—not even whitewashed—no sanctuary—not even a place for preserving the vestments and sacred vessels."

The cathedral which will greet sesquicentennial celebrants on Oct. 28th is a handsome, bell-towered structure with gardens and a statue of Father Gibault gracing its front, but with many remnants of the old within. The Bishop's throne, built of rough-hewn wood in 1830, stands off to the left of the altar. A spiral pulpit to the right is a reminder of the great preachers of an earlier era. The coats of arms of early bishops adorn the ceiling of the cathedral, and the first four bishops are buried in the crypt below the church.

The library where the reception will take place contains some of the oldest volumes in the nation. Built in 1969 with a \$180,000 grant from Lilly Endowment, its chief treasures are a legacy from the first bishop of the diocese.

Bishop Brute, termed "the most learned man of his day in America" by President John Quincy Adams, left a collection of 11,000 volumes. These include the oldest document in this area—an original Papal Bull of Pope John XXII, hand-engraved on parchment and dated 1319, survey work by Thomas Jefferson, a letter of St. Vincent de Paul in 1660, a letter of St. Isaac Jogues dated 1644, and bibles from the 15th century.

Adjoining the cathedral is the old French graveyard, marked with the names of early French trappers and settlers as well as the first Indian converts to Christianity. Relatively few graves are marked, but plaques clustered around a plain white crucifix name the members of the parish church who were killed in World War II.

In 1970 St. Francis Xavier was named to the status of a basilica, an honor held by fewer than 20 churches in the United States.

Although Oct. 28th marks the last public event of the sesquicentennial year, archdiocesan Catholics have been invited to visit the old cathedral and the city of Vincennes for a first-hand look at the birthplace of the church in Indiana.

## World's Catholics unite for mission effort

The world's 800 million Catholics will celebrate World Mission Sunday as one community of faith this Sunday. It is the day when, as Pope John Paul II said last year, "The Church, Mother and Teacher, caring for the good of all, extends her hand through the Propagation of the Faith to gather aid from people of good will."

"Mission Sunday is the focal point of our efforts each year," said Rev. James D. Barton, archdiocesan director for the Propagation of the Faith. "We try to promote an appreciation of the Church's universal and missionary identity, as well as raise funds for the needs of the mission Church. And the people of the Archdiocese of Indianapolis have always been generous in response to those needs, which increase every year."

Last year's Mission Sunday collection in the United States amounted to some \$17

million. Fifty-one percent of that total went toward the \$40 million that made up the United States' contribution to the worldwide general fund of the Propagation of the Faith. This fund is used to support the pastoral programs and evangelizing efforts of the Church in some 800 needy dioceses, most of them in the countries of the developing world.

In addition, 40 percent of the Mission Sunday collection is distributed among needy dioceses in the United States by the American Board of Catholic Missions. And nine percent is directed to the mission areas of the Near East.

Commenting on the World Mission Sunday celebration, Monsignor William J. McCormack, national director of the Propagation of the Faith, said, "Our Holy Father has reminded us that there are many who do not yet know of the 'unfathomable riches of Christ'—especially the poor and abandoned who turn to the mission Church for help: refugees in Africa and Indochina, the suffering poor in Latin America, the homeless and hungry in India.

"That is why we stress as the theme of World Mission Sunday this year the words of St. Paul, 'How can they believe, if they

have not heard?' We ask American Catholics to consider, too, how can they hope, how can they survive if we do not reach out to help them?"

Indianapolis Archbishop Edward T. O'Meara, in his statement on Mission Sunday (see page 2), reminds us that "we are not true disciples of Christ unless we are serving others, especially the poor, and inviting them to share our life in Christ."

The Propagation of the Faith is the organization of the Catholic Church charged by the pope and the bishops to foster and develop a missionary spirit among Catholics and to generate support for the needs of the mission Church. The Propagation of the Faith is an integral part of the life of the Church in over 100 countries. Every diocese in the United States has a director of the Propagation of the Faith.

## Pope allows conditional use of Tridentine Mass

VATICAN CITY (NC) — Pope John Paul II has given permission to bishops around the world to approve, under certain conditions, the use of the Tridentine Rite for Mass, the replacement of which was one of the major — and most controversial — reforms coming out of the Second Vatican Council.

A letter from the Congregation for Divine Worship to the heads of all bishops conferences said readmission of the old Latin-language rite is not intended for parish churches, except in "extraordinary cases." It is intended, the letter said, for particular groups that request it, in churches and oratories approved by the bishops.

The decision reflected the pope's desire to accommodate the groups that "remained tied to the Tridentine Rite," the letter said.

Permission to use the rite should go only

to priests and faithful who accept the liturgical changes included in the new Roman missal, the letter said. That condition appears to exclude rebel Archbishop Marcel Lefebvre and his followers who have rejected replacement of the Tridentine Mass and have opposed other actions of the Second Vatican Council.

The liturgy of the Tridentine Rite is based on the text approved by Pope Pius V in 1570. That liturgy was replaced in 1970 by the new order of Mass approved by Pope Paul VI. The new order of Mass calls for the liturgy to be celebrated generally in the language of those participating in the celebration.

The last missal using the Tridentine Rite was published in 1962. The congregation's letter specifies that the 1962 version must be used, in only the Latin language, without mixing it with the new

### Looking Inside

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the criterion

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## The missions need you now more than ever

by John F. Fink

This Sunday is Mission Sunday in the archdiocese—indeed, throughout the United States. On that day, you and I are asked to be generous in supporting the church's missions throughout the world. That support is needed more today than ever before.

It sometimes seems that there is less emphasis on the missions today than there used to be. Those of us who were born before World War II can remember the drives to "ransom Chinese babies" in Catholic schools and we heard many more stories about the sacrifices and difficulties of missionaries in exotic countries—mainly China.

The missionaries have disappeared in China, of course. Many of them were imprisoned there when the Communist government took over. Maryknoll Bishop James E. Walsh, who spent 40 years in China, was imprisoned for 12 years before he was finally released on July 10, 1970 at the age of 79. He was the last American missionary in China.

Although they are no longer in China, American missionaries are in a great many other places in the world. According to the 1984 Catholic Almanac, in 1983 there were 6,246 foreign missionaries—3,545 men and 2,701 women. For the men, 89 mission-sending groups had 3,285 priests and brothers in overseas assignments plus 174 diocesan priests from 75 dioceses. For the women, 221 mission-sending groups had 2,540 sisters in overseas assignments. In addition, there were 247 lay volunteers of



24 sponsoring organizations—86 men and 161 women. This is a great deal of missionary activity.

It's true that the number of foreign missionaries has declined somewhat in recent years—by 35 percent of the peak number of missionaries. That was in 1968 when there were 9,655. Still, today there are only 536 fewer foreign missionaries than there were in 1960.

Of the 89 organizations of priests and brothers, the largest is the Jesuits with 561 missionaries in 41 different countries; the largest group is 90 in the Philippines. The Maryknoll Fathers follow closely behind, with 542 in 26 countries, the largest group (55) in Tanzania. The Franciscans are in third place, with 210 in 26 countries, with the largest group (67) in Brazil.

For the women, of the 221 organizations of sisters, the largest is the Maryknoll Sisters with 399 missionaries in 26 countries; the largest group is 56 in Hawaii. The School Sisters of Notre Dame are in second place, with 100 in 18 countries, the largest group (15) in Puerto Rico.

Of the 24 organizations that sponsor lay volunteers, the largest group is the Maryknoll Lay Missioners with 61 in 17 countries. The second largest is the Jesuit Volunteer Corps, with 55, all serving in Alaska.

Most American missionaries today are in South and Central America—2,183. But there are 1,468 in the Far East and 990 in Africa. The rest are spread out in Oceania, the Caribbean Islands, the Near East, Europe and North America.

Those are the statistics for U.S. foreign missionaries. But the Mission Sunday collection also benefits what are called "home missions." These are places in the United States where the local church does not have its own resources, human or otherwise, which are needed to begin

or, if begun, to survive and grow. These areas share the name "missions" with their counterparts in foreign lands because they too need outside help to provide the personnel and means for making the church present and active there in carrying out its mission for the salvation of people.

Dioceses in the southeast, the southwest and the far west are most urgently in need of outside help to carry on the work of the church. Millions of people live in counties in which there are no resident priests. Many others live in rural areas beyond the reach and influence of a Catholic center. According to the Glenmary Research Center, there are about 550 counties in the U.S. in which there are no priests.

About 20 percent of the total U.S. population, but less than three percent of the Catholic population, live within the boundaries of the 17 "most missionary" dioceses of the country. The National Catholic Rural Life Conference conducted a survey that showed that the Catholic Church ranks near the bottom of about 40 religious bodies in the percentage of rural membership.

The Mission Sunday collection is conducted by the Society for the Propagation of the Faith (of which both Archbishop O'Meara and Archbishop Fulton Sheen are former national directors). Of the collection, 40 percent is allocated for disbursement to home missions through the American Board of Catholic Missions.

I've used this column to describe the U.S. mission efforts, but it's also important to remember that other Catholics in nearly 90 countries are also supporting the missions. They too are making sacrifices so that the message of the Gospel can be spread "to the ends of the earth."

## 15 parishes join Urban Ministry Cooperative

by Jim Jachimlak

Fifteen parishes have chosen to join an Urban Parish Cooperative, the first step toward implementation of an urban ministry program in the archdiocese.

Formation of the Urban Parish Cooperative was recommended in January by a steering committee which conducted an 18-month study of the urban church in Indianapolis. The steering committee was made up of representatives of 21 parishes in an area considered to be the central city. Archbishop Edward T. O'Meara approved the committee's recommendations this summer.

The study was aimed at strengthening the inner-city church in Indianapolis. The co-op is intended to link the personnel and resources of the urban parishes involved. The goal is to increase the number and training of parish staff members and to make the most efficient use of existing buildings.

All 21 parishes involved in the Urban Ministry Study were asked to go through a decision-making process before making a final decision about joining the cooperative. Pastors, parish staff, parish councils and parishioners were included in the process.

Sister Mary Kinney, a member of the Sisters of the Immaculate Heart of Mary,

served as associate director of the Urban Ministry Study. She is continuing her involvement with the project as administrator of the co-op. She will oversee its implementation over the next three years.

Other staff appointments include Doris Campbell, executive secretary, and Peter

Holmes, director of maintenance for the co-op.

Holmes will begin his duties on Monday. He will be available to members of the cooperative to assist in evaluating their physical structures and determining how to best use the buildings.

Maintenance was one of three areas

## Declare priesthood candidacy

Steve Donahue, son of Robert E. Donahue of Depauw, and Michael Kelley, son of Mr. and Mrs. W. E. Kelley of Chicago, theologians studying for the Archdiocese of Indianapolis, were among 19 Saint Meinrad theology students announcing their candidacy for priesthood on October 4.

The 19 theologians making their Declaration of Candidacy for the Priesthood represent four archdioceses and nine dioceses throughout the country.

The Most Rev. Francis R. Shea, D.D., Bishop of Evansville, presided over the ceremony held in the Theology Chapel at Saint Meinrad School of Theology.

The Rev. Daniel Buechlein, OSB, President-Rector of Saint Meinrad College and School of Theology congratulated the men, saying "The admission to Candidacy means a 'dedication to the Lord.' There is a personal meaning here for the candidates themselves, as well as public meaning. In this rite, these men make public their intentions to be candidates for the Sacrament of the Priesthood. In addition, the Church acknowledges in a public manner, acceptance of the candidates and prays for them. To be called publicly, with the support of the Church, brings with it a gift of strength from the Spirit."

## Message for Mission Sunday

World Mission Sunday is very close to my heart.

It is an opportunity for all of us to pray and sacrifice together for so many who would believe in Jesus if only they could hear of Him.

On Sunday, as you pray at Mass for the needs of your own family and friends, I ask you to pray, too, for all who "in suffering and in joy cannot call on the name of the Savior because they do not know it" (Pope John Paul).

I also ask for your financial support for the church in the missions.

We all know how important it is to provide for the services of our local parishes and diocese. With your generosity we are striving to meet our needs.

But we cannot take full satisfaction in serving our own. We are not true disciples of Christ unless we are serving others, especially the poor, and inviting them to share our life with Christ.

So I urge your great generosity for the universal church on World Mission Sunday. I ask you to offer a gift to the Propagation of the Faith that represents your day-by-day answer to the Lord's call to each of us to be His witness to all the world.

I join with you in prayer that, through us, the poor of the Missions will hear the Good News of Jesus Christ because, how can they believe if they have not heard?

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis

which will be covered by the co-op. The second includes organizational aspects of the Urban Parish Cooperative—establishing a board of directors, planning an annual urban parish assembly, developing commissions and setting guidelines for staff. The third is an urban ministry institute, which will train parish and school personnel for work in the urban area.

A draft of a constitution and by-laws for the co-op has also been developed and is awaiting final approval.

Membership in the co-op is for an initial period of three years. Member parishes will maintain their separate identities. However, they will also work together, through the cooperative, on those decisions that affect the lives of other members.

The 15 Indianapolis parishes which have decided to join the co-op include: Assumption, Holy Angels, Holy Cross, Holy Trinity, Sacred Heart, St. Andrew, St. Anthony, St. Bernadette, St. Bridget, St. Catherine, St. James, St. Joan of Arc, SS. Peter and Paul Cathedral, St. Philip Neri and St. Rita.

### Archbishop O'Meara's Schedule Week of October 21

SUNDAY, October 21—125th anniversary celebration of St. Mary Parish, Richmond. Eucharistic Liturgy at 11 a.m. followed with a reception.

—Confirmation, St. Maurice Parish, Napoleon, Eucharistic Liturgy at 5 p.m. followed with a reception.

MONDAY, October 22—Confirmation, St. Anne Parish, New Castle, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

TUESDAY, October 23—Confirmation, St. Simon Parish, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

THURSDAY, October 25—1984 Catholic Education Institute, Chatard High School, 11:15 a.m., Eucharistic Liturgy, 4 p.m., Christ the King Church.

FRIDAY, October 26—85th anniversary celebration of the Mater Dei Council, Knights of Columbus, Indianapolis, 6:30 p.m.



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# 'On this missionary soil'

by Fr. James D. Barton  
Archdiocesan Director  
Society for the Propagation of the Faith

"And today, standing on this missionary soil of America..."

Those words were spoken, not by a pioneer or missionary 200 or 300 years ago, but by Pope John Paul II during his visit last May to Fairbanks, Alaska. For the Diocese of Fairbanks is, in fact, under the pastoral care of the Sacred Congregation for the Propagation of the Faith, receiving support through the Propagation of the Faith just as other mission dioceses in Asia, Africa, Latin America and Oceania.

To hear the Holy Father speak of part of the United States as "missionary" territory is a bit startling. Yet, up until 1908, that characterization could have been made about any place in our country. For more than half of its history, the United States has been "in the missions."

The pope noted, in Fairbanks, our "special role in sustaining and promoting the missionary efforts of the Holy See," specifically through the Propagation of the Faith. Of the almost \$84 million distributed to the missions by the Propagation of the Faith last year, nearly half came from American Catholics. But it's important to realize that the role of the United States in the establishment of the Propagation of the Faith was the reverse of its role today—it was then a young church in great need of help.

Back in 1819, in France, Pauline Jaricot had an idea: that the needs of the church's missions could best be served by a single collecting agency providing support to all Catholic missions everywhere; and that this support should come from all Catholics, rich and poor, each fulfilling his or her missionary responsibility through prayer and a truly sacrificial material offering.

**HER PLAN**—and the Society for the Propagation of the Faith—came to full realization in response to a plea for funds from Bishop Louis Dubourg of Louisiana in 1822. That year \$14,583 (23,000 francs) was gathered from the sacrifices of the lay people of France who were the first members of the Propagation of the Faith; one-third of the total went to Bishop Dubourg, one-third went to Bishop Benedict Flalet of Bardstown, Ky., and one-third went toward the education of future missionaries.

And the United States continued to be the major recipient of this missionary support. Of the total amount raised from 1822 to 1832, 42 percent went to mission territories here. From 1822 to 1861, more than \$7 million was provided to the missions in the United States. In the 50 years after 1830, nearly 3 million immigrant Catholics arrived from Europe. The church could not have served them as it did without outside help.

At the same time, this immigrant



Rev. James D. Barton

population helped the maturing young church of the United States respond to the growing needs of other, newer mission territories in Africa and Asia. The first U.S. units of the Propagation of the Faith were established in 1839. And, by 1897, the Propagation of the Faith was incorporated in the United States and had its first national director. Fittingly, he was a missionary bishop from Lyon, France, the birthplace of the Propagation of the Faith.

This fact underscores a new understanding of mission, based in part on the experience of young churches such as the church here once was. Mission dioceses today are often referred to as "sister churches," partners with the older, more established churches of Europe and America in a single mission effort: to bring the church to all nations and to bring all nations together as one people of God.

Your sacrifices for the missions through the Propagation of the Faith, on Mission Sunday and throughout the year, are a most effective way of participating in the universal aspect of the church's mission: gathered into one general fund with the sacrifices of Catholics in nearly 90 countries, this support is distributed equitably to hundreds of mission dioceses with needs much like those of Louisiana and Kentucky in 1822.

Yet, just as they were for Pauline Jaricot and the first members of the Society for the Propagation of the Faith, our prayers and sacrifices for the "foreign" missions should be but one expression of a missionary spirit that affects our orientation toward all areas of experience—that makes each of us a missionary in all we do.

In a very real sense, the "soil of America" is still missionary—not just because of Fairbanks' special circumstances, or because some dioceses in our country still receive help in the form of personnel and financial support; but because, as in every other country on earth, there are still those among us who have not heard—really heard—the Good News of Christ. And, as St. Paul wrote to the Romans, "How can they believe if they have not heard?"

## ICC lists some of Indiana's political/moral issues

by Ann Wadelton

There's plenty of media coverage of politicians running for national offices. But do you know who is competing in state and local elections?

Indiana's top leadership will be on the ballot including the governor and lieutenant governor, half of the state senators, all 100 of the state representatives as well as representatives to the United States Congress from the 10 state districts.

Many political/moral issues will be debated in the next General Assembly, including help for the poor, care of the mentally ill, health care for the needy and services for abused adults.

The Indiana Catholic Conference lists these issues which are expected to surface in Indiana during the next session:

**Aid to Families with Dependent Children—Unemployed (AFDC—U):** Under current law, only single-parent families can receive help through the AFDC. This forces some families to separate in order to receive aid for their children. AFDC—U would allow families where the head of the household is unemployed to qualify for help. Indiana is one of only three northern states which do not have AFDC—U, which would be partially funded by the federal government. The 1980 census shows 28,000 poor, two-parent families with children in Indiana. The Indiana Department of Public Welfare estimates that 12,000 of these households would qualify for AFDC—U.

**Aid to Families with Dependent Children:** There will be an effort to increase benefits, which have not been adjusted since 1969. Currently, the maximum amount of cash a parent with one child may

receive is \$195 for rent, utilities, maintenance, clothing, school books and supplies.

**Prenatal Care for Pregnant Women in Low-Income Families:** In Indiana, over 4,000 babies are born annually with birth defects, half of which are preventable with proper prenatal care. The March of Dimes estimates that almost 20 percent of expectant mothers in Indiana do not receive adequate prenatal care.

**Protective Services for Endangered Adults:** This would set up a system to assist adults who are abused or neglected and require reporting of adult abuse. It may include an intervention program to provide home care services to dependent adults and their families, especially when the family is under stress.

**Mental Health:** There are expected to be several issues in this area, including a request for funding for residential treat-

ment for emotionally disturbed children, the chronically mentally ill and developmentally disabled. The projected need for community residential care is almost four times the number of beds now available.

**Community Corrections:** Additional funding is expected to be requested by the Department of Corrections to support expanding the community-based corrections program as an alternative to incarceration, primarily for non-violent first offenders. The emphasis would be on rehabilitation and could make use of work release centers, half-way houses, group homes, counseling or job programs, restitution projects and other programs to assist victims of crime. There is strong evidence that incarceration seldom rehabilitates; that most penal conditions are cruel and inhuman; and that the institutional approach, if taken seriously, would bankrupt most states.

## Channel 6 to air sesquicentennial special

WRTV, Channel 6 in Indianapolis, and all of the cable television systems that carry that station's programming, will air a 30-minute special on the sesquicentennial of the Archdiocese of Indianapolis at 6:30 p.m. (EST), Saturday, Oct. 27.

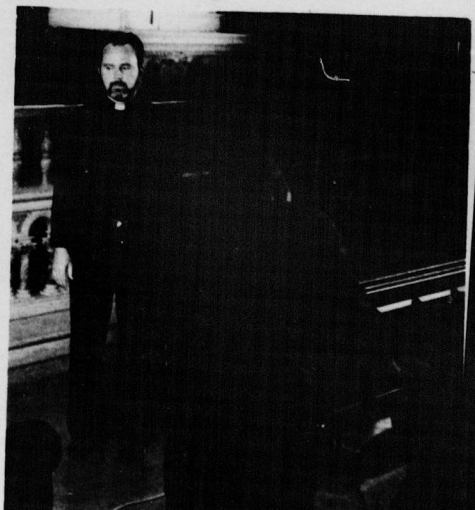
The special, entitled "A Journey of Faith," will be hosted by Father Clement Davis, pastor of St. Monica Parish in Indianapolis. It features a number of the highlights of the 150th anniversary celebration of the archdiocese, including: the concert series held at St. Peter and Paul Cathedral, the Sesquicentennial Liturgical Celebration and Circlefest held last June, the comments of Archbishop Edward T. O'Meara and a brief look at the historical development of the Archdiocese of Indianapolis, formerly the Diocese of Vincennes.

Father Davis provides the opening and closing comments for the program, as well as some additional commentary from the Old Cathedral at Vincennes; St. John the Evangelist, the pro-cathedral in Indianapolis; and the present Cathedral of St. Peter and Paul.

The program is the culmination of some six months of production under the direction of WRTV's Kurt Swadener, a member of St. Lawrence Parish in Indianapolis.



**TV SHOW**—Shown here is the filming of the special TV program on the archdiocese's sesquicentennial at the Old Cathedral in Vincennes. The photo on the left shows the crew in front of the, while the one on



the right shows Father Clement Davis, the program's host preparing for a segment. The program will be shown on WRTV Channel 6 in Indianapolis, at 6:30 p.m. on Saturday, Oct. 27.

# COMMENTARY

## Take our farmers for granted no longer

by Dick Dowd

We've changed the way we say Grace at meals in our house. The bishops of Iowa are primarily responsible for the change and I'm grateful.

In a strongly worded collective statement they brought me up short last month and pointed to the almost ignored relationship between the farmers, who are responsible for the food we're thanking God for, and the rest of us who literally enjoy the fruits of their labors.

After their statement, all of a sudden it seemed the farm crisis sprung up all around me. Of course, it was there all the time, but I hadn't been paying attention.

It is, the bishop's say, a national problem affecting us all.

But why should you care? Listen to the bishops of Iowa:

"Not only are all of us in our country dependent upon agriculture for our sustenance, but millions of people in less favored areas of the world also look to the American farmer to supply the deficiencies that often exist in their own countries."

We should care because a lot of people (maybe even you and I) may go hungry unless we get a handle on the problem.

Where do we start? The bishops in September made the same recommendation that a story in the Wall Street Journal (Oct. 4) made the following month: Small Family Farms.

It is not a "romantic" notion, as the Wall Street Journal made clear, but a matter of applying basic principles of diversification, good planning and good marketing.

In today's complex economy, the federal government has a responsibility too. That's why the bishops of Iowa recommend not only local state action but a National Agricultural Policy as well.



Such a policy would include:

1) An adequate supply of quality food at affordable prices and be subsidized to those unable to pay. (No one should starve.)

2) Fair prices and income for producers of food and fiber to assure greater security for farm families. (Farmers should get fair pay.)

3) Stewardship of land and other natural resources. (Get rid of the acid rain, etc.)

4) Widest possible ownership of land by resident owner-operators. (Help the farmers get their own farms and keep them.)

In the Wall Street Journal article, former Tuskegee Institute professor B.T. Whatley says flatly, "Small farmers have been abandoned by the U.S. Department of Agriculture and most university extension services."

The bishops are not so blunt, but they do ask for a very close look at the coming 1985 Federal Farm Bill which will set policy until 1989 so that these policies do not benefit one segment of agriculture at the expense of another or concentrate power in the hands of food industry giants.

Some tax policies developed for industry, they say, whether intentionally or not, have become disastrous for family farmers because they're taking good land out of production, giving non-farmers tax shelters and concentrating farm land in the hands of the few. (Shades of the problems now bedeviling Latin America.)

In the roller coaster inflation/deflation of the last few years terrible farm debts have been built up. The bishops urge "borrowers and lenders" to work together to develop "new strategies for repayment and future financing." (We did it for the automobile industry; why not for the family farmers?)

Finally, they ask us to include in our prayers the struggling farmers "who provide us with the life-sustaining gift of food."

So now, at meals, the 11 Dowds say: "Bless us, O Lord, and the families who planted and harvested these thy gifts, which we are about to receive from thy bounty through Christ our Lord. Amen."

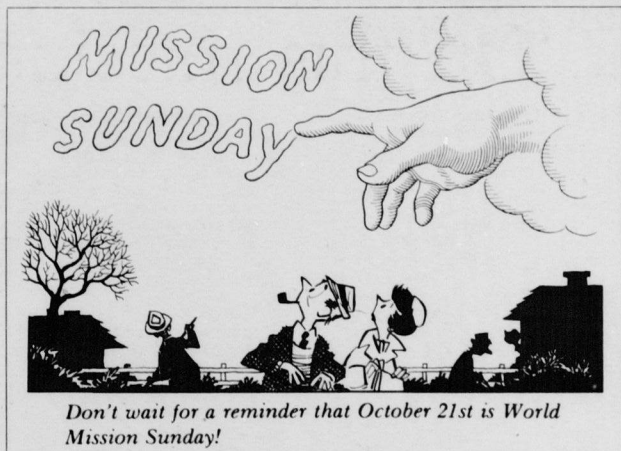
matter what you do, you often deal with other people, and often those other people are the same ones with whom you worship on Sunday. It may not be in your own parish, but many of them share the same gift of the Catholic faith you hold so dear.

Say you meet one of these people for whom you don't particularly care. What's your reaction?

If you're a clerk, do you show this person you worst side—giving the impression you'd just as soon they'd leave the store? Do you give your boss in the factory the bare minimum in both effort and civility? Or if you're the boss, is your attitude toward that person barely better than Simon Legree's towards his underlings? If you're a cop, do you throw your weight around? Or if you're a reporter, and this person does something newsworthy, or something sensational, do you give that person the benefit of an even-handed account of whatever it was he or she did, or do you slant your account, telling the truth in the worst possible light?

Or, when you and your friends gather at the end of the day, how do you approach your discussions of the day's events and the people involved in them? Are you careful to be honest in your observations about people you don't like, or does everybody play Reagan to your Mondale, or vice versa?

What does all this have to do with the Eucharist?



## Parochial school aid goes before Court again

by Stephen Overman

WASHINGTON (NC)—The Supreme Court's decision to consider a lawsuit challenging a federal program in which public school teachers conduct secular classes in parochial schools marks the first constitutional test of federal services to parochial school students.

The court already has addressed numerous times the constitutional questions arising from state government funding of a variety of services to parochial school students. For example: Does providing state money for field trips for parochial school children violate the separation of church and state? (It does, the court has ruled.) Or, may parochial school children be allowed bus transportation if the state provides it for public and other private school students? (They may, the court also has ruled.)

Questions in the state cases often have hinged on whether services provided to the students take place on parochial school premises, which seems to increase the risk in the eyes of the court of church-state entanglement.

When the Supreme Court agreed Oct. 9 to hear the federal case, the question of on-premises services came up again. In that case, *Aguiar vs. Felton*, challenged in New York, the federal government funds a program in which public school teachers

conduct remedial classes in the parochial schools.

The court agreed in February to accept a similar case involving a Grand Rapids, Mich., program using state funds. In that case the state of Michigan paid teachers to give secular courses in math, reading, art, music and physical education and arts and crafts to students attending church-related schools. The classes were taught in space rented from the non-public schools.

**PAROCHIAL** school students are eligible for federal aid through two parts of the Education Consolidation and Improvement Act of 1981.

One funds programs for educationally disadvantaged students. These programs are designed by the public schools and brought into the private schools.

The other gives block grants for basic skills development such as math and reading, creative educational improvement programs and special projects such as gifted and talented programs, career education and drug abuse programs.

After the state takes 20 percent of the block grant, the rest is divided among the state's public school districts based on the number of students, including private school students, within each district.

The block grant money "must be spent equally," said Richard Duffy, U.S. Catholic Conference representative for federal assistance. "If \$5 goes to each public school student, then \$5 must go to each private school student."

**SERVICES FOR** parochial schools provided by the block grants have been challenged in the lower federal court in Rhode Island, but the funding continues.

States, on the other hand, have provided parochial school students with a range of services: transportation, textbook loans, instructional material loans, health services, guidance counseling, testing, special education services, vocational education,

(See COURT TO HEAR on page 16)

## Do you desecrate the Christ in others?

by Richard B. Scheiber

Suppose you're at Mass. It's Communion time, and right in the midst of that solemn part of the Mass, an unidentified member of the congregation boldly strides up to the tabernacle, reaches inside, grabs some extra hosts from one of the ciboria there, dumps the hosts on the floor and begins to trample all over them with his filthy shoe.

No need to ask what your response would be. You'd be outraged! You'd see such reprehensible actions as a sacrilege, a gross violation of one of the most sacred symbols of our Catholic faith. Worse than that, it would be a desecration of the living Body of Christ in the Eucharist, the center of the Catholic belief and worship.

Above all, it's something you'd never, never do yourself.

Okay, now it's Monday, and you're at work. Maybe you're a clerk in a store, or you work in a factory, or you're a salesperson. Or maybe you run a business, with a bunch of people working for you, or you're a boss, or a foreman. Maybe you're a reporter on a local paper, or a cop. No



matter what you do, you often deal with other people, and often those other people are the same ones with whom you worship on Sunday. It may not be in your own parish, but many of them share the same gift of the Catholic faith you hold so dear.

Say you meet one of these people for whom you don't particularly care. What's your reaction?

If you're a clerk, do you show this person you worst side—giving the impression you'd just as soon they'd leave the store? Do you give your boss in the factory the bare minimum in both effort and civility? Or if you're the boss, is your attitude toward that person barely better than Simon Legree's towards his underlings? If you're a cop, do you throw your weight around? Or if you're a reporter, and this person does something newsworthy, or something sensational, do you give that person the benefit of an even-handed account of whatever it was he or she did, or do you slant your account, telling the truth in the worst possible light?

Or, when you and your friends gather at the end of the day, how do you approach your discussions of the day's events and the people involved in them? Are you careful to be honest in your observations about people you don't like, or does everybody play Reagan to your Mondale, or vice versa?

What does all this have to do with the Eucharist?

Well, the church has always taught, and the fathers of the Second Vatican Council restated the truth, that Christ is present not only in the Eucharist, but that He is also present in the other sacraments, and in His Word, the Holy Scriptures, and in the assembly of Christians when they worship. He is present in all these things, in different ways, of course, but present just as truly as He is in the Eucharist. Regarding the assembly of Christians, Jesus himself said, "Where two or three are gathered for my sake, there am I in the midst of them." He also told us whatever we do for the least of His brethren, we do for Him.

So as we should rightly be outraged at the sight of a desecration of the eucharistic species, imaginary as it was, described at the top of this column, should we not be as disturbed with the unchristian actions of all of us commit against one or another of God's people, in whom Christ himself lives in a special way?

If Christian love is anything, it is totally demanding. It is not the sappy love of modern song and story, and yes, even some contemporary hymns. It demands we love even the unlovable—not like them, love them—and treat them as Jesus would have. Nasty as some of them are (and maybe even we, ourselves are), they are still God's children. Since we are His children, too, they are our brothers and sisters.

the criterion

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## Details raise 'Differences' above all its clichés

by James W. Arnold

The state of modern marriage is so dismal that a whole new film genre has been invented in recent years to cope with it. The theme might be described as "Breaking Up Is Hard To Do" or "How Can You Leave Me When You Said You Loved Me When I Was 16?"

Many of these "story of a marriage and divorce" movies are made for TV, where the older, disenchanted audience resides. (Youth films tend to end at the altar, if they get that far.) But these movies have also been showing up occasionally in theaters, and increasingly, the focus has been on the damage to children when parents drift apart. Notable examples: the powerful "Shoot the Moon" (1982) and last year's Oscar winner, "Terms of Endearment."

Now comes "Irreconcilable Differences," another strong movie with an excellent cast and script, if not quite on the same planet with the earlier two. This one has a gimmicky premise—a 10-year-old girl (Drew Barrymore) sues to "divorce" her parents, to live in fact with a motherly Hispanic housekeeper, because she can no longer stand their fights and selfish tantrums. Things are that bad even though she sees her father only on weekends, since the parents are already divorced.

But this is mostly an excuse to use the "trial" as a structural device to tell the story of the rise and fall of the romance of parents Albert (Ryan O'Neal) and Lucy (Shelley Long), a couple who are essentially devoured by their success in Hollywood. He's a film scholar who becomes a rich director, so's a writer who co-authors his scripts and then makes a huge best-seller out of the collapse of their marriage.

The "inside movieland" angle is an added lure for movie buffs who share the characters' fascination for old flicks and catch all the inside jokes and references. But let's face it, Hollywood marriages are peculiar and an unlikely basis for universal statements about all human relationships. So audiences are likely just to laugh at these Los Angeles weirdos and avoid seeing that they are just the rest of America writ small.

"Differences" definitely has the feel of experience. One suspects that co-writers Charles Shyer and Nancy Meyers, who also co-wrote "Private Benjamin," may be working out some of their own tensions. They also share the major production credits, he as director and she as executive producer.

While the film seems over-long, it has the great advantage of covering the entire history of the relationship. Most divorce movies show only the breakup and aftermath. When we know the couple as lovers as well as battlers, it's easier to feel the pain, and to understand (as the characters do) what has been lost.

Yet there's more comedy here than tragedy. It's a sizzling example of the classic form of comedy that exposes the leading characters as likeable idiots deluded by false values.

Albert (it's a typical O'Neal role, the boyish earnest, brilliant klutz) is a UCLA prof whose knowledge of movie trivia and well-made scripts eventually wins him his big chance and instant success as a



director. But he goes totally Hollywood, including falling for a blonde bombshell carhop (Sharon Stone) he tries to turn into the next Harlow. A vapid schemer, she soon destroys both his marriage and career (we see a superbly satiric scene from the musical remake of "Gone With the Wind"), then takes off on her own.

Wife Lucy, for her part, goes from divorcee stage one (despondent, fat, broke) to stage two (dazzling feminist heroine and best-selling novelist). She gets total revenge, as her rising star passes Albert's on the way down. Lost in the background through it all is little Casey (Barrymore), who is especially appealing because she takes it all with such quiet gallantry and never stops loving. It's only because she takes the folks to court that the inevitable (and welcome) reconciliation has a chance to occur.

Actress Long, the latest in a line of "new Lombards," covers the gamut from naive romantic to intelligent partner, loving Mom, abandoned wife and vengeful harpist with much of the vulnerable charm she exhibits on TV's "Cheers." Like Diane Keaton, some of whose mannerisms she adopts, she can hit hilarity and despair and all the stops in between.

"Differences" is clearly a morality play for our oddball times. Its major defect is that it describes such a familiar Show Biz "nothing fails like success" story, with so many stock characters that it's pat and predictable, right down to Barrymore's tear-jerking (but valid) speech in the courtroom.

Despite that, Shyer and Meyers are talented novice filmmakers. "Differences" is loaded with bright dialogue, memorable images, and moments of laughter, poignance and romance. E.g., the sad child goes to her room to watch "Father Knows Best" on TV, and fantasizes Mom and Dad in the roles of Robert Young and Jane Wyatt. Or Lucy, exulting but alone as she learns her book is number one, has to bring in the hired help to share her joy and tell her how wonderful she is.

The details are what raise "Differences" considerably above all its clichés about Hollywood's corrupt soul. Even its soundtrack is civilized, with songs by the likes of Sinatra and Nat Cole. It may be a weak movie year, but "Differences" is among the Ten Best I've seen so far.

(Funny-sad moral satire of a Hollywood marriage; likeable characters; premarital sex and a flash of nudity. Satisfactory overall for mature viewers.)

USCC classification: A-III, adults.

### Recent USCC Film Classification

Amadeus ..... A-II  
Body Rock ..... A-III  
Irreconcilable Differences ..... A-III  
Places in the Heart ..... A-II

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

## Television film

Tuesday, Oct. 23 (PBS) "Just One of the Boys." This documentary in the "Frontline" series looks at women in today's political arena, including vice presidential nominee Geraldine Ferraro, U.N. ambassador Jeane Kirkpatrick and Joan Growe, candidate for the Senate from Minnesota.



WONDERWORKS—Brian O'Connell (Brian Painschold, center) and Young Ben (Doug Junior, foreground) in "Who Has Seen the Wind." The program is part of the "Wonderworks" series on PBS and airs October 15 and 22.

## TV series on Constitution looks at penal system

by Henry Herx

NEW YORK (NC)—Crime is one of the nation's few growth industries, but our prison system has failed to keep pace. The resulting crisis in criminal justice is examined in "Crime and Punishments," the sixth program in the 13-part series "The Constitution: That Delicate Balance." The segment airs Tuesday, Oct. 23, on PBS. (Check local listings for time.)

The constitutional issue is whether the overcrowding of inmates in inadequate prison facilities violates the Eighth Amendment's prohibition against cruel and unusual punishment. When a court rules there is such a violation, other locations must be found for inmates in excess of the number for which the prison can provide humane treatment.

Because the nation's jail population is at an all-time high, the practical effect of such a court order will be the arbitrary selection and release of the required number of prisoners. It is an inadequate solution to a growing problem, according to the panel of distinguished jurists, law enforcement officials, prison administrators, government executives and others participating in the program.

Using a hypothetical case as the starting point, moderator Charles Nesson of the Harvard Law School questions the panelists about the process involved. It is a fascinating exercise in democratic theory and political realities, with obvious tensions between the jurists and those responsible for running the prisons.

The final portion of the program concerns capital punishment and generates instant controversy. The segment ends on the note of the brutalizing effect executions have on society, one of the arguments used in the U.S. bishops' 1980 statement against capital punishment.

The format of the series—experts reacting to hypothetical situations—turns constitutional abstractions into concrete realities through lively discussion and differences of opinion. The result is a reminder of the continuing relevance of the constitution to contemporary American life.

### Science Series, PBS

Three science series have returned for a new season of public television programming.

Entering its second year is "Newton's Apple," which premieres Saturday, Oct. 20, on PBS. Originating from Minneapolis-St. Paul, the programs have a relaxed, non-textbook approach to the world of science.

Subjects on the first show include such topics as the modern techniques used to

examine mummies without damaging them, why a bicycle stays upright in motion and why helium raises the pitch of the voice.

On the second show, airing Saturday, Oct. 27, the most rewarding involves how hearing impairments affect their victims.

This is demonstrated through a mock-up of the inner ear, listening to the tinny sound of a hearing aid and a simulation of how a high-pitch loss of hearing muffles sounds, a condition afflicting some 20 million Americans.

Such a demonstration helps sensitize viewers to the needs of others. The other three questions provide enjoyable experiences—a ride in a hot-air balloon, a visit to the zoo and a segment explaining that scientists don't know for sure what causes side stitches.

Ira Flatow, who reports on science for National Public Radio, is a genial, down-to-earth moderator who ensures that the experts answer questions in an understandable fashion. Separating each of these question-and-answer segments are bits of trivia or old newsreel reports on silly inventions, such as a 1955 amphibious motorcycle.

Although parents may enjoy parts of the show, its prime audience is the young.

Taking an entirely different tack is "3-2-1 Contact," an award-winning science and technology series designed for 8- to 12-year-olds. Now in its third season, this instructional series premieres Monday, Oct. 22 and continues through Friday, July 3, 1985. It airs on the majority of PBS stations in the late afternoon or early evening.

Instead of an adult, it uses three teenage hosts and an 11-year-old "kid brother" to explore the world around them. According to producer Al Hyslop, this is vital because the school-age audience tends to identify with these young hosts and their enthusiastic participation in scientific activities around the country.

The premiere week is devoted to the subject of space science, which Hyslop said is approached in terms of its relation to earth science.

Hyslop said youngsters watching the programs will become interested in one or another aspect of science and think about the possibility of making this a career. In this age of fast developing technology, the series sounds like a valuable addition to the school program.

Finally, for the benefit of older viewers trying to keep up with scientific changes, "Nova" is back for its 11th season. Over the years, it has earned its reputation for setting a standard for television science documentaries.

# TO THE EDITOR

## Southside consolidation good

The grade school consolidation on the south side of Indianapolis has proven to be a successful cooperation among the parishes of Holy Rosary, Sacred Heart, Saint Catherine, Saint James and Saint Patrick. Through their pooling of resources and mutual dedication, Central Catholic School exists as a strong and stable grade school offering quality Catholic education. Recent evaluations by various agencies substantiate the claim that education offered at Central Catholic is of a high quality. We have all the hard evidence of statistics to further prove that enrollment is stable, financial assistance is offered to needy families, the curriculum is outstanding, students do well in extra-curricular activities, teachers and administrators are qualified, parental involvement is extensive and finally that the school has the highest accreditation issued.

Members of the five parishes are proud of the school and of the progress that the 10-year-old consolidation has made. After initial financial problems in the early

years, the parishes have learned to keep the budget within the means by submitting the grade school budget to each parish council for final approval. This tactic has increased responsibility and guaranteed financial stability.

It really hurt to read a letter to the editor that claimed our consolidation "...has failed on the south side" (The Criterion, Oct. 12). If Mary Ann McGinley wants support for parish grade schools, she should not take cheap shots at parishes who have done something to make a Catholic grade school available.

Consolidation may not be the answer everywhere. We had five grade school buildings within two miles of each other before our consolidation. If you don't think it will work for you, don't say that it hasn't worked for us.

Fr. Mark Svarczkopf  
Pastor, St. Catherine  
Administrator, St. James

Indianapolis



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## the Saints

### St. Isaac Jogues and Companions



ST. ISAAC JOGUES WAS BORN AT ORLEANS, FRANCE, ON JAN. 19 1607. AS A JESUIT HE BECAME PROFESSOR OF LITERATURE AT ROUEN AND LATER WAS SENT AS A MISSIONARY TO "NEW FRANCE" (NOW CANADA). HIS ZEAL FOR CONVERTING THE INDIANS LED HIM AS FAR AS SAULT STE. MARIE DESPIE CONTINUAL HARDSHIPS.

ISAAC AND HIS COMPANIONS WERE CAPTURED BY THE INDIANS NEAR THREE RIVERS, NEW YORK. RENE GOUPEL WAS SLAIN AND THE OTHERS, FATHERS JOHN DE BREBEUF, NOEL CHABANEL, ANTHONY DANIEL, CHARLES GARNIER, GABRIEL LALEMAN AND DR. JOHN LALANDE WERE CONDEMNED TO DIE AFTER SEVERE TORTURE. DURING PREPARATIONS FOR THEIR SLAUGHTER, THEY ESCAPED, AND ISAAC RETURNED TO FRANCE. THOUGH MOST OF HIS FINGERS WERE MUTILATED, THE POPE GAVE HIM PERMISSION TO CELEBRATE MASS. IN A FEW MONTHS HE RETURNED TO CANADA. ON HIS ARRIVAL THE CROPS WERE BAD AND THE INDIANS BLAMED "THE BLACK ROBES." THEY STRIPPED, SLASHED AND FINALLY TOMAHAWKED HIM TO DEATH ON OCT. 16, 1646, AT THE TOWN OF AURIESVILLE, NEW YORK, NOW A POPULAR PLACE OF PILGRIMAGE. THE INDIANS SEIZED HIS REMAINING COMPANIONS, TORTURED AND FINALLY KILLED THEM. THEY WERE THE FIRST MARTYRS IN NORTH AMERICA. THEIR FEAST IS OCT. 19.

## Some of the issues besides abortion

Archbishop O'Connor said he criticized Ms. Ferraro from his obligation to correct incorrect comments about church teachings. He could not understand "how a Catholic in good conscience can vote for a candidate who explicitly supports abortion."

My question to Archbishop O'Connor and to you as the official newspaper of the Archdiocese of Indianapolis is: When will you begin your duty to clarify the issues and to redress in this archdiocese all the

erroneous impressions loosed upon Catholics and others by this partially true statement of the archbishop?

You and Archbishop O'Connor should expand this educational process and clarify "how a Catholic in good conscience can vote for a candidate who explicitly" by his or her life both publicly and privately supports 1) divorce; 2) re-marriage; 3) no public homage to God; 4) nuclear war; 5) undermining of the laborer and unions; and 6) unjust distribution of public wealth.

I believe all of these have been expressly stated either in the Ten Commandments or papal encyclicals or in very ancient church practice based upon the New Testament. I believe these are some of the views besides abortion that should be discussed without attempting to favor or disfavor any one party of candidate. Before the NCCB I know the justice of Christ demands this.

Greenwood

M. Pat Cleary

## Nicaragua

Recent issues of The Criterion have carried articles covering the plea of the archbishop of Nicaragua for aid against Marxism. The article quotes the archbishop as saying he sees Nicaragua following the path of Cuba into Marxism, and that the church must alert the faithful as to what the Sandinistas are up to. In another issue there were pictures of a Nicaraguan prelate brutally beaten by the Marxist Sandinistas.

Other recent issues have made it clear that the Holy Father condemns in no uncertain terms the alliance of Catholics with Marxists in a mistaken notion that such an alliance helps the poor. Another article was headlined "Nicaraguan bishops ask government to end its abuse of Catholic Church." Still another has Archbishop Roach warning that the conflict between the church and the Sandinistas was accelerating.

Now comes Jesuit Paul O'Brien in a page-size article (Sept. 28) with knowledge surpassing that of the Nicaraguan bishops and their archbishop, the pope, Archbishop Roach, and the entire United States government. He has presumably gained all this superior knowledge by virtue of two trips into the area where he discussed things with the Marxist Sandinistas.

Soon the Sandinista Marxists will close down on the unfortunate Nicaraguan people with the imposition of the dictatorship of the proletariat. Then I can hear apologists like Father O'Brien saying, "See? If the U.S. had been nice to the Sandinistas, negotiated and sent them some nice U.S. economic aid, they might have given up being Marxists-Leninists, and sided with us instead of the Soviets. It is the fault of the United States."

John F. Seisse

Fredrick K. McCarthy

Indianapolis



## CORNUCOPIA

## All things being equal...

by Cynthia Dewes

Everyone wants to be equal these days, and some of us would like to be more equal than others. Women want to be equal to men, blacks to whites, poor to rich, dullards to intellectuals. Equality is our God-given, if not our politically or physically given, right. Right? The Constitution and every self-improvement course in the country says so.



The idea is fairly universal, although we in the U. S. of A. like to take all the credit for inventing it. (Never forget how the French got in on the act with their snazzy "Liberte, egalite, fraternite!" slogan).

A British friend once told me that class distinction, one of the most ancient forms of inequality, is still a big deal in England although it's officially frowned upon. Next to the "royals" and the aristocracy, local doctors and clergymen are considered to be top drawer socially and obviously more equal than anyone else.

As if to illustrate this fact, my friend's daughter-in-law, the daughter of a village doctor in the Cotswold, had remarked that since her husband (my friend's son), couldn't have married her for her money, it must've been for her breeding. And she wasn't kidding.

So what is happening here? Is God playing a joke on us? Obviously we are NOT all equal. Most of us won't become world leaders, millionaires, or even well bred. And if we rule out material differences, there are still the ways Mother Nature fooled us: some of us are homely, some beautiful, some clever, some slow, and so on. Those things are not open to change.

What we tend to forget is that God is the original Equal Opportunity Employer. He sees us as valuable, without reference to any cultural, physical or other artificial standard. We are, in fact, perfectly suited for our tasks.

This is not to say that we should allow the twerps of the world to impose injustices because of their false or greedy standards. Nor should the "less equals" accept their lot as part of some cruel, divine plan. We have a right to demand recognition for our worth.

But let's go back to square one: God made us unequal and He loves us that way. Can't we do the same for ourselves and each other?

vips...



Harold and Leone Dwenger will celebrate their 50th Wedding Anniversary on Saturday, Oct. 20 with a Mass at 1 p.m. in St. Roch Church, followed by an open house in the school hall. Harold Dwenger and the former Leone Hahn were married

October 18, 1934 in St. Mary's Church, Greensburg. They have four children, including Jean Bohn, Martha Curd, Joseph, and Linda Lytle, and 16 grandchildren.

✓ Providence Sister Jane Bodine was one of five directors elected to a three-year term on the board of directors of the National Catholic Development Conference, the nation's largest association of religious fundraising organizations. Sister Jane is development director for the Sisters of Providence at St. Mary of the Woods.

## check it out...

✓ A workshop for clergy, Religious and laity on "Intimacy and the Spiritual Journey" will be presented by clinical psychologist Dr. Thomas J. Tyrrell on Saturday, Nov. 10 from 9 a.m. to 4 p.m. at Beech Grove Benedictine Center. Tyrrell is co-director of the House of Affirmation in Clearwater, Fla., and author of "Urgent Longings," a psycho-spiritual study of infatuation and intimacy. \$40 registration fee is due by Nov. 1. Contact the Center at 1402 Southern Ave., Beech Grove, IN 46107, 317-788-7581.

✓ The Adult Catechetical Team of St. Michael Church, 3356 W. 30th St., will view and discuss presentations of Father John Bertolucci on questions of faith, each Tuesday evening through December 4 from 7 to 9 p.m. in the school music room. Larry Jines will be facilitator.

✓ A 70-minute monaural audio-cassette recording of excerpts from the Sesquicentennial Thanksgiving Mass of June 3 is now available by sending \$5 with name and address to: Sesquicentennial Committee, Cassette Rescording, P.O. Box 1410, Indianapolis, IN 46206. Allow up to four weeks for delivery.

✓ A free workshop on Death and Dying will be conducted by Ellie Hays and Darrell Arthur on Tuesdays, Oct. 23 and 30 at 6:30 p.m. at The Little Red Door, 1801 N. Meridian St. Dr. Elizabeth Kubler-Ross' theory of the five stages of death will be discussed.

✓ An Evening of Sharing and Growth Experiences for Teens will be held on Sunday, Oct. 21 at 2 p.m. in St. Maurice Catholic Hall, Napoleon, for area juniors and seniors who are preparing for Confirmation. A pitch-in pizza supper will follow.

✓ An adult program called "Pray, An Introduction to the Spiritual Life for Busy People" by Jesuit Father Richard J. Huelsman is being offered at St. Maurice Parish, Napoleon, and St. Maurice Parish, Decatur Co. The program depends heavily on scripture and the Ignatian Spiritual Exercises. Meetings are held from 7:30 to 9 p.m. on the following dates: at Napoleon, Tuesday, Nov. 6, Thursday, Jan. 17, Thursday, Jan. 31 and Thursday, Feb. 14; and at Decatur Co., Tuesday, Oct. 23, Thursday, Nov. 8, Tuesday, Jan. 8, Thursday, Jan. 24 and Thursday, Feb. 7.

✓ "Growing up Sexual," a one-day adult training seminar for a new junior high sexuality program will be offered by the Family Life Office and the Office of Catholic Education from 9 a.m. to 4:30 p.m. on the following Saturdays: Nov. 3 at St. Paul, Tell City; Nov. 10 at the Deanery Religious Education Center, Terre Haute; Nov. 17 at the Aquinas Center, New Albany; Dec. 1 at Holy Family, Oldenburg; on Jan. 12 at the Catholic Center, Indianapolis; and Jan. 19 at St. Paul, Bloomington. \$10 registration includes materials and lunch. Contact: Marji Venneman, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206.

✓ A Families in Remarriage program sponsored by Catholic Social Services for

remarried couples or prospective remarried couples and their children will be held on six consecutive Tuesday evenings at 7 p.m. in the Catholic Center, beginning Tuesday, Oct. 23. For information call Ella Vinci at 236-1500.

✓ A 30-minute TV special highlighting the year-long celebration of the Archdiocesan Sesquicentennial, titled "On a Journey of Faith," will appear at 6:30 p.m. EST on Saturday, Oct. 27 on WRTV, Channel 6, Indianapolis and cable TV systems that carry WRTV programming. The program will be hosted by Father Clement Davis, pastor of St. Monica Church.

✓ Project Gather, a program sponsored by the Indianapolis Department of Parks

and Recreation and the Marion County Association of Retarded Citizens, offers programs for handicapped persons in crafts, aerobics, music and recreation in several locations. Call 639-6271 or 924-7063 for information.

✓ The Indiana Historical Society will feature an exhibit entitled "Italian Heritage in Indiana" in its booth at the International Festival being held at the Indianapolis Convention Center on Saturday and Sunday, Oct. 19-21. Historic photographs of Holy Rosary Church will be shown, in honor of its Diamond Jubilee. Other photographs and material will feature artist Giovanni Gioscio of Old St. Joseph's Parish, the Guy Montani family of SS. Peter and Paul Cathedral Parish, and Louis Salzarulo of St. Mary Parish, Richmond.

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## QUESTION CORNER

# The Liberal Catholic Church

by Fr. John Dietzen

**Q** My son and his wife are attending services at the Liberal Catholic Church. He's talking seriously about becoming a priest in this church.

Can you tell us how the Roman Catholic Church views this sect? Would a Catholic be excommunicated for joining it?



**A** The Liberal Catholic Church is among those churches technically called schismatic, which one way or another broke off from the Roman Catholic Church but which still apparently have validly ordained bishops and priests.

It began in England in 1916 and derives its episcopal orders from the Old Catholic Church of Holland, whose bishops are responsible for episcopal orders in a number of such "Catholic churches."

The group claims to combine "the best elements of Catholicism with the best of Protestantism." Members believe in the seven sacraments but reject "all kinds of man-made dogmatic encumbrances such as creeds, rigid beliefs" and so on.

It is in fact quite liberal in that it allows its members almost complete freedom in their beliefs about doctrine and liturgy. It also retains much of the mystical flavor which characterized most of its founders.

The church numbers possibly 15,000 members in nearly 45 countries.

Since this church officially rejects some of our essential beliefs, it would be impossible to be a member of the Liberal Catholic Church and at the same time a member of our Roman Catholic Church.

**Q** My 6-year-old son asks me if there is a St. Daniel. Could you please give some information about Daniel the prophet? Would he be the patron saint for my son?

**A** Anyone to whom the church applies the title "saint" is simply one who has lived such a holy life that he or she is considered to be in heaven and therefore worthy of honor by the church on earth.

Some are honored as saints through popular acclaim or tradition (the early martyrs, for example) and others through the formal process of canonization.

Since Christianity's earliest days, many holy people of the Old Testament such as David and several of the prophets have

been honored as saints by Christian people. Daniel is among them.

All we know of him is what we find in the Old Testament Book of Daniel. Because of events recorded there, Daniel is honored by Jews and Christians alike as a model of faithfulness to God's law.

The church incidentally has recognized

the holiness of some other Daniels. Perhaps the most notable is St. Daniel of Belvedere, a Franciscan missionary who was beheaded by Moslems in Morocco in the 13th century.

\*\*\*

(Children and confession, and confession without serious sin are discussed in a brochure, available free of charge by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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## FAMILY TALK

# New ideas for celebrating Halloween

by Dr. James and Mary Kenny

**Dear Mary:** My two pre-school children will be old enough to celebrate Halloween this year. Already they are talking about buying costumes and going "trick or treat." I have fond memories of Halloween from my own childhood, but nowadays the danger of getting harmful treats and the excessive amount of candy involved make me wonder if I should even permit them to take part. Yet they will be very disappointed if I refuse to let them. What to do?

**Answer:** One useful axiom is, If a pleasurable experience has drawbacks, don't get rid of it. Replace it with something better.

Certainly there are negative aspects to Halloween. Children select cheap, tawdry, overpriced costumes which they discard the following day. The danger of receiving harmful snacks, which you mention, is actually very rare, but this terrible experience casts fear over all of us.

Excited children running around in the dark risk accidents even when motorists are extra careful. Finally, the candy eating usually amounts to a non-nutritious binge.

Yet Halloween is the eve of All Saints, an opportunity for learning, creative expression and fun. You can select holiday projects which emphasize these positive values.

Two warnings: First, holiday projects bog down if they are attempted at the last minute. Start early. Second, do not attempt to do it alone. Children want to be like the other kids. If you want your children to be interested, get their friends and their



friends' families involved. You need enough people and enough interest in the project to influence the group spirit.

Here are some alternative Halloween projects you might try.

1.) Get a group together to design and make costumes. Use a religious education class, a school class or a neighborhood group as the nucleus. In the spirit of Halloween, the costumes might represent saints which the children learn about as they design the costumes. Then throw a Halloween party for all participants.

2.) Have a neighborhood or community haunted house. Such a project can involve all ages, bring out latent talent and promote a sense of community. Again, this is no project for an individual. Form a group or use a club or group that is already organized.

3.) If you do decide to celebrate Halloween with "trick or treat," observe these guidelines: Limit the time your children may stay out. Stick to friends and neighbors close to home. Provide treats other than candy and urge your friends to do the same. Apples, popcorn, raisins or small bags of "supersnack" (raisins, peanuts and a few chocolate chips) are possibilities. You can think of others.

The older your children, the harder to change traditions. Starting when your children are young is an advantage. Choose a project which you can handle. Do not try to do it alone. Get other concerned persons involved. You can promote a safe, interesting, fun-filled Halloween not only for your own children, but for the children in your neighborhood. Good luck.

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

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## POINT OF VIEW

# Are we following the 'Jesus of Culture' or the 'Jesus of Scripture'?

by Richard P. Monroe Jr.

Who was John Calvin? Do I need to know? Do I want to know? In 1763 Samuel Johnson wrote, "Mankind has a great aversion to intellectual labor; even supposing knowledge to be easily attainable, more people would be content to be ignorant than would take even a little trouble to acquire it." I ask you to challenge that statement and read on. Ignorance itself is not a sin; to let it go unchallenged is the sin; and to perpetuate it is the ultimate sin.

John Calvin was a 16th-century theologian. He was one of the three great "reformers" (the other two were Martin Luther and Ulrich Zwingli). Calvin taught that material wealth and possessions were signs of God's favor. From Martin Luther he borrowed the idea of liberty of thought which involved individual and private interpretation of the Holy Scriptures.

The following points are proper to Calvin himself: 1) Whoever is justified by faith will not in the future lose such favor and is certain to be saved; and 2) God has decreed that some people independently of any merit or demerit will be saved and go to heaven and others will be damned and go to hell. With those two points he opened the door to the idea that faith alone without good works is sufficient for salvation.

Calvinism is the only form of Christian social doctrine which accepts the basis of the modern economic situation without reserve. It has evolved into what is known as the "Protestant work ethic." It is tinged rather strongly with the spirit of "business" and the greed of a materialistic outlook on life. Calvin's version of Christianity became very popular in this country with the advent of the Industrial Revolution. During that era there arose a powerful and influential growth of the middle-class capitalistic spirit.

Calvin's contributions to the "just war"

theory were among the most belligerent. He repeatedly stated that no consideration could be paid to humanity where the honor of God was at stake. Calvin's concern was not so much with "just" means as with "holy" results.

What does all of this have to do with us in the 1980s? Much! Calvinism seems to have led us to the point that we can no longer distinguish between the teachings of Jesus and political rhetoric. Calvin has given us the "Jesus of Culture."

The following points are proper to this "Jesus of Culture":

1.) He is nationalistic. He has blessed America. Not North America and South America, not Central America. No, just the United States of America. Had "Manifest Destiny" taken us farther north or south, I am sure that He would have extended His blessing.

2.) He is militaristic. He has given us "the bomb." This is a great blessing and a sign of His favor. He has done this because our society's value structure is very noble.

3.) He is capitalistic. We have done wonders for the advancement of capitalism. Today capitalism has enabled us to exploit the world of its people and its resources so that we can maintain and further our pampered existence. Christianity is fine so long as it doesn't jeopardize our standard of living.

4.) He is rationalistic. That is to say that He understands the difference between "justice" and "justification." He allows us to justify almost anything. This is probably the best "istic" of them all.

This "Jesus of Culture" is a symbolic representation of our own collective values. We have created Him in our image and likeness. He is one of us; we approve of him and he approves of us.

How does the "Jesus of Culture" differ from the "Jesus of Scripture"? In one word—totally. The "Jesus of Scripture" provides for our needs but doesn't seem at

all concerned with our greeds. He asks things of us. We are not to just bask in the things we have. He asks us to give, lend, mend, help, heal, restore, meditate and educate. He asks us to care, share and forgive. Not very pragmatic, this Jesus. He'll never make it in this world.

But the "Jesus of Culture" is a success deity. He will deliver success and happiness to the faithful. All He asks of us is that we stroke His ego, proclaim that He is

the Son of God. This we gladly do. It doesn't require anything from us, just lip service. If questioned on moral issues where we seem to be lacking, we have a flippant response: Christians aren't perfect, but we are forgiven. That's convenient.

Each of us should ask our pastors about Calvinism. Let's discuss it among ourselves. Let's evaluate our lifestyles and the values of our society to the teachings of Christ and those of Calvin.

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## The SUNDAY READINGS

29th SUNDAY IN ORDINARY TIME

October 21, 1984

by Fr.  
Owen F.  
Campion

Isaiah 45:1-46  
1 Thessalonians 1:1-5  
Matthew 22:15-21

**Background:** Today's first reading, from the prophecy of Isaiah, reflects an event unique in the long history of the Scriptures of the Jews. The holy writer sees Cyrus, who was Persian emperor midway in the sixth century before Christ, as an instrument of God.

At no other time did a Jewish prophet vest such dignity in an unbeliever.

In the second reading, from St. Paul's first letter to the Thessalonians, the writer actually defends himself. He is an apostle, he asserts, "in the Holy Spirit and out of complete conviction." (1 Thessalonians 1:5).

Finally, St. Matthew's Gospel repeats Christ's familiar reply to the question of religious propriety and taxation. The situation that Jesus confronted was very delicate.

He emphasized two points by his answer: 1) God's law is supreme; and 2) God has not abandoned his people utterly to their own devices. His will prevails. They must live within that will.

**Reflection:** These readings appear in the liturgy amid this country's 1984 election campaigns. That is quite by accident. They will appear in the Liturgy of the Word again the fall of 1987, which is not a national election year. By the same token, they last were read on a Sunday in 1981. That was not an election year. The liturgy includes them every three years.

The Gospel text at least may be used in

other places this season either to call for a separation of church and state, or to insist that religious values be part of political decisions.

The church's message to us in this Sunday's Liturgy of the Word is in hearing the Gospel together with the other readings. Ultimately, the message to us is that God's law is supreme. Ignored, or even contested perhaps by people, it endures. It alone contains the blueprint to peace of mind and to everlasting reward. Christians are asked to realize the exalted place God's will occupies, and to serve it in our own lives.

Isaiah's prophecy makes clear that Cyrus did not even know that he was God's instrument. But indeed he was. He was the absolute ruler of an enormous empire, but he in reality was God's servant and subject to God.

By the same token, St. Paul insists that his place as an apostle came to him not by choice—but by the Holy Spirit, by God's calling. He too only was God's servant.

In the Gospel, the Lord teaches that while obedience may be due other authority, God's law prevails. It will overcome even the most determined opposition.

Two questions are in order: 1) Do I make God's law supreme in my life? and 2) Do I trust in God and honestly believe that happiness follows complete obedience to Him, not surrender to any other consideration?

# MISSION SUNDAY

## OCTOBER 21

**How can they believe  
if they have not heard?**



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Fr. James D. Barton, *Archdiocesan Director*



# Faith Today

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## The survivors include...

By Joe Michael Feist  
NC News Service

On the evening of Oct. 15, 1982, Janet Ennis' three teen-age children left their suburban Pittsburgh home for a pizza. William Ennis, 18, his sister Robin, 17, and brother Brian, 15, never returned. They were killed instantly in a car crash.

Stunned as she was by the tragedy, Mrs. Ennis remembers how inadequate was the response from most people. In such a situation, she said, people don't know what to say or how to act. Instead of moving closer to the survivor, they move away.

□ □ □

Mark Dressel was president of the youth group at Sacred Heart Parish in the Shadyside section of Pittsburgh. He was "a real good kid, an all-American boy," said a friend, Father Albert J. Leonard, associate pastor of the parish.

Last January, halfway through his freshman year at college, Mark Dressel was killed in an automobile accident. He was 18.

"One of the things that impressed me was the hundreds and hundreds of cards the family received," recalled Father Leonard. "All of them said the same thing — 'Words can't express, words cannot describe...' And I thought that is just wrong."

"Is Christianity silenced by tragedy?" Father Leonard asked. "If it is we've met our match. If not, we have something to say."

□ □ □

Last April, Father Leonard, Mrs. Ennis and others decided it was time for the church to become involved in a ministry to families of people who died tragically, either through murder, suicide or accident. The program they launched is called "We Are Remembered" and its purpose goes to the heart of the Christian response to violence.

Organized under the Diocese of Pittsburgh's Family Life Office, the program has two main objectives, Mrs. Ennis said. The first is to remember the dead while helping families cope and live with the loss. The second is to help educate people — priests and laity —

Does Christianity have anything to say in the face of violent and untimely death? Joe Michael Feist writes about a Pittsburgh group who believe it does. They have started a ministry — called "We Are Remembered" — to families of people who have died tragically.

on how to relate to survivors.

"People need to remember loved ones who died violently," Father Leonard said. "We relegate them to nothingness if we don't remember them."

Mrs. Ennis agreed. To parents, brothers and sisters and other family members, she said, the deceased person, though gone, remains very real. The need to remember their personalities, their contributions, their good and bad points, is great, she added.

A major problem, she continued, is that people seem to be paralyzed by tragedy.

"People have no idea what to say," explained Mrs. Ennis. "They're frightened because they don't know what to say and because they feel vulnerable, that it might happen to them. They're so afraid that they just stay away. Then you lose your friends as well as your loved one."

Asked what friends can do in such cases, Mrs. Ennis said "the main thing is to be there" with the survivors.

"What I remember (about the death of my children) is who was there, who said I love you, who said I'll pray for you," she said.

Father Leonard said there is a

need "to move in closer to the survivor, do a lot of listening, be supportive and try to help them express themselves."

What should be avoided, the priest emphasized, are pious sayings designed to justify what has happened. "It was God's will" or "He's in a better place" or "You're fortunate you have other children" fall into this category.

In the case of murder or assault, another factor faces the Christian victim or survivor — forgiveness.

While acknowledging the healing power of forgiveness, Father Leonard said frankly that "some people are never going to forgive." Those people must be cared for as well, he added.

"That should not be our only goal — to make victims forgive," said Father Leonard.

"It's simplistic to think that if you forgive, then you're back on the road to recovery. It's much more complex than that. (Survivors) must know that all hope is not gone, that they can laugh again and live again."

Both Father Leonard and Mrs. Ennis stressed that the thrust of their ministry is spiritual.

"That does not mean that we accept tragedy," said Father Leonard. "We have to work to make the world a safer place. We have to be in courtrooms and legislatures speaking out against injustices that make life unlivable or unsafe."

But legislation, such as stiffer penalties against drunk drivers, is not the primary goal of "We Are Remembered."

"Jesus Christ was an innocent victim," said the Pittsburgh priest. "We can speak to such situations because we know that redemption was accomplished in the midst of tragedy."

(Feist is associate editor of Faith Today.)



# The blurred-picture tube

By Cindy Liebhart  
NC News Service

Does violence on television beget violence in real life?

That is the question psychologists, social scientists, educators and parents have puzzled over ever since television entered the mainstream of American life.

In fact, many studies seem to confirm the suspicion that excessive viewing of TV violence may increase the likelihood of aggressive behavior.

But for many experts, the most disturbing consequences of TV violence — physical and psychological violence — are the subtle ways it can mar the human spirit. A steady diet of televised violence, they contend, can create distorted attitudes about the world and greater fear and distrust of others.

□ □ □

Television stories "appear to take place against a backdrop of the real world," said Larry Gross, writing in "Television Awareness Training: A Viewer's Guide for Family and Community" (Abingdon Press, 1979). The viewer is offered "a continuous stream of 'facts' and impressions about the ways of the world" and of human nature.

Given the content of many programs, adults who are heavy viewers "are more likely to reflect interpersonal mistrust," believing that most people just look out for themselves and cannot be trusted.

Not only do such people "overestimate their chances of encountering violence," but also they tend to obtain "dogs, guns and locks for purposes of protection in greater proportions" than do people who rarely or never watch those programs, Gross said.

John Miller, media resources consultant for the office of evangelization and catechesis of the Diocese of Paterson, N.J., said television often conveys the

message that violence is "the easiest, quickest way to deal with problems." As a result, people who encounter problems in personal relationships sometimes turn to what they've seen on television, expecting to solve problems quickly and superficially.

Another effect, according to Miller, is "desensitization." People who witness countless examples of violence every day on television can become "more tolerant of pain and suffering, thinking 'that's the way it is and there's nothing I can do about it.'"

□ □ □

Humility Sister Elizabeth Thoman, editor of the ecumenical journal Media and Values, believes violence on television can create "a suspicion that somebody's out to get me." This attitude, she said, "breaks down one's trust level toward strangers" and toward people who are different from oneself.

How, then, can a sense of hope and trust, a spirit of love for friend and stranger alike that is basic to the Christian message, be restored?

One way parishes can attempt to alleviate fear and distrust, Sister Thoman said, is to create support communities which bring people into contact with others in a safe environment. This can take the

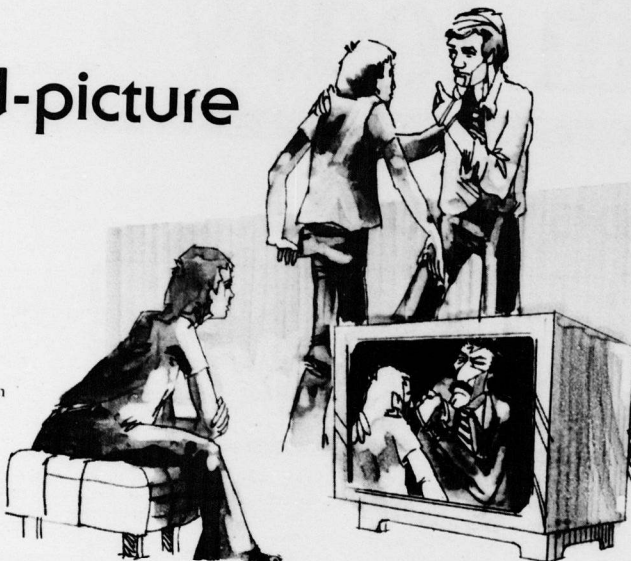
form of recreational programs for the elderly, day care for neighborhood children, food pantries for the poor or participation in a refugee resettlement program.

"By providing these kinds of services, a parish builds a community of people who can trust one another, even when they come from different backgrounds," Sister Thoman said. "In this way, people will begin to feel much less threatened by the world in which they live and be better able to cope and reach out to others."

Similarly, Miller said, when fear, distrustfulness or lack of hope are encountered in others, "we are called to witness and respond in the way we can." Some are able to do it within a family, he said — becoming more sensitive to the ways people treat each other at home.

Finally, Sister Thoman suggests that parishes or groups of individuals can establish educational programs on the influences of television. When people come to television with some understanding of how violence is used to advance a show's action, they're more likely to say, "Oh, that's just the way the script is written" — not necessarily the way things really are.

(Ms. Liebhart is the NC News media reporter.)



## Child

By Katharine Bird  
NC News Service

Two years ago pastoral associate Laura Meagher took 40 CCD students from Holy Trinity Parish in Washington, D.C., on retreat.

There, during a discussion, a 15-year-old girl brought up her suicide attempt. She explained, haltingly, that she did it because the boy she cared for didn't return her feelings.

In helping the group respond to the girl, Ms. Meagher asked a question: "How many of you have seriously considered suicide or know someone who has?"

"I was stunned," she said. "They all raised their hands."

Soon the discussion turned to what might lead teen-agers to take such a potentially final step. They mentioned many reasons: lack of friends; feeling unable to live up to parental expectations; feeling torn between divorcing parents. Many teens said they felt worthless or that no one loved them.

By now, the girl who attempted suicide was in tears. An older boy then turned to her and said: "If you ever think of suicide again, please call me. I care what happens to you," Ms. Meagher reported.

That sort of "personal touch" is vital in showing teens there are alternatives to suicide, that so-

## Shall

By Father John Castelot  
NC News Service

Jesus sent messengers ahead of him when, in Luke's Gospel, he set out on his fateful journey to Jerusalem. Presumably they were to alert the villagers to his arrival and to secure accommodations for the night.

One town along the way was a Samaritan town. When the people learned that Jesus was on his way to Jerusalem, they would not let him in.

There was bitterness between Jews and Samaritans. Jews on their way to Jerusalem stood for everything the Samaritans hated.

At any rate, stung by the rebuff, James and John asked Jesus:

"Lord, would you not have us call down fire from heaven to destroy them?"

What was Jesus' reaction to this violent suggestion? "He turned to them only to reprimand them" (Luke 9:51-55).

If there is one time a man will fight, it is when his life is threatened. Yet when Jesus was about to be dragged off to death, he offered no resistance. He even



# en in a violent age

meone does care, Ms. Meagher said. For many 15-year-olds "don't believe life goes on" when problems arise.

Ms. Meagher is in charge of sacrament preparation programs and the CCD program at Holy Trinity. Asked to define violence, she explained it is "anything that kills the spirit." This includes physical violence but also psychic violence.

Many youths talk about the psychic pressure they feel from moving about in a large, impersonal environment, she added. If their schools and parishes are huge, students can worry that they "may fall through the cracks of the system."

Holy Trinity puts a high priority on confronting different kinds of violence in its high school program, especially in social justice courses. Ms. Meagher explained why: "We want our students to develop a Christian perspective and response to violence."

In describing how a program might treat violence, the pastoral minister mentioned a unit on the Christian worldview. It deals from a Christian perspective with what currently is in the news headlines.

One year the headlines were full of the Middle East crisis. So refugees from that region were invited to talk about their ex-

periences with the students.

Violence in the abstract doesn't have much meaning for students, Ms. Meagher remarked. They need to be able to "attach names and faces to violence, to see it's people who hurt."

When violence is viewed this way, students get interested in trying to do something about it, the pastoral associate commented.

The war-peace issue also attracts lots of attention at Holy Trinity. In courses two years running, students studied the U.S. bishops' pastoral letter, "The Challenge of Peace." The first year they "were overwhelmed," finding the violence of war a hard topic to handle, Ms. Meagher indicated.

So, to bring the topic down to a more manageable level, at one point the 10th-graders and their teachers discussed war and peace in terms of conflict resolution. They "talked about methods of conflict resolution within daily life" and about the need for compromise, Ms. Meagher said.

In discussing violence in its many forms, she said, students see that "the Scriptures are clearly against aggression. And students are open to the gospel message if it's given in concrete terms."

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

# we use the sword?

forbade his followers to use violence in his defense.

"When the companions of Jesus saw what was going to happen they said, 'Lord, shall we use the sword?'"

In Matthew's version of the incident, Jesus says: "Put back your sword where it belongs. Those who use the sword are sooner or later destroyed by it" (Matthew 26:52).

Later, when Pilate asks Jesus if he is a king, Jesus replies, "My kingdom does not belong to this world. If my kingdom were of this world, my subjects would be fighting to save it" (John 18:36).

I believe the clear implication is that authentic subjects of Jesus' kingdom do not resort to violence.

Jesus was practicing what he preached. The Beatitudes spell out the basic attitudes which, by contrast, have to do with violence: "Blest are they who show mercy; mercy shall be theirs...Blest too are the peacemakers...Blest are you when they insult you and persecute you and utter every kind of slander against you because of me" (Matthew

5:7,9,11).

This theme of positive gentleness and kindness recurs frequently throughout the Sermon on the Mount.

For instance: "You have heard the commandment, 'You shall love your countryman but hate your enemy.' My command to you is love your enemies, pray for your persecutors. This will prove that you are children of your heavenly Father, for his sun rises on the bad and on the good" (Matthew 5:43-45,48).

Jesus turned the accepted value system on its head. In situations which normally called for violence, he urged gentleness, non-resistance.

Crazy? Impractical?

So impractical that people who took him seriously changed the whole course of human history.

Violence breeds violence. Only love can bring peace. The great Cardinal Suhard of Paris once said: "The world will belong to those who love it."

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

# FOOD...

## ...for thought

What happens when millions of viewers become witnesses via TV news reports to the violent and deadly results of a battle fought in war that very day?

What happens when a violent attack on the life of a pope or president is seen on television?

What happens when violence strikes close to home?

—One possibility: People grow numb as they witness episode after episode of violence. They begin to accept violence as the normal, uncontrollable course of the world.

—Another possibility: People grow more and more fearful, retreating from a world they regard as too violent.

—Yet another possibility: People grow in the desire to build up their world, to heal its wounds, to make it more just and loving.

One suburban parent who works in Washington, D.C., tells the story of the day he arrived home from work to find one of his children terribly agitated. It was the day in 1981 when President Reagan was shot in Washington. An afternoon TV program the child was watching had been interrupted with a vivid report of the shooting.

This child's father did not work near the scene of the shooting. All the child understood, however, was that

her father was in Washington where a terrible shooting had occurred. The child wondered if her father would be safe. She was not content until he arrived safely home.

Via television, the child had become virtually a firsthand, and frightened, witness of a shooting.

Teachers and parents who caution children against taking rides from strangers or walking alone on darkened streets can experience a sense of discomfort in this role. They want to teach children about risks that exist in society. Still they worry that children will begin to regard the world as an evil and violent place.

Will the goodness of the world as a place where God acts recede from the child's gaze? Will the child grow to think of himself as a powerless victim than as a potential healer? What can be done about this?

Violence is a factor in the human equation. It is present in society in many forms. And it can take a toll. For example, it has been reported that youths tend to lose hope in the future when they think about the violent risks of nuclear war.

Violence can obstruct hope. What kind of vision do people need in light of the violence they are exposed to?

## ...for discussion

1. Do you think everyone is touched by violence in one way or another? In what ways?
2. Cindy Liebhart talks about TV violence. What does she mean when she speaks of the subtle ways TV violence can mar the human spirit?
3. It has been said that fear of a violent nuclear war diminishes the sense of hope in some youths. What are some other ways violence affects people?
4. Our writers suggest that violence takes many forms. What are some of those forms?
5. How would you discuss the effects of violence with your family or friends? How would you discuss it with youths?

## SECOND HELPINGS

"Television Awareness Training: The Viewer's Guide for Family and Community," edited by Ben Logan. Many people spend several hours each day watching television without developing "any real guidelines for viewing," the authors say. They suggest using the book "to make possible a self-determined trip of exploration and discovery" into television viewing. Take a look at the "positive and negative messages received over the years," the authors recommend, and see how, if at all, those messages change how you feel, think and believe. The book is divided into many short sections, followed by work sheets to help evaluate TV programs and relate them to a family's values and beliefs. One section discusses theology and television. Other topics included: violence, stereotypes, advertising, minorities, sexuality, news, sports. (Abingdon Press, 201 8th Ave. S., Nashville, Tenn. 37202. \$12.95.)

## CHILDREN'S STORY HOUR

## Why John learned to juggle

By Janaan Manternach  
NC News Service

One day John saw some boys and girls fighting. They were yelling. They called each other names. They were hitting and pulling each other's hair.

John was afraid to go near them, but he wanted to get home. So he tried to run by.

However there was no way around them. So John pulled one boy out of the way and tried to run past them all.

"Hey you!" the boy yelled out. "Who do you think you are pushing around?"

A skirmish followed. John tried to stop the fighting. But they called him names and laughed at him.

Then John broke away and ran toward home. Half way down the street he stopped and turned to look back at the others. They had gone back to fighting with each other.

John opened the door to his house. His mother was shocked at his bruises. His shirt was even torn. "John," she cried, "what happened to you?"

John told her about the boys fighting in the street. "There must be a better way to have fun," John's mother said sadly.

A few days later John went with his mother to the farmers' market. It was exciting. John was captivated by a show in the marketplace.

There were jugglers and acrobats and magicians. John never had seen anything like it. "I bet I could learn to do that," he said to himself as he watched the juggler. "And that, too," as he enjoyed the acrobats. "And even that," he said as the magician performed his tricks.

Back at home John set out to learn to do what the show people did. He practiced every moment he could between school and



chores. Soon he was good enough to put on a show of his own.

"Maybe I can help the boys and girls find a better way to have fun than to fight all the time," John thought.

He called out, "Come see the

greatest show on earth!" The rough boys and girls came out of curiosity.

John juggled balls and plates. He stood on his head and did somersaults. He walked on a tightrope. He performed magic tricks.

The children laughed and clapped. They liked what John did. He even taught them some of his tricks.

John told them stories. He took some from the Bible.

And when he grew up, John kept up his juggling and acrobatics and magic tricks. He continued to tell stories. He even started a school for children. He helped them to find a better way to live than by violence and fighting.

We remember him today as St. John Bosco.

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

a game

## The Performer

Fill in the blanks with the words written below. They will only fit one way. All of the words are from this week's children's story.

SOMERSAULTS  
MAGICIAN  
JUGGLER  
ACROBATS  
TRICK  
SHOW

a game

## HOW ABOUT YOU?

- ☐ When people become angry with each other, what should they do? Is there anything they can do to understand each other better?
- ☐ John Bosco is remembered today as a saint. Are you surprised to know there was a saint who knew how to juggle and do magic tricks?

## Children's Reading Corner

"The Grouchy Ladybug" is a delightful book by Eric Carle. Children and adults might enjoy reading it together. In the story, a grouchy ladybug doesn't want to share with a friendly ladybug and starts to pick a fight. When the friendly ladybug agrees to fight, the grouchy ladybug decides she isn't big enough and goes off to challenge someone else. Eleven of the 12 creatures she meets along the way agree to fight with her, but she — thinking that she can't win — tells each one they aren't big enough. When she meets the 12th creature, a whale, she becomes aware that it is much better to be friendly than it is to fight. (Thomas Y. Crowell Co. Inc., 666 Fifth Ave., New York, N.Y. 10019. 1977. Hardback.)



## Discovery

Guiding children along the road of Christian discovery is the highest priority of Father Forest McAllister, O.F.M. With funding from the Catholic Church Extension Society, he serves the spiritual needs of those who live in isolated communities high in New Mexico's mountainous terrain.

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# Abortion 'necessarily' a public matter, says Bishop Malone in statement

by Jerry Filteau

WASHINGTON (NC) — Abortion, like nuclear war, is "necessarily" a matter of public morality, said Bishop James Malone, president of the U.S. bishops, in a new policy statement released Oct. 14.

The proper public policy question about abortion and nuclear war is what should be done, not whether or not a political response is needed, he said.

At the same time, he added, "there is much room for dialogue about what constitute effective, workable responses."

The Youngstown, Ohio, bishop issued his statement as president of the U.S. Catholic Conference, the national public policy arm of the U.S. bishops, at the request of the 60-bishop administrative board of the USCC.

Bishop Malone categorically denied that the bishops are seeking to form a "voting bloc" with their statements on various issues of public policy. "We are not a one-issue church," he said.

"We do not take positions for or against particular parties or individual candidates," he said.

IN THE current election-year debate on religion in politics, Bishop Malone's statement rejected two extreme positions:

— That religious leaders are out of order when they address public policy issues. "As a nation we are constitutionally committed to the separation of church and state but not to the separation of religious and moral values from public life," he said.

— That, on the other extreme, religious leaders should dictate to their followers how to vote. "We do not seek the formation of a voting bloc, nor do we pre-empt the right and duty of individuals to decide conscientiously whom they will support for public office," he said.

On the intimately related election-year debate over abortion and public policy, Bishop Malone also rejected extreme positions.

On the one hand, he rejected the view which would demand an immediate and unqualified translation of moral conviction

into public policy. On the other hand he repudiated views which would declare abortion a strictly private issue by its nature or that would cite insurmountable legal obstacles and divided public opinion as grounds for taking no action in the realm of public policy.

"The prevention of nuclear war and the protection of unborn human life," Bishop Malone said, are fundamental issues of "human dignity and the sanctity of life" which deserve "special emphasis."

"These issues pertaining to the sanctity of human life itself are and cannot help but be matters of public morality," he said.

AT THE SAME time he acknowledged a legitimate pluralism of views concerning what can or should be done, saying: "On questions such as these, we realize that citizens and public officials may agree with our moral arguments while disagreeing with us and among themselves on the most effective legal and policy remedies."

The USCC president went on, however, to reject the argument that lack of agreement is grounds for ignoring either issue. "The search for political and public policy solutions to such problems as war and peace and abortion may well be long and difficult," he said, "but a prudential judgment that political solutions are not now feasible does not justify failure to undertake the effort."

Expanding on that argument, he continued: "Whether the issue be the control, reduction and elimination of nuclear arms or the legal protection of the unborn, the task is to work for the feasibility of what may now be deemed unfeasible. The pursuit of complex objectives like these ought not to be set aside because the goals may not be immediately reachable."

Bishop Malone urged "reason and civility" in the long public debate over arms control and abortion. Neither issue "will be resolved quickly," he said.

"In debating such matters," he said, "there is much room for dialogue about what constitute effective, workable responses; but the debate should not be

about whether a response in the political order is needed."

WHILE FOCUSING chiefly on the nuclear war and abortion issues in his 850-word statement, Bishop Malone also noted that the U.S. bishops have taken "positions on many public issues," and he stressed meeting the needs of the poor as another pre-eminent political issue.

"These concerns (of the bishops)," he said, "range from protecting human life from the attack of abortion, to safeguarding human life from the devastation of nuclear war; they extend to the enhan-

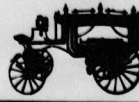
cement of life through promoting human rights and satisfying human needs like nutrition, education, housing and health care, especially for the poor.

"We emphasize," he continued, "that the needs of the poor must be adequately addressed if we are to be considered a just and compassionate society."

"Attention to the least among us is the test of our moral vision, and it should be applied to candidates at every level of our government."

BISHOP MALONE described his Oct. 14 statement as a reaffirmation of the U.S. Catholic Conference position "on the question of religion and politics."

He said it was a follow-up to the USCC statement on political responsibility issued last March, to USCC testimony before the Democratic and Republican platform committees before their national conventions, and to his Aug. 9 statement on religion and politics.



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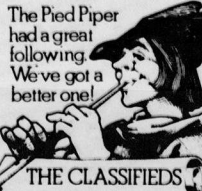
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## ANOTHER WAY TO HELP?

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very healthy exchange of ideas and perspectives."

Although Father Sims came with a talk prepared, he never had a chance to use it. "Each person talked about why he or she had come to the meeting. It was interesting. The people answered each other's questions. It went on for a couple of hours."

As the people talked about their experiences, some common reasons for their estrangement emerged. "A lot of alienation is based on misinformation, incorrect ideas of what the church is about," Father Sims said. A second factor leading people to feel estranged is a lack of support from other Catholics. "They felt the church wasn't warm and inviting enough."

For now, Father Sims' goal is to offer estranged Catholics an open door. "I don't know if they will come back to Mass. Several people expressed an interest in coming back and talking on an individual basis, but they weren't going to be pestered." Father Sims would also like to see the evening discussion turn into a regular program. Such a program would have two basic parts. The first would be an education program. The second would help estranged Catholics to become involved in the church again, but in a more supportive environment.

"We need to be more than a church on the hill—just there. We need to reach out to meet people where they are."

## Pastor tries reaching out to estranged Catholics

by Richard Calm

It was an unlikely group of 10 people who gathered Tuesday evening, October 9, at St. Paul Catholic Center at Indiana University in Bloomington.

Some were fundamentalists. Others were agnostics. But they shared in common was a feeling of estrangement from the Catholic Church.

"It's a significant problem," said Father Bob Sims, pastor of St. Paul. "There are a significant number of people that—for whatever reason—are misinformed or feel the church doesn't care about them."

Estimates of the number of estranged Catholics vary. In January of 1984, Father Alvin Illig, executive director of the National Catholic Evangelization Association under the direction of the Paulist Fathers, put it at 15 million.

But rather than helplessly watch the figure go up, Father Sims decided to do something about it. Inspired by the experience of a classmate who works full-time with estranged Catholics in New York City, he organized a one-evening program to reach out to estranged Catholics. Ads were put in the local papers and flyers posted. The results, while modest, were surprising.

Father Sims was initially concerned about bringing people together from both extremes, agnostics and fundamentalists. But the difference in beliefs proved to be advantageous. "They ended up having a

# 'Space tech inadequate for defense'

By Agostino Bono

VATICAN CITY (NC) -- Space technology can be a major help in increasing food production and improving the environment but would not provide an adequate defense against nuclear attack, scientists said during a Vatican seminar on the uses of space.

The Oct. 1-5 meeting was sponsored by the Pontifical Academy of Sciences.

The participants also heard a plea by Pope John Paul II for international pacts to control space technology for the good of the "whole human family," instead of benefiting only those countries able to afford it. He also warned rich nations against using their monopoly of space communications technology to impose "cultural or ideological colonialism" on poorer nations.

U.S. physicist Richard L. Garwin told the 35 scientists from 15 countries that space-based satellite defense systems would not be an effective deterrent against attack by a major nuclear power.

"Efforts to counter opposing military capability will lead to the perfection of antisatellite systems which could produce near-instant destruction of those satellite systems," said Garwin. The scientist is an adjunct professor of physics at Columbia University in New York and a staff member of IBM's Thomas J. Watson Research Center in Yorktown Heights, N.Y.

"The dream of security under a defense system so powerful that one could ignore

tens of thousands of nuclear warheads would be replaced by a reality far more frightening than the present system of deterrence," Garwin said. The reality would include "modernized and strengthened strategic offensive forces" and opposing defense systems "clearly more effective in countering a retaliatory strike than in nullifying a first strike," he said.

**TO REDUCE** the threat of nuclear war Garwin suggested a reduction in current superpower nuclear arsenals to 1,000 warheads each and international agreements to "ban tests of antisatellite weapons, of space weapons and of weapons from ground to space."

Regarding agriculture, satellite technology can improve food production by helping to predict weather conditions and by collecting and analyzing data from large geographic regions, said J.A. Howard, chief of the Remote Sensing Centre of the U.N. Food and Agriculture Organization.

There are "450 million people already seriously undernourished," said Howard. "Almost 50 percent more food will have to be grown in the year 2000, if only to meet present inadequate intake levels," he added.

"The growing uses of satellite remote sensing as associated with food production can be expected to expand considerably in the next few years, particularly in providing an early warning of adverse environmental factors," said Howard.

He cited as adverse factors "accelerated threats to agriculture caused by

deforestation, soil erosion, (and) declining soil fertility including (increased) salinity." Howard said that some regions also face the advance of desert conditions into agricultural lands.

He defined remote sensing as "the capture of data at a distance and the analysis of the collected data."

However, cost is a key problem for underdeveloped countries in considering space technology, Howard said.

## Court to hear parochial case

(Continued from page 4)

remedial instruction, psychological testing and driver education classes.

In a series of decisions the Supreme Court has upheld textbook loans, transportation and some services.

The transportation question came up first. In a 1947 New Jersey case, *Everson vs. Board of Education*, the Supreme Court ruled that the First Amendment "does not prohibit New Jersey from spending taxpayer funds to pay the bus fares of parochial school pupils as a part of a general program under which it pays the fares of pupils attending public and other schools."

Then, in 1968, in *Board of Education vs. Allen*, the Supreme Court upheld the loan of secular textbooks to private schools. In that decision the court said it recognized that sectarian schools have the dual purpose of religious instruction and secular education.

In 1975 the Supreme Court considered a

"Most developing countries cannot afford to install remote sensing ground stations," the U.N. official said.

**POPE JOHN** Paul asked the rich countries to help the poorer nations by sharing their technology.

"This so-called remote sensing is of fundamental importance in the fight against hunger, provided that the economic and political powers that possess these special means of observing the world situation help the poorer countries to draw up programs of economic development and help them in a practical way to carry out these programs," the pope said.

broader range of services offered to parochial schools. In *Meek vs. Pittenger*, the court decided that the commonwealth of Pennsylvania could loan textbooks to parochial schools, but it prohibited auxiliary services on the premises. Pennsylvania responded by providing mobile units for the auxiliary services.

In 1977 in *Wolman vs. Walter*, the court upheld the loan of textbooks, the administering of standardized testing and scoring, diagnostic services on parochial school premises and therapeutic services off premises. But the court invalidated funds for field trips and for instructional materials and equipment, such as maps and overhead projectors.

Thus the high court's decisions, expected sometime next year, on the *Grand Rapids* case and the new case involving federal funds should add new chapters to the continuing story of what is and is not permissible in parochial school aid.

## Alamo case to go before Supreme Court

WASHINGTON (NC)—The U.S. Supreme Court Oct. 15 agreed to decide whether volunteer workers receiving food and shelter from such groups as the Tony and Susan Alamo Foundation should be paid wages and overtime as well.

The case stems from rulings by federal courts that the Alamo group, often criticized for attacks on Catholicism, should pay the workers who staff its businesses.

The lower courts ruled that the varied businesses run by the Alamo foundation must comply with the Federal Fair Labor Standards Act in treatment of some 300 worker-volunteers who serve in the businesses. The foundation's enterprises include a clothing store in Nashville, Tenn., and a grocery, auto repair garage, roofing firm, construction business, record company and restaurant in Arkansas, where the Alamo operations are based.

The Alamo foundation is spared from federal taxation on grounds of religious exemption.

According to court documents, the Alamo foundation engages in witness and testimony to promote Christianity.

However, the foundation recently has been known for its scathing comments about the Catholic Church. One Alamo foundation brochure claims that the Vatican controls the U.S. government, the media, organized crime, the United Nations, international pornography and numerous other institutions or social ills.

The same brochure also claimed that the U.S. federal government allows Catholic monasteries to "unlawfully use free labor" by employing monks in making wine but that "these federal government agencies will not allow anyone else to enjoy the same privileges of volunteering our labor to God...because we are all 'heretics'—non-Roman Catholics."

## Nestle boycott ends

WASHINGTON (NC)—A seven-year boycott of Nestle Co. ended Oct. 4 after monitoring of the corporation by former opponents found Nestle to be "the most responsible company" in distributing baby formula worldwide.

"We found that Nestle is not perfect," Douglas Johnson, national chairperson of the Infant Formula Action Coalition, said at an Oct. 4 press conference, "but we also found that Nestle is not the same company it was seven years ago when the boycott began; it is not even the same company it was nine months ago."

The boycott began in 1977 to protest Nestle's promotion practices in underdeveloped countries where, critics charged, infants were threatened by formula because of unsafe water supplies and a lack of education among mothers.

In January, the corporation and the International Nestle Boycott Committee signed a joint agreement after Nestle committed itself "to safeguard the children of the Third World from hazards related to the inappropriate marketing of infant formula." The agreement also suspended the boycott with the understanding that INBC would monitor the company's progress and make a final decision in the fall.



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# Pope and Mother Teresa host retreat for priests

by Sister Mary Ann Walsh

VATICAN CITY (NC) — Pope John Paul II stressed the importance of the priest's ministry in the sacrament of penance and in spiritual direction during an Oct. 9 Mass which concluded a worldwide retreat for priests at the Vatican.

The retreat, which began Oct. 5 under the sponsorship of the International Catholic Charismatic Renewal Office in Rome, also featured a speech by Mother Teresa and a stand-up comedy routine by an Indian bishop.

Pope John Paul told the priests they were called to be teachers in the faith of each individual they served, particularly through the use of penance and spiritual direction.

"The care of the community," said the

"to avoid the danger of radicalizing one's own experience as if it were the only one or the most beautiful one" and told them to be open to all aspects of the church.

The pope spoke during the homily of a Mass, celebrated in St. Peter's Basilica, which began with a procession of 6,000 priests crossing St. Peter's Square. During the Offertory procession, clergy from different parts of the world presented the pope with several gifts, including gold coins which they said were "to represent the spirit of poverty and detachment from material possessions in the life of the priest."

Many of the priests attending the retreat were aided by a \$1 million donation from a Dutch businessman who is active in charismatic renewal. The conferences, which mostly dealt with the theme of holiness, were delivered in seven languages: French, Italian, Portuguese, Japanese, Dutch, English and Spanish.

Nearly 1,000 of the participating priests came from the United States.

**THE PRIESTS** responded enthusiastically to the Oct. 9 speech by Mother Teresa of Calcutta, India. She stressed that "the world needs holy priests" and asked those present to "consecrate families to the Sacred Heart." At a press conference afterwards, when asked for a message to the world's priests, Mother Teresa said, "Be holy, like Jesus." She said the laity will understand what holiness means through their priests' example.

An Oct. 7 stand-up comedy routine by Bishop Valerian D'Souza of Poona, India, also was well-received by the priests. The bishop's act also featured attempts at guitar playing.

Later that day, the priests heard Cardinal Silvio Oddi, head of the Vatican Congregation for Clergy, address them on priestly celibacy.

"It is a sad and serious error to insinuate that a priest requires love of another mortal to achieve maturity," he said.

The priest, he added, "is wedded to the church and does not require a personal relationship to complete his personality."

He further stated that celibacy precludes homosexual involvement, and he said that "the word love is debased when applied to such unnatural conduct."

Cardinal Oddi also told the priests to "avoid lazy general absolutism, except if you have inside word that the world is coming to an end."

Nine priests from the Archdiocese of Indianapolis were among the 6,000 priests and 80 bishops from 101 countries and five continents who attended the international priests' retreat in Rome. They were Msgr. Gerald A. Gettelfinger, Archdiocesan Chancellor and pastor of SS. Peter and Paul Cathedral; Rev. Robert J. Ullrich, St. Charles Borromeo Church, Milan; Rev. John J. Minta, St. John Church, Osgood; Rev. Joseph Riedman, Our Lady of the Greenwood, Greenwood; Rev. Samuel Curry, St. Jude the Apostle Church, Spencer; Rev. Donald L. Schmidlin, St. Joan of Arc Church, Indianapolis; Rev. Richard Mueller, Holy Spirit Church, Indianapolis; Rev. Albert Ajamie, St. Mary Church, Lanesville; and Rev. Charles E. Sexton, former pastor of St. Martin Church, Martinsville, now retired.

pope, "does not dispense from committed attention for individuals, according to their spiritual needs and the specific vocation of each one of them."

He also told the priests to educate the faithful to a "sense of the church." He said this sense is shown in "love for the doctrine of the church, respect for pastors, in docility and obedience to their directives, in openness of mind and heart toward all the members of the church, including other movements and ecclesiastical associations and in a missionary and ecumenical spirit."

**BUT THE POPE** cautioned those making the charismatic-sponsored retreat

## Two Ohio churches discontinue bingo operations

STEBENVILLE, Ohio (NC) — Two churches in the Steubenville Diocese have shut down their bingo operations in an attempt to end disunity, become more self-reliant and shed the image of Catholics and bingo being inseparable.

In August, Our Lady of Mercy Parish in Carrollton announced it was ending bingo. The parish council voted unanimously to eliminate the fund-raising activity.

"It is time to go beyond the popular impression that the Catholic Church and bingo are inseparable," the council stated.

Sts. Peter and Paul Parish in Lore City later became the second in the diocese to stop bingo. Father George J. Adams, pastor, said he hoped that what happened in his parish will become known elsewhere and "eventually get rid of the bingo scourge and plague."

"Polarization has taken place amongst ourselves: those who think that bingo is not needed or is immoral and so will not work, and those who think that bills cannot be paid without it, and those who just would not help for any reason whatever," the priest said in a statement attached to the weekend parish bulletin.

"It is hard enough to live in union with Jesus and each other without having something which makes factions within the community, tearing at the unity which is expected by Christ among his followers," he continued.

Father Adams said his decision came after prayer and consultation with parishioners and other priests.

"I came to the decision that our community of faith will have to live without the financial support of many who are not members of our community," he said.

Among other reasons for discontinuing bingo, the priest said that utility and maintenance costs for the bingo hall had not been met because of recent low attendance.

Noting that some Catholics think playing bingo "profanes the Lord's Day," he suggested that the social hall be more fittingly used for prayer meetings on Sundays after Mass, and said the hall will also be available for rental.

"As Catholics, we have to concede that it is time that we begin to pay our own way, which can be done if we tithe," he said. "Your generosity will have to shine."



**ENTERTAIN**—The Purple Express, a show choir from Ben Davis High School, entertained members of the Retired Senior Volunteer Program at a recognition dinner on Thursday, Oct. 11, at the Catholic Center in Indianapolis. The RSVP is sponsored by Catholic Social Services. (Photo by Jim Jachimialk)

## Jesuits in Latin America encouraged to help poor

by Agostino Bono

ROME (NC) — Jesuits in Latin America were encouraged by their superior to work with the poor and help them in the struggle for justice.

Superior General Father Peter-Hans Kolvenbach said that the work often unavoidably involves politics "in a certain sense."

But he warned members of the order to avoid joining a "class struggle" or employing an abstract spirituality in their efforts.

"You may rest assured that no one will be obliged to leave the society for the sole reason that he is working with the poor," said Father Kolvenbach in two October meetings with Jesuit provincials in Latin America.

The 800-word speech he gave at both meetings was released in Rome Oct. 12 by the Jesuit headquarters.

The text did not mention Nicaraguan Jesuit Father Fernando Cardenal, who has been ordered by Father Kolvenbach to leave his post as Nicaragua's Minister of Education.

Father Kolvenbach told the Jesuits that to live the evangelical poverty of Christ means to "combat that poverty which is a non-value and which the struggle for justice has to overcome."

Jesuits must avoid "two unacceptable

extremes" in their work for the poor — "namely to throw oneself into the class struggle or take refuge in a disincarnate spirituality of poverty," he added.

Father Kolvenbach asked Jesuits "to live fully the Eucharistic paradox" of living a Gospel poverty while fighting to help the poor overcome their material poverty.

"But it is possible that someone might forget the two dimensions of his mission, which are — no doubt about it — incompatible, or at the very least very difficult to integrate in the political reality of this world," he said.

However, Father Kolvenbach said the struggle for justice may involve Jesuits in politics.

"The true, evangelical criterion of our commitment for the poor is not, then, a question of engaging or not (engaging) in politics; for in a certain sense we are constantly doing that. Our concern is learning to live fully the Eucharistic paradox," he said.

Father Kolvenbach mentioned liberation theology only once, when he praised the document issued Sept. 3 by the Vatican Congregation for the Doctrine of the Faith. The document strongly encouraged church work for social justice but said Catholic theologians should not uncritically incorporate Marxist concepts such as class structure.

## The challenge of vocations directors same as for church

by Eugene Horn

MILWAUKEE (NC) — Efforts of vocation directors are adversely affected by the same "fundamental dilemma" facing the rest of the church — how to pass on a faith true to tradition yet credible for modern times, said the president of the National Conference of Diocesan Vocational Directors.

Father Donald King of Youngstown, Ohio, was the keynote speaker at the group's annual convention in Milwaukee.

"How can we pass on the treasure of Catholic Christian faith in a form viable for believers in today and tomorrow's world?" he asked the meeting.

Father King noted that traditionally the task of diocesan vocation director was clear: to recruit young men to go to a seminary to prepare for the priesthood. But since Vatican II, concepts of the ministry and vocation have become more complex, the priest said.

"We as vocational personnel are charged with the task of representing and inviting people to roles of service in the church that formerly were clear cut and well defined but now are more varied and often lacking in clear definition. To do our work effectively, clarity is needed about ministry, lifestyle and vocation," he said.

Father King attributed the negative

image of clergy and Religious to limited exposure of priests and Religious and inaccurate pictures presented by the media.

The media often project an image that is irrelevant and antiquated, he said. "Church professionals are seldom appealing characters and frequently not very real."

Father King said other influences which have taken their toll on vocations include current sexual freedom, smaller families, the appeal of cults, reluctance of parents to encourage vocations, desire for more than one career, difficulty in making permanent commitments and the church's lack of success in recruiting minorities into priestly or religious vocations.

Sister Barbara Doherty, president of St. Mary of the Woods College near Terre Haute, Ind., urged members to examine lifestyles distinguishing priests, sisters and laity. A member of the Sisters of Providence, she said sisters should be identified by their choosing to be members of a religious community and by taking vows.

"What we wear and what we do are not part of our basic identification of priests and Religious," she said. "When the garb and not the community and vows becomes the nun, we're in deep trouble."

# 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

## October 19

Little Flower Men's Club will sponsor a Fish Fry beginning at 5:30 p.m. in the cafeteria, 14th and Bosart. Dinners, sandwiches, carry-out orders.

A student production of "Romeo and Juliet" will be presented at Providence High School, Clarksville, at 7 p.m. in the Little Theatre.

The Ave Maria Guild will hold its Annual Autumn Card Party at 12:30 p.m. in the Benedictine Center auditorium, 1402 Southern Ave. Dessert, coffee and candy will be available. Admission \$1.75.

St. Thomas Aquinas Singles will play Volleyball from 8 to 10 p.m. in STA gym.

The Indianapolis Curtillo Center will sponsor a citywide Ultraya at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

## October 19-20-21

A Dream Workshop will be held at Kordes Enrichment Center, Ferdinand. \$25 workshop fee, \$45 room and meals. Write the Center at Rt. 3, Box 200.

Ferdinand, Ind. 47532 for information.

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

A Special Singles Retreat for single, divorced or separated persons will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

## October 20

A Yoga Retreat conducted by Lorrie Collins and Don Wendling will be held at Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Bring vegetarian dish or bread for pitch-in lunch. Call 788-7581 for information.

Franciscan Father Martin Wolter will begin a Solemn Novena to St. Jude on the theme "Jesus, Our Guide to Life" at 7:30 p.m. at St. Jude Church, 5353 McFarland Rd. in Indianapolis.

A student production of "Romeo and Juliet" will be presented at Providence High

School, Clarksville, at 7 p.m. in the Little Theatre.

The Fifth Wheelers 20th Anniversary Celebration will begin with 3:30 p.m. Mass in Blessed Sacrament Chapel, 14th and Meridian Sts., followed by cocktails and dinner in the Catholic Center. Dinner \$6 per person. Reservations due by Oct. 13. Call 882-5377, 784-3239 or 862-6510.

St. Thomas Aquinas Singles will follow a Home Mass at 7 p.m. followed by a pitch-in dinner. Call Joe 639-2202 for more information.

St. Michael's Youth will sponsor a Chili Supper from 5 to 7:30 p.m. in the school cafeteria, 3356 W. 30th St.

Holy Cross Parish will hold a Little Vegas Night from 6 p.m. to midnight in Holy Cross Hall, 125 N. Oriental St. Food, games, refreshments, armchair racing.

Cardinal Ritter High School Athletic Booster Club will sponsor a Yard Sale beginning at 7:30 a.m. in the school parking lot.

Msgr. Sheridan Council

Knights of Columbus will sponsor a Turkey Shoot from 10 a.m. until dusk at 421 N. Emerson Ave. Food will be served. Call 888-8797 for information.

An Auction for the benefit of the Little Sisters of the Poor will be held at 11 a.m. at 2345 W. 86th St. Antiques and modern: glass, china, furniture, hospital beds, TVs.

Single Christian Adults (formerly known as senior CYO) ages 18-35 will hold their annual Wiener Roast and Hayride at Eagle Creek Park Shelter House C. Call Cindy 359-2376 for information.

## October 20-21

The Annual Variety Show of Chatard High School will be presented at 7:30 p.m. both nights. Adults \$2; students \$1.50. Tickets available at the door.

St. Barnabas Adult Education Committee will hold its Second Annual Sale of Handcrafted Items from developing countries from 3 to 7 p.m. on Sat. and from 7 a.m. to 3 p.m. on Sun. in the parish hall, 8300 Rahke Rd. Call 881-0631 for information.

## October 21

Franciscan Father Martin Wolter continues the Solemn Novena to St. Jude on the theme "Jesus, Our Guide to Life" at 7:30 p.m. in St. Jude Church, 5353 McFarland Rd., Indianapolis.

The Living Rosary sponsored by the Knights of St. John, Ladies Auxiliary and Knights of Columbus will be held at 2 p.m. EST in Batesville High School gym. Guest speaker is Fr. Ric Schneider.

The annual ICA Mission Social will be held in the gym of the Academy of the Immaculate Conception, Oldenburg, from 1 to 4:30 p.m. Booths, games, raffles and spaghetti dinner.

A Sign Mass for the Deaf is offered at 10:30 a.m. every



Sunday in St. Joan of Arc Church, 42nd and Central.

The final student production of "Romeo and Juliet" will be presented at Providence High School, Clarksville, at 7 p.m. in the Little Theatre.

The Women's Club of St. Patrick Church, 936 Prospect St., will sponsor a Card Party at 2 p.m. in the parish hall. Admission \$1.

Holy Guardian Angels Parish, Cedar Grove, will host a public Day for Reflection on the theme "Parish Community" from 1 to 5:15 p.m. (slow time). Donation \$1. Registration 12:30 p.m.

St. Ann's Parish Picnic will be held at Eagle Creek Park Shelter House "A" after 11 a.m. Mass.

St. Andrew's Religious Education Department will sponsor a one-day seminar on "An Ascending View—A Contemporary Look at Scripture" from 9:30 a.m. to 5 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave. \$4.50 per person includes lunch. Call 546-1571 to register.

St. Vincent de Paul Society's Blanket Sunday will be observed in all area churches. Bring donations of blankets, sheets, pillowcases, etc. to church with you.

Our Lady of Hope Hospital Guild's annual Holy Hour will be held at 2 p.m. in St. Bridget Church.

Fatima Retreat House's 16th Annual Italian Festa (mentioned in Oct. 2 "Woman's Day" magazine) will serve complete spaghetti dinners from 1 to 7 p.m. Adults \$4.75, children under 12 \$2.

## October 22

Little Flower Parish will present "Values: Yours and Theirs," the first session of a week-long Caring With Teens series, from 7:30 to 9 p.m. in the parish center. Call 357-8352 for information.

The Solemn Novena to St. Jude conducted by Franciscan Father Martin Wolter continues at St. Jude Church, 5353 McFarland Rd., at 7:30 p.m.

## October 23

Little Flower Parish continues (Continued on next page)

## ALLERGY TO AIR-BORNE SUBSTANCES and FOODS.



Medical evaluation, indicated blood and/or skin tests and treatment for symptoms of persistent (1 month or more) or repeated asthma, cough, phlegm, post-nasal drip, hoarseness, difficult breathing, hay fever, sneezing, head colds, sinus infection, headache, dizziness, blocked ears, fluid in the ears, ear infections, upset stomach and intestines, food intolerance, hives, tonsillitis, sore throat, general body weakness, hyperactivity at the

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**SATURDAY, OCTOBER 20th**

— 11:00 AM —

Partial Listing — Antiques & Modern:

Cut & Pressed Glass, China, Figurines, Ice Cream Tables & Chairs, Park & Garden Benches, Cathedral Chairs, Chests, Dressers, Hidden Bed, 2 Corgis, 20 Matched Chairs, Hospital Beds, TV's

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Manager: Virginia Lucas & Vi Kennington

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St. Philip Neri

## Alumni Reunion Dance

**Saturday, Oct. 27, 1984**

(8:00 PM to 2:00 AM)

*Live Music*

**Lewie Miller's Band**

Also Disc Jockey Jim Karres  
(Our Own Alumnus)

*Beer, Mixed Drinks & Food Available*

Tickets: \$5.00 per person (Advance — \$4.00)

For Advance Reservation Call: **317-632-5125**

Rev. Gerald Kirkhoff, pastor



# The Active List

(Continued from page 18)

its Coping With Teens series on the subject of "Drugs, Alcohol and Peer Pressure" from 7:30 to 9 p.m. in the parish center. Call 357-4332 for information.

The Solemn Novena to St. Jude conducted by Franciscan Father Martin Wolter continues at St. Jude Church, 5353 McFarland Rd. at 7:30 p.m.

The Adult Catechetical Team of St. Bartholomew and St. Columba Parishes, Columbus, continues its Scripture workshop series with "Searching For the Real Jesus" at 7 p.m. in St. Bartholomew Church.

The Renew Program of St. Matthew Parish will "Focus on Couples and Parenting" during a discussion led by Fr. Keith Hoesy and Most Precious Blood Sister Maureen Mangen at 7:30 p.m. in the parish hall.

The Mature Living Seminars continue with "Elections '84" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy inexpensive cafeteria meal.

The Fall Religious Studies Program sponsored by New Albany Deanery Catholic Youth Ministry will consider "Adolescent Spirituality" at 7:30 p.m. in the Aquinas Center.

The Families in Remarriage Program sponsored by Catholic Social Services will begin its first session at 7 p.m. in the Catholic Center. Call Eula Vinci at 230-1500 for information.

## October 24

The Solemn Novena to St. Jude conducted by Franciscan Father Martin Wolter continues at St. Jude Church, 5353 McFarland Rd., at 7:30 p.m.

Little Flower Parish continues its Coping With Teens series on the subject of "Talking with Teens About Sex" from 7:30 to 9 p.m. in the parish center.

The Spirit of Joy Prayer Group at St. Monica Church will sponsor a Life in the Spirit Seminar in the school cafeteria. Call 261-4707 or 257-6613 evenings for information.

The Adult Catechetical Team of Our Lady of the Greenwood Church will present another film in its "Focus on the Family" series in the church hall. Call 888-2861 for information.

Roncagli High School Singing Rebels will present their annual fall choral concert, "Sacred Sounds," at 7:30 p.m. in St. Barnabas Church.

## October 25

Little Flower Parish concludes its Coping With Teens program with "Hope After High School" from 7:30 to 9 p.m. in the parish center.

The Solemn Novena to St. Jude conducted by Franciscan Father Martin Wolter continues at 7:30 p.m. in St. Jude Church, 5353 McFarland Rd.

St. Thomas Aquinas Singles will enjoy a Happy Hour at 7 p.m. in the Excalibur Lounge of Midway Motor Lodge, 1-465 and Crawfordville Rd. Call Tim 299-3445 for details.

The last session of the Women's Growth Group sponsored by Catholic Social Services will be held from 9:30 to 11:30 a.m. at the Catholic Center, 1400 N. Meridian St.

## October 26

The Solemn Novena to St. Jude conducted by Franciscan Father Martin Wolter continues at 7:30 p.m. in St. Jude Church, 5353 McFarland Rd.

The annual Interchurch Celebration of the Harmony of Believers will be held at 7:30 p.m. in North United Methodist Church, 38th and Meridian Sts.

St. Benedict Parish, 118 S. 9th St., Terre Haute, will hold "An Old-Fashioned Hoe Down" from 8:30 p.m. to 12:30 a.m. in the parish center gym. Music by "Country Cousins" with lessons provided. Refreshments, snacks. \$2.50 per person.

The Little Flower Altar Society will sponsor its Annual Card Party at 1 p.m. and again at 8 p.m. in the school cafeteria, 14th and Bosart. Admission \$2.

## October 27

The Music in Catholic Worship Course offered by Charles Gardner will be held from 10 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St. Registration fee \$12; materials \$18. Call 236-1483 for information.

St. Ann Church, 2850 S. Holt

Rd., will host a Halloween Dance from 9 p.m. to 1 a.m. \$5 per couple. Refreshments, free snacks, prizes for best costumes, DJ Doug Johnson.

Holy Name Church, Beech Grove, will hold a Halloween Dance from 8:30 p.m. to midnight in Hartman Hall. Costumes optional, prizes, refreshments, DJ Jim Mattis. \$5 per couple.

St. Philip Neri Parish will sponsor an Alumni Reunion Dance from 8 p.m. to 2 a.m. Lewie Miller's Band, alumnus DJ Jim Karres. \$5 per person or \$4 advance.

St. Thomas Aquinas Singles will throw a Halloween Party at 8 p.m. Call Ron 787-4510 for directions.

The Solemn Novena to St. Jude conducted by Franciscan Father Martin Wolter continues at 7:30 p.m. in St. Jude Church, 5353 McFarland Rd.

Single Christian Adults (formerly known as senior CYO) ages 18-35 will hold their annual Halloween Party at Huntington Green Apts., off E. 56th St. BYOB. For information call Kathie 842-2376.

## October 28

The Solemn Novena to St. Jude conducted by Franciscan Father Martin Wolter concludes at 7:30 p.m. in St. Jude Church, 5353 McFarland Rd.

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

A Spaghetti Dinner sponsored by Holy Rosary Parish in Seelyville will be served from 11 a.m. to 6 p.m. in Seely's Hall, 1 block east of Seelyville stoplight. Adults \$3.50; children 12 and under \$1.75.

A New Albany Deanery Youth Mass and Get-together will be held at Mount St. Francis from 6 to 9:30 p.m.

St. Nicholas Youth Center will hold a Fish Fry and Festival from 12 noon to 6 p.m. at 1644 Roosevelt. Adults \$3; children 12 and under \$1.50. Catered by Long John Silver.

A Still Board Shoot for Turkeys will be held from 1 to 4:30 p.m. at Immaculate Conception Church, Millhouse. Sandwiches and refreshments available.

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## Fifth Wheeler's 20th Anniversary Celebration

**Saturday, Oct. 20, 1984**  
Mass — 3:30 PM  
Blessed Sacrament Chapel  
Cocktails: 4:30 PM Dinner: 6:00 PM  
Catholic Center  
\$6.00 per person

St. Vincent's Family Life Center  
**GRAND OPENING CELEBRATION**  
Sunday, October 21 from 2:30-5 p.m.

Yeah, a birthday party. If you've got one of us on the way (or maybe thinking about it), we've got just the place for you. It's St. Vincent's Family Life Center and it's opening Sunday, October 21.

# Hey Mom, They're having a birthday party for you!

As concerned babies, we want you to come to our party and see our special "level three" nursery and the most up-to-date facilities for any kind of birth. We also want you to meet all the special friends who'll help make having one of us a great experience.

And what's a birthday party without dads, brothers, sisters, grandmas, grandpas, aunts, uncles, cousins... they're all invited, too. St. Vincent is even going to have special tours so you can see everything.

Stop by the Family Life Center's birthday party. Or, call 871-BEAR for more information about the Center. Find out for yourself why it's a great place for a birthday.



St. Vincent  
Family Life Center

We treat you with special care.

## Chatard High School ANNUAL VARIETY SHOW

presented by our own talented students

Chatard High School Gym

**Saturday & Sunday**

**October 20th & 21st**

— 7:30 PM —

Adults: \$2.00 Students: \$1.50  
TICKETS MAY BE PURCHASED AT THE DOOR

St. Nicholas Youth Center  
1644 Roosevelt, Indianapolis

## FISH FRY & FESTIVAL

**Sunday, October 28th**

12:00 Noon-6:00 PM

Adults: \$3.00 Children 12 & Under: \$1.50

Catered by Long John Silver

## 4 TURKEY SHOOT 4

OCTOBER 20 OCTOBER 27  
NOVEMBER 3 NOVEMBER 10

10 AM 'TIL DUSK

FOOD WILL BE SERVED AT ALL SHOOT

K of C — Msgr. Sheridan Council  
421 N. Emerson Avenue, Indpls.

FOR INFORMATION CALL 888-8797

# New junior high course in human sexuality

A sex-saturated culture and parents' reticence on the subject have prompted two Catholic educators to develop a short course in human sexuality for junior high students.

Mike Carotta, director of catechists and adolescent catechesis for the Office of Catholic Education, and Valerie Dillon, director of the Family Life Office, have created "Growing Up Sexual," a program earmarked for Catholic schools, religious education classes and youth retreats.

Topics covered in the course include the physical and emotional changes of puberty, love vs. infatuation, reproduction, moral decision-making and a Christian vision of what it is to be a sexual person.

The "hard" issues of homosexuality, rape, pornography and others also will be dealt with in the seven-session course, which uses the text "Sex, Sexuality and You" published by Wm. C. Brown Company. According to Carotta, who currently is piloting it at St. Barnabas on Indianapolis' south side, 55 seventh and eighth students are involved.

"The biggest difficulty we are experiencing," says Carotta, "is balancing the amount of relevant information we want to share with the amount of time they need to discuss and process this information. But it's a good problem to have. They really are interested."

"Our goal is not to pre-empt parents' role as the primary educator," says Mrs. Dillon. "Instead, we wish to help parishes back up what parents try to provide, by word and home example. The intent of the program is to offer more specific information and, especially, an opportunity for young people to talk freely about sex in a respectful and open environment."

After the pilot project, Carotta and Dillon will go on the road throughout the 39-

county archdiocese. They will offer training sessions to local catechists in the Tell City, Terre Haute, New Albany, Oldenburg, Bloomington and Indianapolis deaneries. Those who attend will be able to conduct the program for junior high youth in their parish or school as well as the accompanying parents' orientation session.

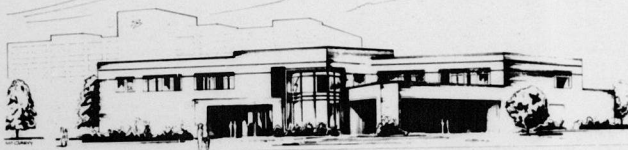
"Parents at St. Bernabas were enthusiastic and supportive when we met with them," stated Mrs. Dillon. "They see the church as perhaps the only institution in today's society which supports their moral values. Our plan is that every parish which offers the program will first present it to parents so they see the content, the process used and above all, the basic philosophy underlying the program."

Sex education often has been a hotly controversial topic in public schools, but the Catholic sector has long promoted such programs within a religious framework. The Second Vatican Council called for "a positive and prudent sexual education for children" and U.S. bishops have repeatedly urged that such efforts be implemented in Catholic parishes.

## Handle issue of Religious in politics

MILWAUKEE (NC) — U.S. bishops and religious superiors should try a new approach to forestall public controversies over Religious holding political office, Msgr. Daniel Hoyer, general secretary of the National Conference of Catholic Bishops, said Oct. 8.

He said a bishop should be involved at an earlier stage in discussions, not learn of a decision only when the order and its member have already decided to ask the bishop's permission for the member to assume or run for public office.



## St. Vincent Family Life Center opens

The St. Vincent Family Life Center, a 50-bed facility to provide family-centered maternity care, will open this Sunday, Oct. 21, at the center just west of St. Vincent Hospital and Health Care Center in Indianapolis. A grand opening ceremony and blessing will be conducted at 1:30 p.m., featuring guest speaker Dr. Warren H. Pearce, executive director of the American College of Obstetricians and Gynecologists. Tours will be given from 2:30 to 5 p.m. The public is invited.

As a result of planning which began in 1980, the St. Vincent Family Life Center responds to the desire of individuals who want a more comfortable and private atmosphere for the birth of their baby, yet with the safety and medical support of a hospital close at hand. In the Family Life Center, families choose the kind of birthing

experience they want. By being connected to St. Vincent Hospital and Health Care Center, the facility provides added security that if an emergency occurs, the support of St. Vincent's 400-plus physicians and world class technology is available.

In the St. Vincent Family Life Center, a mother expecting normal delivery may rest in a comfortable lounge during the early stages of labor. She is then admitted to one of eight comfortable LDR (Labor/Delivery/Recovery) rooms for the entire birthing process of labor, delivery and recovery. To care for mothers and infants during complicated labor or delivery, three additional labor rooms, two delivery rooms and a three-bed recovery room are equipped with state-of-the-art technology.

In the Family Care Unit on the second floor, 50 beds are available in the 16 private and 17 semi-private carpeted rooms. Space is available for baby's warmer in the room so the family need not be separated even during the first three to four hours after delivery when a baby's temperature is being stabilized.

To accommodate the needs of the family, a chair bed is provided in private rooms for the father or other support person to stay overnight. Siblings and grandparents have special, extended visiting hours, and mother is encouraged to keep her baby in her room as much as she wants.

The new St. Vincent Family Life Center will begin accepting patients on Monday.

## BEASLEY'S ORCHARDS

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Free hayrides to the pumpkin patch every weekend in October

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FRESH CIDER CARAMEL APPLES

## Little Vegas Night

Saturday, October 20th

6 PM to Midnight

• Food • Games • Refreshments  
• Arm Chair Racing

Holy Cross Hall — 125 N. Oriental Street

## SELF ESTEEM WORKSHOP

by Sr. Barbara Piller, OSF

A weekend experience during which you will gain a new appreciation of your true identity.

NOVEMBER 2-4, 1984

at beautiful ALVERNA

257-7338 for information

The weekend will enable participant to get his/her awareness into alignment with reality, making possible full acceptance of self, regardless of mistakes, defeats, failures. Total acceptance of self removes the road block to fully experiencing the tremendous "feel good" of true love & loving.

**Special Feature:** 5-week follow-up program which includes 3 cassette tapes & workbook for each participant!

Retreat facilitated by Franciscan Sister Barbara Piller, the Founding Director of the Shalom Community & the present Pastoral Associate at St. Pius X Parish. Sr. Barbara is a professional educator plus an excellent musician.

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## Book reviews

## New book about Mother Teresa

Reviewed by  
Cynthia Dewes

Inspirational books can often be the best bedtime stories in the world. They put you to sleep. Not so Kathryn Spink's new book about Mother Teresa, "I Need Souls Like You: Sharing in the Work of Mother Teresa through Prayer and Suffering." (Harper and Row, \$10.95)

Spink's short but intense book is divided into three parts. The first section, "Mother Teresa," describes her work from its beginning in 1946 and its evolution through the cooperation of co-workers in prayer and suffering.

Mother Teresa's mission became linked early on with that of Jacqueline de Decker, a Belgian social worker and nurse who felt the same call to serve the poor in India. Decker's crippling illness soon forced her to return to

Belgium, where she grieved over what she considered personal failure, her inability to complete her work as a missionary.

Involved with Decker, and others in India too ill themselves to help with the sick and dying, Mother Teresa came to believe in the necessity of prayer and suffering to complete God's work. She said, "The following of Christ is inseparable from the cross of Calvary. Without our suffering, our work would just be social work, very good and helpful, but it would not be the work of Jesus Christ."

She wrote to Decker of her plan to employ the prayers and suffering of the Sick and Suffering Co-workers, as she called the new link in her chain of healing. Spink says, "Fundamental to any understanding of the Link for Sick and Suffering Co-workers is an appreciation of

the fact that it does not mean a desperate craving after healing (on the part of the co-worker) but rather the constructive use of suffering."

Part two of "I Need Souls Like You" relates Jacqueline de Decker's description of "a life offered joyfully." She remembers her sympathy with Jesus at Gethsemane when He asked the Father to "Take this cup from me": "I said the same but when Mother Teresa asked for the Sick and Suffering Link I

realized how important it was for the Kingdom of God that there was a union between those who suffer and those who are able to be active. Just as action is without importance if it is not shared with the action of Christ, so the same principle may be applied to our suffering."

The final two-thirds of the book is devoted to letters from "The Sick and Suffering Co-workers" whose "suffering borne together is joy." The letters are followed by quotes from Mother Teresa's

writings which crystallize their meaning.

The co-workers' observations on their illnesses and sense of mission are most interesting. But (and here comes the chief "inspirational" credential for the book) their insights into living a Christian life to its fullest are fresh and positive.

They are cheerful: "Please write in large letters with a big, fat pencil because my eyesight is bad and I can only write with a guide." They are moving: "Now, after hiding within myself for so long, at last I can offer to God my mad desire to run through long grass and pick flowers, and I can find the courage to smile at Jesus."

Even a self-confessed agnostic is impressed by the power of suffering as revealed in the lives of the co-workers: "I cannot love a divinity that lets creation suffer blindly and afraid. But then when I see suffering without pettiness or indignity, without a sense of failure or despair, when I see this extraordinary abandonment to love and the prospect of death turned into life, it is I who feel myself separated from some higher principle of unity and wholeness."

No sentimentality here. No pious martyrdom. Suffering becomes a gift to God and to us who can share it by reading this book.

## Best of U.S. Catholic

Reviewed by  
Fr. Jay C. Haskin  
NC News Service

"The Best of U.S. Catholic" is a compendium of works culled from the pages of U.S. Catholic magazine during recent years. This collection includes articles, interviews, humor, meditation and opinion representative of the editorial focus of the magazine. Authors include priests, Religious and lay

persons whose opinions raise questions for today's adult by means of a publication which seeks to carry on a "continuing conversation" with its readers.

Agree or disagree, you will be provided with thought-provoking articles, particularly ones on issues which are "neither black nor white." Occasionally comments might appear to be flip or lacking proper source documentation, but they will make you think.

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# If you are addicted

by Tom Lennon

**Question:** What should a person do if he is addicted to drugs but he doesn't want his parents to know and yet he wants to be helped?

**Answer:** Today I made a trip to the public library where I did some research in the telephone directory of the city in which you live—Dayton, Ohio. I also made some phone calls.

Listed in the Yellow Pages under "Drug Abuse and Addiction—Information and Treatment" are a number of

possibilities.

At Nova House (222-6682), for example, a counselor said the first session with a teenager is free and is for general discussion of the drug problem. At later sessions the fee is based on income.

If the teen-ager wishes to continue to get help, he is given a release form to take home to his or her parents for their signature.

At Samaritan Hall (276-5909), the counselor felt it was very important to bring the parents in to discuss the problem. This can be stormy

at first but is usually very helpful in the long run.

The fee is \$56 per session but this might be covered by health insurance.

I also looked under "Mental Health Services."

Don't let that phrase "mental health" scare you. It doesn't mean you're crazy. Countless people of all ages are a little bit distressed mentally at some point in their lives.

It can be something like that with you. At the Eastway Community Mental Health Center (222-2223) you can find

a friend who is an expert drug counselor. In the first session he will give you advice and support in dealing with your addiction.

He also will give you help in dealing with your parents. If you are addicted, they very likely suspect already that something is seriously wrong.

In any event, if you and the counselor think a lengthy program of help is wise, he will need your parents' consent if you are a minor. Services are free or based on ability to pay.

You may feel a certain fear about calling any of these numbers. Keep in mind that the voice at the other end will be friendly. He or she will have some good ideas about your problem.

And if none of these ideas seems to be a solution to your problem, why not consult a favorite teacher or coach or priest or school counselor?

A final question: Are you certain it would be the end of the world if you told your parents you desperately want help in curing your addiction? Possibly it might clear the air in many ways.

But do seek help. There may be some painful moments but, when the storm is over, you are likely to experience a new, wonderful calm and many sunny days.

(Questions may be sent to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C., 20005.)



**ROMEO AND JULIET**—Nurse, played by Susanne Morris, scolds Romeo, played by Steve Jenkins. Our Lady of Providence High School will offer the play "Romeo and Juliet" on October 18, 19, 20 and 21.

## IU students grow spiritually

by Richard Cain

The St. Paul Catholic Center at Indiana University in Bloomington has begun a six-week series on spirituality called Spiritual Journey.

"Its purpose is to bring together people who feel they need to analyze where they are in their spiritual life," said Jeff Bert, a senior in finance who helped put together the program.

Each session is built around one of the Genesis II films on spirituality developed by Father Vince Dwyer at the Center for Human Development in Washington, D.C. The first session which met October 10 looked at the general theme of the journey, according to Father Bob Sims, pastor at St. Paul. Other topics will include one's self

image, relationships, Jesus, prayer and being able to enjoy oneself.

In addition to the film, each session provides an opportunity for reflection, discussion in large and small groups and prayer.

Besides providing information, Father Sims hopes the sessions will help to create a support system among students interested in deepening their spirituality. "They're not alone. There are other people wrestling with those kinds of questions."

The sessions will conclude with a Mass and pitch-in supper November 14. The sessions meet Wednesdays, 7-9 p.m., downstairs in the Schulte Room of the St. Paul Catholic Center. (For further information, call 339-5561.)



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## Seccina to celebrate

Seccina Memorial High School will commemorate the 40th anniversary of the death of Father Thomas Seccina, the school's namesake, on Oct. 24.

Father Seccina, an Indianapolis Archdiocesan priest, served as a United States Army chaplain during World War II. While accompanying American prisoners of war on a Japanese prisoner-of-war ship, the ship was mistakenly shelled by the U.S. Navy on October 24, 1944. Father Seccina went to his death with his men on that day.

Seccina Memorial High School will celebrate a Memorial Mass to honor the memory of Father Seccina and also to honor Seccina alumni who, like Father Seccina, gave their lives for

our country while serving in the military.

Seccina alumni, the Sisters of St. Francis, priests who formerly taught at Seccina and the East Deaneys priests presently serving Seccina will join with the students, faculty and administration in celebrating this important date.

Those Seccina alumni who have given their lives for our country are: Ray Katzenberger, 1958 graduate; Karl Erb, 1950 graduate; Robert Jones, 1965 graduate; Dave O'Connor, 1966 graduate; Robert Whitten, 1967 graduate; and John Meyer and Jeffrey Young, 1968 graduates.

The Memorial Mass is scheduled to begin at 9 a.m. with an informal brunch following for all guests in attendance.



**NEW ALBANY DEANERY SESQUI-CELEBRATION**—Anita Kraft winds up to throw a baseball at the dunking booth, which was one of many activities at the recent New Albany Deanery Sesqui-Celebration. About 100 youth and adults turned out for the celebration, which was held at Mount St. Francis, to celebrate the archdiocese's 150th birthday. The day included a Barn Mass, pitch-in picnic and a rock-n-roll dance. Kraft was activities chairman for the event, sponsored by New Albany Catholic Youth Ministry. (Photo by Tony Cooper)



# REST IN PEACE

† **ALTEPETER, Paul Phillip**, 35, St. Mary, North Vernon, September 13. Husband of Carol; father of Yolanda and Bryan; brother of George, Karl, Harold, Martha, and Lorraine Apsley.

† **BAURLEY, William J.**, 74, St. Magdalena, West Marion, Sep-

tember 11. Husband of Eva (Gigerich); father of George, Charles, Raymond, Robert, and Doris Korte; grandfather of Cindy Anderson, Nancy Dyer, Janet, Tammy, Amy, Lisa, Jane, Kate, Sara, and Nathan Baurley, and Christopher Korte.

† **BEUMEL, Henrietta**, 77, St. Paul, Tell City, October 7. Mother of Jean Montgomery and Loretta Kuster; sister of Gilliam Kress.

† **BLODGETT, Aline**, Our Lady of Lourdes, Indianapolis, October 8. Wife of Paul C.; mother of William L.

† **BLOMELEY, Carl**, 80, St. Catherine of Siena, Indianapolis, September 29. Husband of Mae (Young); stepfather of Patrick Cuddy.

† **BOUGHTON, Mary**, 70, Little Flower, Indianapolis, October 3. Sister of William and Joseph Boughton, Margaret Smith and Thelma Brown.

† **CAITO, John B.**, 67, Little Flower, Indianapolis, October 3. Father of Anthony, John M., Francis, Mary Ann, Maio, Patricia, Schreiber, Theresa M. Cook and Anita K.; son of Mary

Survivors of Sister Alma Cecile include two sisters, Lillian Gormley and Marian Borchering, both of Fullerton, Calif., and many nieces and nephews.

Ann; brother of August, Joseph, Thomas, Magdalene Mascari, Ida Meyer and Frances Navarra.

† **GREER, Pauline S.**, 36, St. Mary, North Vernon, October 4. Wife of Roger; sister of Jerry, Jim, Thom and Barbara Matern, Theresa and Betty Lane, Carol Collins, Louise Schlatterer and Leona Schoettner.

† **HERMANN, Albert F.**, 74, St. Christopher, Indianapolis, October 9. Husband of Elizabeth A.; father of Sr. Rita, Marcia Sharp and Donna Clare.

† **KESSANS, Lolla**, 57, St. Paul, Tell City, October 8. Wife of Bernard (Bud); mother of Randy; daughter of Mr. and Mrs. Russell Kesser; sister of Sharon Butterfield.

† **KREBS, August J.**, 87, St.

James the Greater, October 7. Brother of Laura.

† **McCREARY, Hazel D.**, 87, St. Gabriel, Connersville, October 5. Mother of Penny Harris, Dorothy Wimborg, and Norman.

† **PORTER, Rose E.**, 80, St. Mary, Greensburg, October 10. Mother of Richard and Thomas; sister of Jean Miller.

† **RIELAND, Albert**, 64, Little Flower, Indianapolis, October 2. Husband of Mary Jean; father of Jack O'Neill, Bertya Manard and Susan Brown; brother of Clarence, Elmer, Norbert, Walter, Mildred Terhaar and Helen Schmitz.

† **RITTER, Helen R.**, 82, St. Lawrence, Lawrenceburg, October 7. Wife of Clarence J.; mother of George M.; sister of

Albert Spangel; grandmother of three.

† **ROSS, Marie**, 84, St. Anthony of Padua, Clarksville, October 3. Mother of James S., Lester A., Robert K., and Evelyn Robison; sister of Beatrice Heckel; grandmother of six; great-grandmother of six.

† **SCHNEBELT, Leyman**, 84, formerly of St. Lawrence, Lawrenceburg, October 4. Husband of Ann (Nurre); brother of Irene Beckett; grandfather of one; great-grandfather of two.

† **SPRINKLE, Martha H.**, 61, St. Paul, Tell City, October 5. Mother of Marshie; mother of Robert, James, John, Paul, Dale and Daniel; sister of Marie Smith and Cornelia Jones; grandmother of 10; great-grandmother of one.

† **STERWERF, Helen E.**, 49, St. Gabriel, Connersville, October 4. Wife of Mark A.; mother of Albert Mark, Anne Richardson, and Pamela; grandmother of one granddaughter; daughter of Raymond Amrhein; sister of Walter and Robert Amrhein.

† **TREADWAY, Katherine**, 82, St. Roch, Indianapolis, September 29. Wife of Cleo; mother of Doris Scheible and Virginia Braden.

† **UNCLEBACH, Frank E.**, 60, St. Mary, New Albany, October 4. Brother of Jane, Mary E. Rogers, Fred and David.

† **WILSON, Mildred (Heenan)**, 86, St. Joan of Arc, Indianapolis, October 3. Stepmother of Richard; grandmother of six; great-grandmother of four.

## Sr. Keeley dies

ST. MARY OF THE WOODS—Ninety-two-year-old Providence Sister Alma Cecile Keeley died here October 11 and was buried October 13 in the convent cemetery after receiving the Mass of Christian Burial in the Church of the Immaculate Conception.

The former Irene Anna Keeley was born in Chicago, where she attended grade and high school. After attendance at St. Mary of the Woods College she entered the Congregation of the Sisters of Providence in 1908. Her final Vows were professed in 1919.

Sister Alma Cecile was a teacher, serving in schools in Illinois, Indiana and Massachusetts. Her archdiocesan assignments included schools in Indianapolis, Terre Haute, Jeffersonville and Richmond. She retired to St. Mary of the Woods in 1976.

Survivors of Sister Alma Cecile include two sisters, Lillian Gormley and Marian Borchering, both of Fullerton, Calif., and many nieces and nephews.

## Sr. Inez dies

ST. MARY OF THE WOODS—Providence Sister Inez Metzler, formerly Elizabeth Metzler, died here October 4 at age 85. She received the Mass of Christian Burial on October 6.

A native of Cedar Grove, Ind., Sister Inez attended St. Mary of the Woods high school and college and entered the Congregation of the Sisters of Providence in 1924. She professed final vows in 1932.

As a primary-grade school teacher, Sister Inez taught in Illinois, Indiana and Washington, D.C. schools. Her Indiana teaching assignments included St. Thomas Aquinas in Indianapolis, St. Benedict in Terre Haute, and Holy Family in New Albany.

Sister Inez returned to St. Mary of the Woods in 1968, and from 1970 to 1978 she tutored at Gibault School in Terre Haute. She is survived by one brother, Frank, of Cedar Grove.

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## Van Hoy buried

TERRE HAUTE—The Mass of Christian Burial was held on October 9 at St. Mary of the Woods for Providence Sister Agnes Helen Van Hoy, who died here October 6. She was 90 years of age.

The former Anna Van Hoy was born in Loogootee, Ind. where she attended high school. Her college work was at St. Mary of the Woods College, followed by entrance into the Congregation of the Sisters of Providence in 1911. She professed final Vows in 1921.

Sister Agnes Helen taught lower and upper grades at different times during her career as a teacher in Illinois, North Carolina and Indiana. Her assignments for the archdiocese of Indianapolis included St. Philip Neri, St. Patrick, Holy Spirit, and St. Catherine (where she was Superior) in Indianapolis, and Sacred Heart in Terre Haute.

After returning to the Woods in 1967, Sister Agnes Helen worked in the infirmary until 1974. She is survived by two sisters-in-law, Ann and Mary Van Hoy of Loogootee, and three nieces, all Sisters of Providence, including Sr. Helen Louise Summers, Sr. Francis Borgia Van Hoy and Sr. Charles Van Hoy.

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# In Spain, Dominican Republic, Puerto Rico Pope challenges Latin church to help poor

By John Thavis

ROME (NC) — During his Oct. 10-13 trip to Spain and Latin America, Pope John Paul II praised the region's missionary past, acknowledged the "tears and sufferings" of its present and urged the church to take a greater role in the future of its people.

The pope linked his dramatic call for Latin American bishops to "create a new dawn for the church" with their responsibility to defend the region's estimated 100 million poor. He skipped over a line in one speech which called on the church to offer its support for the "social liberation of the multitudes of the needy," but a Vatican official said the comment was still valid.

While he repeatedly

emphasized the church's responsibility to be an effective social force, the pope was careful to define the limits of that force. In the urgently needed pastoral work, he said, there are rules which must be followed.

To more than 500,000 people in Puerto Rico, the pope stressed that the laity "must exercise its mission in close contact with priests and bishops."

Speaking later to priests, nuns and seminarians at a university in San Juan, the pope told them never to use the excuse of a "greater pastoral efficiency" to ignore the directions of their bishops.

And to more than 100 Latin American bishops gathered in the Dominican Republic's capital of Santo Domingo, the pope said that the Latin

American church's work on behalf of the poor and the oppressed must follow specific teachings of the universal church.

In his most detailed public comment on liberation theology, which was born in Latin America in response to widespread poverty, the pope told the bishops that they and other Catholics must not consider the poor as "a class in struggle." Class struggle, one of the tenets of Marxism, has been used by some branches of liberation theology in explaining how Christ's message should be understood and applied in modern Latin America.

The pope's trip, which included an overnight stop in Zaragoza, Spain, was made to help inaugurate a church-sponsored evangelization program leading up to the celebration in 1992 of the 500th anniversary of Christianity in Latin America.

But the timing of the visit gave the pope an opportunity to underline the major points of the Vatican document on liberation theology, released Sept. 3, as he outlined the task of a "new evangelization" of the region.

The document, issued by the Congregation for the Doctrine of the Faith, condemned forms of liberation theology which "un-critically" use Marxist

concepts.

Speaking to the bishops and about 100,000 people during a Mass Oct. 11 at a Santo Domingo racetrack, the pope insisted that work for the poor can never include violence. In an apparent reference to Nicaragua, where four priests hold posts in the Marxist-influenced Sandinista government, the pope also warned that church leaders should beware of bringing their people under "programs of atheism."

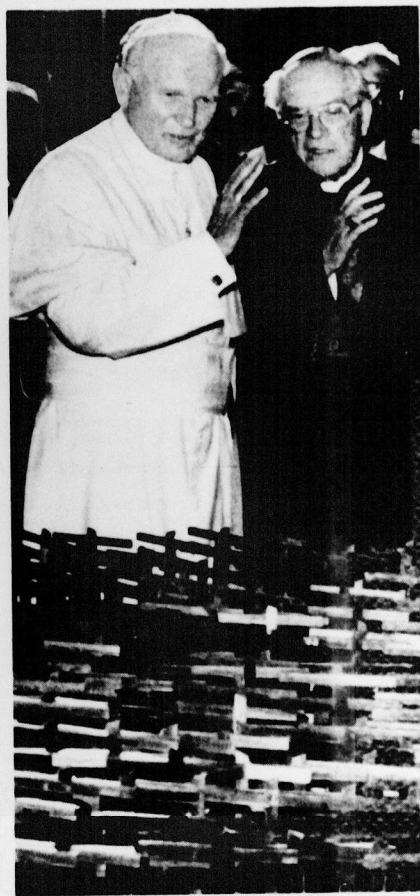
The church's preferential option for the poor, Pope John Paul said, is not "exclusive or excluding," but is open to all those "who want to leave sin."

The pope made the individual the focus of his comments on the social aspects of sin and liberation.

During a liturgy of the Word celebration in Santo Domingo's Olympic Stadium Oct. 12, the pope told the bishops to avoid the "seduction of ideologies" and social models which "omit or contradict" the faith.

But the pope's cautionary remarks about violence and political ideologies did not eclipse his strong call for the church to lead the fight for social justice — through emphasis of the moral and social dimensions of the Gospel.

Pope John Paul's pledge that "the church and its hierarchy want to remain present in the cause of the poor" individual and "his aspiration for an un-postponable social justice" brought prolonged applause from participants in the outdoor Mass. Many had waited for hours in the hot, muggy weather to hear the pope.



**REMEMBERING MISSIONARIES**—In Santo Domingo Pope John Paul II blesses crosses which symbolize the missionaries who died in the Dominican Republic. Accompanying him on a tour through the Santo Domingo Cathedral is Cardinal Sebastiano Baggio, right. (NC photo from UPI)

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