



PROTEST POSTER—A protestor holds one of the anti-pope posters that were being sold in Utrecht, Netherlands, at the start of a march opposing the papal trip. The poster reads, "Paul II the biggest clown in the world." (NC photo from UPI-Reuter)

At St. Mary of the Woods

Card. Bernardin applies life ethic to issue of poverty

by John F. Fink

In his commencement address Sunday at St. Mary of the Woods College, Cardinal Joseph Bernardin, archbishop of Chicago, repeated his call for a "consistent ethic of life" and applied the principle to the specific issue of poverty.

The cardinal was one of four to receive honorary degrees from the college. This

was a break with tradition because the college usually awards honorary degrees only to women. Bernardin alluded to that as he began his address saying, "If it doesn't go well, I may be the last man so honored by this school."

The others who received honorary degrees were Barbara H. Willke, vice president of the National Right to Life Committee; Laura Bornholdt, former vice president of the Lilly Endowment and now special assistant to University of Chicago president Hannah Gray; and the Maryknoll Sisters, who were represented by Sister Patricia Redmond.

Degrees were also conferred on 117 graduates.

Daniel Hoyt, chairman of the board of trustees at St. Mary of the Woods, presided at the ceremonies. Archbishop Edward T. O'Meara welcomed Cardinal Bernardin to the archdiocese and gave the invocation, and the college president, Providence Sister Barbara Doherty, conferred the degrees.

IN HIS address, Cardinal Bernardin noted that for the past year and a half he has developed his thesis for a consistent ethic of life (popularly referred to as the "seamless garment" approach to the broad spectrum of life issues). The starting point, he said, "is the sacredness of human life" (See BERNARDIN on page 2)

Pope in the Netherlands refuses to dialogue with critical Catholics

by Agostino Bono

UTRECHT, Netherlands (NC)—Pope John Paul II visited the Dutch church this week but declined to enter into dialogue with the large body of Dutch Catholics who strongly criticize many church teachings.

The pope quickly set the tone of the trip May 12, his first full day in the Netherlands, in a morning talk to Catholic social organizations. "It is not possible to enter into a dialogue on the main subjects raised by the various speakers, i.e., service and care, emancipation and solidarity," the pope said, referring to persons who spoke before him on various themes of the meeting. "There are technical aspects of these subjects which are beyond my competence."

"And furthermore, I am just getting used to your language," he said.

The pope spent several months before the trip learning Dutch, the language in which he gave his speeches. Dutch church officials also screened speeches of the people scheduled to address the pope and

limited access to papal events by holding almost all of them indoors. There was only one scheduled outdoor Mass during the May 11-15 trip. Daily outdoor Masses have become a trademark of major papal visits.

Cardinal-designate Adrianus Simonis of Utrecht, head of the Dutch bishops' conference, defended this approach during a May 10 press conference.

"This is not a discussion visit," he said. "People will have to discuss issues with the bishops."

A survey of Catholics published in the Dutch weekly news magazine Elseviers showed that only 23 percent fulfill the weekly obligation to attend Mass. There are 5.5 million people in the Netherlands who profess Catholicism, and they form about 40 percent of the population.

Pope John Paul soon found that the screening process did not isolate him from criticism. At a May 12 papal meeting with missionary organizations, Hedwig Wasser departed from her prepared text to criticize church attitudes.

(See POPE on page 32)

Save family farms, says new chapter of pastoral

by Jerry Filteau

WASHINGTON (NC)—Saving moderate-sized family farms in the United States is the central plea of the new "Food and Agriculture" chapter of a planned U.S. bishops' pastoral letter on the economy.

Government programs in place now benefit primarily "the largest farmers," and these should be "redirected to give first priority to small and moderate-sized farms," the new chapter said.

It called for major reforms in tax structures that disproportionately benefit large corporate farmers, and it urged "a graduated land tax on farm acreage to discourage the accumulation of large holdings."

The new draft document also challenged owners of family farms to work together more for their common interests and to stop fighting unionization of farm laborers, one of the lowest-paid groups in the U.S. economy.

The text of the chapter was made public May 14, a few days after it was sent to the nation's bishops. More than 5,000 words including its footnotes, it is to be inserted as chapter 5 in the 55,000-word first draft of the proposed national pastoral letter, "Catholic Social Teaching and the U.S. Economy."

The rest of the first draft was released last November. But the drafting committee, headed by Archbishop Rembert Weakland of Milwaukee, had decided only a month earlier to treat food and farm issues as a separate topic.

Addressing the current crisis, which many experts believe could force as many as 100,000 family farms to go under, the

bishops' new draft text said that much of the crisis was due to "a unique combination of circumstances in the economies of the United States and the world" following decades of federal policies that promoted large, specialized and capital-intensive farming.

"The decline in the number of moderate-sized farms and evidence of poor resource conservation raise serious questions of morality and public policy," the new chapter said. "As pastors we cannot stand by while thousands of farm families caught in the present crisis lose their homes, their land, their way of life."

The drafting committee cited three major guidelines which it said should "inform both public policy and private efforts" to shape the future of U.S. agriculture:

- "Moderate-sized farms operated by" (See DRAFT DEFENDS on page 31)

Looking Inside

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FROM THE EDITOR

The Christopher message after 40 years

by John F. Fink

"In human affairs, practically everything that has ever been accomplished for good or evil throughout the world began with one individual"—Father James Keller, founder of The Christophers.

For 40 years the national organization known as The Christophers has been celebrating its belief in the power of the single individual. It was 40 years ago this month that a young Maryknoll missionary first fired the imagination of people everywhere with three simple ideas. One was the statement of a universal truth. Another was rooted in Scripture. The third was based on an ancient Chinese saying.

The truth that Father James Keller emphasized is that everyone without exception has a God-given mission in life. The scriptural theme was taken from Paul's letter to the Romans: "Do not be overcome by evil, but overcome evil with good." Should the goal seem remote or the struggle frustrating and endless, he offered this idea from the ancient Chinese: "It is better to light one candle than to curse the darkness."

It was Father Keller's belief, amply supported by history, that the individual can make a difference; that to carry out one's mission is to help transform the world; that if others fail to share the burden it does not relieve the individual of the responsibility of doing what is possible to do.

Father Keller said: "The mere fact that you are alive and reading these words, no matter your age, the state of your health or physical condition, means that you have been chosen by God to perform some work that no other



person can do. If you wish to leave the world better than you found it, you must be convinced that you have been put here for a purpose, delegated by God in however small a way, to play a part in renewing the face of the earth."

Today The Christophers continue under the leadership of Father John Catoir and they continue to preach the importance and the responsibility of the individual. These ideas are as powerful and as promising and as necessary as ever. And because the world is, in fact, a better place to the extent that any one person lives a better life, it is appropriate to salute The Christophers on the movement's 40th anniversary.

CHRISTOPHERS ARE optimists in a world that sorely needs optimism. It is tempting at times simply to gripe, or surrender to discouragement, or give in to the pressures of everyday life. It's easy to look at a situation and decide that there is nothing you can do about it. When that is done often enough the result is apathy or indifference. But Christophers don't permit such feelings. Along with their optimism that they can make a difference come determination, patience and perseverance.

The beliefs, ideas and activities of The Christophers are, of course, rooted in the Judeo-Christian concept of serving God and humanity. The idea very simply is to make this world a better place for everybody.

TODAY THE Christophers are spreading the message in numerous ways. Father Catoir writes a short daily column called "Three Minutes a Day" and a weekly column called "Light One Candle" that appear in more than 150 newspapers. They usually feature stories about dedicated people who are working to make this a better world. Radio listeners might have heard daily one-minute messages giving inspiration; they are used regularly by more than 1,000 stations.

The movement has been broadcasting a nationally syndicated public affairs television and radio program called Christopher Closeup for 33 years. Bob Hope, Jack Benny and Loretta Young took part in their first TV venture back in 1952. In addition, The Christopher Awards, which recognize television and movie producers, directors and script and book writers whose works meet the awards criteria, have become highly coveted in the industry.

The Christophers are also publishers. Father Keller's first project was called News Notes and this little pamphlet is published seven times a year with 700,000 copies going to readers in 125 countries. Like everything The Christophers do, these stress the value of the individual. Christopher books are also popular, particularly Father Keller's 1948 book "You Can Change the World" and Father Catoir's recent book "Enjoy the Lord," now in its fifth printing. The newly published "Family Matters" brings the list of Christopher books to 49.

A youth department was created in 1978 to inspire young people to incorporate Christopher values in their daily lives and future decisions. There is special emphasis on peace and justice. A Peace Packet, with its guide to constructive action for peace, has been especially well received.

Finally, The Christophers have been offering a leadership course for more than 30 years. More than 100,000 people have successfully completed the course, which is designed to help participants tap their full human and spiritual potential.

If you are not familiar with the work of The Christophers, I suggest that you write to them at 12 E. 48th St., New York, NY 10017 and ask for their free literature. There is no greater challenge than to light candles of hope in a world that teeters on the edge of darkness yet searches for the light of the Christ-bearer.

Lake urges Marian grads to leadership of service

by Richard Cain

Thomas H. Lake, former president of Eli Lilly and Company, urged graduating students at Marian College to dedicate themselves to service by becoming involved in one area close at hand that in-

terests and concerns them. Lake spoke after receiving an honorary degree during the 48th commencement ceremony held Sunday in the college's physical education center in Indianapolis.

"... Service is the price we pay mankind for the space we occupy on

earth," Lake told the Marian graduates and guests. The world's problems hardly ever come from the excessive desire of individuals to assume responsibility, but rather from a reluctance to take responsibility, he said.

We can't wait for government leaders, heroes and others to rescue us, Lake said. Instead what is needed is a restored sense of confidence among those who consider themselves ordinary people.

Power and authority flow from the bottom up as well as from the top down, Lake said. "Following is an active exer-

cise. It is a decision." Quoting the social scientist E.P. Hollander, he pointed out the similar qualities required in leadership and active followership. "Followers, (Hollander) concluded, hold within them an incipient leadership."

According to Lake, the key steps in productive and satisfying service are starting close to home, not spreading oneself too thin, formulating one's own ideas into a point of view and a course of action, identifying the doers in one's selected area of service and adding one's voice, time and talent to what is being done.

It is important that there always be a vigorous cross-fertilization of ideas between as many people as possible, Lake said. And because problems change even as one is attempting to solve them, patience and flexibility are also essential.

Lake gave Bill Kuntz, a Marian College graduate who served as a football coach, school principal and director of the CYO before his death last year, as an example of someone who made a difference by beginning his service close to home.

Bernardin: Fact of poverty beyond dispute

(Continued from page 1)

and the responsibility we have, personally and as a society, to protect and preserve its sanctity.

"Catholic social teaching is based on two truths about the human person: human life is both sacred and social," he continued. "Because we esteem human life as sacred, we have a duty to protect and foster it at all stages of development, from conception to death, and in all circumstances. Because we acknowledge that human life is also social, society must protect and foster it."

The cardinal said that the spectrum of life cuts across such issues as genetics, abortion, capital punishment, modern

warfare and care of the terminally ill. But, he said, "I want to be very clear about this: These are all distinct problems, enormously complex, and deserving individual treatment. No single answer and no simple response will solve them all. But they are linked."

He acknowledged that some people see the application of the principle to abortion but contend that the bishops overstepped their bounds when they applied it to choices about national security. Others, he said, understand the principle in the strategic debate about nuclear weapons but find its application on abortion a violation of the alleged realm of private choice. "I contend the viability of the principle depends upon the consistency of its application," he said.

Bernardin said that our responsibilities do not stop at the moment of birth, but that "we must also be supportive of the quality of life of the powerless among us: the old and the young, the hungry and the homeless, the undocumented immigrant and the unemployed worker."

Applying the principle to the specific issue of poverty, the cardinal said, "Although the causes of poverty are a subject of honest disagreement, the fact of poverty in this nation—so blessed with abundant resources—cannot be disputed." He cited the fact that, at the end of 1983, by official government estimates, 35 million Americans were poor—15 percent of the population—with another 20-30 million who lived just above the poverty line.

"The church's mission derives from that of Jesus," he explained, and this calls for a "preferential option for the poor." He said that the church has made two distinct responses to the fact of poverty.

The first, he said, "has been to organize

itself to carry out works of mercy. The fulfillment of the command to feed the hungry, clothe the naked and care for the sick has found direct and immediate expression in the church from the apostolic age until today.

"The second and complementary witness to the option for the poor is the church's role as advocate in the public life of society. . . . These two dimensions of the church's life—its ministry of direct social service and its role as advocate for the poor—remain the principal channels for the church's response to the fact of poverty. The challenge is to integrate these two aspects of social ministry into the full life of the church today."

Cardinal Bernardin then brought the debate to a practical issue—the national deficit. "The fact is that the deficit must be cut," he said. "The question is how to do it. . . . The core of the deficit debate is how to balance the requirements of an adequate defense with social needs. Achieving such a balance requires moral discernment as well as economic competence."

He continued: "As bishops it is not our responsibility to write a national budget. But it is not beyond our responsibility and competence to insist that the burden of reducing the deficit should not be borne by the most vulnerable among us; it must be shared by all sectors. The specifics of how to do it fall beyond our responsibility, but shaping the question of how we should face the deficit is clearly part of the church's task as an advocate in the social system."

He concluded: "To stand for life is to stand for the needs of poor people who epitomize the sacredness of life. Standing for their rights is not merely a rhetorical task. We must also act on their behalf!"

Archbishop O'Meara's Schedule Week of May 19

SUNDAY, May 19—Celebration of the 75th anniversary of the present church building of St. Mary Parish, Indianapolis, Eucharistic Liturgy at 11 a.m. followed with a reception. —Groundbreaking ceremonies for the new St. Matthew Church, Indianapolis, 4 p.m. with reception following.

MONDAY, May 20—Visitation with the Franciscan Community of Sacred Heart Parish, Indianapolis, 5:45 p.m.

WEDNESDAY, May 22—Commencement exercises, Our Lady of Providence High School, Clarksville, 7:30 p.m. EDT.

FRIDAY, May 24—Memorial Services on the Monument Circle, Indianapolis, 12 noon.

SATURDAY, May 25—Commencement exercises, Immaculate Conception Academy, Oldenburg, Eucharistic Liturgy at 5 p.m.



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Your AAA dollars at work

Batesville's program for special ed pupils

by Jim Jachimiak

One group which is often overlooked in religious education programs is receiving special attention in the Batesville Deanery.

With funding from the Archbishop's Annual Appeal, the deanery established a religious education program for the mentally handicapped. The program, established in the fall of 1983, is directed by Franciscan Sister Josetha Weidner.

Sister Weidner is employed full-time as director of religious education at St. Anthony parish in Morris. She volunteered to take responsibility for the special education program last fall after Franciscan Sister Amy Kistner, who originated it, was transferred to another diocese.

"I had no experience (teaching the handicapped) prior to that," Sister Weidner explained. But before coming to Morris in 1977, she had been principal at several schools in Cincinnati where handicapped students were enrolled.

Classes are held each Saturday morning, October through April, in St. Anthony's school building. The program offers sacramental preparation and follow-up religious instruction on a one-to-one basis. This year, the program involved 14 students, ranging in age from nine to 59, and 14 teachers.

"We follow a specially arranged curriculum guide called, 'Journey With Jesus,'" Sister Weidner said. It prepares the students for the sacraments of

reconciliation, the Eucharist and confirmation. For each of those three sacraments, the program includes sections on readiness, preparation and living the sacrament. So it includes a total of nine parts, with a potential for a three-year period of preparation for each sacrament.

For students who have received those three sacraments, a Gospel series is offered.

When Sister Weidner began directing the program, each Saturday session lasted one hour, beginning at 10 a.m. Each class began with teachers and students gathering together to learn a song and to share anything from the past week in a show-and-tell session. Then students and teachers would meet individually. At 10:45, classes would meet together, this time in the church, for a prayer service and Gospel story.

But teachers were finding that they wanted more time in the classroom, Sister Weidner said. "This was the first time teachers came to me and said, 'We need longer days.' And they are all volunteers." To allow for more classroom time, classes began meeting 9:45.

"The big feature of the program," Sister Weidner believes, "is that the students are taught on an individual basis." As a result, students and teachers are becoming "one big, happy group."

The rewards are many for teachers and students, Sister Weidner believes. During one prayer service, she helped a blind boy lead a prayer at the microphone in church. "He said he wanted to be a priest," she said. "That was the biggest thrill of his life."

Another student, in her 30s, was one of seven who celebrated the sacrament of reconciliation for the first time during the last class session this spring. "It used to be that people didn't think those people needed confession," Sister Weidner pointed out. But, she said, "they want to get all they can from God."

There are benefits for the families of the students as well. "A couple of families have said that there is a world of difference (in

their children). Two of them said the whole family is profiting since their girls are coming to class."

To reinforce their religion, Sister Weidner provides religious items as prizes for the students. "Last year they were given candy and cookies each week. But some of them are older and some of them are diabetic." For that reason, and because they have had little religious training, "I decided it would be nicer to give them something religious each week. We are doing everything we can to help them remember God and the saints."

For the teachers, she provides notebooks where they can keep items from the students.

The program during the school year was so successful that Sister Weidner has added some activities for the summer as well. On the first Tuesday of each month this summer, teachers, parents and students will meet at 3:30 p.m. in Liberty Park in Batesville. They will bring their own lunches and have a show-and-tell session, sing-along and some type of games.

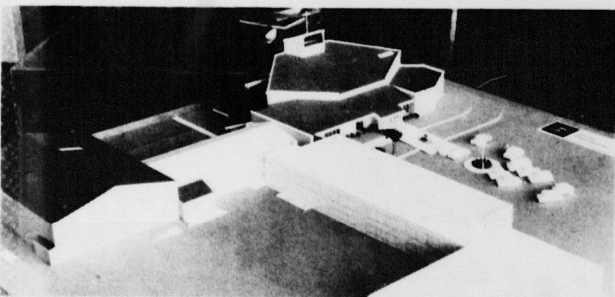
"The next thing I would like to do would be to get the parents interested in doing something in their homes," Sister Weidner said.

Some parents have asked if she could send teachers to other locations for tutoring, but Sister Weidner has two reasons for not doing that. "First of all, I don't have funds. And it defeats the purpose of togetherness. We'd like the people to come to us." In fact, she said, "we are open to receiving anyone in the deanery who would want to join the program."

At the same time, "we would welcome new volunteers to work with the program."

Funding, she noted, is a continuing problem. The program will receive \$1,500 for next year from the AAA allocation made to the deanery. But, Sister Weidner said, "right now I'm out of money. We're trying to get the Knights of Columbus councils interested in donating. If we could get help from other organizations, it would help."

St. Matthew to build \$1.8 million facility



MODEL CHURCH—An architect's model of the new parish church is on display at St. Matthew's in Indianapolis. (Photo by Richard Cain)

by Richard Cain

St. Matthew's parish in Indianapolis will break ground Sunday, May 19, at 4 p.m. to build a new church. Also included in the construction plans is an all-purpose facility which will serve as a gymnasium and large-group meeting hall.

The all-purpose facility is scheduled for completion by this fall and the church by some time in 1986. Total cost for the project is projected at \$1.8 million, of which \$750,000 has already been raised, according to Kevin Hodel, a member of the building committee. The parish plans to raise the remaining money over the next three years.

Leading the groundbreaking ceremony will be Archbishop Edward T. O'Meara, Father James D. Moriarty, pastor of St. Matthew's, and Associate Pastor Father Robert J. Gilday. The St. Matthew seventh and eighth grade Swing Choir under the direction of Carolyn Collins will provide music.

The new church will have a seating capacity of 550 including 50 moveable seats for the choir. It will be constructed in a semi-circle around the altar with the last pews being no farther than 12 rows back from the sanctuary. The present church will be renovated into offices and meeting rooms, according to Hodel. Architects for the project are Wright, Porteous and Lowe, Inc., of Indianapolis.

St. Luke is planning a retirement celebration for Father Courtney

Father Paul J. Courtney, pastor of St. Luke's parish, Indianapolis, will be honored at a retirement celebration on Sunday, June 16. It will include a Mass at 3 p.m. followed by a reception and dinner.

Father Courtney is St. Luke's first pastor and has been pastor there since 1961. Today there are more than 4,660 parishioners at St. Luke's.

Father Courtney attended Cathedral school, St. Meinrad College and Seminary, and received a licentiate in Sacred Theology at the Catholic University of America.

After his ordination in 1941, he served at St. Joseph parish and then St. Mary parish while also teaching religion and English at Cathedral High School. He then was professor of religion and psychology and dean of men at Marian College. He also was a member of the staff of The Criterion.

He was recognized this year for his support of pro-life organizations by being given the Charles E. Stimming Pro-Life Award.

Mrs. Arthur Sullivan and Mrs. Thomas Atkins are co-chairpersons of the



Father Paul J. Courtney

retirement celebration. Non-parishioners who would like to attend are asked to call 259-4373.

Holy Cross parish to provide apartments for elderly

by Jim Jachimiak

Fifty apartments for the elderly and handicapped will be provided under a plan developed by Holy Cross parish in Indianapolis.

The plan involves the conversion of the parish house into 13 apartments, and an additional 37 apartments to be built on three currently vacant lots near the parish. Parish Place, Inc., a corporation established by the parish to oversee the project, is applying for funding from the U.S. Department of Housing and Urban Development.

John Wyand, a Holy Cross parishioner and president of Parish Place, expects HUD to make a preliminary determination on the project by September. HUD must then grant approval at three other levels before construction can take place.

"If we are successful at this preliminary determination, the closing will probably take place in the spring of next year, with construction shortly thereafter," Wyand said. Parish Place holds an option to buy the three vacant lots, each of which is within one-half a block from the parish. Construction of the 50 units will be completed in several phases.

The parish house, formerly a convent and school, now serves as a residence for Father Cosmas Raimondi, pastor of Holy Cross. Several others also live there, paying rent by the week, and the building is also used for community meetings and social functions.

"It's not a real economical way to provide housing for the pastor," Wyand said. The parish recently began examining its options for better use of its buildings.

"One of the things that prompted us to look at these alternatives was the Urban Ministry Study," he continued. "It led us to looking at our facilities a little closer."

The Urban Ministry Study, launched by the archdiocese in 1982, was aimed at seeking ways of preserving the Catholic Church in urban areas of Indianapolis. One of the recommendations of the study was to make better use of buildings in light of declining parish membership.

Annual maintenance costs for the building amount to \$28,000 each year. The parish could save an estimated \$40,000 in three years once the project is completed.

Father Raimondi sees other benefits. It will allow the church to offer additional services, will provide quality housing for the elderly and will mean new construction on lots which are currently vacant.

Under the HUD program, the apartments will be for handicapped persons aged 18-62 and their families, and for heads of households, aged 62 or older.

Some of those now living in the parish house would be eligible to live in the apartments. "We will phase it in so that anybody who lives there now and who would be eligible will have the opportunity to move into the apartments," Wyand said.

No decision has been made about housing for the pastor once the parish house is renovated.

Other sponsors of the project are the Sisters of Providence, some of whom live and teach at Holy Cross, and Eastside Community Investments, a corporation which assists with redevelopment projects. St. Vincent Hospital and Health Care Center is providing minimum capital investments in the project.

COMMENTARY

'Get thee to the Vatican and stay there!'

by Richard B. Scheiber

Some of us still remember the days when the Holy Father was "the prisoner of the Vatican." It was a time when the pope stayed in Vatican City and spoke or wrote only from within those medieval fortress walls. He stayed there by choice, largely in protest over the loss of the papal states in 1870.

Pius XII, during the Second World War, did venture from the Vatican to minister to people killed and injured during an aerial bombardment of Rome, but compared to his successors, that was like a walk around the block. For the most part, he stayed in Vatican City, except for his brief vacations at Castel Gandolfo in the hills some 15 miles southeast of Rome.

John XXIII slipped out of the Vatican occasionally, notably to visit Roman



prisons at Christmas time, but his influence reached far beyond Vatican walls through his great encyclicals, "Mater et Magistra" and "Pacem in Terris," and especially through his convocation of the Second Vatican Council.

It was left to his successor, Pope Paul VI to become the first globe-trotting pontiff, with visits to the Holy Land, India, the United Nations in New York, Portugal, Turkey, Colombia, Switzerland, Uganda, Asia, The Pacific Islands, including the Philippines where he was nearly martyred, and Australia.

Then came John Paul I, who barely had time to move into the papal apartments before he died 33 days after his election, and so never did much travelling.

His successor, our present Holy Father, John Paul II has made Paul VI look like a stay-at-home, visiting local churches all over the world. His theory obviously is that he is Holy Father to all who profess the Catholic faith, no matter where they are. As a result, he has become one of the best known and most popular popes of this century, rivaling even the beloved John

XXIII, albeit with a different kind of popularity than that beloved, holy man. Like one of his namesakes, St. Paul, John Paul II uncompromisingly brings the church's authentic teachings, preaching Christ's message as forcefully as he can, thus unsettling a lot of people.

Hence there are those who would rather this peripatetic pope would just stay home and mind his own business. Some of these are not your standard anti-Catholic bigots; rather they are influential people in the American Roman Catholic establishment.

One of them, Father Richard McBrien, head of the University of Notre Dame's theology department, would probably not put his position quite that indelicately (he would "nuance" it better, to use current jargon), but basically that's what it is. In a recent syndicated column, Father McBrien fantasizes that our present pope has died, and the cardinal about to be elected as the new Holy Father has asked Father McBrien for advice before his (the cardinal's not Father McBrien's) almost certain elevation to the Chair of Peter the next day.

The man upon whom the burden of the papacy is about to fall is overawed by the thought of his new responsibilities. What human being wouldn't be? He is also terrified by the prospect of trying to follow an act like John Paul II's, teacher, scholar, linguist and media star that he was.

There, there, Father McBrien tells the about-to-be pontiff, do not fret. Sure it's a big job, but don't forget, first and foremost, you are the bishop of the diocese of Rome. "Being pope of the world is a job too immense for any man," Father McBrien tells the quaking cardinal, "but being Bishop of Rome is not so impossible. There are larger dioceses, and dioceses with even greater problems."



GOOD SHEPHERD

Then he tells the future Holy Father, "Be the best Bishop of Rome you can be. Make this diocese a pastoral showcase of the whole Catholic world. . . . The rest will fall into place."

In other words, you can be a big success as pope if you just run Rome and let the rest of us go about our business. Stay where you belong, and don't upset everything by coming to see your people so much, and stop stirring up things by reminding everybody what the church's teachings really are. Don't be a troublemaker. To paraphrase Shakespeare, "Get thee to the Vatican!"

It's refreshing to see people like Father McBrien yearn for the good old days of the 1870s for a change.

Even if capitalism is a good system, it can improve

by Msgr. George Higgins

Twenty years ago a research project sponsored by the U.S. Information Agency concluded that the more the United States advertises "capitalism" and attacks "socialism," the less the world likes us.

C. L. Sulzberger of The New York Times said then that the American economic system had greatly improved in the preceding decades. But, he added, it was beside the point to argue that what we currently mean by capitalism and socialism is different from what most foreigners mean. He said there's no sense "proclaiming our philosophy in terms that are unsaleable and peculiarly vulnerable to our opponents' attacks."



Three decades ago, Jacques Maritain, the distinguished French Catholic philosopher, said in a book which, if anything, was extravagant in praise for the U.S. economic system: "In this country . . . the average and official propaganda conveys the idea that America has accepted the challenge of communism in the very terms of communist propaganda itself: communism versus capitalism, America being the stronghold of capitalism. This is a great misfortune . . . (for) nobody is ready to die for capitalism in Asia, Africa or Europe."

Dominican Father Raymond Bruckberger, another French author enamored of the U.S. economic system, made the same point in "Image of America." He suggested it be asked "what people outside of America think of the word 'capitalism.' To them capitalism stands for imperialism, for the exploitation of the poor by the rich."

He added: "You will never rehabilitate the word 'capitalism' in the eyes of the world."

Michael Novak and other proponents of "democratic capitalism" are fond of quoting the pro-American writings of men like Maritain and Father Bruckberger. To my knowledge, the above passages have not been quoted by them, however.

They do not agree with Maritain and Father Bruckberger that it is a mistake to try to sell the U.S. economic system in terms of "capitalism vs. socialism." They see no reason to find another word to describe what they consider the world's best economic system.

To many this may be much ado about nothing, an argument about terminology. They may be right. When all is said and done, we should worry less about a new name for the U.S. economic system and more about making it operate with greater effectiveness as an instrument of social progress.

A case might be made that in 1985 the U.S. economic system, with all its faults, is as good as any other economic system in the world and better than most.

Nevertheless, any system with mass unemployment and mass poverty in the midst of plenty is far from perfect.

A number of people have criticized the U.S. bishops for pointing this out in the first draft of their pastoral letter on the economy. These people complain the pastoral is too critical of the U.S. economy and does not appreciate its strong points.

It's interesting to note that Novak in a new book, "Freedom with Justice," says he isn't arguing that "Catholic social thought ought to take the United States as an example." On the contrary, he writes, "Catholic social thought ought to demand still more from the United States, as even the ideals of this nation do, demanding 'liberty and justice for all.'"

In my judgment, the bishops are doing what Novak says religious leaders ought to be doing. They are not holding the U.S. economy up to ridicule, but are demanding more—calling the American people to dream new dreams.

1985 by NT News Service

We need to encourage the young to consider priesthood

by Fr. Eugene Hemrick

Today's seminarian is older than the seminarian of 1967, according to a current study that shows 31 percent of the men studying for the priesthood today are more than 31 years old. In 1967, 72 percent of seminarians were 20-25.

As our research team analyzed the data, the question arose: "What is this telling the church?" Let's weigh some of the pros and cons in the ever-changing profile of today's seminarians.

Coincidentally, the same day we received our data on seminarians, national statistics were released showing the median age of Americans today—31 years.

Could it be that as the age of Americans rises, the age of seminarians rises too? Should we interpret this as a natural trend among seminarians which shouldn't cause surprise or reaction?

Then too, as people live longer, don't we

need more priests who are older and who can relate to this population?

And it can be argued, based on the data, that older seminarians are surer of their vocation than younger seminarians.

Many of the priests who left in the 1960s and 1970s entered the seminary at an early age. There is good reason to wonder how many of them had a mind of their own when they entered the seminary.

Finally, it must be asked whether the seminary statistics are a result of today's trend to smaller families. In the past, most vocations to the priesthood came from large families.

Now let's explore the trend toward older men in the seminary from another point of view.

The purpose of seminary formation, in essence, is to take men with open minds and help them explore what the church is about; to prepare priests of the future to understand parish life and how the church can be relevant to modern times.

When an older man applies to the seminary, he may well possess stability, the ability to pace himself well, a gift for knowing what is key in an issue—and a few set ideas and preconceived notions, which

most of us acquire as we get older. Will the seminary face some special challenges in touching these seminarians with new ideas and ideals?

Then there is another consideration. Recently, I visited a friend working in a Spanish ghetto. To be effective, he had to learn Spanish and adjust to a work schedule which took him into the early hours of the morning.

Granted, there are older men entering the seminary who can still learn a language quickly and who have sufficient strength to go the distance. But are these exceptions?

Don't older persons move into a new stage of life which makes them less prone to burn the candle at both ends?

It is good that we are attracting older men to the seminary. They play a very important role in the church.

But don't we need to attract younger men to the priesthood as well? Will it be healthy for the church in the long run if we don't?

If the church isn't attracting youths today as we did in the past, I believe we have a serious problem on our hands. Youth brings a vitality and creativity—new ideas and new solutions—that are im-

portant for the church.

I believe the present statistics encourage us to appreciate and learn to work with today's older seminarians; and they tell us to take note now of what is happening, before we find ourselves in a church where a young priest is a rarity.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Ladyhawke' is nice fantasy adventure film

by James W. Arnold

The spirits of Errol Flynn and Tyrone Power—the romantic adventure movie heroes of the 1930s—are resurrected for a few more brief shining moments in "Ladyhawke."

This is a new swashbuckler that succeeds, at least in some ways, where other attempts to recreate the magic of the costume adventure have floundered. Why? Probably because it refuses to get too adult and complicated, and yet somehow avoids the abyss of silliness (it's a close call at times). Also contributing is the fact that there is a bold mix of ingredients: macho swordplay, throat-choking love story, plus large dabs of religion, fantasy and the occult.

"Ladyhawke" is, above all, a movie that takes a big risk by playing it all absolutely straight. There are a few laughs, but none is based on anachronistic kidding of the characters or setting, which is vaguely medieval Europe. (The Italian locations give an authentic look to the rock-hewn castles and streets.) The only slightly strange element is the music, which mixes classic instruments and a heavy beat, as if Palestrina had met the Rolling Stones.

Helping it all work, doubtless, is a superior cast, including Broadway actors Matthew Broderick and John Wood (last seen together as computer hacker hero and disillusioned scientist in "War Games"), and utterly gorgeous cinematography by the superb Vittorio Storaro ("Reds," "One From the Heart").

What we have here basically is a pair of noble lovers (equally photogenic Michelle Pfeiffer and Rutger Hauer) who have been turned, respectively, into a hawk and a wolf, thanks to a curse worked out by a wicked bishop (Wood) in some off-screen collaboration with Satan. The really rotten part, though, is that the curse is sun-sensitive: by day, Rutger is a man and

Michelle is a bird, and at night, Michelle is herself but Rutger is a wolf. They get to see each other, if lucky, only for a split-second, at sunrise and sunset.

I'm as sentimental as anybody, and concede this cruel arrangement touched me, at least the one time it was creatively filmed by Storaro and director Richard Donner, with closeups of glowing outstretched fingers and haunted eyes (the transformations are not scary). The setup also helps provide a plethora of picturesque dawns and sunsets, and a dramatic escape, when the heroine falls from a parapet just when it's time for her to sprout wings.

The other characters in this enterprise are an equally improbable pair: a likeable teenage rascal (Broderick), who gets involved by accident and provides both perspective and comic relief, and your basic rotund medieval friar (Leo McKern), who functions, as in "Romeo and Juliet," as the instrument who brings the lovers both happiness and grief. The boy is an unrepentant liar, whose fibs to each of the lovers about what the other has said helps make their situation bearable. Youth and priest help hero and heroine back to the bishop's castle city for the exciting climax, and a happy ending brought about by the hoariest gimmick in the book of legends—an unexpected solar eclipse.

It's worth noting that the rules of this particular curse are peculiar, and the ending scenes are somewhat muddled because who-must-do-what-to-whom is not as clear as it was in "The Wizard of Oz."

But the problems and clichés don't matter. All these beautiful people, awash in beautiful scenery, are a joy to watch and root for. And director Donner ("The Omen," "Superman") doesn't blow the big moments: the crossbow and sword battle scenes—especially the lengthy finale staged in a vast stone-floored cathedral hall—are a steel-clanging delight, and the lovers' triumphant reunion and embrace is sufficiently romantically soaring to launch the space shuttle. For poignance, there is also the sequence where the hawk is wounded by a random arrow, and a stirring rescue of the wolf from a lake of broken ice.

The religious factor permeates



SWORD AND SORCERY—Vowing to flay and destroy the enemy who has cast an evil spell over their lives, the knight Etienne de Navarre, played by Rutger Hauer, and his enchanted hawk welcome the wily help of boy-thief Phillipe Gaston, played by Matthew Broderick, in "Ladyhawke," a Warner Bros. release. There is some violent swordplay but the medieval fantasy is otherwise innocuous, says the U.S. Catholic Conference which classifies it A-II. (NC photo)

"Ladyhawke," apparently as a device to establish the proper medieval ambience. Prayer and references to God are commonplace, and we learn that the friar contributed to the curse by breaking the seal of the confessional—a misdeed of which he has since repented.

Wood's bishop is an especially obnoxious heavy, who alternates pious ceremony with feeding grapes to dancing girls and complaining that the peasants are too poor to pay more taxes. The character seems based on the Richelieu of "Musketeers" movies, but the stereotype here seems gratuitous.

(Upeat fantasy adventure; some intense battle scenes and corrupt cleric as

villain; satisfactory for adults and all but very young children).

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Lily in Love	A-II
Little Treasure	A-IV
Movers and Shakers	A-II
1918	A-I
Rustlers Rhapsody	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.

Program on Fr. Serra explores our Hispanic roots

by Henry Herx

American history often is taught with scant attention to the Hispanic roots. Helping to overcome such historical neglect is "Father Serra and the American West," airing Sunday, May 19, on NBC (check local listings for time in your area).

Reported by distinguished broadcast journalist Edwin Newman, the program looks at the life and accomplishments of Father Junipero Serra (1713-1784), the Franciscan missionary who established California's first settlements.

From his birthplace on the island of Majorca to his burial site at the Mission of San Carlos in Carmel, Calif., the documentary retraces his journey from the Old to the New World where he built a string of frontier outposts that offered a new way of life to the Indians of the area.

The mission settlements founded by Father Serra along the California coast—from San Diego to San Francisco—grew into the major cities of modern California. Even more, these missions introduced the beginnings of the state's cattle and sheep industry, its agriculture, education system and its first library at Mission San Carlos.

As shown by the program, these missions also were an integral part of the Spanish colonial system. Present-day California only became of interest to Madrid when the Russians began moving from Alaska down the Pacific coast.

What distinguished Father Serra from other Spanish—as well as English—pioneers was his genuine concern that the Indians for whom he labored not be exploited, coerced or brutalized.

When he found soldiers mistreating Indians at one of his missions, Father Serra went to Mexico City to complain personally to the viceroy. The result was an official decree embodying a strict code of conduct governing relations between garrison troops and the Indians of the missions.

Father Serra also respected the Indians' freedom of conscience and sought converts not by force but through the example of good works. Although by the time of his death only a minority of the Indians had been baptized, the missions themselves were flourishing and their future seemed bright. Within a few years, however, the Spanish Empire began to crumble and an independent Mexico appropriated the California mission lands.

Articulating this story are a number of scholars who, guided by Newman's questions, contribute their area of expertise to the powerful script written by Helen Marmor, the program's executive producer. Providing a real sense of Father Serra's character and personality are selections taken from his own diary account of events. Appropriately, these well-chosen excerpts are read by the American editor of Father Serra's diaries, Franciscan Father Antonine Tibesar.

Viewers unfamiliar with the part played by this Franciscan padre in the founding of California will find this a fascinating account. Everyone, however, will respond to the program's photography which richly evokes the awe that Serra—and the millions who have followed him—felt at the natural beauty of the California coast.

"Father Serra and the American West" is a production of the NBC Religious Unit in association with the U.S. Catholic Conference Department of Communication.

Television programs of interest

Tuesday, May 21, 8-9 p.m. EST (PBS) "What about Mom and Dad?" Americans over 75 are the fastest-growing segment of the population, yet many find their savings inadequate to cover nursing home costs and that federal medical programs cover much less than they ever thought. This "Frontline" program examines the difficult emotional and financial choices that must be made when aging parents turn to their families for help.

Tuesday, May 21, 8-10 p.m. EST (CBS) "Do You Remember Love?" Joanne

Woodward stars as a poet and college professor who contracts Alzheimer's Disease at the height of her creative prowess in this drama, also starring Richard Kiley and Geraldine Fitzgerald.

Wednesday, May 22, 8-8 p.m. EST (PBS) "The Whimsical World of Oz." This tribute to the life and works of L. Frank Baum, the man who created the magical land of Oz, features interviews with actors such as Ray (Scarecrow) Bolger and author Ray Bradbury as well as scenes from various movie versions of the Oz books.

THE SUNDAY READINGS

SEVENTH SUNDAY OF EASTER

MAY 19, 1985

by
Richard
Cain
Acts 1:15-17, 20-26
Psalm 103
1 John 4:11-16
John 17:11-19

This Sunday's first reading provides a fascinating glimpse of the early church growing in its understanding of itself. It was an inbetween time. Jesus had ascended into heaven but the church had not yet received the indwelling of the Holy Spirit that would come on Pentecost.

However the brothers, as the followers of Jesus called themselves, were not simply idle. The first sentence of the reading tells us they were gathered. The mention that at least 120 were present suggests that they were gathered into a council according to the Jewish model, for the 120 was the minimum number for a small Jewish council or Sanhedrin.

The question before this council was whether Judas, one of the twelve apostles who had betrayed Jesus and then committed suicide, should be replaced. Peter, arguing in the affirmative, set forth a definition of what it meant to be one of the twelve apostles. An apostle was one who had been a constant companion of Jesus throughout his earthly ministry and who had personally seen Jesus after he had risen from the dead.

A member of the apostolic college, then, would have been someone who could personally verify the resurrection, the central truth of the faith, and who would have been familiar with all that Jesus had taught. This would have been essential if the 12 apostles were to be the link between Jesus and the church.

But the passage makes it clear that more than 12 people met these requirements. What was special about the number 12? Israel, God's chosen people was organized into 12 tribes. As a nation, the Jewish people found their identity in their ancestors, the patriarchs Abraham, Isaac and Jacob (Israel). In picking 12 apostles Jesus was saying that the church was the new Israel.

The church, then, was to be a kind of

spiritual tribe. Just as a Jew knew he or she was one of God's chosen people through the tracing of his or her physical ancestry through the 12 sons of Israel to the common ancestor Abraham, so a Christian could know he or she was one of God's chosen people through the tracing of his or her spiritual ancestry back through the teaching and sacramental life handed on by the 12 apostles to the common spiritual ancestor Jesus Christ.

This Sunday's gospel reading is taken from what is known as Jesus' high priestly prayer, a long prayer said at that moment in the liturgy of his life just before he would offer himself as a sacrifice on the cross.

In it Jesus revealed the fullness of the purpose of his sacrifice. His whole mission had been to make known the name, that is, the character of God. That character is one of steadfast love, love that withholds nothing from the beloved. By sacrificing his very life, Jesus would demonstrate the truth of what he had said about the limitlessness of God's love for humanity. The fullness of this truth he had entrusted to the apostles.

In this prayer, Jesus also revealed his great concern for unity among the apostles and among all who would hear the truth they would teach. Teaching the truth of God's love without visible proof in the teacher's life of the presence of that love would serve only to mock the truth and confuse potential converts. As Christ's willingness to die on the cross was the proof of his teaching, so unity among Christians is one of the chief ways we can prove the truth of our faith.

How sad it is, then, that the unity Christ prayed for just before his death is the one thing that Christians lack! That is why fostering a climate for unity in our homes, in our churches and among Christians of different denominations is one of the most eloquent testimonies we can make as to the truth of our faith.



REASSIGNED—Clockwise from upper left: Fathers James Fitzpatrick, Aldric Heidlage, Curt Lanzrath and Noel William, Deacon David Schuetz, Fathers Francis Tebbe, Bart Pax and Raymar Middendorf.

Several Franciscan clergy here receive new appointments

The St. John the Baptist province of the Franciscan Fathers, Cincinnati, has announced clergy appointments affecting the Archdiocese of Indianapolis.

Father James Fitzpatrick, recently pastor of Holy Family parish, Oldenburg, has been assigned to pastoral ministry at St. Anne parish, Hamburg. He will also make his residence there.

Father Raymar Middendorf has been assigned as chaplain to the Sisters of St. Francis, Oldenburg.

Father Curt Lanzrath, the present chaplain to the Sisters of St. Francis, Oldenburg, has been assigned as associate pastor of Sacred Heart parish, Emporia, Kan.

Deacon David Schuetz, who will be ordained a priest on June 8, has been assigned as associate pastor of St. Louis parish, Batesville. He has ministered there for the past year as a deacon.

Father Bart Pax, who has been associate pastor of St. Louis parish, Batesville since 1980, will have a year's sabbatical so that he can study at the University of Notre Dame.

Father Noel William, a native of Brookville who has a brother in Connerville and a sister in Richmond, has been named pastor of Corpus Christi parish in Cincinnati.

Father Aldric Heidlage, a native of Oldenburg who has a sister in Greensburg, a brother in Batesville and another brother in Connerville, has been appointed associate pastor of St. Michael parish in Southfield, Mich.

Father Francis Tebbe, son of Cleophas and Mary Tebbe of Batesville, has been named director of continuing education for Catholic Theological Union as well as for the St. John the Baptist province.

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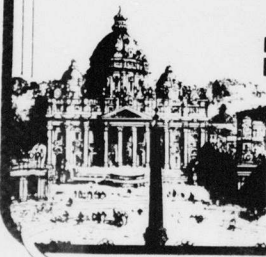
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the Saints *by Luke*

ST. RITA OF CASCIA WAS BORN AT ROCCA PORENA, ITALY, ABOUT 1377. HER PARENTS, OPPOSED TO HER DESIRE TO BECOME A NUN, PERSUADED HER TO MARRY A MAN WHO BECAME VERY CRUEL. RITA PRAYED FOR HIM AND HE EVENTUALLY WAS CONVERTED. HE LATER WAS MURDERED BY AN OLD ENEMY. RITA'S TWO SONS RESOLVED REVENGE, BUT THROUGH HER PRAYERS THEY REPENTED. SOON AFTER, THEY DIED.

RITA THEN APPLIED SEVERAL TIMES FOR ADMISSION INTO THE AUGUSTINIAN CONVENT AT CASCIA. AFTER BEING REFUSED MANY TIMES SHE FINALLY WAS ACCEPTED.

SHE LIVED THE LIFE OF A HOLY AND DEVOUT RELIGIOUS FOR MANY YEARS. FOR A LONG TIME AT HER REQUEST, SHE SUFFERED A THORN STIGMATA WHICH PIERCED HER FOREHEAD, EMITTING A FOUL ODOR. ST. RITA DIED AT CASCIA IN 1447 AND WAS CANONIZED MAY 24, 1900. HER FEAST IS MAY 22.

ST. RITA IS CALLED "THE SAINT OF THE IMPOSSIBLE," BECAUSE OF MANY MIRACLES ATTRIBUTED TO HER INTERCESSION.

St. RITA



CORNUCOPIA

A Spartacus among us?

by Cynthia Dewes

Languishing under the outdoor clothesline one day, it occurred to me that slavery is not entirely dead in this country. Enlightened as we are, we all remain slaves to powerful masters within us that demand irrational obedience.

My mother was a slave to the ideas that colds are caused by going outdoors with wet hair, and that revealing one's underwear to be dirty at the time of an auto accident displays a depraved character. Indeed, her preoccupation with cleanliness rubbed off on me to some extent, which explains what I was doing at the clothesline (laundry hung outdoors is automatically cleaner and whiter).

My father knew that all of the above didn't matter. Colds are caused by germs, and underwear in any condition has no bearing on the great events of life. His bondage included, rather, a slavishly violent attachment to one of the political parties. His party was the Good Guy and the other was The Enemy, and that was that. We hated election years, and we steered conversations with him around current events, in order to keep him off the subject.

A pastor of our acquaintance was a slave to Meaningful Liturgies. Under his direction there were endless arrangements of banners, processions, incense, liturgical garments, flowers and music. The congregation was constantly instructed in singing spontaneous responses. The symbolism of every liturgy became so overwhelming that the worshippers forgot what they came to church for.

Another parish member became well known for her servitude to church work. If the sacristy was dirty, she cleaned it. If the choir was thin, she joined up and sang loudly. She made treats for the priest, fed the poor, comforted the sick, and preached to all nations. Meanwhile, the neighbors took care of her kids, unwitting visitors stuck to her Kool-Aided kitchen floor, and her husband worked overtime a lot.

One of my neighbors was a slave to health. Her concerns began in youth with a minor heart murmur, which later disappeared. Apparently bored by this loss, she developed allergies, migraines, bursitis and "nerves." Her only child became an achiever and left home as soon as he decently could. Her husband waited on her with anxious sympathy until he died suddenly in middle age of a heart attack. She bought a condo in a health community with the insurance money.

Some grandparents are slaves to their grandchildren. Having natural regrets about their performance as parents the first time around, they probably figure they'll do it right on the next generation.

You can see them being dragged around shopping malls carrying their little masters' overcoats and hats, balloons, and half-eaten suckers. They buy toys and pets, and hang out with their short pals in amusement parks, ice cream stores, Disney movies and playgrounds. Grandparents even go so far as to let the kids play with THEIR toys: their sailboats, their model railroads, their remote control airplanes.

Nope, slavery isn't dead. Most of us are in thrall to something. And I still say cleanliness is next to godliness.

check it out...

A special choir is being formed to sing at **Priesthood Ordinations** on Saturday, June 1 at 11 a.m. in St. John Church. Anyone wishing to participate may call Kathy White at the Office of Worship, 236-1483, by May 21.



✓ **A Worldwide Marriage Encounter** on the theme "Celebration '85...the Journey and the Dream" will be held during the weekend of August 2-4 at Purdue University. Topics will include: talking about intimacy with children, the two-career family, consumerism and family values, family crisis and the couple relationship, etc. Fee is \$40 per couple and \$20 per person. \$5 discount for registrations made by June 15. Dorm housing deadline July 1. For information contact: Dan and Judy Edwards, 1925 Charles St., Lafayette, IN 47904, 317-742-1880, or Dave and Kay Siemers, 1923 Charles St., Lafayette, IN 47904, 317-742-6598.

✓ **An Indianapolis Chapter of Catholic Golden Age**, the national association of Catholics aged 50 and over, will be inaugurated at 2 p.m. on Sunday, June 9 in St. Christopher's Parish social room, 5303 W. 16th St. All present, former and prospective members of the organization are invited to attend. Refreshments will be served.

vips...

✓ **Ann M. O'Hara**, a recent summa cum laude graduate of St. Joseph's College in Rensselaer, was named Senior of the Year for 1985 during commencement exercises. Ann is a Cathedral High School graduate and member of Christ the King parish, and was president of the college student association during 1984-85. She will enter law school at Indiana University in August.



✓ **Roncalli High School mathematics teacher Mary Riehle** and science teacher **Joe Hollowell**, shown here being congratulated by Governor Robert Orr, are among 18 Hoosier mathematics and science teachers who were recently awarded \$10,000 Growth Initiatives for Teachers (GIFT) fellowships from GTE Midwestern Telephone Operations. The GIFT program promotes lasting benefits for Indiana students in the areas of mathematics and science. The Roncalli teachers will attend a four-day seminar at the Phoenix GTE laboratory in August. They intend to develop a wooded area into an outdoor study lab for their students.



✓ **St. Simon's School eighth grader Don Hawk** recently placed 7th out of 107 spelling bee champions from 24 central Indiana counties in the Central Indiana Regional Spelling Bee held at Arlington High School. Don was awarded a Finalist Certificate and a 1985 World Almanac from the Indianapolis News.

✓ **Providence Sister Regina Verdeyen** will be honored at a special liturgy on Sunday, May 19 at 11 a.m. in St. Ann Church. A pitch-in dinner will follow. Sister Regina has served St. Ann Parish as principal of the school since 1965. All Sister's friends and associates are invited to attend the event. Call Mary Lou Burkhart 856-7733 for information.

✓ **Charles L. Springer, Sr. and Mary A. (Scheurer) Springer** will celebrate their 60th Wedding Anniversary with an Open House in their home on Sunday, May 19 from 3:30 to 5:30 p.m. The Springers were married May 20, 1925 in Holy Angels Church, and now belong to St. Mark Parish. They are the parents of three children, including Mary M., William E., and Charles L., Jr. They also have six grandchildren and five great-grandchildren.

✓ **Two new vice presidents** of St. Mary of the Woods College have been named. They are: **Providence Sister Mary Ann Leahy**, Vice President for Development, and **Linda Godfrey**, Vice President for Public Relations.

✓ **St. Mary of the Woods College trustees** recently named the third Wednesday in September "Fuqua Day" in honor of **Providence Sister Jean Fuqua**, who is retiring as Vice President for

Development. Sister Jean is well known for her love of the outdoors, and Fuqua Day will be an afternoon set aside for the campus community to beautify the campus by raking, pulling weeds, pruning, etc. The concept of the day is modeled after Donaghey Day at ISU.



✓ **Thomas A. Egold**, a 1965 graduate of Marian College, has been named Distinguished Alumnus of the Year. The award is presented annually in recognition of an alumnus' professional advancement and contribution to the college. Egold is an active member of St. Barnabas Parish, first alumni member of the Marian College Board of Trustees, and manager of production planning and control for RCA Consumer Electronics Division. He also is a member of the CYO Board of Directors, and was awarded the John Bosco Award in 1982.

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QUESTION CORNER

Parents and confirmation:

Parents may present but not sponsor their children

by Fr. John Dietzen

Q In your question column of a few weeks ago you said that parents could be sponsors for confirmation. They have served as such in our parish for several years but this year our pastor said that, according to the bishop, parents should not be sponsors now. Who is right? (California)

A I'll give you one guess! Your bishop and pastor are right. Parents should not be sponsors for confirmation.

First of all, let me reassure the thousands of parents who have served as confirmation sponsors, even up to the present time. Nothing was wrong and everything was valid. The church is simply, among other things, emphasizing the vital connection between the sacrament of baptism and confirmation.

Your parish followed the policy of many or most parishes (and dioceses) in recent years in allowing parents as sponsors. What has happened is slightly complicated but you (and the dozen or so who wrote from other states) deserve an explanation.

Partly it's a matter of some loose use of words. The Introduction to the Rite of Confirmation expresses the preference for

the godparent of baptism to be the confirmation sponsor. Or another person may be chosen. In the same paragraph the document says, "Even the parents themselves may present their children for confirmation." (No. 5)

In light of this, it was often judged, particularly before the new Code of Canon Law, that parents may be sponsors. But the words don't say that. Parents may be "presenters," not sponsors.

The new Code of Canon Law requires confirmation sponsors to fulfill the conditions given for parents at baptism (c. 893). Fathers and mothers are prohibited from serving as baptismal godparents (c. 874).

The situation is somewhat confused in several ways, one being that no confirmation sponsor is absolutely required in the first place. The confirmation ritual and canon law, respectively, specify that "ordinarily" and "insofar as it can be done," a sponsor should be chosen for the candidate. So there may be no sponsor at all.

Adding to the complications is a notice from the Sacred Congregation for the Sacraments and Divine Worship a few years ago indicating that, whether or not there is a real sponsor, parents may present their child to the bishop and even lay their hands on the shoulder of the one to be confirmed, after the manner of sponsors (Notitiae, February 1984).

At any rate, the sacramental law of the

church on confirmation sponsors is the following:

1. The baptism godparent is preferred.
2. Another person may be chosen.
3. In either of these cases, or if there is no sponsor, a parent may "present" the individual for confirmation.

Q We were away from the church for some years and are glad to be back. One thing that confuses us is Saturday

evening Mass. When did this start and is it permanent? (Pennsylvania)

A Welcome back! I'm happy you're back home, and apparently so are you. One of the Vatican congregations gave this privilege on Jan. 10, 1970, at the request of some bishops. It is now part of general church law that the precept of attending Mass on Sundays and holy days may be fulfilled on the day itself or the preceding evening (Canon 1248). The local bishop sets the time when such anticipatory Masses may be held in each diocese.

(A free brochure explaining Catholic marriage regulations and the promises before an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St. Bloomington, Ill. 61701.)

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



FAMILY TALK

Don't respond to rejection by rejecting

by Dr. James and Mary Kenny

Dear Dr. Kenny: My problem is with my parents. I am 30 years old and have been married six years. Three years ago I caught my sister, who lives with our parents, in the midst of an affair with a married man. I was shocked and upset. Yet I continued to bring our two young boys to visit my parents. However, from that time on, they treated me with a "slap in the face," as if I were the guilty party.

After a while, I stopped bringing the children to visit. This made matters worse. My parents became more unfriendly. I guess I am deeply hurt. How can I be "thrown away" while this other situation, which I have been taught was wrong, was taken in so warmly? How can I get out of this? (Pennsylvania)

Answer: You describe a sensitive situation, all the more difficult because you cannot easily discuss it with just anyone. But what about your husband? Can't you talk it over with him?

When you talk with your husband, try not to blame your parents. And don't be concerned about defending yourself. Simply tell him how you feel, your feelings of rejection, the awkwardness, the depression. See what happens.

This may not be enough. He may not want to hear about it. Or he may brush you off.

Unfortunately, this is not the kind of situation you can talk out with all concerned. You are not free to discuss your sister's affair in front of her and your parents.

Perhaps you can talk confidentially with a close friend or wise counselor. Whatever you are able to do, avoid judging your sister. Remember, Jesus was able to forgive and forget, even to love "the woman taken in adultery." Follow his example. No one ever told us to shun the sinner. Certainly Jesus did not.



Also, avoid "reading in" to what you imagine your parents may be thinking, what you think are their reasons for brushing you off. If need be, bring it out in the open without suggesting that your sister's affair was the reason for their coolness.

Tell them you feel discarded and left out. Long periods of mutual silence often make matters worse.

Yes, you must bring the children to visit their grandparents. The grandparents need them. And children need their grandparents. Family is important, even if everything is not always harmonious.

And now for the most difficult part of all: How do you handle your own feelings of rejection?

First, you must accept yourself with all your feelings, both good and bad. Rejection hurts, and the anger that often follows is normal.

Next, take comfort from the fact that you are doing the right thing by opening up the issue of coolness between you and by bringing the children by.

If you can, talk with others who have felt rejected at times by their parents. This will help you avoid the temptation to wall yourself off so it won't hurt any more. Talk to them. And listen.

And, finally, pray. We have a God who was himself rejected so he knows how we feel. Good luck!

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

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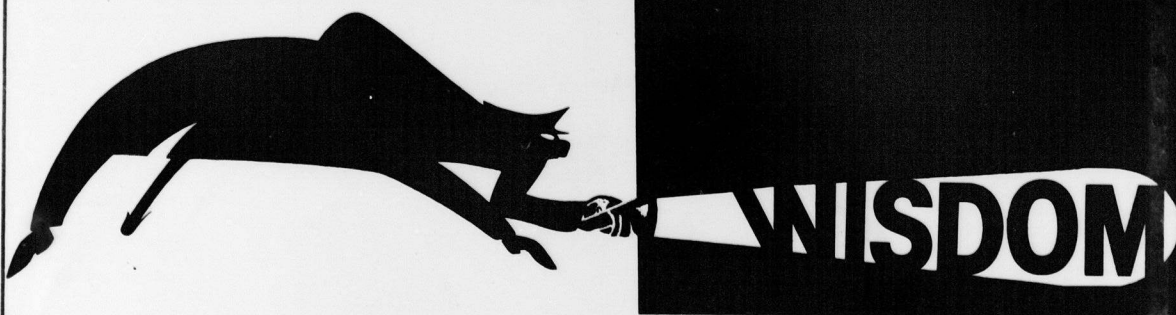
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SEARCHING FOR



By Daniel Medinger
NC News Service

Where I grew up the playground philosophy on wisdom went something like this: "Don't get wise, bubble eyes, or I'll knock you down to kindergarten size."

In that juvenile arena, wisdom — a virtue of the ages — was not worth pursuing. And while the threats have disappeared, still it is not easy to find someone who admits to being wise.

People today are gifted, talented, smart and, if older, respected. But wise? Wisdom's burden is a discomforting thought.

In the distant past, it was different. The Greek temple on Delphi, where the oracle provided answers to life's great mysteries, showed that wisdom was marketable.

But this age is not so comfortable with role models for wisdom. The guru of India is a curiosity rather than a role to revere. Even the learned tribesman of native Americans has faded into legend.

However, wisdom has not left

us. Its nuggets are waiting to be mined, and Pat Wealon, a 77-year-old western Wisconsin resident, tells this story about how to go looking for wisdom:

Once there was a proud family so poor it was near starving to death. One night they prayed, asking God to send something to eat. That evening they heard a knock on the door and when they went out they found a package. Inside was a large yellow stone.

"What's this?" the father exclaimed. "We prayed for food and God sent a rock." They put it in the empty cupboard.

The next night they prayed again. But the same thing happened, except this stone was larger.

And the same thing happened a third night, but this stone was so large it wouldn't fit into the cupboard. The family plunked it on the counter.

The next day a neighbor came by, found the hungry family and went for help. While the family was regaining its health the townspeople wondered why a family would fill its cupboard with gold instead of food.

"That's the way it is," accord-

ing to Wealon. "So many of us don't recognize the gifts around us."

□ □ □

Wealon declines the honor of being called wise.

"I don't know nothing about wisdom," he said, stressing the double negative. "I've just always been open to learning as much as I can from life's lessons. Now that I'm old, young people call it wisdom."

Wealon lives with his wife in the house he built in rural Wisconsin nearly 40 years ago.

His has been a full life. He immigrated to Canada from Ireland as a boy, studied languages and accounting at Columbia University in New York and became a U.S. citizen. During World War II he was a spy for Allied forces in the Middle East.

At war's end Wealon took a job selling band instruments and began writing to sustain his growing family.

"If you want to be wise, take a lesson from the angels," he said. "They fly because they take themselves lightly. If we do the same, we will have a better chance to listen to our own heart, to hear the breath of God."

Wealon is steeped in education. He has drafted position papers for governors and bishops. But, he said, wisdom is more than education.

"I've known lots of smart people I wouldn't want to have help me across the street," he said.

The difference is that a wise person "understands the ways of the world. Wisdom isn't learned in schools of higher learning, most of it comes from the school of hard knocks."

□ □ □

Sue Brady empathizes with the school of hard knocks theory of wisdom. She leads a support group at a hospital in St. Paul, Minn., for parents whose children have died.

A wall-hanging in her office quotes an ancient Greek poet: "In our sleep pain falls upon the heart and through the awful mercy of God comes wisdom."

"Wisdom is God's gift to help us overcome life's pain," Brady said.

Two of Brady's children have died. During their extended illness she ran the gamut from denial to anger. Then one day she prayed, asking God to help her stay open so that she wouldn't miss whatever might be learned from these tragic and sad events. "That helped," she said. "Now I try to share that perspective."

Wisdom, she said, does not come from just living a long time. "Otherwise all you do is learn a lot of unrelated events. You have to stay open and store things in your heart like the mother of Jesus did. Staying open is the key."

(Medinger is editor of the *Catholic Bulletin* in St. Paul, Minn.)

It is wrong to think that wisdom can only be found in ancient stories and legends, writes Daniel Medinger. He talked to a Wisconsin man and a Minnesota woman who agreed that wisdom can be attained by being open to life's lessons.

Wisdom's ways

By George Tombs
NC News Service

Wisdom? We're more likely impressed by computers that can perform millions of operations a second.

News reports say that scientists now are creating "artificial intelligence" — machines that "think," machines that correct and even reprogram themselves.

Could wisdom ever be put on a microchip? The question sounds bizarre, since most people agree that only a person can truly be wise.

In everyone's life there is an encounter with a wise person. It is a rare and cherished moment — when we get a look of understanding while going through hard times or when we receive some advice that goes straight to the heart.

For me it was an unforgettable week I spent with my grandfather. He was in failing health and the family asked me if I could go down to Philadelphia and be with him.

When I arrived in his apartment I could see that he wasn't well. Yet his eyes lit up, because he knew we would be able to share a lot during the next week.

We cooked together each day and after lunch we would often sit down on the sofa to talk. Out the window, spring had finally come after a long winter and life was reappearing everywhere.

He asked me about my plans. At 17, I wasn't too sure what I wanted to do. At the end of high school all I wanted to do was take off somewhere — anywhere.

And even when I didn't feel I was making any sense, my grandfather understood what I was talking about. "Before you decide what you want to do," he said, "you have to decide who you want to be." It sounded pretty good to me, so I laughed.

We sat talking. Suddenly he pointed out the window. "Look at the birds on the telephone wire!" "Where?" I said. "I don't see anything."

"They're sparrows. There are quite a few of them that come and sing everyday outside my window."

It was as though a bunch of birds made his day. Something so small, so trifling. Then he asked me if I would read to him. I think the book was "A Treasury of Great Poems." One of them ended: "Beauty is truth, truth is beauty — that is all you know on earth and all you need to know."



"In everyone's life there is an encounter with a wise person. It is a rare and cherished moment."

I couldn't say why but I was beginning to feel strange. Then my grandfather suggested I read from the Bible, anything I wanted to, my choice.

I flipped through the New Testament and came to the Beatitudes. "How blessed are the poor in spirit: the reign of God is theirs. Blessed too are the sorrowing; they shall be consoled."

I continued reading to him, but I felt as if something was rising in my chest, something I couldn't stop.

I looked around the apartment and realized I would not be coming back here. After all, my grandfather wasn't well. Time was short.

Why couldn't we have more time, more than a week, to talk about life?

The strangest thing was that even though he was in his 80s he

looked on life with a lot of simplicity and clearness. For him goodness wasn't just an idea. It was something to put into practice.

After the week was over I returned home, bringing along a book he had given me about the Bible. On the first page he had written something: not "For you to read," but "For you to live."

I suppose that is a good indication of who is wise: the person who wants to live the things that count and not just to read about them.

When the telephone call came a month later that my grandfather had passed away, I felt a tremendous loss. But I'll be forever grateful for that last, wonderful week we shared.

(Tombs is a free-lance writer in Montreal, Quebec.)

Learn

By Cindy Liebhart
NC News Service

Wisdom would not make the top-10 list of dinner-table conversation topics.

People probably don't think about wisdom very much. Certainly most people would deny they possess it.

The word conjures up images of extraordinary individuals whose austerity and age enable them to see things as they really are — people like the firm but gentle grandfather in the movie "Heidi."

But is wisdom reserved for only a few?

"I'd rather be wise than smart," said Dr. Anthony Moore, assistant dean of the School for Summer and Continuing Education at Georgetown University in Washington, D.C.

Wisdom helps people to make judgments, to know what really counts, Moore said. It enables people to sift through the often contradictory messages they hear.

Perhaps the beginning of wisdom is the recognition that these value judgments have to be made at all, he said.

Each individual is a mixture of wisdom and what the Greek philosopher Plato referred to as "common opinion — that which is sometimes built on illusion or on false, superficial values," Moore said.

He believes there are different stages of wisdom, and that it is important for people to recognize "there are times when I've been more wise and less influenced by

By Father John Castelot
NC News Service

Corinth in St. Paul's times was a bustling, wealthy city. A cosmopolitan center of government and commerce, its population included Roman officials, business leaders, merchants and sailors from all over the Roman Empire.

In a pagan world known for its tolerance of sexual license, Corinth stood out. It has been said that the phrase "to live like a Corinthian" came to mean "to live a dissolute life."

Into this city of contrasts, Paul brought his message of Christian wisdom, a wisdom that some Corinthian converts chose to misinterpret. Considering themselves highly sophisticated, they prided themselves on their wisdom.

But it was shallow wisdom.

Wisdom is that intellectual virtue which enables a person to "get it all together," to organize knowledge and experience into a practical system for happy living.

VACATION/TRAVEL GUIDE



VACATION/TRAVEL GUIDE

May 17 & 18

32nd Annual Maxwell Street Daze, Courtyard & Square, Salem—Food stands, arts & crafts, flea market, entertainment, rides for the kids, 8 a.m.-dark. No admission charge. 812-883-5750

May 17-19

Wabash Valley Festival, City Park, Covington—Live bands, motorcycle ATV races, tractor pull. 9 a.m.-?? No admission charge. 317-793-2321

May 18

Dance & Strawberry Queen Crowning, St. John the Baptist Parish, Floyds Knobs—9:00 p.m.-1:00 a.m.

May 18 & 19

Brown County Log Cabin Tour, Brown County—Nashville—A tour of several authentic log cabin homes, 10 a.m.-4 p.m. Admission charge.

May 19

75th Anniversary Homecoming Mass, St. Mary Parish, Indianapolis—11 a.m. Celebrant: Archbishop Edward T. O'Meara.

May 23-25

Wabash Valley Bluegrass Jamboree, Terre Haute—Arts & crafts, playground, food, music, free pig roast, banjo & fiddle contests, square dance exhibition, work-shops. Times vary. Admission charge. 812-894-2975

May 24-27

Old Court Day Spring Festival, Downtown, Madison—Antiques, arts & crafts, collectibles, 10 a.m.-dusk. No admission charge. 812-273-1549

May 24-June 2

Second Annual Wabash Valley Festival, Fairbanks Park, Terre Haute—Arts & crafts display, musical carnival rides, concessions. 10 a.m.-10 p.m. No admission charge. 812-232-2727

May 25

500 Dance, Holy Trinity Parish, Indianapolis—Ritter High School. Bill Bevec Orchestra, 9:00 p.m.-1:00 a.m.
Mass. St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

First Annual Conner Prairie Balloon Classic, Conner Prairie Pioneer Settlement, Noblesville—Hot air balloons competing for prizes totaling \$1,500, entertainment. 5:30 p.m. Admission charge. 317-773-3633

Night Before the 500, Indianapolis Raceway Park, Clermont—Traditional "Night before the 500" Racing event, 5-11 p.m. Admission charge. 317-291-4090

May 25 & 26

Strawberry Festival, St. John the Baptist Parish, Floyds Knobs—School & Church Grounds, Strawberry contest on May 25. Special drawings, \$850 cash, quilts, tablecloth, dishes, strawberry centerpiece & doilies. May 25, 11 a.m.-8 p.m.; May 26, 9 a.m.-6 p.m.

Parke County Quilt Show, Historic Billie Creek Village, Rockville—Quilts displayed, quilting demonstrated, crafts, candlemaking, weaving, spinning, pottery, milling, black-smithing demonstrated. Noon-5 p.m. Admission charge. 317-569-3430.

Starlight Strawberry Festival, St. John's Parish, Floyds Knobs—St. John's School. Strawberry Queen contest, champion strawberry judging, strawberry auction, arts &



crafts booths, food, country music. Sat., 8 a.m.-8 p.m. Sun., 10 a.m.-6 p.m. No admission charge. 812-923-5765

May 31, June 1 & 2

Summer Festival '85, St. Bernadette Parish, Indianapolis—Peachey's "All You Can Eat Meals," Poor Jack's Amusements, \$10,000 Pot 'O Gold progressive drawing, continuous free entertainment, booths & games, thousands of dollars in awards. May 31, 7 p.m.-12 midnight. June 1, 4 p.m.-12 midnight.; June 2, 12 noon-9 p.m.

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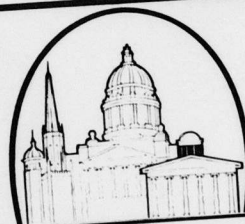
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June 1

Super Seller & Early Bird Drawing, St. Simon the Apostle Parish, Indianapolis—Cafeteria & Feltman Hall. Monte Carlo. 7 p.m.-2 a.m.

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

Rummage Sale, St. Agnes Parish, Nashville—Parish hall. 9 a.m.-4 p.m.

June 1-2

Spring Festival, Providence High School, Clarksville—School grounds. Fried chicken & dumplin dinner (Sun. only, 11 a.m.-6 p.m.), Pioneer 5K Trek (Sun., 9 a.m.). June 1, 2-11 p.m.; June 2, 11 a.m.-8 p.m.

Camelot Wine Festival, Oliver Winery, Bloomington—Entertainment, bagpipers, belly dancers, bluegrass music, medieval dancers, jugglers, food & drinks, arts & crafts, 11 a.m.-8 p.m. Admission charge. 812-876-5800

Founder's Day & Indiana Folk Festival, Madison—Artisans will dress in 1800's costumes, demonstrate their art & sell their wares, German band & ethnic food. 10 a.m.-9 p.m. Admission charge. 812-265-5080

Old Time Pumpkin Planting Festival, Stonycreek Farm, Noblesville—Farming the old-time way, horsedrawn hayrides, pioneer homestead, barnyard, crafts, chuckwagon, food, music, 10 a.m.-4 p.m. Admission charge. 317-773-3344

June 2

Sausage & Pancake Breakfast, St. John the Baptist Parish, Osgood—Fresh whole hog sausage. 8:00 a.m.-12 noon.

June 4-5

Trip to St. Meinrad & Ferdinand (for 55 year-olds & over), for tours & camaraderie, Christ the King, Indianapolis—Leave June 4 at 10 a.m.; return June 5 at 9 p.m.

June 6-8

Summer Festival & Fish Fry, St. Mary Parish, Danville—Church grounds. Wine garden, auction, adult games, rides. Thurs. & Fri., 5-10 p.m.; Sat., 12 noon-10 p.m.

Fortville Founder's-Ball Days, Downtown Community Park, Fortville—Gospel sing, arts & crafts, teen dance, classic car show. 10 a.m.-8 p.m. No admission charge. 317-485-6800

June 7 & 8

Festival, St. Patrick Parish, Indianapolis—Food, fun, games & prizes for all ages. June 7, 5-11 p.m.; June 8, 3-11 p.m.

Red, White & Blue Festival, Crothersville—School grounds. Hot-air balloon, helicopter rides, carnival, fish fry, flea market, crafts, fireworks, senior king & queen. Fri., 12 noon-10 p.m.; All day Sat. No admission charge. 812-793-2573

June 7-9

Summer Festival, Our Lady of the Greenwood, Greenwood—Church grounds. Rides, games, dinners, Monte Carlo, social, bands, drawings. Fri., 5-11 p.m.; Sat., 3-11 p.m.; Sun., 11:30 a.m.-10 p.m.

Tent Revival, St. Mary Parish, Indianapolis—7:30-9:30 p.m.

Parish Festival, Nativity Parish, Indianapolis—Parish grounds. Dinners (Fri./Fish; Sat./Spaghetti; Sun./Smorgasbord), games, rides. Fri. & Sat., 5-11 p.m.; Sun., 4-10 p.m.

June 7-16

Bill Monroe's 9th Annual Bean Blossom Bluegrass Festival, Brown County Jamboree, Bean Blossom—10-day Bluegrass Festival, top name bluegrass acts, camping available, concession booths. Open 24 hours. Admission charge. 812-988-6422

White River State Park Arts Festival, Indianapolis—Dance, mime theatre, music performances, exhibitions of the visual arts & crafts. Times vary. Admission charge. 317-634-4567

June 8

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

Osgood Good Ole Days, Downtown, Osgood—Arts & crafts, country store, entertainment, antique car show, flea markets. 9 a.m.-12 midnight. No admission charge. 812-689-4262

June 8 & 9

"Art on the Green" Art Fair, Indiana University Southeast, New Albany—Juried fine arts fair, demonstrations by

exhibiting artists, entertainment, refreshments. Sat., 10 a.m.-6 p.m.; Sun., 12 noon-6 p.m. No admission charge. 812-948-5735

Talbot Street Art Fair, Indianapolis—Juried art show fair, strolling minstrels, music, entertainment, food, art demonstration. 10 a.m.-6 p.m. No admission charge. 317-745-4974

June 9

Chicken Dinner, Booths, Rides, Games, St. Paul Parish, Sellersburg—Parish grounds. Door prizes & drawings. 11 a.m.-??

Parish Picnic, St. Mary of the Knobs Parish, Floyd Knobs—Family games & entertainment. 2 p.m.-??

Corpus Christi Procession, Holy Family Parish, Oldenburg—Procession & Devotion to the Blessed Sacrament, 4 p.m.

Father/Son Breakfast, St. Leonard Parish, West Terre Haute—School basement. 11 a.m.-1 p.m. (after 10 a.m. Mass).

June 10-14

Vacation Bible School, St. Joan of Arc School, Indianapolis—Children age 2 to grade 6. 9 a.m.-11:30 p.m. 317-283-5508

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June 13

Strawberry Festival, Monument Circle, Downtown, Indianapolis—Homemade English shortcake, strawberries, ice-cream, soft drink, coffee. 8:30 a.m.-6 p.m. No admission charge. 317-636-4577

June 13-15

Parish Festival, St. Anthony Parish, Indianapolis—Church grounds. 5-11 p.m.

June 14-16

Summer Festival, Holy Angels Parish, Indianapolis—School grounds. Food, soul food, indoor restaurant. \$1,500 drawing. June 14, 5-10 p.m.; June 15, 6-10 p.m.; June 16, 1-10 p.m.

International-National Hovercraft Rally, Fairbanks Park, Wabash River, Terre Haute—Largest gathering of hovercraft enthusiasts in the western hemisphere, hovercraft competition races on both land & water. 9 a.m.-5 p.m. No admission charge. 812-466-2303

USA-Mobil Outdoor Track & Field Championships, Indianapolis—The top track & field athletes in the country will be on hand for this National Championship. Times vary. Admission charge. 317-638-9155

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June 15

Celebration of the Feast of the Sacred Heart, Sacred Heart Parish, Indianapolis—Parish hall. A Celebration of Family, Friends & Neighbors, Presentation of Service Awards. Parish provides meat & drinks (Bring covered dish). 5 p.m. Liturgy. Pitch-In Dinner to follow.

Festival, St. Anne's Parish, Oldenburg—Hamburg Knights of St. John Hall. Dinner, games, drinks. 4 p.m.-??

Mass, St. Agnes Parish, Nashville—Brown County State Park. 6:30 p.m.

Pioneer Day, Downtown, Lawrenceburg—Parade, muzzleloaders, clogging, square dancing, craft demonstrations, food booths, farmer market, musical, log sawing contest. 10 a.m.-10 p.m. No admission charge. 812-537-5308

June 15 & 16

Civil War Days, Historic Billie Creek Village, Rockville—Civil War re-enactment, recreation of 1860's battles, ladies' tea, court martial. 9 a.m.-5 p.m. Admission charge. 317-569-3430

June 16-22

Limestone Festival, Downtown, Bedford—Parade, car-

nival, queen contest, sports, men & women softball tourney, horseshoe pitching tourney, dinner, dance. 6-11 p.m. Admission charge. 812-219-2269

June 17-21

Vacation Bible School (4-yr-olds to Grade 6). St. Mary's Parish, New Albany—School cafeteria. Bible stories, crafts & fun. 9-11:30 a.m.

June 17-22

Vacation Bible School, St. Monica Parish, Indianapolis—Crafts, music, class, recess, refreshments. 9 a.m.-12 noon.

June 17-23

Mayflower LPGA Classic, Country Club of Indianapolis, Indianapolis—Ladies' professional golf association tournament featuring 144 of the World's top women golfers. 8 a.m.-5 p.m. Admission charge. 317-875-1123

June 21 & 22

Franklin Heritage Festival, Downtown, Franklin—Ice cream social, historic girls' club facility, booths, food, contests, tournaments, craftsmen, displays, music, entertainment, carriage rides. Fri., 1-10 p.m.; Sat., 8 a.m.-10 p.m. No admission charge. 317-736-3689

June 21-23

Festival '85, St. Simon the Apostle Parish, Indianapolis—\$100,000 drawing, rides, food. June 21, 5-11 p.m.; June 22, 4-11 p.m.; June 23, 3-10 p.m.

June 22

Summer Festival & Home Cooked Meal, St. Mary's Parish, New Albany—12 noon-8 p.m.

Mass, St. Agnes Parish, Nashville—Brown County State Park. 6:30 p.m.

June 23

Festival, St. Nicholas Parish, Sunman—Parish hall & grounds. Chicken dinners, genuine turtle soup, booths, games, entertainment. 10:30 a.m.-6:00 p.m. (EST).

An Outdoor Mass followed by Picnic Lunch, games & "Festival Kick-Off." St. Monica Parish, Indianapolis—Parish grounds. Mass in outdoor pavilion, followed by picnic with hamburgers, brats & hot dogs provided by the parish. Beginning with 11:45 a.m. Mass & ending around 5:00 p.m.

June 28

Popfest '85, Bartholomew County Library Plaza, Columbus—Orchestra, concert music including symphony, brass, strings, clogger performance, food potpourri. 12 noon-9:30 p.m. No admission charge. 812-379-1254

June 28 & 29

Italian Street Festival, Holy Rosary, Indianapolis—Food, Monte Carlo, music & dancing, children's games, Procession honoring Blessed Virgin. 5 p.m.-12 midnight both nights. Admission \$1.

June 28-30

Sesquicentennial, North Salem—Parade, pageant, agri-

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Summer Fest, High School Athletic Field, Cloverdale—Queen contest, parade, pedal tractor pull, fireworks, musical entertainment, arts & crafts, flea market, 6-mile run, softball tournament, rides. Afternoons & evenings. No admission charge. 317-795-6601

June 29

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

June 29 & 30

Festival, St. Michael's Parish, Brookville—Church parking lot. Quilt Drawing, \$3,400 main drawing, Roast Beef Dinner (Sat.), Pan Fried Chicken Dinner (Sun.). June 29, 4-9 p.m.; June 30, 10 a.m.-9 p.m.

June 30

Annual Parish Picnic, Sacred Heart of Jesus Parish, Indianapolis—German Park (8600 S. Meridian St.). Food, games, drawings, quilt drawing, grand raffle. 12 noon-7 p.m.

Pabst-WTHI Raft Race, Fairbanks Park, Terre Haute—Bands, arts & crafts booths, fireworks, frontier day parade. 6 a.m. Admission charge. 812-232-0458

June 30-July 7

Madison Regatta, Madison—Hot air balloon race, parade, fireworks, bluegrass music, beauty pageant, 10k race, band concert, water ball fight, bed race, July 6-7 Governor's Cup Unlimited Hydroplane race. Times vary. Admission charge. 812-273-2862

July 2-4

4th of July Festival, Zoercher-Bettinger Park, Tell City—Civic organization sponsored food stand, games, carnival rides, volleyball, horseshoe tournament, fireworks. July 2-3, 6-11 p.m.; July 4, 1-11 p.m. No admission charge. 812-547-2744

July 3 & 4

4th of July Celebration, Jennings Township Conservation Club, Austin—Fireworks, rides, chicken-bar-b-que, country music. 11 a.m.-?? No admission charge. 812-752-5131

July 4

"America 209," Downtown, Indianapolis—Food vendors, arts & crafts, entertainment, dancing, children's activities. 12 noon-10 p.m. No admission charge. 317-634-9985

Fourth of July Celebration, Conner Prairie Pioneer Settlement, Noblesville—Patriotic celebrations, militia parade & cannon salute, games. All day. Admission charge. 317-773-3633

Frontier Day & Fireworks, Downtown Terre Haute—Wabash Valley Fairgrounds. Patriotic parade, horse show, entertainment, fireworks display. All day. No admission charge. 812-299-2637

July Fourth Celebration, Zionsville—Lions Club Park. Children's games, food, fireworks. 4-10 p.m. No admission charge. 317-873-3836

Millcreek Festival, Chesterfield—Makepeace Parke. Fourth of July parade, fireworks, crafts, food, pancake



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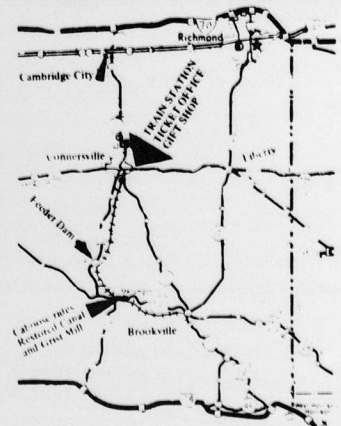
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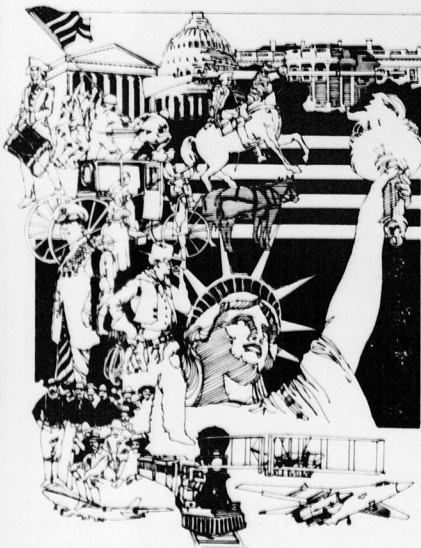
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SUMMER MASS SCHEDULES

(June 1, 1985 to August 31, 1985)

PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
INDIANAPOLIS			
SS. Peter & Paul Cathedral	5:00	8:30, 11:00	
Assumption	5:30	10:00	
Christ the King	5:00, 6:30	7:30, 9:00, 10:30	Noon
Holy Angels	6:00	9:00, 10:30	
Holy Cross	5:15	9:30	
Holy Name	6:30	8:00, 9:15, 10:30	Noon
Holy Rosary		8:30	12:10
Holy Spirit	5:30	7:30, 9:00, 10:30	Noon
Holy Trinity	5:30	9:00, 11:00	
Immaculate Heart of Mary	5:30	8:00, 9:30, 11:30	
Little Flower (St. Therese)	5:00	7:30, 9:00, 11:30	6:00
Nativity	5:30	8:30, 11:00	
Our Lady of Lourdes	5:00	8:30, 10:30	
Sacred Heart	5:00	8:00, 10:00	
St. Andrew	5:30	9:00, 11:30	
St. Ann	5:30	8:30, 11:00	
St. Anthony	5:30	7:30, 9:00, 11:00	
St. Barnabas	6:00	7:00, 9:00, 10:30	Noon
St. Bernadette	6:00	8:00, 11:00	
St. Bridget		8:00, 10:30	
St. Catherine	7:00	7:00, 11:00	
St. Christopher	5:30	7:00, 8:30, 10:30	Noon, 5:30
St. Gabriel	6:00	8:00, 10:30	Noon, 6:00
St. James	5:30	9:00	
St. Joan of Arc	5:30	8:30, 10:30	5:30
St. John	5:30	8:00, 11:00	5:30
St. Joseph	5:30	7:00, 9:00, 11:15	
St. Jude	5:00, 7:30	7:00, 8:30, 10:00, 11:30	
St. Lawrence	5:30, 7:00	7:30, 9:00, 10:30	Noon
St. Luke	5:30	7:30, 9:00, 11:00	12:30
St. Mark	5:30	7:00, 8:30, 10:00, 11:30	
St. Mary	5:20	10:00	Noon, 1:15, 5:20
St. Matthew	5:30	7:30, 9:00, 10:30	Noon
St. Michael	5:30	8:00, 10:00	Noon
St. Monica	5:30	7:45, 10:00, 11:45	
St. Patrick	5:30	10:00	
St. Philip Neri	5:30	9:00, 11:00	
St. Pius X	5:30	7:45, 9:00, 10:30	Noon
St. Rita	6:00	8:30, 11:00	
St. Roch	6:00	8:00, 10:30	
St. Simon	5:30	7:30, 9:00, 10:30	Noon
St. Thomas Aquinas	5:30	8:00, 10:00	Noon
Aurora, St. Mary	5:00	8:30, 11:00	
Batesville, St. Louis	5:30, 7:30	6:30, 8:00, 9:30, 11:00	
Bedford, St. Vincent de Paul	6:30	8:00, 10:00	
BLOOMINGTON			
St. Charles	5:00	8:00, 10:00, 11:30	
St. John	5:30	8:00, 10:00	
St. Paul Catholic Center	6:30	8:00, 9:30, 11:00	
Bradford, St. Michael	5:30	8:00, 10:15	
Brazil, Annunciation	7:00	9:00, 11:00	
Brookville, St. Michael	7:30	7:00, 9:00, 10:30	
Brownsburg, St. Malachy	5:30	7:00, 8:30, 10:30	Noon

PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
Brownstown, Our Lady of Providence			
Cambridge City, St. Elizabeth	5:30	7:30, 10:00	Noon
Cannelton, St. Michael	6:00	8:30	
Cedar Grove, Holy Guardian Angels	7:30	8:30	
Charlestown, St. Michael	5:30	9:00, 11:00	
China, St. Anthony		8:00/10:00†	
Clarksville, St. Anthony	5:00, 7:00	7:30, 9:00, 10:30	Noon
Clinton, Sacred Heart	6:15	10:30	
COLUMBUS			
St. Bartholomew	5:30	8:30, 11:00	
St. Columba	5:00	8:00, 10:00	
Connersville, St. Gabriel	5:30	7:30, 9:00, 11:15	
Corydon, St. Joseph	5:00, 7:30	7:30, 9:30	
CRAWFORD COUNTY, St. Joseph	4:00	10:30	
Danville, Mary, Queen of Peace	5:00	8:00, 10:00	
DECATUR COUNTY, St. Paul	7:30**		
Dover, St. John	6:15	11:00	
Edinburgh, Holy Trinity	6:00	8:00, 10:00	
Enochsburg, St. John	7:30	8:00, 10:00	
Floyds Knobs, St. Mary of the Knobs	5:00, 7:30	6:30, 8:00, 10:00, 11:30	
Fortville, St. Thomas	5:30	8:00, 10:30	
Franklin, St. Rose of Lima	6:30	8:00, 10:30	
FRANKLIN COUNTY, St. Peter	7:00	7:30, 9:30	
French Lick, Our Lady of the Springs	6:00	7:30, 11:00	
Frenchtown, St. Bernard	6:30	8:30, 10:15	
Fulda, St. Boniface	7:00	9:00	
Greencastle, St. Paul	6:00	9:00, 11:15	
Greenfield, St. Michael	6:00	8:00, 10:30	
Greensburg, St. Mary	5:30, 7:30	7:00, 8:30, 10:00, 11:30	
Greenwood, Our Lady of the Greenwood	5:30	7:45, 9:00, 10:30	Noon
Hamburg, St. Ann	5:30		
HARRISON COUNTY, St. Peter		10:00	
Henryville, St. Francis Xavier		8:30	
JEFFERSONVILLE			
Sacred Heart	5:30	8:00, 9:30	Noon
St. Augustine	5:30	9:00, 11:00	
JENNINGS COUNTY			
St. Anne	5:30	10:00	
St. Dennis	4:00		
St. Joseph	7:15	8:00	
Knightstown, St. Rose	7:00	9:00	
Lanesville, St. Mary	5:30	8:00, 10:30	
Lawrenceburg, St. Lawrence	5:30	8:30, 10:30	
Leopold, St. Augustine	4:00, 7:00	10:00	
Liberty, St. Bridget	7:00	7:00, 9:00	
MADISON			
St. Mary		11:00	
St. Michael	5:30	9:00	
St. Patrick	6:15	6:00, 8:00, 10:00	
Martinsville, St. Martin	6:00	7:30, 9:30	
Milan, St. Charles	5:30	7:00, 10:30	
Millhouses, Immaculate Conception	5:30	10:30	
Mitchell, St. Mary	6:30	8:30	
Montezuma, Immaculate Conception		9:00	
Mooresville, St. Thomas More	6:00	8:00, 9:30	

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PARISH	SATURDAY ANTICIPATION	AM MASS	SUNDAY PM MASS
Morris, St. Anthony	5:30	7:30, 10:00	
Napoleon, St. Maurice	7:00	9:00	
Nashville, St. Agnes	5:00	8:30, 10:30	
Navilleton, St. Mary	5:00	8:00, 10:00	Noon
NEW ALBANY			
Holy Family	5:45	8:00, 10:00, 11:30	
Our Lady of Perpetual Help	6:00	8:00, 10:00	Noon
St. Mary	5:30	8:30, 10:30	
New Alsace, St. Paul	7:00	7:30, 10:00	
New Castle, St. Anne	5:30	8:30, 11:00	
New Marion, St. Magdalene	7:00		
New Middletown, Most Precious Blood		8:00	
North Vernon, Nativity	6:00	7:30, 8:45, 11:00	
Oak Forest, St. Cecilia		8:00, 10:00H	
Oldenburg, Holy Family	5:30, 7:30	7:00, 8:30, 10:30	
Osgood, St. John	5:00	8:00, 10:00	
Paoli, Christ the King		9:00	
PERRY COUNTY			
St. Isidore	6:00	9:00	
St. Mark	5:30	8:30	
Plainfield, St. Susanna	5:30	8:00, 10:30	
RICHMOND			
Holy Family	5:30	8:00, 11:00	
St. Andrew	7:00	7:00, 10:00	5:00
St. Mary	5:15	9:00, 11:00	
RIPLEY COUNTY, St. Pius			
Rockville, St. Joseph	5:30	11:15	
Rushville, St. Mary	7:30	7:00, 9:00, 11:00	
St. Croix, Holy Cross	6:00	8:00	
St. Joseph Hill, St. Joseph	5:30	8:00, 10:30	
St. Leon, St. Joseph	5:30	9:30	
St. Mary-of-the-Rock, St. Mary-of-the-Rock	7:00	10:00/8:00H	
St. Mary-of-the-Woods, St. Mary-of-the-Woods	7:00	9:00	
St. Maurice, St. Maurice	4:30	10:00	
St. Meinrad, St. Meinrad	6:30	7:00, 10:00	
Salem, St. Patrick		10:30	
Scottsburg, American Martyrs	6:00	9:30	
Seelyville, Holy Rosary	5:00	8:00, 10:30	
Sellersburg, St. Paul	5:00	8:45, 11:00	
Seymour, St. Ambrose	6:00	8:00, 10:00	
SHELBY COUNTY, St. Vincent	6:00	6:00, 8:00, 10:00	
Shelbyville, St. Joseph	5:00	8:00, 10:30	
Siberia, St. Martin	7:30	8:00	
Spencer, St. Jude	5:00	8:00, 10:30	
Starlight, St. John	6:30	8:00, 10:00	
Sunman, St. Nicholas	5:30	7:00, 9:00	
Tell City, St. Paul	7:00	7:30, 9:30, 11:30	
TERRE HAUTE			
Sacred Heart	5:30	9:00	
St. Ann		10:00	
St. Benedict	5:15	9:00, 11:00	
St. Joseph	5:00	9:00, 11:00	5:00, 7:00
St. Margaret Mary	5:00	8:30, 11:00	
St. Patrick	5:30	9:00, 11:30	
Troy, St. Pius	7:30	10:00	
Universal, St. Joseph		8:30	
Vevay, Most Sorrowful Mother		10:00/8:00H	
West Terre Haute, St. Leonard	5:00	7:00, 10:00	
Yorkville, St. Martin	7:30	8:00	

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 *** 10:00 Mass on the 1st and 3rd Sundays of the Month; 8:00 Mass on the 2nd, 4th and 5th Sundays of the Month
 **** 10:00 Mass on the 1st, 3rd and 5th Sundays of the Month; 8:00 Mass on the 2nd and 4th Sundays of the Month



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Old Settlers' Day, Capital Lawn, Hendricks House, Corydon—Basket making, spinning, weaving, blacksmithing, sewing, rail splitting, soap making, doll making, crafts, rides, games. 10 a.m.-5 p.m. No admission charge. 812-738-4890

Old-Fashioned Ice Cream Social, President Benjamin Harrison Home, Indianapolis—Ice cream, cake, lemonade, games, entertainment, tours of the restored presidential home. 10 a.m.-4 p.m. Admission charge. 317-631-1898

July 6

Youth Rally, St. Joan of Arc Parish, Indianapolis—School grounds. 1:30-8:30 p.m. Sponsored by Neighborhood Youth Alliance.

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

July 7

Parish Summer Picnic, St. Maurice Parish (Decatur Co.), Greensburg—Highway 74 east from Indianapolis to St. Maurice Exit. Drive 4 miles north. Chicken & beef country dinner, turtle soup, sandwiches. 10 a.m.-6 p.m.

Sausage & Pancake Breakfast, St. John the Baptist Parish, Osgood—Parish hall. Fresh Whole Hog Sausage, 8:00 a.m.-12 noon.

July 12 & 13

103rd Lexington Old Settlers Festival, Lexington Twp. Park, Lexington—Music, parade, kids' games, karate show, magic show, firemen's games, food, rides, flea market. Times vary. No admission charge. 812-889-2671

Parish Festival, St. Mark Parish, Indianapolis—White elephant booth, adult & children's games, social, drawings. 4-11 p.m. (both days).

July 12-14

Festival, Holy Spirit Parish, Indianapolis.—Rides, draw-

ings, food. July 12, 5-11 p.m.; July 13, 6 p.m.-12 midnight; July 14, 1-11 p.m.

Old Fashioned Festival, Our Lady of Mount Carmel Parish, Carmel—Social, hot air balloon rides, amusement rides, good food. July 12 & 13, 5-11 p.m.; July 14, 11 a.m.-5 p.m.



July 12-21

Mid-American Festival of the Arts, Bloomington & Nashville—Arts & crafts, theater & literary events, workshops, pioneer arts, IU and Brown County playhouse performances. 11 a.m.-11 p.m. Admission charge. 812-334-8900



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July 13

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

July 13 & 14

Parish Festival, Immaculate Conception Parish, Aurora—Grand drawing, Sat., 4-11 p.m.; Sun., 12 noon-8 p.m.

July 14

Outdoor Ice Cream Social, Sacred Heart of Jesus Parish—Homemade cake, ice cream, lemonade, coffee, ice tea. 3-6 p.m.

Chicken Dinner & Picnic, St. Joseph Parish, Corydon—Harrison County Fair Grounds. 11:30 a.m.-4 p.m. (EDT).

July 19 & 20

Spiceland Freedom Days Festival, Spiceland—Muzzle loading gun shoot, queen pageant, country & western show, fire department water ball fight, rock & stroll, record hop, flea market, concession, rides, parade. Fri., 5 p.m.-12 midnight; Sat., 8 a.m.-12 midnight. No admission charge. 317-987-7182

July 20

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

7th Countryside Peddlers Arts & Crafts in the Park, Arbuckle Acres Park, Brownsburg—Arts & crafts, handmade items for sale, over 125 exhibitors, food, artist demonstrations. 9 a.m.-4:30 p.m. No admission charge. 317-852-8466

Freudenfest, Town hall, Oldenburg—German band, beer, folks march, crafts, games, children's competition, art show, wine tasting, German dancers, various foods. 12 noon-12 midnight. No admission charge. 317-647-4156

Annual Parish Picnic, St. Bridget Parish, Indianapolis—Eagle Creek Park. 11 a.m.-6 p.m.

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July 20 & 21

Salute to American Heritage, Eagle Creek Park Pistol Range, Indianapolis—Walk through history & see historic time periods, 1750 & 1776, buckskinners, Civil War, Indians present, food, music. Sat., 11 a.m.-9 p.m.; Sun., 11 a.m.-5 p.m. Admission charge. 317-293-4827

July 21

Annual Chicken Dinner, St. John the Baptist Parish, Osgood—Parish hall Booths, social, drawing. 11 a.m.-4 p.m.

Maennerchor Summer Picnic, German Park, Indianapolis—German band, dancing, bingo, Texas poker, German food. 2-11 p.m. Admission charge. 317-849-5515

July 25-27

Parish Festival, St. Christopher Parish, Speedway—Our fish sandwiches. 5 p.m.-?? (all 3 nights).

July 26

July Fest, Providence High School, School grounds, Clarks-

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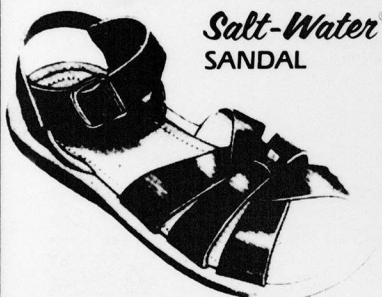
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July 27

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

August 1-4

Swiss Alpine Festival, Vevay, Switzerland County—German polka music, German dancers, country music, food booths, arts & crafts, cloggers, beer garden. Times vary. Admission charge. 812-427-3511

August 2 & 3

Annual Festival, Sacred Heart Parish, Terre Haute—On school grounds. Dinners, games, arts & crafts, kiddieland. 4-11 p.m. (both days).

August 2-4

Ernie Pyle Festival, Main Street, Dana—Military swap meet, military band, Ernie Pyle look-alike contest, big band era dance, bus tours, parade, food, flea market. 9 a.m.-10 p.m. No admission charge. 317-665-3633

White River Park State Games III, Indianapolis—Indiana's top amateur athletes will be in Indianapolis to "Go for the Gold," basketball, softball, wrestling. All day. Admission charge. 317-632-6610

August 3

Fun, Games, Food, Booth, Bingo, St. Thomas the Apostle Parish, Fortville—Grand Award \$1,500. 10 a.m.-9 p.m.

City-Wide Rummage Sale, Flea Market & Fish Fry, Holy Angels Parish, Indianapolis—Be a buyer or seller, Fish dinners served. 8 a.m.-6 p.m.

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

August 3 & 4

Raintree County Jamboree, Baker Park, New Castle—Arts & crafts, live entertainment, games, contests, food. 9 a.m.-5 p.m. No admission charge. 317-529-5210

August 4

Parish Picnic, St. Boniface Parish, Fulda—Quilts, chicken dinners, games, drawing. 11 a.m.-6:30 p.m.

Sausage & Pancake Breakfast, St. John the Baptist Parish, Osgood—Parish hall. Fresh whole hog sausage. 8 a.m.-12 noon.

August 9

Ninth Annual Run-For-Fun, Deming Park, Terre Haute—5-mile race, 1-mile race. 6 p.m. Admission charge. 812-232-2727

August 9 & 10

Summer Festival, Assumption Parish, Indianapolis—Fish fry, drawing, games for children & adults. 5-9 p.m.

August 9-11

Combined Parish Festival, St. James Parish & St. Catherine Parish, Indianapolis—At St. James Parish. Rides, games for all ages, Monte Carlo, good food. Aug. 9, 5 p.m.-12 midnight; Aug. 10, 2 p.m.-12 midnight; Aug. 11, 2-10 p.m.

August 10

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

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August 11

Festival, St. Paul's Parish, (New Alsace), Guilford—Country style chicken dinners. 11 a.m.-7 p.m. (EST).

Picnic-Festival, St. Mary's Parish, Lanesville—Chicken, ham, home-style dinner, quilt drawing, large money drawings. 10 a.m.-6 p.m.

August 11-13

Mooreville's Old Settlers Picnic & Parade, Old Town Park, Mooreville—Parade, carnival games, rocking chair contests, dance groups. Fri. & Sat., 5-11 p.m.; Sun., 3-11 p.m. No admission charge. 317-831-4866

August 14-25

Indiana State Fair, State Fairgrounds, Indianapolis—Regular state fair activities. 7 a.m.-11 p.m. Admission charge. 317-927-7500

August 15-17

"Lick Skillet Days" Festival, Brick Street, North Vernon—Mini-tractor pull, peddle pull, square dance, sidewalk sales, food, crafts. 9 a.m.-9 p.m. No admission charge. 812-346-2388

August 16-18

Final World Cup Synchronized Swimming Championships, I.U. Natatorium, Indianapolis—Athletes from around the world will compete in these world championships in synchronized swimming. The U.S. will be trying to defend its title. Times vary. Admission charge. 317-633-2000

August 17

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

Charlestown on the Square, Town Square, Charlestown—Various music events, contests, fiddling, costume & beard, arts & crafts, booths, food, antique car display, historical tours. 10 a.m.-6 p.m. No admission charge. 812-256-6651

August 18

Parish Picnic, Holy Trinity Parish, Indianapolis—Slovenian National Home Picnic Grounds. Special welcome to former parishioners & friends of Holy Trinity. 12 noon-5 p.m.

Youth Picnic, St. Mary of the Knobs Parish, Floyd Knobs—St. Mary of the Knobs Ball Park. Youth competition & entertainment. 2 p.m.-??.

August 22-24

Old Settlers Reunion, Old Courthouse Square, Bowling Green—Amusement rides, concessions, live entertainment, flea markets, pig roast, fish fry, food tent, horse pull, tractor pull, 4-wheel truck pull. 4 p.m.-?? No admission charge. 812-986-2972

August 23 & 24

3rd Annual "Festival of the August Moon," St. Monica Parish, Indianapolis—Rides, international foods, games for all ages. 5-11 p.m. (both days).

August 24

Parish Festival, St. Lawrence Parish, Lawrenceburg—German band, beer garden, food & booths. 3 p.m.-12 midnight.

August 24-31

Bears of Blue River Festival, Downtown, Shelbyville—Parade, 5K-10K runs, symphony music, variety show. 9 a.m.-11 p.m. No admission charge. 317-398-0658

August 25

Parish Festival, St. Lawrence Parish, Lawrenceburg—Beer garden, chicken & roast beef dinners, booths. 11 a.m.-12 midnight.

Terre Haute Symphony Orchestra & Art in the Park, Fairbanks Park on the Banks of the Wabash, Terre Haute—Art, music, crafts. 10 a.m.-6:30 p.m. No admission charge. 812-232-2727

August 29-September 2

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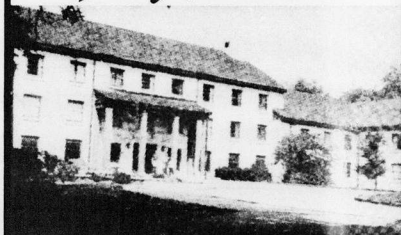
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August 30-September 1

Watermelon Festival, Courthouse Square, Brownstown—Flea market, crafts, contest for children, golf tournament, watermelon steal, baby contest, art exhibit,

food, bluegrass, country & gospel music, parade. Fri., 6-11 p.m.; Sat. & Sun., 9 a.m.-6 p.m. No admission charge. 812-358-2755

August 30-September 2

Little Italy Festival, Water Street Festival Grounds, Clinton—Grape stomping, pizza eating contest, art show,

crafts, Italian singers, polka music, wine garden, puppet show display, magic museum, flea market, parade, food. Times vary. No admission charge. 317-832-6606

August 31

Mass, St. Agnes Parish, Nashville—Brown County State Park, 6:30 p.m.

August 31 & September 1

Fourth Street Festival of the Arts & Crafts, Fourth Street, Bloomington—Art fair, food, music, entertainment. Sat., 10 a.m.-6 p.m.; Sun., 12 noon-6 p.m. No admission charge. 812-332-9004

August 31-September 2

Napoleon Pioneer-Labor Day Festival, Napoleon School Commons, Napoleon—Horseshoe pitching competition, parade, contests, flea market, arts & crafts, exhibits. Sat. & Sun., 12 noon-11 p.m.; Mon., 8 a.m.-6 p.m. Admission charge. 812-852-4278

Steam Harvest Days, Historic Billie Creek Village, Rockville—Steam powered tractors, antique farm equipment, crafts, demonstrations. 10 a.m.-5 p.m. Admission charge. 317-569-3430

September 1

Chicken Dinner & Picnic, St. John Parish, Enochsburg—Beautiful quilts. 11 a.m.-8 p.m.

Sausage & Pancake Breakfast, St. John the Baptist Parish, Osgood—Parish hall. Fresh whole hog sausage. 8:00 a.m.-12 noon.

September 2

Labor Day Picnic, St. Peter Parish, Brookville—Chicken dinners, quilts, booths, etc. 10:30 a.m.-8 p.m.

Labor Day Picnic, St. Anthony Parish, Morris (3 miles east of Batesville on highway 46)—Chicken or roast beef dinners, mock turtle soup, games for all ages. 11 a.m.-9 p.m.



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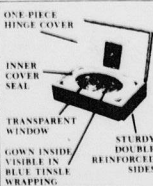
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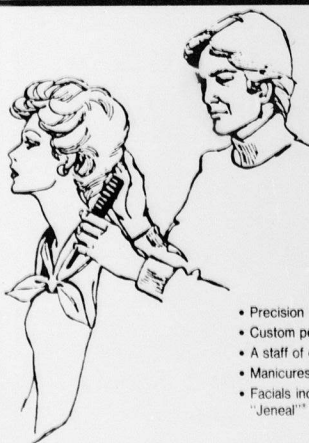
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...to be wise

common opinion."

Wisdom is not an attribute reserved to the aged, Moore said. A young person making choices based on deeper values could be considered wise.

People "can make decisions responding to external pressures," he said, or they can make decisions based on what really seems to fit with the way they see the world, their values.

Moore thinks decisions based on one's real values are practical in the long run. Ultimately they bring happiness and peace.

Patricia Davis defines wisdom as the capacity "to discern the truth and then apply it in a way that is loving."

Ms. Davis is a Washington, D.C., addictions counselor who also has an advanced degree in theology.

Some wisdom is a gift, Ms. Davis said. "There are people who are natural reconcilers, who can almost instinctively find common ground and begin to build bridges."

But part of wisdom can be learned, she added.

One way people open themselves to wisdom is by "getting in touch with people who have gone before us," realizing that "every one of us doesn't start fresh in life."

It also takes "a certain amount of life experience" to become wise, she said, although aging doesn't necessarily imply wisdom.

Among the marks of a wise person are "less grasping, more

gratitude, the appreciation that everything in life is a gift," Ms. Davis said.

Father Eugene Hemrick, U.S. Catholic Conference research director, describes wisdom as a combination of knowledge and good experience.

It involves "being with one's own interior values — the Greek meaning of the word for conscience," Father Hemrick said. Conscience is "an inner sense that knows what's important, what matters."

Wisdom brings a sense of "peace, tranquility, wholeness, a coming together" in life. Father Hemrick believes it can readily be seen in people who have grown old gracefully and people who have bowed out of the limelight gracefully.

But growth in wisdom doesn't just happen. It requires intention, Father Hemrick said.

Education and contemplation — "working things out in one's own mind, thinking things through without distraction" — can foster wisdom. So can listening to the wisdom in adages and stories passed on from generation to generation.

Wisdom can come, too, when people are able to recognize and break out of unhealthy situations they are locked into — narrow patterns or "one-track thinking" — and learn from their mistakes, Father Hemrick observed.

(Ms. Liebhart is media reporter for NC News Service.)

FOOD...

...for thought

This priest is an effective "problem solver," Father Young continued. He sees situations in ways that help others to consider their problems in a new light and thus to discover solutions they hadn't thought of before.

—Pope John XXIII because he "had an understanding of the human condition and an optimistic view of life." Father Young added that this beloved pope was "exposed to the human condition at its worst and yet was still able to see God's presence in life."

How is wisdom in a person identified?

Father Young points out that wisdom is a highly attractive quality in a person. In choosing a spiritual director, for instance, people gravitate toward someone "with wisdom and insight," the priest said. We look for "persons who have something to say" to our particular situation.

At the same time, there is a task for wisdom that should not go unrecognized — the task of drawing out the wisdom in others. Father Young observed that spiritual directors sometimes explain their task in terms of drawing out "the wisdom in each individual" — helping others to see God and hear God's voice "speaking in them."

Who is really wise?

Paulist Father James Young associates wisdom with persons who "reflect on life and can communicate that reflection to others in concrete and pointed ways." He is rector of St. Paul's Seminary in Washington, D.C.

Another characteristic of wisdom for Father Young is humility. Truly wise persons have a sense of modesty about their accomplishments and experiences. They would shy away from calling themselves wise, he thinks.

A wise person is quite different from those who "have something to say on everything" and try to force their opinion on others, he said. That's not wisdom.

Wise individuals have a knack for presenting truths in "gentle and alluring" terms, Father Young continued. They realize that there's no need to force people to listen to them. They know the "truth can stand on its own two feet," he noted.

Asked to point to some people he considers wise, Father Young mentioned two:

—A Paulist priest, now in his mid-60s, who taught Father Young philosophy. This priest "can give me lessons" that grow out of all the years he has lived and reflected on his experiences, Father Young explained.

...ee whiz-dom

This was the wisdom Paul preached.

However, some Corinthians found it hard to accept his message completely. It ran against what they considered wise.

Oh, they were enthusiastic about the Resurrection — as they interpreted it. It fed their ego. They could consider themselves "risen," above the petty concerns of ordinary human beings.

They were "spiritual," and so considered their bodies morally neutral. They could eat and drink as they pleased, sleep with whomever they wanted. What difference did it make to superior beings like them?

Paul was well aware of this attitude. He confronted it directly: "When I came to you I did not come proclaiming God's testimony with any particular eloquence or 'wisdom.' ... My message and my preaching had none of the persuasive force of wise argumentation, but the convincing power of the Spirit." (1 Cor. 2:1,4)

Was Paul anti-intellectual? Quite the contrary!

Paul was an intellectual giant, a true genius, a pioneer theologian. But he was wise enough to realize the inadequacy of philosophy to bring genuine happiness.

The wisdom proposed by Paul surpassed, but did not neglect, human knowledge.

This wisdom was paradoxical; it pointed to the cross as the necessary ingredient for true human fulfillment. This was "a stumbling block to the Jews, and an absurdity to the Gentiles." But, Paul wrote, "God's folly is wiser than men." (1 Cor. 1:23-25)

Paul applied the paradoxical wisdom of the Word (Wisdom) made flesh: "Whoever would preserve his life will lose it, but whoever loses his life for my sake and the Gospel's will preserve it." (Mark 8:35)

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

...for discussion

1. Think of someone you consider wise. What makes that person wise in your opinion? Is it the way the person thinks? Is it something the person does? Is it because of some way the person has influenced you or someone else?

2. Is there much of a need for wisdom in a typical daily life? If so, what are some points when it is needed?

3. Do you agree with Daniel Medinger when he says "wisdom's burden is a discomfiting thought?"

4. Do you think a young person can be wise? Or is wisdom reserved chiefly for people who have lived a long life?

SECOND HELPINGS

"The Bible: Its Heroes and Its Message," by Marilyn Norquist. Learning about biblical events and people like Amos and Elijah and Philip "can be a kind of mental hook" which can help Christians today understand better the ways of God with human beings, writes the author in this 96-page book. The story of Gideon in the Old Testament, for instance, teaches that "the Lord worked through human weakness so that his saving action might be clearly recognized." Ms. Norquist goes on to note that biblical people "were aware that God is a mystery for us, that infinity cannot be probed by our little minds" completely. And they also "felt a great need to know what God desired of them and whether he noticed them or cared for them." (Liguori Publications. One Liguori Dr., Liguori, Mo. 63057. \$2.95.)

CHILDREN'S STORY HOUR

Solomon's decision

By Janaan Manternach
NC News Service

Solomon was king of Israel. He was a young man, eager to rule well.

One day Solomon went to pray at a famous shrine. The Lord appeared to him in a dream during the night.

"Solomon, ask something of me and I will give it to you," God said.

"Lord," Solomon replied, "you were very good to my father, King David. Now you have made me king to succeed my father. I am just a youth. I'm not sure at all how to act as king. So, give me an understanding heart. Then I will be able to judge your people and to know right from wrong."

The Lord was pleased with Solomon's request. God said to Solomon, "Because you asked not for long life, nor for riches, nor for more power but for an understanding heart so you could know what is right, I will give you your wish. I give you a heart so understanding that there has never before been anyone like you."

"In addition I give you what

you have not asked for — riches and honor. And if you keep my commandments as your father David did, I will give you a long life."

Solomon woke up and went back to Jerusalem. There he offered sacrifices to God and had a banquet for his servants.

Later two women came to him. They would give Solomon the first test of his wisdom.

"King Solomon," one began, "this other woman and I live in the same house. We each had a baby just three days apart. During the night this woman's son died. Later while I was sleeping, she took my son and put her dead son in his place. When I woke up in the morning, I saw right away that the dead baby was not my son."

The other woman denied this. "It is not so! The living one is my son!"

Solomon listened and watched. For a time he said nothing. Then he ordered one of his servants to bring him a sword and gave the servant this order. "Cut the living child in two. Give half to one woman and half to the other."

One woman became very upset.



Color King Solomon

She fell on her knees and pleaded with King Solomon: "Please do not kill the child. Rather give the living child to her."

The other woman coldly said to the king: "The child shall be neither mine nor hers. Go ahead and kill it."

King Solomon ordered the servant to put away his sword and said: "Give the child to the

woman who begged me not to kill it. For she is the mother."

News of Solomon's judgment in this case spread everywhere and people saw what great wisdom God had given their new king.

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

Missing Vowels

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

1. K _ ng _ f _ sr _ _ l
2. w _ nt t _ pr _ y
3. kn _ w r _ ght fr _ m wr _ ng
4. g _ v _ y _ _ l _ ng l _ f _
5. j _ st thr _ _ d _ ys _ p _ rt
6. l _ st _ nd _ nd w _ tch _ d
7. d _ nt _ k ll th _ ch _ ld
8. wh _ t gr _ t w _ sd _ m

answers: 1. King of Israel, 2. went to pray, 3. know right from wrong, 4. give you a long life, 5. just three days apart, 6. listened and watched, 7. do not kill the child, 8. what great wisdom.

HOW ABOUT YOU?

- ☐ Do you think it is a good thing to be wise? Why? Why not?

Children's Reading Corner

Wisdom is sometimes described as "seeing what is right in front of you." Owls are often referred to as wise. In the story titled "The Little Wood Duck," by Brian Wildsmith, nearly everyone, including the youngest duck's mother, fails to see why the little duck doesn't swim like the others. The only one who sizes up the situation is an owl who listens to the little duck and looks him over carefully. Read the story with someone. Afterward, talk about those who poked fun and laughed at the little duck. Why was each one unwise? How can you become wiser in the ways you treat other people? (Oxford University Press, Walton St., Oxford, England, OX 2 6DP, 1983. Paperback, \$3.95.)



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Economic pastoral has had impact, Higgins says

by Jim Jachimik

Although a final draft of the bishops' pastoral letter on the economy will not be issued until next year, the document "has already served 50 percent of its purpose," Msgr. George Higgins told an audience in Terre Haute last week.

Msgr. Higgins is a member of the staff of the U.S. Catholic Conference and has worked closely with the committee of bishops writing the document. He spoke about the pastoral letter on May 7 at St. Patrick parish in Terre Haute.

The purpose of the document, he said, is to get people "to begin to discern what bearing their faith has" on various problems in the U.S. economic system. He feels that, by stimulating a discussion of the economy, the document has already done that.

This pastoral letter has already been "more widely discussed than any other ecclesial document in the history of the American church," Msgr. Higgins pointed out. "Nothing comparable to it—even remotely comparable to it—has happened in the past." The discussion includes a number of Protestant and Jewish groups. "No other (Catholic) document has had as much ecumenical support," Msgr. Higgins said.

He pointed out that the document is especially strong in its use of Scripture. "I would say that no other document published under church auspices can compare to it," he said, noting that "church documents have tended to be very poor" in that respect. "Even Vatican II documents were very inadequate in their use of Scripture."

THE PASTORAL "is intended to be a long-range teaching document," Msgr. Higgins said. "It is an attempt to provide a document which can be used for preaching, teaching, discussion and dialogue at the parish level, university level or whatever."

It has been suggested, Msgr. Higgins noted, that the bishops are only writing the document on the economy "because they were mesmerized by the success of their document on war and peace." But, he said, the vote on writing both letters came at the same time, during the bishops' annual meeting in 1980.

The document "acknowledges and praises the achievements of the American economy but it also raises tough questions about those who have been left behind," Msgr. Higgins said. The bishops refer to those people as "marginalized" from

society. Msgr. Higgins calls them "those who have no voice and no choice."

"You have many of them in this city," he told his Terre Haute audience. "I saw some of them this afternoon as I visited your soup kitchen."

The bishops call for creating a system which guarantees the minimum necessary for those people to survive.

"PUBLIC REACTION to the document, as expected, has been mixed," Msgr. Higgins said. "The bishops themselves have reacted favorably." Many of them have suggested improvements to the document, "but there is more or less agreement on the general lines which it has taken."

Reaction among the general public reflects two views. The first is that "there is a danger that the U.S. is going toward statism or socialism." The second is "that the danger is that the government is withdrawing too much from its responsibilities."

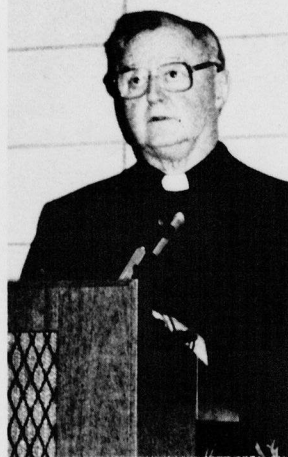
Some commentators have said that the first draft of the pastoral letter, released last fall, favors socialism. "I find that difficult to understand and I find it irresponsible," Msgr. Higgins said.

He also discussed some of the criticisms of the document received by the bishops' committee.

"A large percentage have said the document is too long," he said. "But many of those who held that position then list 10 or 15 other areas that they think should be covered." Msgr. Higgins expects the final draft to be "significantly shorter." However, he said, "You don't just do that by taking a red pencil and striking out lines. You have to start over." And, he warned, "you can not do justice to this subject using comic book language."

A SECOND criticism deals with implementation of the document. "A great number of the bishops in their critiques have said that we have to give much more attention than we have in the past to implementing it. So it will be very interesting to see how far they are willing to push that and how much money they will be willing to put into it."

Another criticism is that the document puts too much emphasis on the role of government in the economy. "The bishops will attempt to put into better context the church's social teachings," Msgr. Higgins said. "But in no way will they run away from their basic stand that the government



Msgr. George Higgins in Terre Haute

has a role. And that will be countercultural."

The document has also been criticized for being too specific in its policy applications. So the bishops "will attempt to make it as clear as possible" that their policy recommendations "are not meant to bind people's consciences. They are merely suggestions." But specific suggestions will remain, Msgr. Higgins said.

Another criticism of the document is that it does not say enough about the accomplishments of the American economy. "I believe that is true to a certain extent," Msgr. Higgins said. "I think that will be taken care of without putting the bishops in the position of cheerleaders. Certainly people can't expect the bishops to play that role—to be Fourth of July flag-wavers."

Other criticisms involve the bishops' qualifications for discussing the economy. One, for example, is that the bishops have no expertise in economics. Michael Novak, who headed a lay commission which wrote its own document on the economy, has voiced that criticism.

But, Msgr. Higgins noted, "Michael Novak is not an economist. He has never studied the economy. He is a philosopher, and a good one I guess, but he is not an economist."

He added, "The hidden premise (behind that criticism) is that an economist is an

economist is an economist; that they all agree with each other and that they all agree with Novak."

Novak and others have also claimed that the bishops have no experience in the fields of business or economics. "Again I find that strange—I don't want to use a stronger word. It is an embarrassingly simplistic argument coming from a philosopher. Bishops have far more experience with business than they ever thought they would have or wanted to have."

The document could have a significant impact on the Catholic Church in the U.S., Msgr. Higgins said. "If it is adopted and if we all take it seriously, we will all have to do some profound soul-searching." If the church does not live up to the principles laid out in the pastoral letter on use of resources and on treatment of employees, "then we are hardly credible to the rest of the community."

The question should no longer be, "What are the bishops going to do about this problem?" but "What is the church going to do about this problem?" Msgr. Higgins said.

"And that includes all of us. . . . If the church is going to do the right thing, it will be done by all of us or it won't be done at all."

Catholic Relief doubles effort

NEW YORK (NC)—Catholic Relief Services has doubled its two-year emergency aid package for Ethiopia, from \$15 million to \$30 million.

Within "a month or two" the Catholic overseas aid agency expects to begin getting food into previously unreachable "conflict areas," said CRS executive director Lawrence Pezzullo May 8. But "no one is taking a leadership position" on the long-range food problem, he said, and without that "in five years' time or less we will see those ugly pictures again" of people dying from starvation.

He praised the results of a March meeting in Geneva at which U.S. and Ethiopian officials worked out an agreement to allow aid into conflict areas. Before the meeting the Ethiopian government had been unwilling to grant rebel groups any recognition in arranging for entry of relief supplies into their areas, he said.

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

May 17

Brebeuf Preparatory School Class of 1980 will hold a 5-Year Reunion at 8 p.m. at Dawson's Lake in Broad Ripple. Call Denise Dillon 253-6552 or Martha Brennan 251-3542 for information.

A Natural Family Planning Class will be offered at 7:30 p.m. by the Family Life Office at the Catholic Center, 1400 N. Meridian St. \$15 fee covers materials and counseling follow-up.

The monthly Indianapolis Catholic Singles Family (ICSF) Dance will be sponsored at 8 p.m. by St. Gabriel Parish. Refreshments furnished; music by The Deninger Brothers. Admission \$2.

May 17-18-19

A Midwest Regional Conference for Young Adults will be sponsored by the National Catholic Young Adult Ministry Association at the Galt House in Louisville, Ky. Call New Albany Deanery Youth Ministry Office for information.

A Beginning Experience Weekend for persons who have lost their spouses through death or divorce will be held at the CYO

Center, 580 Stevens St. For information call 236-1596.

May 18

The Catholic Widowed Organization (CWO) will enjoy a Spanish Fiesta prepared by Maria Lagodon and Carmen Hansen, beginning with Spanish cheer at 6 p.m. in the Catholic Center, 1400 N. Meridian St.

Brebeuf Preparatory School Class of 1975 will hold a 10-Year Reunion at Dawson's Lake in Broad Ripple at 6 p.m. Call Bill McCully 356-1848 or John Smith 255-5784 for information.

The Spirit of Joy prayer group of St. Monica Parish will sponsor a showing of the film "The Song of Bernadette" at 7:30 p.m. at the church, 6131 N. Michigan Rd.

May 19

An Indianapolis area Pre-Cana Program will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1596 for required pre-registration.

St. Lawrence School will sponsor a Spaghetti Dinner from 1 to 5 p.m. in Father Conen Hall, 6950 E. 46th St. For tickets call 543-4923.

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

St. Mary Parish, 317 N. New Jersey St., will commemorate its Diamond Jubilee in the present building with an 11 a.m. Mass celebrated by Archbishop O'Meara. Reception will follow. A concert by Our Lady of Mt. Carmel choir precedes the liturgy. All friends and former parishioners invited.

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

The Sacred Heart Fraternity of Secular Franciscans will honor their spiritual assistant, Franciscan Father Daniel Pfeilschifter, who is celebrating his Golden Anniversary as a priest this year, with a reception after 2 p.m. Mass celebrated by Fr. Pfeilschifter in Sacred Heart Church.

May 20

The Children of Divorce Program sponsored by Catholic Social Services will continue from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St.

Our Lady of Everyday Circle #1133, Daughters of Isabella, will hold its regular monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

May 21

The first class in an eight-week "Creative Family Living" program facilitated by Franciscan Father Justin Belitz and Rusty C. Moe will be held from 7:30 to 9:30 p.m. at the Franciscan Hermitage, 3650 E. 46th St. First class free. Limited space. Call 545-0742 for information.

May 23

The last session of the Divorce Recovery Program conducted by Anton R. Braun will be held at St. Thomas Aquinas Parish.

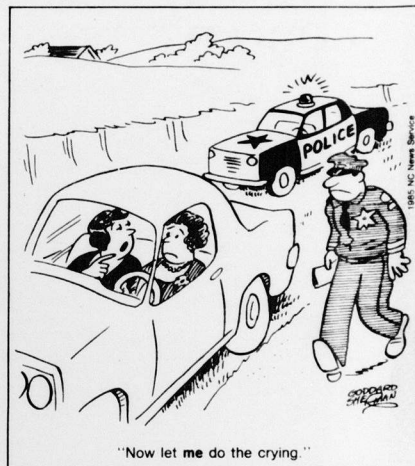
A Spring Dessert Card Party will be sponsored by the Ave Maria Guild beginning at 11:30 a.m. in the Beech Grove Benedictine Center auditorium, 1402 E. Southern Ave., Beech Grove. Table and door prizes. \$2 donation.

May 24-25-26

A Tobit Weekend for Engaged Couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

May 25

The Indianapolis Nuclear Weapons Freeze will hold its annual benefit Rummage Sale from 8 a.m. to 4 p.m. in St. Thomas Aquinas parish gym, 46th and Illinois Sts. Donations accepted. Call 92-FREES or 271-1784 for information.



Holy Trinity Parish will sponsor a "500" Drawing and Dance from 9 p.m. to 1 a.m. at Ritter High School, 30th St. at Tibbs Ave. \$5 per person. Drawing at 11 p.m. For reservations call 925-8717, 293-1221 or 631-2939.

May 26

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

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY:

K. of C. Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m. Westside K. of C., 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 4 p.m.; K. of C. Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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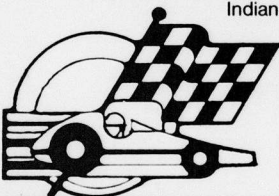
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VATICAN CITY (NC)—Pope John Paul II said May 10 that despite the low number of vocations to the religious life, many young people still want to dedicate themselves to helping others. "Notwithstanding today's difficulty," the pope said,

noting the low level of vocations in Europe, "in general one notices the presence of open and available youths ready... to give and dedicate themselves to selfless service in the face of the poor, the emarginated, the needy and the sick."



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'The Catholic Connection'

Father Buckel's inquiry class subject of Columbia magazine article

by Richard Cain

A popular inquiry class offered for the past four years by Father John Buckel, associate pastor of Christ the King in Indianapolis, is the subject of a magazine article appearing in the May issue of Columbia, the Knights of Columbus magazine. The article by Ruth Ann Hanley is titled "The Catholic Connection."

The title reflects one of the major reasons why people inquire into the

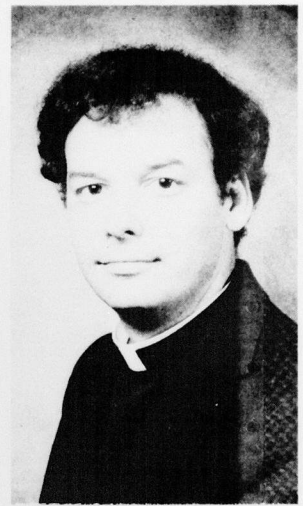
Catholic faith: a connection with a Catholic spouse, friend or neighbor. But Father Buckel discourages anyone from joining the faith just to be like his family. "You have to feel it really is for you," he is quoted as saying.

The classes began by meeting at Christ the King. But with a third-year enrollment of 170 the class was quickly outgrowing the parish facilities. Now it meets at the hall of the nearby St. Pius X Knights of Columbus Council No. 3433.

The article, which draws heavily from comments by graduates of the class, attributes Father Buckel's success to a number of factors. Chief among these is the interesting way in which he presents the elements of the faith. One graduate of the class described Father Buckel's approach as "following the major rules but not getting bogged down in details." Other important factors are a warm social atmosphere and the absence of any pressure to join the church. The graduates in turn plug the class to others.

Father Buckel's practical approach helps people from other faith backgrounds deal with misconceptions they often have about Catholicism. Similarities and differences between Catholicism and other faiths are identified. The Catholic emphasis on ritual as well as the word is explained as an attempt to relate the experience of faith not just to the mind but to the whole person. And because people from Protestant backgrounds often feel the Catholic Church is cold, special stress is placed on getting the catechumens involved in the life of the parish even before they are baptized.

Ultimately, Father Buckel's success may be due to the importance he places on the classes. He has written his own 150-page outline study guide, a copy of which is



Father John Buckel

given to each member of the class. He also meets individually with each person twice during the session. "If giving one's time is a measure of commitment," Father Kenny C. Sweeney, pastor of Christ the King is quoted as saying, "Father John has put this near the top of his list."

God does not fit
in an occupied heart

Father Junipero Serra moves closer to being declared a saint

VATICAN CITY (NC)—Pope John Paul II declared Franciscan Father Junipero Serra venerable May 9, moving the 18th-century founder of 21 California missions closer to beatification.

"Venerable" is the title allowed one whose cause for beatification has been accepted by the Congregation for Saints. Beatification,

when a person is declared "blessed," is one of the final steps before being declared a saint.

Father Serra led a life "of heroic virtue," the pope said, announcing the advancement of Father Serra and five others toward sainthood. Last year, Vatican officials had told Bishop Thaddeus Shubsda of Monterey, Calif., that Father Serra could be

declared venerable by August 1985, the end of the bicentennial year marking his death in 1784.

Father Serra, born in 1713, was a missionary to American Indians in the Spanish colonies. In his 35 years of missionary work, he established his missions and brought more than 5,000 people into the Catholic Church.

Hospital's policy attacked

WASHINGTON (NC)—Organizations for retarded and disabled people accused the Oklahoma Children's Memorial Hospital of enforcing a "quality of life" policy that allowed two dozen severely handicapped infants to die without surgery.

At a May 8 news conference in Washington, lawyers for the organizations, including the American Civil Liberties Union, called the policy illegal, unconstitutional and discriminatory against the poor and minorities. The

organizations said they would file a class-action lawsuit by May 31 unless the state-run hospital changes the policy.

A hospital spokesman in Oklahoma City responded that there was no wrongdoing and it was unclear if the policy remains in effect. Under the hospital's formula the quality of life is determined by multiplying the infant's physical and mental condition by the anticipated "contribution from home and family and... the contribution from society."

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YOUTH CORNER

'How can I make my parents understand me?'

by Tom Lennon

Question: How do you make your parents understand you and your feelings? They treat me like a child. I'm 14, almost 15. They expect me to act maturely but treat me like a child. Is there anything I can do? (Virginia)

Answer: First, you cannot "make" your parents understand you and your feelings. Force won't work in such a situation. You can only attempt (sometimes in a fumbling way) to help them understand you.

They, for their part, can only try to help you understand them and their viewpoints. Understanding can never be forced.

This should not be surprising. It is well nigh impossible for any one person to fully understand another. It seems no matter how much we reveal ourselves to others, a portion of our personality remains hidden.

This is partly because

there are so many aspects to our personality and partly perhaps because we are reluctant to reveal ourselves fully.

Still, you can, when the time is right, have talks with your parents either separately or together about what you think and feel.

Try, however, to keep the emotional temperature low and the atmosphere calm. Try to have sound reasons for why you think and feel the way you do.

Keep in mind that at this time of your life at least two things are certain: You are no longer a child and you are not yet an adult. Therein lies the source of much of your conflict and bewilderment.

No doubt your parents want to let go, but at the same time they know you still have much to learn. So they let go slowly, cautiously and occasionally draw in on the reins. This can cause you uncertainty and sometimes bewilderment.

What can you do? Be

aware that this phase of your life is a temporary phase of learning and growing. The uncertainty will finally pass, and you will gain assurance. Try to be patient with the awkwardness of your present situation.

Cultivate, if you can, a sense of humor about the mistakes and misunderstandings that are bound to occur.

Even if you get really mad at your parents, try to keep the lines of communication with them open.

And some time, when calmness prevails and one or both of your parents are in a talkative mood, ask them if adults continue to grow.

One especially honest man in our neighborhood who is in his early 70s told me he expects to keep growing until the day he dies.

"Somewhere beyond the grave," he said, "I'll truly be mature!"

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

1985 by NC News Service



OUTSTANDING SERVICE—Sixteen teen-agers from the New Albany Deanery received Outstanding Service Awards for service to parish and deanery youth ministry and CYO. Pictured are (front row) Mary Jo Ernstberger, Jenny Shreve, Karen Constantine, Julie Reinhardt, John Tonini, Patti Miller, Margaret Popp and Tom Hall; and (second row) Ruth Hentrup, David Wheatley, Dean Newton, Brian Happel, Elaine Finn, Mark Mueller, Lisa Eagleson and Mike Cobb. (Photo by Joe Proctor)



BOSCO RECIPIENTS—Five adults who work with youth in the New Albany Deanery were awarded St. John Bosco medals. Pictured are Joe Proctor, Mary Briscoe, Lucille Koerber, Robert Dallman and Tony Newton. (Photo by Gerry Proctor)

Youth and adults honored in New Albany Deanery

by Richard Cain

About 250 youth and adults attended the 19th annual New Albany Deanery youth ministry awards banquet, held Wednesday, May 8, at St. Joseph (St. Joe Hill) parish near Sellersburg.

Receiving the C.J. Smith Memorial Award was Jenny Shreve from St. Paul's in Sellersburg. The award is not given every year but rather to honor unusually outstanding Christian attitude and service, according to

Tony Cooper, youth minister at St. Mary's in New Albany.

Shreve also won the \$500 Father Tom Stumph Memorial Scholarship, one of three scholarships awarded at the banquet. Winning the two \$500 Dean Kraemer Memorial Scholarships were

Mary Jo Ernstberger of St. Mary's in New Albany and Margaret Popp of St. Joe Hill.

Sixteen youths also won Outstanding Service Awards. They were: Mike Cobb of Holy Family in New Albany, Karen Constantine of St. Mary of the Knobs in Floyds Knobs, Lisa Eagleson of St. Anthony in Clarksville, Mary Jo Ernstberger, Elaine Finn of St. John in Starlight, Tom Hall of Sacred Heart in Jeffersonville, Brian Happel of St. Mary of the Knobs,

Ruth Hentrup of St. Mary's in New Albany, Patti Miller of St. Anthony, Mark Mueller of St. Mary of the Knobs, Dean Newton of St. Michael's in Bradford, Margaret Popp, Julie Reinhardt of St. Mary's in Lanesville, Jenny Shreve, and John Tonini and David Wheatley of St. Mary's in Lanesville.

Five adults also received the St. John Bosco Award for more than five years of involvement in youth coaching, youth ministry or CYO. They were: Mary Briscoe from Holy Family, Robert Dallman from Our Lady of Perpetual Help in New

Albany, Lucille Koerber of St. John in Starlight, Tony Newton of St. Michael's in Bradford and Joe Proctor of Our Lady of Perpetual Help.

In presenting the awards Jerry Finn, deanery youth ministry coordinator, quoted David Elkind who had said: "There is no place for teenagers in American society today."

"Fortunately, youth in the New Albany Deanery youth ministry and CYO are not like the youth Elkind describes," Finn added, citing the many adults in the deanery who have worked so hard to help teen-agers grow in their faith.



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Youth Masses around the archdiocese

Youth Masses will be celebrated Sunday, May 19, for youth in the New Albany Deanery, the Terre Haute Deanery and the four Indianapolis deaneries.

► The New Albany Deanery Youth Mass will be at 6 p.m. in the Mount Saint Francis Youth Center. Benedictine Father Carl Deichman will be the celebrant. Youth from Our Lady of Perpetual Help in New Albany will plan the liturgy.

An introductory meeting and welcoming reception for parish youth leaders will follow the Mass. The meeting will cover the meaning and responsibilities of members of the deanery youth ministry commission, according to Jerry Finn, deanery youth ministry coordinator. Parish adult youth leaders are also welcome to attend, he said.

► The Terre Haute Deanery Youth Mass will begin at 7 p.m. at the Religious Education Center,

2391 Ohio Blvd. in Terre Haute. The celebrant will be Father John Dede, pastor of the host parish St. Margaret Mary.

This month's youth Mass is a welcoming Mass for youth who will enter the ninth grade in the fall, according to Paula Sasso, deanery director of youth ministry. From this point on, they will be free to participate in deanery youth activities, she said. Youth activities are for youth in grades nine through 12.

A dance will follow from 8 to 10 p.m. Cost of the dance is \$1.

► Youth from the four Indianapolis deaneries will be attending the 5:30 p.m. Mass at St. Joan of Arc in Indianapolis. Father Jeff Charlton, pastor of St. Pius X in Indianapolis will be the celebrant. There will also be a dance 7-10 p.m. in the parish center. Cost is \$2. Youth are on their own for dinner.

Students arrested after sit-in

by Richard Cain

Seven Earlham College students were charged with unwarranted loitering and making nuisances of themselves and released without bond Friday after staging a sit-in at Sen. Richard G. Lugar's Indianapolis office.

The students began their sit-in Thursday afternoon and were arrested around 1:30 a.m. Friday, according to Scott Damon, a volunteer at the Peace Center at North Methodist Church in Indianapolis.

The students, part of the Richmond Pledge of Resistance activist group, were protesting Lugar's call for the overthrow of the Sandinista government in Nicaragua and President Reagan's announcement of an embargo of trade with the war-torn Central American nation.

On May 3, Lugar said the United States should break diplomatic relations with Nicaragua and help rebel forces overthrow the government there, according to a Scripps-Howard News Service story appearing in the Indianapolis Star on May 4. Lugar said the U.S. should not let the Sandinista government stay in power even if they reform, the story said. Lugar also

called for the U.S. to recognize and support the Contras as the legitimate government of Nicaragua.

"We protest Sen. Lugar's recent call for a break in diplomatic relations with the Nicaraguan government and for treating the U.S.-organized Contra force as a 'legitimate government' of Nicaragua," the Indianapolis Pledge of Resistance group said in a written statement. Members of the Indianapolis and Richmond chapters of Pledge of Resistance marched on the sidewalk outside Lugar's office in the Old Federal Building at Ohio and Meridian Streets in support of the students. The marchers included several priests and Religious from the archdiocese.

Pledge of Resistance is a coalition of individuals who oppose U.S. government efforts to undermine the Sandinistas. Members have taken one of two types of pledges. Some have taken a pledge to commit acts of civil disobedience in the event of an escalation of U.S. involvement. Others have taken a pledge to support those who would practice civil disobedience. More than 50,000 citizens have taken one of the two pledges, according to the statement released by the Indianapolis group.



NICARAGUAN PROTEST—Demonstrators in front of the Old Federal Building protest Sen. Richard Lugar's position on Nicaragua. Among the demonstrators were, near the center of the photo, Jesuit Father Paul O'Brien of Brebeuf High School and, to his left, the Rev. Jon Walters of the Indiana Interreligious Commission on Human Equality. (Photo by Richard Cain)

Pope reprimands Franciscans

By John Thavis

VATICAN CITY (NC)—Pope John Paul II, in a strongly worded letter, has urged the Franciscans of the Order of Friars Minor to curb "theories and practices" that are outside the traditions of their order.

The pope also took the unusual step of naming his personal delegate to oversee the Franciscans' general chapter meeting, which is expected to approve an updated constitution for the order.

The letter did not name specific problems and spokesmen for the order declined to comment on the theories and practices which were the subject of the papal message.

In a five-page letter to Franciscan chapter officials, the pope insisted that "the rule of St. Francis be observed, just as it was approved and interpreted by the church." The letter, dated May 8, was made public May 13 by the Vatican.

"Christians expect you to love the church as St. Francis loved it," the pope said. "Men ask from you a clear

evangelical witness and want you to show everyone the nobility of your vocation.

"I urge you, therefore, to make an attentive revision of the theories and practices that have shown themselves to be an obstacle to meeting these expectations," the pope said.

The religious life of the Franciscans, the pope said, is an established form of life, and "not a 'movement' open to new options continually substituted by others, in the incessant search for an identity, almost as if this (identity) had not yet been found."

The poverty asked by St. Francis, the pope cautioned, "does not exhaust itself in proclamations in defense of the poor."

It must be a "poverty that is really lived," he said.

The fruits of such poverty, he added, should always be in part hidden, helping one to live a life that is "more of silence than of propaganda."

The May 13-June 22 meeting in Assisi, Italy, will elect new officers for the order, as well as map out directions for the order's future.



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Book reviews

Democratic traditions still run deep

HABITS OF THE HEART, by Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler and Steven M. Tipton. University of California Press (Berkeley, Calif., 1985). 355 pp., \$16.95.

Reviewed by
Anne Bingham
NC News Service

Although reminiscent of the title of a romance novel, "habits of the heart" is a phrase borrowed from the French social philosopher Alexis de Tocqueville, who used it to refer to the mores of Americans as he observed them during his celebrated tour of the young United States in the 1830s.

Written by four sociologists and a philosopher, the book updates de Tocqueville's observations set forth in "Democracy in America," focusing on the relationship of one segment of the population to democracy as it is lived in the United States 150 years later.

That segment is white, middle-class America, "middle-class" in this context referring to occupational situation rather than income level—that is, people whose livelihood comes from management-level jobs rather than production or service work.

The authors justify this limitation both from a practical standpoint (small research team, limited budget) and the importance of the middle class. Some 200

people were interviewed, most of them, it appears, on either the West Coast, the Massachusetts coast, or in an unnamed "major Southern city."

The research focus is on the relationship between the public and private spheres of life, and how the individualism, rugged or otherwise, that has always been attributed to Americans affects that relationship.

Middle American attitudes toward the private

sphere are examined by looking at traditional ways people have ordered their lives—love and marriage—and therapy, a newer approach. Attitudes toward the public sector are extracted from traditional civic involvement such as local politics and voluntary associations, and from the newer form of political activism.

The book's conclusions are mixed. On the one hand there appears to be definite erosion

of a sense of the common good. On the other, the authors find that biblical and republican traditions (not to be confused with biblical Republicans of the New Right stripe) still run deep, although often so deep that the people interviewed were capable of expressing them only unconsciously.

It seems our grasp of the political currents afoot in the 1770s and of our colonial religious heritage is shaky, at best.

"Habits of the Heart" is not easy reading, assuming as it does a degree of familiarity with the principles of Locke, Montesquieu, John Winthrop—names from our distant past which surface only in college-level courses or the occasional high-powered American Studies program in secondary schools. But the book has much merit for those who can stay the course, and should be particularly helpful for teachers and students matriculated and otherwise, of the democratic culture.

(Ms. Bingham is managing editor of the International Union, Allied Industrial Workers of America.)

Book explores mysteries of the Islamic revival

HOLY WAR, by Wilhelm Dietl, translated by Martha Humphreys. Macmillan (New York, 1984). 349 pp., \$19.95.

Reviewed by
James C. O'Neill
NC News Service

The Arabic word "jihad" is usually translated to mean "holy war." Even though it

can mean an inward struggle, it is often understood to be a war against the enemies of Islam, that is, Christianity and the West.

But as the German journalist-author of this book amply demonstrates, holy war today rages within the ranks of the Islamic world itself, with the Shah of Iran and Anwar Sadat as only two of its better-known victims.

Wilhelm Dietl exposes the multiple causes underlying the bloody outbreaks of violence—political oppression, national rivalries, persecution of minorities, personal ambition, etc. But of far greater significance, Dietl thinks, are two other reasons behind the turmoil in the Middle East, Asia and Africa.

Islam is experiencing a

resurgence. It is a counter-movement to colonialism. At the same time there is growing support for a rigid, religious fundamentalism. It adamantly rejects non-Moslem culture and demands establishment of national Islamic states with the Koran and the Moslem religion the highest law in the land.

Islam's growth in the 20th century is a religious and political phenomenon largely overlooked by an increasingly irreligious West. Among movements that have hastened the spread of Islam, according to the author, is the widespread, secret organization called the Moslem brotherhood.

Rich in details, this book

contains interviews with serious Islamic leaders in and out of power. Written before the recent coup in Sudan took place, "Holy War" sheds light on the political picture there.

Even though Islam seems to be going through a turmoil similar to that of the Christian Reformation and post-Reformation period, it would be a mistake to conclude that "similar" means "same." History is not repeating itself. Islam has its own genius. We need to know more about it.

(O'Neill is a former Rome bureau chief of National Catholic News Service and now works in the United States as a freelance writer and publisher.)

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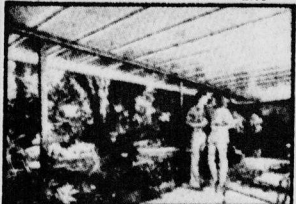
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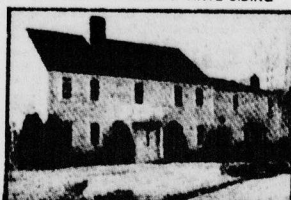
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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

BENNISON, George T., 71, St. Augustine, Jeffersonville, May 6. Brother of Mary M. Crawford, and John E.

CANNON, Emma Beyl, 84, St. Anthony, Clarksville, May 6. Mother of Walter, Edward, and Jean Gilbert; sister of Margaret Bacon and Ollie Conner; grandmother of six.

CROKER, Lawrence W., III, 21, St. Lawrence, Indianapolis, May 6. Son of Norma Croker Reardon; brother of Juli Zamora; stepson of Harry T. Reardon; grandson of Frank J. and Mary Schmidt.

DAVIES, Lorena M., 82, Little Flower, Indianapolis, May 6.

DUNN, Helen M., 69, St. Michael, Brookville, May 5. Wife of Jesse; mother of Sandy, and Lois and Mary Ann Johnson; sister of Rosemary Johnson, and Arthur, Bill and Robert Brandes.

GOFFINET, Celine M., 94, St. Michael, Cannelton, May 6. Mother of Leonard, Helen Rogier, Agnes Ramsey, Gertrude Amos and Lucille Huber; grandmother of 24; great-grandmother of 45; great-great-grandmother of three.

CHILLICOTHE, Ohio—Franciscan Sister Helen Marie Schuer (formerly Sister Mary Leo), who had resided at St. Peter Convent here since her retirement in 1976, died on May 7. She received the Mass of Christian Burial at the Sisters of St. Francis motherhouse chapel in Oldenburg on May 10, and was buried in the motherhouse cemetery.

Sister Helen Marie, 80, was a native of Chillicothe. She entered the convent of the Sisters of St.

HAUSER, Mary B., 91, St. Paul, Tell City, May 6. Sister of Cecilia, and Anna Sifrig.

KULT, Elizabeth J., 54, Our Lady of the Greenwood, Greenwood, April 19. Sister of Edward P., Thomas L., and Loretta J. Mathews.

LOUDEN, Mary M., 62, St. Mary, Greensburg, May 3. Wife of Richard R.; mother of Richard C., and Peggy Boing.

LUDWIG, Lucille, 70, St. Paul, Tell City, May 4. Mother of William, Barbara, Lester and Addie Krummauer; sister of five; grandmother of eight; great-grandmother of two.

MOSBY, Mary, 72, St. Paul, Tell City, May 7. Sister of Edward and Leo Graves, Agnes Eyward, Ann Melton, Betty Dowel and Olivia Schellenberg.

OLER, Steven R., 32, St. Philip Neri, Indianapolis, May 7. Son of Norma R.; brother of Paul Michael; grandson of Lillian Rich.

OLIVER, Norman, 47, St. Lawrence, Indianapolis, May 7. Husband of Helen Marie; father of Norman, Jr., Kevin Keith, Richard Sean, Anthony C., Matthew O., April J. and Marie L.; son of Thomas and Lucile.

WILCOX, George, 51, St. Andrew the Apostle, Indianapolis, April 29. Husband of Virginia; father of Linda Wright.

Francis at Oldenburg in 1923 and made her final vows in 1929. During her career she taught music in schools in Ohio, Indiana and Illinois.

Her Indianapolis Archdiocesan assignments included Our Lady of Lourdes and Little Flower Schools in Indianapolis, and St. Louis School, Batesville. She continued to teach music part-time after her retirement.

Sister Helen Marie left no immediate survivors.

Sr. Schuer dies May 7

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Draft defends family farms

(Continued from page 1)

families on a full-time basis should be preserved and their economic viability protected.

► "The opportunity to engage in farming should be protected as a valuable form of employment.

► "Stewardship of the natural environment should be a central consideration in any measures impacting on U.S. agriculture."

The draft said that nearly half of U.S. food production comes from the four percent of farms with over \$200,000 in sales. It added that an increasing number of these are no longer family enterprises but are

"owned by investors and managed by hired workers."

Small farms—usually part-time operations owned by persons with other jobs—make up nearly three-fourths of all farms but account for only 13 percent of sales, it said.

The category the bishops' committee focused on as critical was "the 24 percent of farms having \$40,000 to \$200,000 in (annual) sales," which account for 39 percent of U.S. agricultural sales.

"These 'moderate-sized' farms, generally owned and operated by full-time farm families, . . . are at the center of the present farm 'crisis,'" the draft said.

It cited a range of arguments based on social, economic and environmental values to make a plea for the preservation of such full-time family farms as a matter both of morality and of good political and economic policy.

Very large corporate-owned farms are here to stay, it said. "Allowing them to become the primary source of the country's food, however, would make our food system overly susceptible to fluctuations in the market for investment capital. . . . In difficult times there are great economic and social advantages to having a substantial number of moderate-sized farms that remain active producers."

The draft said that it was not simply free-market forces which produced the trend toward greater concentration of land ownership, but rather a wide range of federal policies over recent decades which encouraged it.

Among examples it cited were:

► Tax laws allowing corporations to use farm losses as a tax write-off against non-farm income.

► Rapid depreciation write-offs in taxes for equipment, benefiting large owners

more than small owners and encouraging larger, more capital-intensive operations.

► Lack of attention to size or to family income or need in government price-support programs or in tax breaks on farm land.

It recommended that the federal government and land grant colleges and universities pay "much greater attention to the needs" of moderate-sized farms. It said this should include special attention to questions of better land use and to appropriate technologies and management practices for those farms.

The draft also said that environmental considerations, particularly topsoil and water protection and the preservation of farm land from conversion to other uses, are taking on increasing importance.

It also deplored the high rate of loss of black farm ownership in recent years, saying that "the farm economy already excludes racial minorities from any significant degree of participation" and "it is largely as hired farm laborers rather than farm owners that minorities participate."

Vatican silences Fr. Boff

VATICAN CITY (NC)—The Vatican said May 9 that it has silenced Brazilian theologian Father Leonardo Boff, author of a book challenging church authority and the hierarchy. The action directs the priest to "a period of respectful silence, which will permit Father Boff serious reflection," the Vatican said.

The silencing will require him to refrain from writing, speaking at conferences or

working on the editorial staff of a Brazilian ecclesiastical review, according to the statement. The statement said that Father Boff has accepted the silencing "with religious spirit."

The priest, one of South America's key liberation theologians, was told of the silencing May 1 by the Franciscans' minister general, U.S.-born Father John Vaughan, according to the Vatican. Reports of the action surfaced in the press prior to the Vatican statement. The Vatican did not say how long the silencing would last.

A Vatican letter directing the Franciscans to inform Father Boff of the action said it would last "for a time," according to a source

familiar with the situation. News reports quoted friends of Father Boff as saying that the silencing was for one year.

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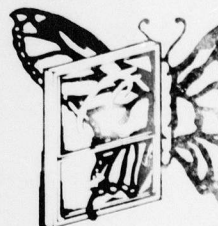
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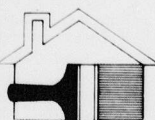
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Pope in the Netherlands

(Continued from page 1)

"Are we preaching the liberating Gospel in a credible way if we lay down the law rather than extend a helping hand? If we exclude rather than make room for unmarried people living together, divorced people, homosexuals, married priests and women?" said Mrs. Wasser, chairman of the missionary council of the Groningen Diocese.

"Bishops show themselves above us instead of among us and in our midst," she added.

"Developments in the church in recent times have forced many of us because of our faith in and obedience to Christ to be critical and disobedient towards the church," she said.

On the same day, Bishop Hubertus Ernst of Breda included a similar plea in his prepared text.

"There are people of our number who leave the church. They may have become alienated from the faith, or they may have been offended by the church in what is sacred and dear to them," he said. "I should like to ask for your special appreciation for those believers who find it difficult to stay in the church and yet continue to remain faithful," the bishop said.

Also on May 12, an estimated 3,000 youths demonstrated against the papal visit in Utrecht. Demonstrators clashed with police and several people were in-

jured, but the main body of protesters got no closer than one mile from the pope. Some mingled with crowds along a papal motorcade route, and at least one bottle and two cans were flung at the "pope-mobile."

In a series of speeches May 11-12, the pope did not directly respond to the criticisms and calls for change, but he defended key church teachings, called for unity and defended his selection of bishops.

The pontiff put this in the context of forming "a correct conscience" regarding religious values. Consciences must be "purified and molded," said the pope.

Catholics must "work both modestly and passionately on the regeneration of the consciences of men," he said.

Great confusion exists in society because "of the unbridled subjectivism of conscience and of a relativism which is strongly encouraged by the media and the pluralistic nature of our society," the pope added.

"The more that a correct conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by objective norms of morality," he said.

THE POPE also acknowledged that his choice of bishops has caused tensions but said that he believed he had made the best choices.

"The pope attempts to understand the

life of the local church in the appointment of every bishop," he said.

"Opinions are sometimes divided," he added.

"In the final analysis, the pope has to make the decisions. Must he explain his choice? Discretion does not permit him to do so," the pope said.

"The vitality of the local churches increases or is revived to the extent that they ensure that they do not become shut up in themselves from the center of the unity of the church," he said.

DURING HIS press conference, Cardinal-designate Simonis said feminist theologian Catharina Haltes had been prohibited from speaking at a papal meeting because of her outspokenness and controversial views.

"We did not want speeches to lead to more divisions," he said.

Ms. Haltes, professor of feminism and Christianity at the Catholic University of Nijmegen, Netherlands, is a proponent of a female priesthood. She also wanted the bishops to arrange a spontaneous, round-table discussion with the pope on the emancipation of women in the church rather than the standard format of an exchange of prepared speeches.

Cardinal-designate Simonis also cited efforts to keep costs down, security and the pope's inexperience with the Dutch language as factors in keeping a tight control on papal events and preventing dialogue.

The decision to bar Ms. Haltes, however, was not a unanimous one by the hierarchy. Bishop Ronald Philippus Bar of Rotterdam called the exclusion an "unfortunate thing."

"Since these divisions and oppositions in our church are a reality and since the pope and Curia are aware of the situation, why should we—as the speeches are already written—refuse persons to pronounce the speeches?" he said in a May 9 interview with National Catholic News Service.

THE POPE also used his visit to discuss world issues and called for an effective international legal system capable of resolving disputes and maintaining world peace.

The pope made the call in a May 13 speech at The Hague to the International Court of Justice, known as the World Court. He asked for a strengthening of the World Court and called the court "an initial step



VISIT PROTEST—A hooded demonstrator throws a rock at riot-equipped police in Utrecht, Netherlands, while some of the several thousand other demonstrators watch. (NC photo from UPI-Reuters)

toward what we hope will one day be a totally effective judicial authority in a peaceful world."

He favored "development of legal and political-humanitarian organizations at the regional level to supplement and support those at the world level."

An effective legal system should be based on "the recognition of human rights," the pope said. These include protection under law, self-determination of people and nations, and "a fair share of the world's economic wealth," the pope said.

The pontiff also criticized apartheid, South Africa's system of strict racial segregation.

"No system of apartheid or separate development will ever be acceptable as a model for the relations between peoples or races," he said.

Many of South Africa's white minority are Dutch descendants.

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'The Catholic Connection'

Father Buckel's inquiry class subject of Columbia magazine article

by Richard Cain

A popular inquiry class offered for the past four years by Father John Buckel, associate pastor of Christ the King in Indianapolis, is the subject of a magazine article appearing in the May issue of Columbia, the Knights of Columbus magazine. The article by Ruth Ann Hanley is titled "The Catholic Connection."

The title reflects one of the major reasons why people inquire into the

Catholic faith: a connection with a Catholic spouse, friend or neighbor. But Father Buckel discourages anyone from joining the faith just to be like his family. "You have to feel it really is for you," he is quoted as saying.

The classes began by meeting at Christ the King. But with a third-year enrollment of 170 the class was quickly outgrowing the parish facilities. Now it meets at the hall of the nearby St. Plus X Knights of Columbus Council No. 3433.

The article, which draws heavily from comments by graduates of the class, attributes Father Buckel's success to a number of factors. Chief among these is the interesting way in which he presents the elements of the faith. One graduate of the class described Father Buckel's approach as "following the major rules but not getting bogged down in details." Other important factors are a warm social atmosphere and the absence of any pressure to join the church. The graduates in turn plug the class to others.

Father Buckel's practical approach helps people from other faith backgrounds deal with misconceptions they often have about Catholicism. Similarities and differences between Catholicism and other faiths are identified. The Catholic emphasis on ritual as well as the word is explained as an attempt to relate the experience of faith not just to the mind but to the whole person. And because people from Protestant backgrounds often feel the Catholic Church is cold, special stress is placed on getting the catechumens involved in the life of the parish even before they are baptized.

Ultimately, Father Buckel's success may be due to the importance he places on the classes. He has written his own 150-page outline study guide, a copy of which is



Father John Buckel

given to each member of the class. He also meets individually with each person twice during the session. "If giving one's time is a measure of commitment," Father Kenny C. Sweeney, pastor of Christ the King is quoted as saying, "Father John has put this near the top of his list."

Father Junipero Serra moves closer to being declared a saint

VATICAN CITY (NC)—Pope John Paul II declared Franciscan Father Junipero Serra venerable May 9, moving the 18th-century founder of 21 California missions closer to beatification.

"Venerable" is the title alone whose cause for beatification has been accepted by the Congregation for Saints. Beatification,

when a person is declared "blessed," is one of the final steps before being declared a saint.

Father Serra led a life "of heroic virtue," the pope said, announcing the advancement of Father Serra and five others toward sainthood. Last year, Vatican officials had told Bishop Thaddeus Shubsda of Monterey, Calif., that Father Serra could be

declared venerable by August 1985, the end of the bicentennial year marking his death in 1784.

Father Serra, born in 1713, was a missionary to American Indians in the Spanish colonies. In his 35 years of missionary work, he established his missions and brought more than 5,000 people into the Catholic Church.

Hospital's policy attacked

WASHINGTON (NC)—Organizations for retarded and disabled people accused the Oklahoma Children's Memorial Hospital of enforcing a "quality of life" policy that allowed two dozen severely handicapped infants to die without surgery.

At a May 8 news conference in Washington, lawyers for the organizations, including the American Civil Liberties Union, called the policy illegal, unconstitutional and discriminatory against the poor and minorities. The

organizations said they would file a class-action lawsuit by May 31 unless the state-run hospital changes the policy.

A hospital spokesman in Oklahoma City responded that there was no wrongdoing and it was unclear if the policy remains in effect. Under the hospital's formula the quality of life is determined by multiplying the infant's physical and mental condition by the anticipated "contribution from home and family and... the contribution from society."

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