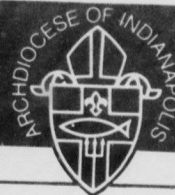


# The CRITERION

Vol. XXIV, No. 32, May 24, 1985

Indianapolis, Indiana



## Pope says Vatican II misinterpreted

*'Result has led to disarray'*

by Sr. Mary Ann Walsh

BRUSSELS, Belgium (NC)—Misinterpretation of the Second Vatican Council has led in some cases to "disarray and division," Pope John Paul II said May 18 in an address to the bishops of Belgium.

"The Second Vatican Council determined the basic principles and means that the church has to carry out an adapted spiritual renewal," the pope said. "But to the extent that some have studied, interpreted, or applied it badly this has been able to cause here or there disarray and division."

The pope met privately with the bishops on the second full day of his pastoral visit to the country where many of the ideas of Vatican II were born. He did not deliver the speech to the prelates, but handed out copies of the text. According to church sources, the pope engaged in a dialogue with the bishops.

The pope's speech did not deal with specifics on division and disarray, but urged the bishops to take seriously their call "to teach, to sanctify, to govern" and stressed fidelity to authentic doctrine. He urged the bishops to work with "the professional theologians," but said to do so "without creating a parallel 'magisterium.'"

The pope also called on the bishops to be unifiers and said that disunity has marked the two decades since Vatican II.

"Not all the faithful found the same rhythm following the Second Vatican Council," the pope said. "There are those who are discontented, either out of nostalgia or impatience."

"It is the task of the bishop to remove legitimate causes of dissent and offense; to teach the people of his diocese to value one another; to love one another in diversity; to understand and accept one another and to work together in complementary ways," he added.

The pope told the bishops to help religious educators so that they will be "authentic formers of the faith."

"Make it your special care to provide them a solid, exacting, integral doctrinal formation; to stimulate in them a great fidelity to the authentic magisterium, for they have to pass on the faith that they have received with love of the church and with enlightened zeal," he said.

(See VATICAN II on page 9)



JOINED IN SONG—Pope John Paul II sings a song with a local boys' choir in The Hague, Netherlands. (NC photo from UPI-Reuter)

## Mario Andretti helping missionaries

by Chuck Schisla

Standing outside of his garage in Gasoline Alley at the Indianapolis Motor Speedway, Mario Andretti might have been expected to talk about racing cars. Instead, the current CART National Driving Champion spoke with great conviction about another kind of vehicle—the kind supplied to world missionaries through

### Helps supply vehicles through MIVA America

MIVA America, the U.S. branch of the Missionary Vehicle Association, Inc.

"Transportation is truly the difference between life and death" in missionary work, explained Andretti, emphasizing the significance of MIVA's missionary effort. "This is one phase of the need that is easily overlooked but plays such an important part in the underdeveloped countries."

Andretti, a former world driving champion, is a member of the MIVA board of directors. He is also a spokesman for the organization, which attempts to raise public awareness of the need for reliable and sturdy vehicles to carry food, medicine, expert skills, the Gospel and God's love to peoples in the developing world.

Since 1972, MIVA America has helped hundreds of American missionaries by providing them with grants for jeeps, trucks, cars, motorcycles, vans, bicycles, ox carts and boats. From its headquarters in Washington, D.C., MIVA screens requests from missionaries around the world.

Andretti's involvement with MIVA began a few years ago when Father Philip De Rea took over as head of the organization. Father De Rea belongs to the Missionary Fathers of the Sacred Heart, which sends missionary priests to New



Mario Andretti

Guinea, Colombia, South America, Southwest Africa and the Dominican Republic. The order also staffs Andretti's home parish, Holy Family Church in Nazareth, Penn.

The 45-year-old race driver, who immigrated to this country from Italy following World War II, described Father De Rea as "a very good friend" whose missionary work he has admired for years. "When Father Phil embarked on this new venture (MIVA)," Andretti recalled, "I thought it was an incredibly worthwhile

(See ANDRETTI HELPS on page 15)

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Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# The people vs. the church on capital punishment

by John F. Fink

Aside from artificial birth control, there is probably no other moral issue about which most Catholics seem to disagree with the magisterium of the church than the issue of capital punishment. Surveys and our everyday experiences in talking with Catholics indicate that most Catholics in the United States favor capital punishment while the church's leaders oppose it.

The most recent nationwide Gallup Poll statistics reveal that 72 percent of all Americans favor the death penalty for persons convicted of murder and that 71 percent of Catholics do. A slightly higher percentage of Protestants (74 percent) favor the death penalty. Only 20 percent of the Catholics interviewed opposed the death penalty, with nine percent expressing no opinion.

Even when given the choice between the death penalty or life imprisonment without parole, Catholics supported the death penalty by 51 percent to 37 percent, with eight percent having no opinion and four percent saying "neither." (Protestants favor the death penalty over life imprisonment by 57 to 33 percent, according to the poll.)

All this is true despite the fact that Pope John Paul II has often spoken against capital punishment, as have the American bishops. The bishops issued a statement on the subject at their annual meeting in 1980 and many individual bishops have issued statements more recently. The 1980 statement argued that there is no evidence that capital punishment deters crime or that it serves as just



retribution. Furthermore, it discriminates against the poor.

Most Catholics at least seem to agree with that last statement—that the death penalty discriminates against the poor. The Gallup Poll survey showed that 60 percent of American Catholics think that a poor person is more likely than a person of average or above average income to receive the death penalty for the same crime. However, only 39 percent believe that the death penalty is unfairly applied to blacks, with 53 percent saying that there is no racial bias.

Actual data do not support that belief. The person who is executed is usually a poor black. When it is a white person, his or her victims are also white. When was the last time you read about a white person being executed for murdering a black person?

**WHY DO MOST people favor capital punishment?** From discussing the subject with others, I conclude that the overriding motive is revenge. They want to get back at the murderer for what he has done—in effect, do to him what he has done to others. But there are numerous passages in the Bible that forbid revenge; it is hardly a Christian virtue. Should vengeance be a part of a justice system that is supposed to be founded on Judeo-Christian principles?

To the bishops' and experts' evidence that capital punishment is not a deterrent, some reply that it certainly will deter the one being killed. So, of course, would imprisonment without parole.

One reason that capital punishment has not proved to be a deterrent is the selectivity of administering the death penalty. Since the Supreme Court reinstated the death penalty in 1976, 43 people have been executed. But about 10

percent of the murders committed in this country qualify for the death penalty. That means about 2,000 a year. So the odds are against execution. But do those who favor capital punishment want to kill 2,000 people every year?

Unfortunately, many people who actively oppose abortion are the very ones who vehemently support capital punishment. They are unable to see the inconsistency in their positions. Their rationale is that a criminal is guilty of a serious crime while the aborted baby is an innocent victim. But both are the killing of a human being. (Of course, some people who oppose capital punishment but support abortion are just as inconsistent.)

**AN EXCELLENT** book on this subject has just been published by Twenty-Third Publications. Titled "The Morality of Capital Punishment: Equal Justice Under the Law," it was written by Michael E. Entres, professor of criminal justice at Xavier University.

Using many facts and data from research, Dr. Entres shows that the death penalty does not protect society better than other alternatives, does not restore the order of justice breached by the offender, does not insure that innocents are not unwittingly executed, and is not imposed with fairness. He says, "Not even one of these purposes of punishment has been or is now being met."

Capital punishment, like abortion, is an emotional issue. Those who favor it are thinking about the victims of the crimes committed, and some of the crimes are truly heinous. But we don't stop killing by doing more killing.

The position of the church on this issue obviously is not a popular position. The polls indicate that the bishops do not have the support of the people. But sometimes that's what the church has to be—counter-culture. The preaching of the Gospel cannot always be popular.

## St. Mary's celebrates homecoming Mass

by Kevin C. McDowell

More than 500 people filled St. Mary's Church, Indianapolis, this past Sunday to commemorate the 75th anniversary of the historic structure and celebrate a homecoming of sorts.

Archbishop Edward T. O'Meara was the principal celebrant of the 75th anniversary Mass. He was joined by Father Mauro Rodas, St. Mary's pastor, who gave the homily, and Father Gerald Kirkhoff, pastor of St. Philip Neri.

In his homily, Father Rodas intertwined the history of the parish and its notable pastors with the wide ethnic variances the church has seen, beginning with the parish's German origins, through Latvian services, to the present Hispanic character.

Father Rodas likened the celebration to a homecoming. He related his experiences as a young seminarian, speaking little English, who came to the archdiocese and St. Mary's in 1964 from his native Ecuador with the aid of scholarships from the Propagation of the Faith and the archdiocese. He finished his studies at St. Meinrad and was ordained to the priesthood in 1965.

The varied ethnic heritage of the parish represents "the universal church, the gathering church," Father Rodas said, adding that the Homecoming Mass

provided an opportunity for "all of us to come together to remember what we've done in the past."

He recalled his own homecoming, when some friends provided him with the means to visit Ecuador and how he felt as he arrived, seeing "my mountains, my grass, my country, my family, my home." He described meeting friends and family, exchanging kisses and tears, and making the usual observations of physical change—the lines, creases and graying hair. "You have changed, but you have changed for the better. But the friendship is still the same. The friendship is stronger, but we are still the same."

He also noted his good fortune to be named pastor of St. Mary's, an opportunity to better serve the Mother of God, for whom he has a special devotion. "She has been my mother to me. She is always in my heart. She knows I love her and I know she loves me."

Archbishop O'Meara, in closing

remarks, noted that, besides the ethnicity of St. Mary's, a number of other parishes and dioceses were involved in the parish.

For example, the 60-member choir from Our Lady of Mount Carmel in Carmel, in the Lafayette diocese, provided the music for the Mass under the direction of Jim Sullivan. The archbishop thanked Father Rodas for "his evaluation of (St. Mary's) sense of ministry" and affirmed the archdiocese's involvement in this mission, particularly to Hispanics, who he said are "welcome in our midst, but more than that, they belong in our midst and we in theirs."

Father Rodas had earlier alluded to the natural "signs of new life around us" that come with the spring, and how these signs symbolize "signs of new hope."

The archbishop, elaborating on this theme, noted that of the 42 parishes in the Indianapolis area, 22 are no longer able to support themselves entirely and rely upon the rest of the archdiocese for some assistance. But the "signs of new hope"

include the revitalization of the downtown area, particularly around St. Mary's. Redevelopment is creating more residential opportunities and bodes well for the growth of the parish, the archbishop noted.

But it is the homecoming theme that remained at the center of not only this Mass, but the upcoming Tent Revival (June 7-9), the Festival at Athenaeum Turners (July 20) and the Special Banquet at the Murat Temple (Aug. 10).

Father Rodas, in his homily, added that his trip to his homeland was similar to the trip many made to this special Mass. He said his friends who gave him the round-trip ticket to Ecuador said, "We want you to go back. We want you to go there for a few days or a few weeks and visit with your family and friends. But remember: We are here, waiting for you."

### Archbishop O'Meara's Schedule Week of May 26

**SUNDAY, May 26**—Invocation for the 500 Mile Race, Indianapolis Motor Speedway, 10:45 a.m.

**TUESDAY, May 28**—Graduation exercises for Brebeuf Preparatory School, Clowes Hall, Indianapolis, 8 p.m.

**WEDNESDAY, May 29**—Graduation exercises for Roncalli High School, Indianapolis, 7 p.m.

**THURSDAY, May 30**—Graduation exercises for Sccecina Memorial High School, Indianapolis, 8 p.m.

**FRIDAY, May 31**—Cathedral High School Baccalaureate, Indianapolis, Eucharistic Liturgy at 10 a.m.

—Graduation exercises for Cardinal Ritter High School, Indianapolis, 7 p.m.

**SATURDAY, June 1**—Ordination to the Priesthood ceremonies, St. John Church, Indianapolis, Eucharistic Liturgy at 11 a.m. with reception following in the Assembly Hall of the Catholic Center.

—Installation ceremonies for the newly elected prioress of Our Lady of Grace Convent, Order of St. Benedict, Beech Grove, Eucharistic Liturgy at 7:30 p.m.



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**SHEPHERD**—Archbishop Edward T. O'Meara is surrounded by some of the children who took part in St. Mary's Homecoming Mass and Diamond Jubilee. (Photo by Kevin C. McDowell)





Archdiocesan Catholic Charities

# Birthline offers alternatives to abortion

by Grace Hayes

A phone rings. A Birthline volunteer picks it up and says, "Hello. This is Birthline. May I help you?" The caller might respond: "I am calling to see about getting some clothes for my baby," or "I would like to know how much an abortion costs."

These are examples of the types of calls that come into Birthline. Others may deal with needs for services such as pregnancy tests, food, medical or legal advice.

Birthline was formed in 1974 to offer an alternative to the increasing number of abortions being performed. It is one of the many programs under Catholic Social Services. There is no organizational or program affiliation with Birthright, as is often assumed.

The incoming calls to the Birthline Crisis Line are forwarded to the homes of volunteers on a scheduled basis. When the caller indicates that she is considering abortion, the volunteer talks with her. At that time, there are no referrals. Some of the areas that will be discussed during the conversation will be the caller's personal situation, her understanding of abortions and her feelings and considerations of carrying the baby to term and either keeping it or placing it for adoption. When discussing adoption, it is not unusual to hear the caller indicate that she couldn't have the baby and then give it up for adoption (even though she is considering having the child aborted).

When a caller does ask about abortion at the onset of the conversation, it can not be assumed that she has discussed her intentions with anyone or even wants an abortion. The following description of an actual situation demonstrates this point:

When the Birthline phone was answered, Debbie (the caller) stated that she was calling to arrange for an abortion. The volunteer proceeded with the conversation along the suggested line of approach. After a bit, the volunteer asked Debbie if she would consider living in a residence for women, having her baby and allowing herself time to consider either keeping the

baby or putting it up for adoption. Debbie readily agreed to this suggestion. The volunteer made arrangements for a staff member of the resident home to interview Debbie over the phone. After a decision had been reached, the volunteer purchased a bus ticket and personal items Debbie needed.

Sometimes a caller contemplating abortion will be willing to view a film that would help in her decision-making. Birthline has recently added this new phase to its services. It has been used successfully

on an impromptu basis on several occasions. A Birthline volunteer is present to discuss any concerns or questions.

When an incoming call indicates a need for clothing or other infant items, volunteers who specifically handle these requests are called. These volunteers contact the caller, identify the items that are needed and set a date when the items will be available at the Catholic Center for pick-up.

Other agencies make referrals to Birthline for clothing and counseling for

pregnant women. Likewise, the Birthline volunteer will give referrals to other agencies, especially those that provide medical, legal and counseling services. For the latter, Birthline utilizes the counseling services of Catholic Social Services and St. Elizabeth's Home.

The clothing and other infant items are available free of charge because of the donations of parishes, schools and organizations. The cash donations that are received are used to purchase cloth (See VOLUNTEERS on page 7)

## St. Joan of Arc Church needs a new roof

by Jim Jachimciak

For several months, some parishioners at St. Joan of Arc in Indianapolis have been suggesting "Raindrops Keep Falling on My Head" as a parish theme song. Now, the principal of the parish school suggests, "Pennies from Heaven" might be more appropriate.

The roof of St. Joan of Arc Church is deteriorating and must be replaced. To raise funds to replace the roof, the parish is conducting a fund drive focusing on former parishioners and students. Current students, too, are doing their part by attempting to collect a mile of pennies to be contributed toward the project.

Carl Henn, chairman of St. Joan of Arc Church Preservation and Roof Restoration Committee, said repairs to the ceramic tile roof have been delayed for several years. Now, he said, it is crucial that the repairs be made before the 55-year-old church building suffers structural damage. Leakage has damaged the gypsum block structure under the roof. So some roof tiles must be replaced, the understructure of the roof must be rebuilt and interior damage must be repaired. Total cost of the repairs is expected to reach more than \$350,000.

"St. Joan of Arc is so important to the community as a stable and unifying neighborhood force, in addition to its spiritual contribution, that we feel we must



**MILE OF PENNIES**—Students at St. Joan of Arc School are trying to raise a mile of pennies to help pay for a new roof for the parish church. Gathered around their jar of pennies and a 1928 sketch of St. Joan of Arc Church are students (from left) Ben Berg, Paul Long, Dominique Morris, Michael Harris and Bryan Robinson. (Photo by Jim Jachimciak)

preserve it," Henn said. He added that the cost of building a new church later, if the damage is not corrected, would be far greater than the cost of making the repairs.

"It's a maintenance and restoration

thing," Henn said. "We have no plans to make any changes in the building."

An initial fund drive within the parish has been completed, Henn said. About \$200,000 has already been raised. "By far," Henn said, "the largest part of that is from the parish itself. We think that's an extraordinary response considering that we do not have more than 200 regularly contributing families."

So the effort is now moving outside the parish. The \$350,000 price tag is higher than the parish's entire annual budget. Because the parish population has dropped, parishioners can not raise the funds themselves.

Several groups outside St. Joan of Arc are being targeted—former parishioners, former students and the community at large. Several homecoming events are being planned for former parishioners and students, although final plans are not definite yet.

Father Donald Schmidlin, pastor of St. Joan of Arc, noted that a campaign is under way to reach everyone who attended the parish school, which opened in 1922.

At least one person from every class has been enlisted to help supply addresses and confirm the whereabouts of their classmates. "This effort has already drawn a beautiful response from people whose love for the church and school seems always to grow," Father Schmidlin said. "And special efforts are being made among graduates for whom 1985 is an anniversary year."

As for the community at large, Henn said, "A lot of people know about St. Joan of Arc. A number of people who are not Catholic have seen the church and know how beautiful it is and how important it is."

Those involved in the project acknowledge that raising \$350,000 will be difficult for the 1,000-member parish. But Henn thinks the campaign will have a positive effect on the parish. "It appears to be a burden to us," he said, "but on the other hand, it gives us an opportunity to tell a lot of people about St. Joan of Arc who didn't know about it before."

On a smaller scale, the school's "Pennies for the Roof" campaign has in-

(See ST. JOAN OF ARC on page 9)

## Sacred Heart receives Landmarks Award

Sacred Heart Church in Indianapolis was recognized by the Historic Landmarks Foundation of Indiana last week.

Sacred Heart received an award for continued use/maintenance at Landmarks' 8th annual Preservation Awards Luncheon on May 14. Franciscan Father Cyril Wagner, pastor of Sacred Heart, attended the luncheon and accepted the award for the parish.

Landmarks presented awards in five categories at the luncheon. The award to Sacred Heart was one of two which were given to recognize historic buildings which have been well-maintained and used for the same purpose over the years.

In announcing the award, Landmarks called the parish complex at Sacred Heart "one of the best-kept architectural secrets in Indianapolis. . . . The complex includes three historic structures, the finest of which is the Gothic Revival style church."

The parish was founded in 1875 by the Franciscan order to serve a growing German Catholic community. The church was designed by Brother Adrian Wewer, who is also responsible for the abbey church at St. Meinrad. Sacred Heart was built in 1884 and enlarged in 1891.

The exterior of the building features twin spires sheathed in copper, carved limestone detailing and decorative roof cresting. The interior remains almost completely unchanged, with decorative painting, intricately carved altars, pulpit and communion rail, and a large collection of stained glass windows. Much of the interior artwork was imported from Germany. The brothers themselves were responsible for much of the other interior work, including decorative plaster and the communion rail.

The Historic Landmarks Foundation of Indiana is a coalition of preservation groups and architectural societies.



Sacred Heart Church, Indianapolis

# COMMENTARY

## Women and men today need to be pioneers

by Dick Dowd

Should either or both of our sons decide on marriage as their way of life, they'd best take a leaf from the priest who stood next to me at a party last week singing: "I want a girl, just like the girl that married dear old dad." We both recognized that he was only singing a song. Realistically, "them days and them girls are gone forever."



The modern American mother presents some real challenges not only to us husbands and fathers individually but also to the church as a whole: first as the new person she herself is becoming, then as the leader in family life, family theology, family education and family prayer she is called to be.

Her closest cultural forbear is not her mother. She is more like her great grand-

mother—a pioneer in a new world in the challenges she herself faces today.

Demographer Kingsley Davis sees the rising numbers of women entering the labor force today as a return to the way it was for most of history before the industrial revolution—with both husband and wife as economic partners. Work usually centered on the home and the land; husbands and wives worked alongside one other and only when the workplace began moving away from the home did they live in two separate worlds.

The 19th century "breadwinner" system with the husband out of the house most of the working day, he says, led to extramarital relationships, soaring divorce rates and family breakup undermining the whole societal system.

Now while they are economic partners again, the problem of separation is compounded by both husband and wife going out to work in different places. They now live "in three worlds, only one of which they share," he says.

Modern business practice encourages management to come up with a mission

statement (what they are about) and set some measurable goals and objectives (how do we fulfill that mission?) Pope John Paul II picked up on that concept when he gave his views on the family following the World Bishops' Synod on Family Life in 1980.

"The family," he said, "has the mission to guard, reveal and communicate love."

The goals which enable the family to fulfill this mission he enumerates as four:

- 1) Forming a community of persons.
- 2) Serving life.
- 3) Participating in the development of society.
- 4) Sharing in the life and mission of the church.

The reason why the "girl who married dear old dad" is just a memory is clear in the language of the pope throughout the remainder of the document (The Role of the Christian Family in the Modern World; Nov. 22, 1981).

"It is important to underline the equal dignity and responsibility of women with men."

"Women have the same right as men to perform various public functions."

"The mentality which honors women more for their work outside the home than for their work within the family must be overcome."

"Wives and mothers should not in practice (be) compelled to work outside the home."

Equal rights and responsibilities. No bar to work in society. The error of considering women's role in the family inferior. Women free to choose a career at home as family life directors if they wish.

The vision of the family is no longer one where men alone decide and direct (head)



and women alone nurture and love (heart). Instead we should concentrate on the "personal willingness of the spouses to share their entire life-project, what they have and what they are," based, says the pope, on "the natural complementarity that exists between man and woman."

Men always knew that women deserved to be treated as equals. Now they also know why women expect it.

One thing has not changed. No pope or bishop or priest, however bright and holy he may be, can bring any vision of family life into reality for the world. That job belongs to you and me today, as it did in their time for my father, Thomas, and "the girl that married dear old dad," my mother, Mae.

## Church needs to rekindle its sense of evangelization

by Fr. Eugene Hemrick

A good friend who is a sociologist and a non-Catholic said to me recently that Protestants, especially the Assemblies of God, are outdistancing Catholics when it comes to evangelizing Hispanics! We were beginning to plan for 1986 and were discussing major research projects the Catholic Church should pursue.



I asked my friend why it is that the Catholic Church in the United States, which is about 30 percent Hispanic, is losing large numbers of Hispanics to various Protestant groups. He indicated there were reasons why many Protestant evangelists had become strong in their work of evangelization; but many Catholics, who feel that they have the true

faith, expect people to come to the Catholic Church, rather than the church going out to them.

Another reason for the loss is that some Protestant groups are zealous in making themselves attractive and accessible to Hispanics. They offer intensive Bible studies in Spanish, festive singing and celebrations, person-centered and family centered activities, and Hispanic ministers who take pride in personally caring for their people.

Msgr. Peter Garcia, who served in the Los Angeles archdiocesan Spanish-speaking apostolate, said: "The Protestants definitely have the resources and are training ministers for Hispanic community much quicker than we are. They have better communication and use of the media."

Many Catholic parishes, because of their large numbers and lack of priests, cannot offer the experience of participation and community that many Hispanics

seek—and this is another reason the Catholic Church is not succeeding in this ministry.

I was surprised to read recently that "evangelical churches attract large numbers of Hispanics to their congregations precisely because of their strict rules against dancing, drinking and smoking and because the Catholic Church doesn't show its people a true separation between the church and the world."

The problem of losing Catholics is not new in history. I remember studying about Peter Paul Cahensly, a young German who discovered that Germans emigrating from the ports of Bremen and Le Havre in the late 1800s were losing not only their faith but morals as well.

Cahensly organized the St. Raphael Society. He constructed chapels, lodging houses and express agencies. Banks were established. A mailing, writing and message service was set up. Counselor facilities were established and the

emigrants were offered the sacraments and spiritual solace in their own language.

When the emigrants from Germany arrived in the United States the same services awaited them.

Cahensly's story is only one of many examples of how immigrants kept the faith. A review of Catholic history is needed in order to learn about the methods used with immigrants to preserve the faith. It will also enkindle the spirit of evangelization that has made our Catholic Church in the United States so strong.

Nor should we neglect to study our Protestant brethren in order to learn the reasons for their success. We cannot become smug in our faith.

Of most importance is the training of priests, Sisters, brothers and the laity in the Spanish language and culture. Communication is vital to keeping our Hispanic Catholics and this implies speaking to them in a language dear to their heart.

1985 by NC News Service

## Media presents false picture of American church in crisis

by Dale Francis

Some people purely enjoy a fuss and a fight. Not involving themselves but somebody else. You remember them from when you were a kid. They were the ones who, if they saw a couple of kids arguing, would come up and urge them to slug it out. They didn't use the words but what they meant was, "Let's you and him fight."



I kept thinking about that while I was watching "American Catholics: Is Nothing Sacred?"—the PBS Frontline documentary on the Catholic Church in the United States. It was as if the interviewer and the narrator were trying to line up Catholics for a fight, putting chips on shoulders, daring others to knock them off.

I know there are differences between Catholics. I have strong differences with some of the things said by some of the Catholics interviewed on this program.

There's nothing wrong with noting there are differences but I had a sense of this program not so much presenting opposing viewpoints as trying to intensify them.

What is the true situation in the church in the United States today? First of all, there is almost no controversy at all about the renewal that came about through the Second Vatican Council. It really isn't an issue at all any longer.

For the overwhelming majority of Catholics what were once called the changes are not even thought of as changes any longer but as the way the church and the liturgy are. And because there is compassionate concern for those who might find adjustment difficult, the unity is greater.

The PBS documentary drew a line between Pope John Paul II and the church in the United States. It said that when the pope speaks, American Catholics do not necessarily listen.

Something needs to be said about this. There are some Catholics in the United States whose voices are sometimes heard who do seem to think that a Polish pope just doesn't understand the more sophisticated

thought of American Catholics. These are not individuals with an excess of humility. They are individuals who are not in touch with the American Catholic mainstream. American Catholics, those who fill the pews on Sundays and support the parishes and parochial schools, accept the pope as the Vicar of Christ—and they especially like this pope.

Nor will you find in the hierarchy of the church in the United States any bishop who would in any way equivocate in his allegiance to the pope. There is simply no possibility of schism in the Catholic Church in the United States today.

But aren't there differences among Catholics? Of course there are and some of them are on quite serious matters. Frontline offered some of those who expressed views in conflict with the church. Some have differences within areas of legitimate discussion, some I think do not—but that's only my opinion. There are those willing and able to confront them. The PBS program tended to describe anyone who defended the authentic teaching of the church as being ultra-conservative, but that's a tactic used against orthodoxy.

Catholics do not agree on all things; there's a lively diversity. But among the great majority of Catholics, on the essentials of their faith, in their allegiance to the pope, there is a calm and chosen unity that will not be shaken.

the criterion

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# ENTERTAINMENT

## VIEWING WITH ARNOLD 'Susan' is poor movie with some good moments

by James W. Arnold

If feminists were angry that victimized housewife Mia Farrow never really escapes her bondage in Woody Allen's "Purple Rose of Cairo," they can rejoice in the fantasy of "Desperately Seeking Susan," the hip new comedy aimed straight at the young urban funnybone.

This time New Jersey housewife Roseanna Arquette escapes her dense, neglectful spouse (he makes a bundle selling tubs and saunas and carries on a "perfectly respectable" affair). She winds up, presumably in bliss, with a guy who projects Grade Z movies in a fleabag Greenwich Village cinema. Fulfillment, presumably, is in the eye of the beholder.

There are several newsworthy things about "Susan." It is written, produced and



directed by women. That may not be a first, but it's a welcome rarity in the world's second most chauvinistic industry. It has gotten a big box-office push because one of its stars is brash rock singer Madonna, whose image and tinselly voice are inescapably branded on your brain if you own a radio or get MTV ("Like a Virgin," "Material Girl"). Her role here is non-singing, but in one nightclub scene, her voice knives along in the background.

And "Susan's" leading lady is the sweet-faced Arquette (Charley Weaver's grandchild) who, with the inevitability of dandelions on a spring lawn, is destined to blossom into a big (well, pretty big) Hollywood enchilada.

It's too bad the movie itself can't live up to all that flowing adrenalin. But it's just a silly bit of fluff, admittedly with some endearing moments. If you were going to take a film to a desert island, "Susan" would be 35th on your list. Worse, while it hardly tries to explore anything serious, even on the cerebral level of "Ghostbusters," it reflects superficial contemporary values with enough fidelity to

make you feel as if you overdosed on rum and Tab.

Writer Leora Barish and director Susan Seidelman (whose 1982 film, "Smithereens," also dealt with a Jersey woman entering the city's "new wave" scene) clearly have 1930s screwball comedy in mind in this outrageously contrived plot. The idea is to get naive suburbanite Roberta (Arquette) into Manhattan's comically wicked punk world in search of romance and more excitement than she bargains for. Then, after she gets amnesia and disappears, send her Yuppie husband and trendy sister-in-law (Mark Blum, Laurie Metcalf) in to find her. When they do, of course, she decides to stay with the projectionist and trade in her microwave and Perrier for Fritos and beer.

The gimmick that makes all this possible is clever enough. Roberta fantasizes in the beauty parlor over a recurring romance in the newspaper personals involving a footloose pair named Jim and Susan, then decides to slip down to Battery Park and observe their next rendezvous. She follows Susan (Madonna, essentially portraying her own likeably vulgar rock persona) to a boutique and ends up with her Jimi Hendrix jacket. This and a bump on the head set up a motif of mistaken identity, in which Roberta is pursued by a large crowd of Susan's motley friends and enemies, including a clumsy young blond hit man who seems to be left over from "Diva."

All these garish proceedings are not quite wild or funny enough to disguise their fundamental inanity and moral shallowness. The best things are not center-stage but sort of in the background. For example, we've all been through dumb movies like this before, but never from a thoroughly feminine perspective. It gives the humor a fresh twist, ranging from a woman painting her toenails with cotton

wadded between her toes to a funny shot of a frustrated cat licking the outside of a goldfish bowl.

Susan trades in her Hendrix-owned jacket for a pair of glittery boots, and when Roberta buys the jacket, the clerk describes it as once belonging to Elvis, shrewdly changing rock stars to encourage a sale. When Roberta needs to check out the classifieds, she gently lifts the paper off of a man sleeping on a park bench, then puts it back when she's finished.

Best of all, Roberta gets a job as a magician's assistant in a humorously tacky Village club, and can never manage to hang onto the birds in the act. People have to chase them all over the room. This film knows that a quick way to comedy is bizarre occupations.

The bottom line on "Susan": a fresh perspective on some very ancient jokes, and some attractive performances, but the portrait of the vapid young mod scene is too accurate. Marriage is taken so lightly it vaporizes. Some nut has compared "Susan" to "It Happened One Night," but that's like saying a quarter and a dollar are both money.

(Brief nudity, casual adultery and drug use; not generally recommended.)

USCC classification: O—morally of fence.

### Recent USCC Film Classifications

Almost You	A-III
Camila	A-IV
Code of Silence	A-III
The Dungeon Master	O
Girls Just Want to Have Fun	A-II
Pumping Iron II: The Women	A-III
Rappin'	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.

## Part of 'Cosby Show' success is Cosby himself

by Deborah McCarty

Part of the phenomenal success of NBC's "The Cosby Show," the season's third most popular television program, is Bill Cosby himself, said the show's writer and supervising producer, John Markus.

"Bill has an extremely sensitive ear and eye for human behavior," said Markus in an interview with the Catholic Telegraph, newspaper of the Archdiocese of Cincinnati. "His sense of reality is a guarantee that the show will not be artificial."

Markus delivered the keynote address at a conference on the media and family dynamics hosted by Marianist-run University of Dayton. It was attended by scholars from several Midwestern states to discuss the media's role, impact and potential benefit to family relationships.

"The Cosby Show" mirrors the truths of family life, Markus said. The behavior of "different human beings of different ages forced to be together under one roof has endless possibilities."

"Events that might sound trivial—a goldfish dying, a son's first shave, a fight over a hairbrush—there's poetry there if you look closely."

"Another truth about family life is that perfectly good, intelligent children that you love can be very annoying," he said.

The show centers on Heathcliff Huxtable, his wife and five children. The two-career marriage between Cliff, an obstetrician, and Claire, an attorney, is portrayed as an equal and loving partnership, "very much Bill's vision of marriage," according to Markus.

### TV programs of note

Tuesday, May 28, 8-9 p.m. EST (PBS) "Breaking the Bank." Last year there were more bank failures in the United States than at any time since the Depression. Examining why and how this happened, "Frontline" also looks at what becomes of the people who depended upon those banks as well as future trends in American banking.

Wednesday, May 29, 7-8 p.m. EST (CBS) "How to Be a Man." Bob Keeshan, known to the kids as Captain Kangaroo, hosts this entertainment special for grown-ups.

"As a writer, what I've found so hopeful about working on 'The Cosby Show' and what I think has caused America to open up to us is to see a family who, week after week, not only tolerates each other but rejoices in their differences," Markus said.

To help keep the show on target, Harvard psychiatrist Alvin Poussant reviews each script for realism. Cosby, who has a doctorate in education, believes it is important to consult experts on psychological issues involving the characters, he said.

Markus, who began his career writing jokes for columnist Earl Wilson and Bob Hope, later wrote scripts for the TV show "Taxi."

He said television's intense production schedules make it difficult to maintain quality week after week. To guarantee success and marketability, many shows resort to formula approaches.

"I think there's too much violence and too much sex on television," Markus said. "Badness in people is supposed to be good nowadays in a character. The more evil they are, the better character they're supposed to make. All that is unreal."

But when television is good, "it's the most real. It reflects humanity and the dilemmas facing all of us in our day-to-day life. If it's comedy, it's funny and real, human, intelligent and compassionate."

The humor in "The Cosby Show" is not achieved through standard one-line gags or by belittling the characters, according to Markus. "We like to think of our show as a non-joke show. Bill likes to really savor a moment and examine the irony or foolishness of a situation."

The show also sends serious but subtle messages without sounding too "preachy."

Several levels of meaning can be communicated within one scene, Markus said. For example, in one episode the Huxtable parents accidentally discovered a marijuana cigarette in son Theo's geography textbook.

"That scene had to do with drugs, but also with the kid's honor and trusting children," Markus said.

If members of "The Cosby Show" have a credo, it's that "honesty, not talking down to an audience and respecting their intelligence is more important than entertainment."



**GENUINE TOUCH**—Bill Cosby as Dr. Cliff Huxtable playfully scolds Rudy, played by Keshia Knight Pulliam, as sister Vanessa, played by Tempestt Bledsoe, watches in a scene from a January segment of "The Cosby Show." The show's producer, John Markus, said at a conference on media and family dynamics at the University of Dayton in Dayton, Ohio, that Cosby "has an extremely sensitive ear and eye for human behavior" which "guarantee that the show will not be artificial." (NC photo)

# TO THE EDITOR

## Song leaders

I would like to reply to a letter from Peggy Cain which appeared in the May 10th edition of The Criterion. She is of the opinion that song leaders are performing or "grandstanding" at Mass. I'm sure she is not saying that this is true of all of them, but I would like to speak out in behalf of those of whom she may believe this to be so. I feel that she may be mistaken in most instances.

As one of the organists at St. Barnabas I have the pleasure of working very closely with all our song leaders. Each one is very faithfully dedicated to his or her ministry, and each had to be gently coaxed into becoming a leader of songs.

It takes a lot of courage to stand before a large congregation and feel they are sometimes singing almost alone when response is poor. Out of hundreds of people it is hard to find even a few who are willing to be more than just a face in the pews.

The songleaders I have known are truly

spiritually inspired. Their ministry is to interweave carefully-chosen music with the Mass and make it even more beautiful. They are seldom thanked except by their pastors and their fellow musicians, and they give much more of their time than anyone may realize.

Most sadly of all, they are sometimes thoughtlessly criticized if they are less than perfect. Most are not professional singers and do not claim to be. There must be times when their knees tremble and their palms perspire. But they are giving of themselves and they feel joy in their hearts at doing so, just as must the readers and the eucharistic ministers.

I for one do not think that these people are attempting to perform except in the sense that they are performing their religious duty. They deserve appreciation and recognition.

Rosalynn DeFelice

Indianapolis

## CHD contributions

I wish to thank the people of the Archdiocese of Indianapolis for their continuing and generous support of the Campaign for Human Development. A check for \$66,575 has been received here at the national office. This amount is the 3/4 portion to be distributed nationally to self-help projects controlled by the poor themselves and designed to remove the causes of poverty.

Thus far, the Archdiocese of In-

dianapolis has received 18 national CHD grants totaling \$592,600 for a return of 77 percent.

By this continued support, the people of your archdiocese are helping to fulfill the wish expressed in the first draft of the bishops' pastoral "Catholic Social Teaching and the U.S. Economy," stating:

"We want to renew our own initiative begun through the Campaign for Human Development, to find ways of empowering

all persons to a fuller measure of participation in social life."

CHD provides an opportunity for us to make the same option Jesus did, to live in solidarity with the poor, the wounded and those considered "least" in our society.

On behalf of the entire CHD family, I

express sincere thanks also to Archbishop Edward T. O'Meara, and to Ms. Grace Hayes, your archdiocesan director.

Rev. Marvin A. Mottet

Executive Director

Campaign for Human Development  
Washington, D.C.

## Policy remains the same

Yes, I would agree with your comment on being naive in expecting that the United States stands any better chance of a nuclear arms agreement with Gorbachev, referring to the article of April 19th ("From the editor," page 2). After reading this piece I just sat there in utter dismay. The Soviet Union may have a new leader but their policy remains the same as always, to conquer the world. And Gorbachev will continue that policy.

Don't be fooled by all the press presenting him as a new kind of leadership. He is a slick, deceiving operator that knows precisely how to carry out the Communist

plan. There is no trustworthy negotiating when dealing with the Communists. Their record speaks for itself—what more evidence does one need?

Just as a reminder of recent atrocities, how can one overlook the murders of the KAL flight, August 1983, and in April of this year, Major Nicholson in East Germany? Do you not know of the torture and inhumanity they are guilty of in Afghanistan? You must be a charter member of the Head-In-The-Sand Club. We should pray that your eyes be opened.

J.A. Jones

Indianapolis

## Words of encouragement

This is an unsolicited testimonial for The Criterion.

We all like to receive words of encouragement from time to time and I want to take time to tell you I think you are doing a wonderful job with The Criterion. It is really a fine publication and I look forward to receiving it each week.

I read the paper almost in its entirety. I particularly like "From the Editor." It helps me to get a Christian and/or Catholic viewpoint on current events. The column is

well thought out and does a good job of educating me. Also, articles by Richard Scherber and Dale Francis are of particular interest.

I know that the paper can't be all things to all people, but it does seem that you make every effort to be well diversified and try to appeal to as broad a base as possible.

Thanks for The Criterion and keep up the very good work.

Don Banet

Jeffersonville

## Pastor tenure

It was with great disappointment that I read the announcement on pastor tenure policy in the recent edition of The Criterion. The source of my frustration generates from the "indefinite period of time" for being pastor. While I concur with the need for some "stability in office," I also believe that the pastor ought to earn tenure based on performance in the role of pastor.

Even in academic settings, tenure is only granted after one demonstrates and is judged to possess skill, knowledge and ability in the profession. I strongly believe it is time for parishioners to have some voice in the leadership of their parish and a voice as to who remains pastor.

Michael D. O'Brien, Ph.D.

Indianapolis

## Political cartoons

Political cartoons are usually one-sided, an oversimplification of a complex problem, and worst of all are completely out of place in a Catholic newspaper.

I have no doubt that the cartoon about Nicaragua in the May 3 issue may have appealed to the liberal bias of The Criterion, but if you are to venture into

political sensitive reporting both sides deserve their points of view. Your cartoon amounts to wordless editorializing.

Raymond I. Klug

Indianapolis

(Editor's note: Of course editorial cartoons amount to editorializing. That's why they are on the "Commentary" page.)

# the Saints *by Luke*

## ST. MARY MAGDALEN of PAZZI

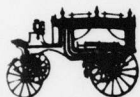


ST. MARY MAGDALEN OF PAZZI WAS BORN IN 1566, IN FLORENCE, ITALY, AND GIVEN THE NAME CATHERINE AT HER BAPTISM. SHE RECEIVED HER FIRST COMMUNION AT 10 AND MADE A VOW OF VIRGINITY AT 12. SHE LOVED TO TEACH CHRISTIAN DOCTRINE. HER FATHER, NOT KNOWING HER VOW, WANTED HER TO MARRY, BUT SHE PERSUADED HIM TO ALLOW HER TO BECOME A RELIGIOUS.

AT 17, SHE WAS PROFESSED IN THE CARMELITE CONVENT OF SANTA MARIA DEGLI ANGELI IN FLORENCE ON MAY 17, 1583, TAKING THE NAME OF MARY MAGDALEN. HER MOTTO WAS, "TO SUFFER OR DIE." SHE WAS OBEDIENT, HUMBLE AND HAD A GREAT REVERENCE FOR THE RELIGIOUS LIFE. SHE WAS TWICE CHOSEN MISTRESS OF NOVICES. SHE WAS SAID TO HAVE RARE GIFTS, BEING ABLE TO READ THE THOUGHTS OF HER NOVICES SO SHE COULD DIRECT THEM WISELY. SHE WAS EVENTUALLY MADE SUPERIOR.

SHE WAS SO FILLED WITH THE LOVE OF GOD THAT THE SISTERS CALLED HER THE "MOTHER OF CHARITY." SHE DIED IN 1607.

THE FEAST OF ST. MARY MAGDALEN OF PAZZI IS MAY 25.



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Mr. John F. Finn  
Editor-in-Chief  
The Criterion  
1400 N. Meridian St.  
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## CORNUCOPIA

## Apologia pro domu suo

by Cynthia Dewes

For a person who began married life as a disciple of Scandinavian Modern, I am certainly a disappointment. My credentials as a purist in home decoration have been discredited, my insignia torn off and crumpled underfoot while Danish designers drummed me out of the corps. The previous spare display of good taste has been replaced over time by artful clutter, for which an annual garage sale purge is so vital in allowing us to squeeze into our house.

Our walls are hung with oils and watercolors executed by talented relatives. Family photographs litter the top of the piano and appear grouped in montages on the walls. Holy Childhood prizes from Christmas seal sales in the 1960s confront us from every surface: plaques, switchplates, frames.

The Paul McCobb walnut end table hasn't experienced linseed oiling within anyone's memory, and several buttons have been lost from the leather-upholstered chair. Other chairs and sofa (of good lineage) show raggedy evidence of a macho cat on the premises.

Grade school crafts occupy any available space: wooden recipe boxes, keyholders, ceramic ashtrays and mugs, floorstubs. Kindergarten hands are captured in clay and baby profiles in silhouette paper cuttings. Abstract drawings by abstracted youthful artists line doorways. They have poetic titles: "Hedgehog in his den," "Moon and stars at night."

Two out of three rooms need painting at any given time. Shrines have been established: the spot on the carpet where someone spilled candle wax during a particularly successful Christmas party; the four or five holes in the family room floor created by a zealous Cub Scout who was tooling a piece of car upholstery.

Nothing matches, so we say we love the eclectic look. Our furniture ranges from '50s Tract House to Early Attic, so we say we collect antiques. Our enthusiasms, past and present, lie here and there in various conditions of completion: knitting begun for a baby who is now approaching puberty, woodworked objects lacking the final gluing, a model railroad layout with randomly finished scenery.

The family cat untidily occupies specially-made window ledges in two rooms, plus the den floor where he does his Jackson Pollock thing with kitty litter. The equally unaesthetic dog settles for an eating area on the kitchen floor, lounging space in an appointed bed and dubs on every rug in the house.

In another life I want to come back as the editor of Architectural Digest. Or one of those Swedish persons with exquisite taste and an eye for elegance. Or anyone who has walnut up to here and glass down to there and trees all around the outside.

Meanwhile: a decal placed on our front door years ago by an errant youth still clings to the window pane. It reads: "This house protected by extreme poverty." A smaller decal below it reads "Home Sweet Home." Ain't it the truth?

## check it out...

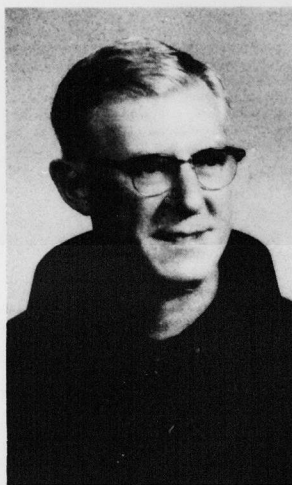
Knights and Ladies of St. Peter Claver Council and Court #191 will hold a Spaghetti Dinner on Saturday, June 22 from 5 to 9 p.m. at the President Benjamin Harrison Home, 1230 N. Delaware St. Cash bar. Donations \$4.95. Tours of the home will be available.

St. Roch Grade School, 3600 S. Meridian St., will offer a special section of its Vacation Bible School for retarded children ages 5 to 12 during the week of Monday through Friday, June 17-21, from

9:30 a.m. to 12 noon. The class is limited to 15, and wheelchair accommodations are not available. Call Bonnie Schott 783-6048 for information.

The Ribbon Indiana Peace Celebration will be held on Monday, May 27 from 11 a.m. to 1 p.m. at Center United Methodist Church, corner of Epler Ave. and Bluff Rd. Bring a picnic lunch and your ribbon segment. Participants will sew or tie together the 200-plus Indiana ribbon segments and celebrate peace with dance, song, sharing of ribbon stories, etc. For information contact: Benedictine Sister

## New pastor appointed for Oldenburg parish



Franciscan Father Gabriel Buescher, pastor of St. Joseph parish in Escanaba, Mich., for the past 10 years, has received a new assignment as local minister and pastor of Holy Family parish, Oldenburg.

Father Buescher made his solemn vows as a Franciscan in 1937 and was ordained a priest in 1942. He is a native of Cincinnati, where he attended high school at St. Francis Seminary. He also is a graduate of Duns Scotus College, Southfield, Mich., and the former Holy Family Seminary, Oldenburg.

From 1949 until 1958 he was a teacher in theology at Holy Family Seminary.

## Volunteers are key to Birthline

(Continued from page 3)

diapers, garage sale items and special needs such as bus tickets to a home.

The key to the success of Birthline is the volunteers. The volunteers who answer the phones as well as those who perform other services receive initial as well as ongoing training. Volunteers must be able to contribute at least eight hours a month. Many perform more than one function.

Last year, during the annual volunteer recognition luncheon given by Catholic Social Services, three Birthline volunteers were given awards for 10 years of service: Rosemary Diekhoff, Helen Sprenger and Lena Peoni. When Bertha Julian, a volunteer, was asked for her comment about being a volunteer, she responded: "I feel that I am taking a positive step in action for what I believe."

Birthingline volunteers are and have been of different religious faiths. Anyone interested in becoming a volunteer or making a donation may call 317-236-1550.

Karen Durliat, R.R. 3, Box 201, Ferdinand, Ind. 47532, 812-367-1411.

St. Monica Women's Club has compiled a 500-recipe cookbook entitled "Monica's Medley of Culinary Classics," which reflects the ethnic variety of the parish. Before July 1 copies will be sold for \$7.50; after that, the cost will be \$7.95. Make checks payable to St. Monica Women's Club, and mail orders to: Betty Obst, c/o St. Monica Church, 6131 N. Michigan Rd., Indianapolis, Ind. 46208.

## vips...

State Rep. John Day was honored recently at a surprise reception in Holy Cross Parish auditorium, followed by a Mass in the church, for his 25 years of service to the youth of central Indianapolis. Day has served as a coach for various inner-city Catholic schools since 1958-59.

Cathedral High School senior Lisa Mango will receive a four-year college scholarship sponsored by GTE. Winners are selected on the basis of overall academic record, leadership, community service, extracurricular activities and outstanding talents or achievements. Mango plans to attend Duke University where she will study international relations.



Franciscan Brother Arturo Miguel Ocampo will be ordained to the priesthood on Saturday, June 8 in Texas. Brother Arturo served the Indianapolis Hispanic and downtown community from September 1980 to August 1981 at St. Mary Parish with Father Mauro Rodas. During his ministry there, Brother Arturo and Father Rodas received the brotherhood award from the association of Christians and Jews.

Newly elected 1985-87 officers of the Association of Religious of the Indianapolis Archdiocese (ARIA) are: Benedictine Sister Antoinette Purcell, president; Franciscan Brother Gregory Bumm, vice-president; Providence Sister Nancy Brosnan, communications secretary; Franciscan Sister Joan Raver, recording secretary; and Providence Sister Deborah Campbell, treasurer. They will be installed on Sunday, Aug. 25 from 3 to 6 p.m. at St. Agnes Parish, Nashville. The day will include a prayer service and installation at 4:30 p.m. and a pitch-in picnic at 5 p.m.



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QUESTION CORNER

OK to attend Tridentine Mass?

by Fr. John Dietzen

Q Is it a sin to attend a Tridentine Mass? (Illinois; Ohio)

A I'm not sure what you mean. I don't suppose it's ever a sin to pray or participate in prayer, anywhere or any time, unless the situation would imply some outright contempt for God or the church.

Are you asking: Can one fulfill his or her duty to share in the Sunday Eucharist by attending a Tridentine Mass? That's a whole other question.



First of all, the real Tridentine Mass—the one approved in 1570 by Pope Pius V shortly after the Council of Trent—hasn't been used for nearly 400 years. Just 34 years after it was promulgated, Pope Clement VIII instituted some changes, approving what he said was now the new definitive edition of the missal.

(If anyone printed or sold a missal different from this one, he was to be excommunicated, his press and books confiscated and he was to pay a fine of 500 gold ducats!)

In spite of Clement's warnings,

however, his revisions were, of course, only the first of hundreds approved by later popes.

The last edition of the missal for the Roman rite Mass before Vatican II was published in 1962, incorporating all the previous changes, including those of Popes Pius XII and John XXIII. This missal (and only this one) was the one approved by the Congregation for Divine Worship last year, for limited use in some circumstances.

When Mass is celebrated from this missal, it must, of course, be totally in Latin, with no mixture of English, as was permitted in later missals.

I go through all this because it affects the answer to your question. Canon law (No. 1248) provides that one fulfills the precept of participating at Mass on Sundays and holy days by assisting at any Mass celebrated in a "Catholic rite."

The only Catholic Roman rite Masses approved by the church for public worship are those according to the missal approved by Pope Paul VI in 1969, and, under limited and clearly defined conditions, the 1962 missal described above and approved by Pope John XXIII. Again, to call this the "Tridentine Mass" is inaccurate.

Obviously, you cannot be expected to know all this and appraise every Mass before you attend. It is, however, the serious obligation of every priest to celebrate the Eucharist only in accord with

rituals officially established and approved by responsible authorities in the body of Christ.

Q I am in the process of getting an annulment. Is there any retreat or organization that helps people going through an annulment? (Illinois)

A I know of no such activity precisely for that purpose. Usually the priest assisting in the process will try to be sensitive to the special spiritual difficulties people encounter in such situations.

Many groups exist specifically for men and women who have gone through a separation and divorce. The emotional and spiritual support may be a source of strength and encouragement during the annulment procedure as well.

A movement called Beginning Experience is one such Catholic group. You might write to them at the Family Life Office of your diocese. That office could also tell you what else might be available in your diocese.

1985 by NC News Service



FAMILY TALK

Grounding is not best way to discipline teens

by Dr. James and Mary Kenny

Dear Dr. Kenny: My parents have grounded me forever or, as my father put it, "until your attitude improves." I am a high school junior girl and hate being grounded. I know I had some punishment coming because I stayed out too late and I sassed both my parents.

But now I am missing all my friends, school events, everything. My attitude is getting worse. I want to run away and live somewhere else. Please help me. (Chicago)

Answer: You are not alone. Most, if not all, teens resent being "grounded" for an indefinite period.

Some parents feel grounding is a good punishment precisely for the reason that their teen-agers hate it so much. Unfortunately, that is not the point. Causing pain and distress is not the primary purpose of parental punishment. A punishment is only good if it works to change behavior.

Perhaps discipline is a better word than punishment. Good parenting involves discipline, which literally means teaching. Your father is probably counting on the fact that you hate being grounded so much that your attitude will improve and that you will come home on time and speak civilly to your parents.

My experience has been that grounding is a poor punishment because it does not work well; it fails to accomplish its objective. There are better ways to get teens home on time and speaking pleasantly. Further, indefinite grounding tends to cause a lot of continuing disharmony between parents and teen.

Indefinite grounding is poor discipline for several sound psychological reasons. The primary one is that it lasts too long, giving too much attention to misbehavior. Behavior that gets attention of any kind is apt to continue.

Another reason grounding is poor discipline is that it deprives the teen of something good and worthwhile. Relationships and extracurricular school events are an important part of growing up.



Finally, the indefinite end of the punishment is a problem because it is too vague. Who can say when "your attitude improves"? That leaves too much room for continuing disagreement between you and your father. Better to rely on some specific date when the grounding is over or, better still, to set some tasks you must first do.

Here are some suggestions you might offer your father. Why not assign extra chores? For every 15 or 30 minutes you are late, you must scrub floors, wash cabinets, clean windows, etc., for a certain designated period of time.

Another possibility would be to take a more positive approach. Perhaps use of the family car can be contingent upon your coming home on time. Each night you are home by curfew, you "earn" a half hour of "car time." Or if you want "late time" certain nights, make that a reward for coming home other nights at the proper time. Each night you check in on time, you "earn" so many minutes of "late" time when you want it. In this way your father would be paying attention to good behavior rather than bad.

Talk with your father. Let him know what you want and what you are willing to give in return. Listen to him. Hear what he and your mother expect of you. Somewhere in the middle of all that you may be able to strike a bargain, agreeable to both, with more effectiveness and less of the disagreeable aspects of indefinite grounding. Thank you for writing.

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

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# Pope says not to be silent on peace issue

by Sr. Mary Ann Walsh

YPRES, Belgium (NC)—Pope John Paul II, speaking near a major World War I battlefield May 17, said that to be silent on the matter of peace is to "stifle the message of Our Lord Jesus Christ."

"If we remain silent," he said, "the glamor of violence will stifle the cry of people who call for justice and peace. If we remain silent, the menace of war and the egoism will block dialogue and the search for mutual understanding."

"If we remain silent, the arms race will continue to absorb funds, energy and creativity. Thus, little money and attention will be left for nourishment, health, development and lodging, especially in the poorest countries."

The pope spoke in the town of Ypres, where 500,000 soldiers were killed in five major battles in World War I.

"History teaches us harsh lessons," the pope said, speaking at the medieval city town hall, which, along with the nearby St. Martin's Cathedral, had to be rebuilt from a pile of rubble after the battles.

## St. Joan of Arc

(Continued from page 3)

involved current students in the parish school. Fourteen pennies side-by-side equal one foot, which means there are 73,920 pennies in a mile. So the students' goal is to raise \$739.20, or a mile of pennies.

Students are placing their money in a glass container in the office of Kathleen Fleming, principal of St. Joan of Arc. For every 14 cents, they receive a 12-inch strip of paper to be placed on the wall in the hallway of the school.

"We're trying to visualize and ritualize the process," Miss Fleming explained. "That's why we have the kids come in and put the pennies in the bottle themselves. And we wanted the kids to visualize how long a mile was." The strips of paper allow them to do that.

"The church is absolutely a part of my blood," said Miss Fleming, who attended school at St. Joan of Arc for three years. "I feel that we owe it to the archdiocese and the community to preserve it."

But, she noted, "People don't get patted on the back so much for preserving an old church. It's easier to build a new one. So it takes a genuine saint, and I think that's the kind of people St. Joan of Arc has."

History "speaks about the vulnerability of men or of nations," he said. "Of men and of nations who, gripped by the dream of supremacy, can forget the best of themselves and resort to taking up arms to conquer other countries or to subject whole nations to systems and ideologies" which conflict with human dignity and rights and "the right of the nations to an existence in freedom."

**THE POPE** said that those who have resisted unjust aggression have done so "not in order to respond to violence with violence, not hate with hate, but to claim justice and freedom for themselves and for others, yes, even for the children of those who were then the oppressors."

He said that those who "possess a sense of reality and love for true freedom and dignity of individuals and of nations, are thus convinced of the legitimacy of the right to defend oneself against an unjust aggressor."

But the pope also urged efforts for peace and told people they had to do more than talk.

"Peace is no longer a question that can be dealt with rhetorically, by merely using easy and unilateral slogans," he said. "Deep convictions and total commitment are necessary; a simple sentimentalism does not suffice. Determined work for peace must go hand in hand with clear insights, and this task is not always easy when confronted with so many diverging interests."

**THE 170** cemeteries around Ypres inspired the poem, "In Flanders' Fields," by English poet John McCrae.

On several of the graves—where, in the poet's words, "poppies blow between the crosses row on row"—is written "War never again."

"That is the message of those who fell here," said the pope. "I know that on the ruins of hatred can always be erected the building of love, the house of peace."

The pope also underscored his frequent instruction that peace begins with attitudes towards people.

"War and violence," the pope said, "originate when one does not recognize the fundamental rights of men. Violence that destroys homes and buildings is serious, but violence directed against the dignity of the individual is intolerable and unworthy of man."

"Yet it is the price the faithful pay to come face to face with the Lord of Truth, in a state of conversion."

Pope John Paul refers frequently to Vatican II in his public statements. Last Jan. 25, he announced an extraordinary synod, to take place in late November and early December, to study and deepen understanding of Vatican II, to mark the 20th anniversary of its closing.

The Belgian bishops, most notably Cardinal Leo Suenens, then primate of Belgium, played a vital role in the development of the constitutions on Divine Revelation, the Church, and the Church in the Modern World.

The Belgian representatives at the council, nicknamed the "Belgian Squad" for their well-organized promotion of what were seen as progressive ideas, called for ecumenism, collegiality, promotion of the laity, and a new understanding of marriage in which procreation and the couple's happiness in love became equal goals.

The Belgian bishops also were key promoters of liturgical renewal.

Earlier in the day at an ecumenical meeting in St. Rombout Cathedral in Malines, the pope praised work for ecumenism in Belgium.

"The Belgian theologians have worked widely at the service of ecumenism," the pope said. "And we all know that the documents of Vatican II need to be attributed to their strenuous work."

"Those who are committed to peace," he added, "will begin by respecting the dignity of man, radically, without making it subject to manipulation or making it an instrument serving an ideology."

**ABOUT 60,000** persons came to the Grand Place, Belgium's second-largest town square, to hear the pope's plea for peace. They came from small towns in southern Belgium and from across the French border.

"They like the Holy Father," said Father Jozef Raes, a parish priest from Moorsele, Belgium, as he pointed to the people packed into the square.

Ronny Verkest of Courtray, Belgium, said fear of another war had brought the pope to the speech.

"They want to avoid a third world war," he said, noting the war-consciousness in

Ypres, razed in World War I, and throughout Belgium, where several U.S.-built NATO cruise missiles are located.

Ypres citizens released a dove of peace when the pope arrived by helicopter in the town, famed since the 12th century for its textile industry.

**THE POPE'S** first stop after leaving the heliport was at the Menen Gate, a monument built by the British to honor almost 60,000 missing British soldiers. The pope stood solemnly before the list of names as six soldiers bugled the "Last Post," the mournful British army curfew call. Nightly, Belgian buglers sound the refrain for the British who died defending Belgium.

Afterward, the pope went to a prayer service for peace at the Grand Place and delivered his peace address as tradesmen's banners waved outside the guild hall.

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## 'Vatican II misinterpreted'

(Continued from page 1)

The pope also stressed that priests and laity have different roles in the church.

Priests should not, the pope said, "permit their priesthood to be reduced to a simple function, on the pretext that the laity is called to perform many tasks in the church."

"The lay men themselves," he added, "will only be able to correctly fulfill their mission in cooperation with priests who have devoted their entire life, their entire being—body, heart and spirit—to the Lord and his mission."

The pope cited two particular problems in the Western church—low attendance at weekly Mass and infrequent use of the sacrament of reconciliation.

"There may be a need for more intense and clearer catechesis concerning the understanding of the sense of Sunday, the Lord's day, and of the Sunday Eucharist as well as the earnest necessity to come together around the body of the Lord to truly live his life."

He endorsed communal penance services which include individual confession and absolution.

"The personal step, the confession and individual absolution, when possible, prepared in a communal way, remain the normal way," the pope said. "I am aware that this pastoral teaching meets with many obstacles, prejudices and maybe even with contrary practices," he added.

# THE SUNDAY READINGS

by Richard Cain  
Acts 2:1-11  
Psalm 104:30  
I Cor. 12: 3-7, 12-13  
John 20:19-23

PENTECOST MAY 26, 1985

As this Sunday's first reading makes clear, the feast of Pentecost celebrates the birthday of the church. On this day the Holy Spirit came to dwell in the followers of Jesus, transforming a joyful yet small and uncertain band of ordinary people into the nucleus of a new spiritual community that would outlast the strongest empires and spread throughout the earth.

The symbolism surrounding this feast underscores the significance of this day in the life of the church. Along with the Passover and the Festival of Booths, Pentecost was one of the three major Jewish feasts. During Pentecost the Israelites celebrated the first fruits of the grain harvest. Grain and the harvest were favorite symbols of Jesus. Fields of grain

symbolized people and the harvest symbolized the preaching of the good news. At Pentecost then, we celebrate the spiritual first fruits of Christ's harvest of souls—a harvest that continues today.

An understanding of the Jewish origins of this feast also helps to make clearer the relationship between God's activity in the Old and New Testaments. The name Pentecost comes from the Greek word meaning 50, for the feast day came 50 days after Passover. During Passover, the Israelites celebrated their exodus from Egypt. Approximately 50 days after leaving Egypt, the Israelites arrived at Mount Sinai where Moses received the Law. Thus the Israelites also celebrated during Pentecost the giving of the Law.

There is a Christian parallel here. What defined the Israelites as a community was their common ancestry in Abraham, Isaac and Jacob and their circumcision which symbolized their incorporation into the covenant between God and his chosen people. This covenant found its fullest expression in the Law given to Moses. What defines the church as a community is our common spiritual ancestry in Christ and our baptism which symbolizes our incorporation into the covenant between God and his new chosen people. This new covenant finds its fullest expression in the receiving of the Holy Spirit given to the church at Pentecost.

So taken together, the two great feasts of Passover and Pentecost celebrate the communal experience of our salvation and adoption. In the Old Testament, God laid the foundation for our understanding of his twofold intention to save and adopt humanity through a huge living parable, the Jews' physical experience of salvation from slavery in Egypt and adoption as a nation through the covenant at Sinai. In the New Testament, God has invited us to grasp the deeper spiritual reality underlying this parable. The deeper reality is salvation from sin and death and adoption into the eternal life of the Trinity as the mystical body of Christ through the indwelling of the Holy Spirit.

Space does not permit adequate treatment of all that is going on in this Sunday's readings. But here are some additional thoughts:

► The reference to languages in this Sunday's first reading calls to mind the Old Testament story of the Tower of Babel (Genesis 11:1-9). In that account we find the multiplicity of human languages used as a symbol of disunity among humans. But the gift of foreign tongues in the first reading is a sign that God is restoring the lost unity of humanity through the church which speaks all languages but is a single unified society.

► Running through several of the readings is the theme of creation. The psalm response is taken from Psalm 104, a remarkable homage to God's genius as reflected in creation. In the Gospel reading, Jesus' breathing on the apostles as he said to them, "receive the Holy Spirit" recalls the Genesis account of God's breathing life

into Adam (Genesis 2:7). In order to receive the fullness of God's life, then, we must be created anew. The giving of the Holy Spirit is the inauguration of that new creation.

► Closely related to that new creation is the acknowledgment of the sin marring the old creation. According to John, in giving the Holy Spirit to the church through the apostles, Jesus also shares with the shepherds of the church his judicial power over sin (John 20:23). The church has understood this passage to be the basis for the sacrament of penance.

## T-shirts needed for Ethiopia

Catholic Relief Services has begun an appeal for 560,000 colored T-shirts and sweatshirts for use in Ethiopia before June 5, according to a release sent to the archdiocesan Office for the Propagation of the Faith. The clothing can be either new or used, but must be clean.

Relief service workers in Ethiopia have requested T-shirts because they are unisex, durable, easy to size and culturally acceptable, the release said. Sweatshirts have also been requested because it is cold in Ethiopia, especially at night.

"The response has been very good," said Mary Alice Price, fundraising officer for foundations and corporations. Donations are coming in from individuals, T-shirt manufacturers and companies with pre-existing stocks of T-shirts printed with company logos, she said.

Donations of T-shirts and sweatshirts may be sent to the CRS Warehouse, 24 Melrich Rd., Cranbury, N.J. 08512. CRS is arranging for local school children to open, sort and bale the T-shirts. The clothing will be airlifted to Ethiopia on June 10 for distribution by relief service workers.

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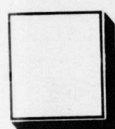


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# Faith Today

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## Love and life down under

By Katharine Bird  
NC News Service

Until their oldest daughter became a teen-ager, family life for the O'Neils meant that their three children "did their thing and we did ours," explained John O'Neil of Perth, Western Australia. I met O'Neil and his wife JoAnn in Jerusalem during a recent trip there.

O'Neil, who teaches computer science to college-age students, had been an enthusiastic glider pilot in his leisure hours. Now a teacher-librarian, Mrs. O'Neil's pet project back then was Scouting.

"The older two children were almost beyond our reach," O'Neil said. Their daughter, now 25, felt she "couldn't be open with us or there."

Their older son, now 22, was insecure, possibly because "we built an inferiority complex into him," Mrs. O'Neil suggested. "We always told him how he could do better and never told him that what he did was good."

Ruefully, O'Neil said that he and his wife ran their family "like the army."

Mrs. O'Neil added, "We had communication problems" with each other and with the children.

Then, in the mid-1970s, the couple made their first Marriage Encounter. This experience was a turning point.

□ □ □

Marriage Encounter impelled the O'Neils to take a close look at their relationship as husband and wife and at their role as parents. The experience became a catalyst for changing the way family members related to each other.

"At Marriage Encounter we learned the best thing we could do for our children was to love each other and show it. This solidifies a family and gives children a better example of what marriage is than preaching," O'Neil said.

The couple also decided to be more openly affectionate with their children, O'Neil said. But it wasn't easy for him: "I'm not a demonstrative person. Kissing teen-age sons was hard."

Mrs. O'Neil agreed, explaining: "The first time I ever saw John cry was at Marriage Encounter — he was so much a man in control. I didn't know if he was happy or sad."

We learned "to show children it's OK to cry, to show feelings," O'Neil said. For Mrs. O'Neil, learning to listen was the difficult part.

"I'm not a good listener so it was significant for me to learn to listen to John," she explained, "and for us to listen to the children, to treat them as human beings" worthy of respect.

Setting up guidelines for family life, the O'Neils said they tried "to work out boundaries together" as much as possible with the children.

The O'Neils also worked at presenting a unified approach to their children. "Previously I'd say, 'Ask your mother,'" O'Neil said. "Now our normal response is to deal with the children together."

And that decision brought an unexpected fringe benefit. As parents, he reported, "we're not played off each other" any more.

□ □ □

Part of the reason the O'Neils emigrated from the San Francisco Bay area to Western Australia in

1968 was "because we were looking for a climate conducive to raising our three children."

It was a time of flower children and drug experimentation.

But, O'Neil explained, "We always said we weren't running from something, we were going to a new life that was a bit slower. We went from two cars and 20 credit cards to no credit cards and for six months no car," he said. "Now we're back to two cars and three credit cards."

The O'Neils, parishioners at St. Joseph Pignatelli Parish in Attadale, Western Australia, have been actively involved as leaders in presenting Marriage Encounter in their country.

In 1980, they brought Engaged Encounter to Australia and today serve as the National Contact Couple for it.

Over the years the O'Neils

discovered how valuable a supportive Christian community can be.

Mrs. O'Neil remarked that she and her husband found a "tremendous support system" working as Encounter movement leaders. They also are part of a parish group "where we get together and talk things out," she said.

Such support is vital today, they said, because so much threatens family life.

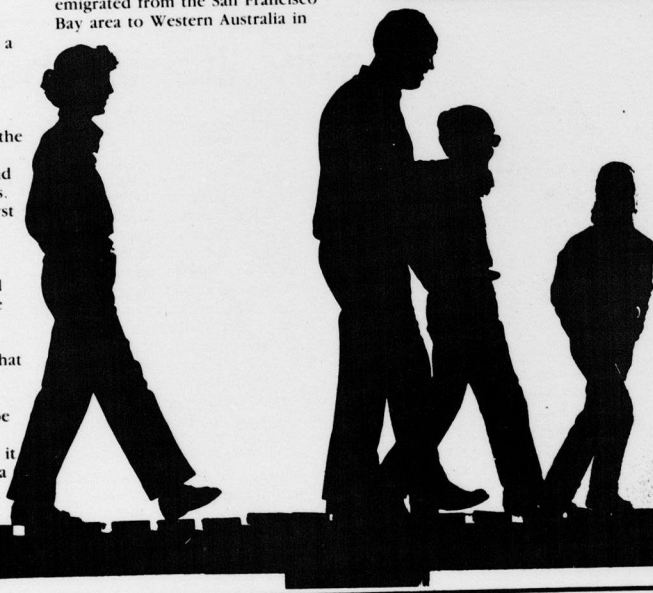
"More things pull children away from the family today," O'Neil said. Children can "run around all the time, taking lessons every night."

But spending time together is essential for family members who care about each other and the quality of their relationship, the O'Neils believe.

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

FAMILY

The O'Neil family of Western Australia had more than its share of problems. Then, writes Katharine Bird, John and JoAnn O'Neil spent a weekend away. What they discovered had profound consequences for their marriage and their role as parents.



# Of parishes and parents

By Joe Michael Feist  
NC News Service

"Support for parents by parishes is absolutely crucial today," observed Father Steven Preister in an interview. He is founder and director of the National Center for Family Studies at The Catholic University of America in Washington, D.C.

While "families have always needed support," the priest said, it is apparent that times have changed. Today's parents face new and difficult challenges that make parish involvement more important than ever.

"We've always had extended families available to us," Father Preister said. "But between 1975 and 1980 50 percent of U.S. citizens changed households. That mobility means there is no network of friends or family."

Other statistics are equally illuminating. Only 13 percent of U.S. families are composed of fathers who work and mothers who stay home with children. Sixty percent of all women with children are employed outside the home. Nearly half of all children will live for a time with only one parent before they are grown. By 1990 the number of families with a single parent or divorced and remarried parents will exceed the number with two parents never divorced.

So what's a parish to do? Father Preister thinks the first priority is for parishes "to have a broad definition of family life. The variety of kinds of families have to be taken into account when designing programs."

Parishes can then begin to structure families together in small communities. "Opportunity" is the key word here, Father Preister indicated. "The parish needs to provide the opportunity for families to get together," he said.

Father Preister, who founded the Family Studies center in 1979, stressed that "parents and parishes need to be partners" in any support activity or program.

"Parishes need to help families do their job rather than trying to do their job for them," he noted.

Three factors should be taken into account in developing any family or parenting program if it is to be effective, said Father Preister. First, parents need to participate in planning the program. Second, there should be a variety of options in the program that meet the needs of different kinds of families. Third, and most important, parents must emphasize the importance of the program at home with their children.

"Drug education programs don't change young people's behavior unless the parents are involved," he noted. Likewise, attendance at a Catholic school will make a difference in a child's moral behavior and belief in Jesus only if "parents and their kids talk about moral behavior at home."

Father Preister added that it is "absolutely foolish to expect a parish to have a program" that meets every possible need. But he believes a parish should "know where services are" so that it can refer parents.

Beyond formal programs and services, there is another dimension in efforts to support families or parents, Father Preister said. It is the concern and interest of parishioners. It might be as simple as listening to a friend or neighbor.

And, he continued, a theology of marriage is needed. Much of what is heard about spirituality is based on a monastic model that does not fit most families, Father Preister said.

"Our models are virgins and martyrs. Very few saints are mothers and wives," he said.

Father Preister insisted that "when you're changing a kid's diaper, you're clothing the naked. When he's screaming and you feed him, you're feeding the hungry. There's a holiness involved" in the trials and joys of parenting.

(Feist is associate editor of Faith Today.)



*The coming trials and joys!*

## Family life in the Old Testa

By Father John Castelot  
NC News Service

What was family life like in Old Testament times?

For centuries family life in Israel was regulated by a fixed, rigid code. It reflected the general culture of the times, which was strongly patriarchal. The father wielded unquestioned authority and assumed ultimate responsibility. This was understandable in an age when physical prowess determined success and security.

Inevitably such a system produced its share of unfeeling authoritarians. In the main, however, families enjoyed peace and happiness. Family members respected and loved each other.

The wife's value was seen primarily in her fruitfulness,

especially in giving birth to sons. Sons made up the work force in an unmechanized agricultural society, and they assured defense against outside interference.

But the wife was loved as a person in her own right, even if she happened to be sterile. There is a moving scripture passage where Elcanah consoles his wife, Hannah, disconsolate over her inability to give him a son.

"Her husband Elcahah used to ask her: 'Hannah, why do you weep, and why do you refuse to eat? Why do you grieve? Am I not more to you than 10 sons?' (1 Samuel 1:8)

So precious was the love of a mother for her children that Isaiah compared it to God's love for his people: "Can a mother forget her infant, be without tenderness for

the child of her womb? Even should she forget, I will never forget you" (Isaiah 49:15).

And so esteemed was the love of man and wife that the prophets did not hesitate to use it as a figure for the love which united God to Israel: "I will espouse you to me forever; I will espouse you in right and in justice, in love and in mercy; I will espouse you in fidelity, and you shall know the Lord" (Hosea 2:21-22).

Parents bore responsibility for the wise and prudent rearing of their children. And it is important to note that discipline flowed from genuine love. Fathers loved their sons, who loved them in return. David's grief at the death of Absalom is heart-wrenching: "My son Absalom! Absalom! My son, my son!" (2 Samuel 19:5).



# Parenting into the 21st century

By David Gibson  
NC News Service

A child who is 5 years old today will turn 21 in the year 2001.

If that child's parents are like many others, they know that during the next 16 years they will be doing what parents always have done — loving and nurturing a unique human person. Undoubtedly they also suspect that the challenges they encounter will be uniquely colored by our times.

On the plus side, the parents may sense that helping to prepare a child for adulthood in the 21st century could prove fascinating, offering them the opportunity to learn new things right along with their child.

But the parents also know that during the next 16 years their child must learn how to make decisions based on values — even when their peer group doesn't support them much. And the child must beat a path around the drug culture, which was not such a problem in the parents' youth.

I could cite many reasons why parents feel the challenges they face are new and different today:

- The so-called "age of mobility" can exact a price from parents. Living far from most relatives means there may be moments — emergencies and minor emergencies — when you don't know where to turn for advice or assistance.

- Living in an age of psychology is another factor. Parents may feel that in light of the new science of psychology, more is required to-

day in terms of relating to each child. Where, they may ask, can people learn more about being a good parent?

- The so-called "age of information" causes many parents to ask what it means to be a late-20th-century guide for children. Parents may ask: What kind of education do children need in the computer age?

- Finally, many parents realize how much rests on their shoulders when it comes to communicating values to children — helping children learn to serve others, to respect life's dignity in all people, to view sexuality responsibly, to love God.

In light of similar considerations, a Baptist educator, Margaret M. Sawin, wrote in a book titled "Parish Religious Education" (Paulist): "If families are to be oases of strength and security, they need support from the wider community. This is generally not forthcoming in today's society, particularly in suburbia."

Even so, not all parents rank parenthood among their most bewildering tasks. In a parish renewal group recently, a father of two teen-agers told how much at peace he felt about his parenting role. He said he couldn't identify with the apprehensions voiced by some other parents in the group — that his real questions were in other areas.

His attitude was different from that of another father in my parish who once referred to child rearing as a "crap shoot." It was a telling comment.

Parents in every past age must have felt that they faced new questions not faced by their own parents before them.

"Parenting is changing in form and function all the time," wrote Mary Jane Saia and Judith M. Boyle, two New Jersey educators, in a chapter they contributed to a 1983 adult education resource titled "Christian Adulthood" (U.S. Catholic Conference). "In truth, there has never been a prolonged period of stability in parenthood," the two educators wrote.

Perhaps there never were any definitive models for parents to emulate, they added. Nonetheless, "parenting in the '80s is often fraught with tension." In a simpler society, "parenting may have seemed less conflicted, less tumultuous."

(Gibson is editor of Faith Today.)

# FOOD...

## ...for thought

Recently a worried mother approached Sister of St. Joseph Dolores Clerico, concerned about her teen-ager's preoccupation with bicycling. He spent so much time racing and training for races, the mother reported, that he had no other social life.

"Is this normal?" she asked.

That question is typical of concerns parents bring to family ministers, Sister Clerico said. She is the assistant director of the Family Life Office in the Diocese of Camden, N.J., and has worked in family ministry full time for more than five years.

Parents today need a lot of "reassuring that what they're going through is normal," Sister Clerico said. Many parents don't fully "trust their ability" or "they feel that what they're doing isn't good enough."

She explained that an important goal of family ministry is to set up a process to help families and parents "to share their strengths and limitations with others" who share similar experiences and values.

Sister Clerico added that the Camden diocese consistently gets calls from parishes for help in serving parents. In response to those calls, the diocese has developed some programs.

"There's a great need to support new parents," Sister Clerico commented. Many mothers are older now and are

accustomed to the independence and intellectual stimulation of working. If they're home full time, many miss that stimulation.

In one parish she knows of, a group was started at the initiative of two new mothers. In other parishes staff persons organize the groups.

Sister Clerico explained that the main function of the groups is support — allowing new parents to share what they're going through and to receive information on parenting.

The diocese makes available film strips and packaged programs for new parent groups to use, such as "Family." Father John Powell's three-week video series (Argus Communications, Allen, Texas).

—Another program the diocese sponsors is the Systematic Training for Effective Parenting program authored by Don Dinkmeyer and Gary McKay (American Guidance Service, Circle Pines, Minn.). This nine-week educational series also known as STEP includes lectures, discussions and activities, Sister Clerico said.

STEP aims at building up skills for parents and at finding ways for parents to "relate more effectively with their children," she added. The diocese makes available trained volunteers to direct the program.

## ...for discussion

1. Do you think parents today encounter problems and challenges not encountered by parents 40 years ago? What are some of those problems, in your view?

2. If you were asked to help form a support group of parents to exchange views on modern parenthood, what question would you most like to bring before the group at its first meeting?

3. What are some of the obstacles to communication within the family that you have encountered? What can be done about those obstacles?

4. Based on conversations you have had with friends, what are some factors that cause stress for parents in your community? Are there ways for parents to support each other when it comes to dealing with those factors?

## SECOND HELPINGS

"Marriage and Family Living" is a monthly magazine aimed at providing practical information for parents and individuals interested in maintaining or improving family relationships. In an article in the April 1985 issue about how to deal with conflict, family counselor Agnes Albany notes that "withdrawal, evasion and flight" are the routine ways many people avoid facing difficulties in relationships. She suggests that, for family members, following Christ "lies not in protecting from but rather facing the day-to-day issues of life without evading them or repressing them." She adds that this doesn't mean "submission or making peace at any price. It does not embrace angry rebuttal or blame of others. It is struggling in an honest exchange to find the way through a maze of troubled and troubling relationships." (Marriage and Family Living, Box 9148, St. Meinrad, Ind. 47577. Single issue, \$1.50.)

## ment

Daughters too were cherished, loved, protected. "A daughter is a treasure that keeps her father wakeful, and worry over her drives away rest; lest she pass her prime unmarried, or when she is married, lest she be disliked" (Sirach 42:9).

Again, this concern was evidence of a deep love. Recall the desperate plea Jairus made to Jesus: "My little daughter is critically ill. Please come and lay your hands on her that she may get well and live" (Mark 5:23).

Mutually accepted order, discipline, respect and love, peace, security — these were meant to mark family life in Old Testament times.

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

# CHILDREN'S STORY HOUR

## Frances of Rome

By Janaan Manternach  
NC News Service

Frances was born in 1384. She was raised in luxury in a wealthy noble family in Rome.

While she was still a young girl, her parents arranged for her to marry a young nobleman named Lorenzo. He and his family loved Frances. Lorenzo's sister, Vanozza, became her best friend.

Frances treated her household servants more like brothers and sisters. What time she had to herself she spent praying or going about the city helping poor people. Rich people made fun of Frances for her concern about the poor.

Lorenzo and Frances had three children. Frances raised the children and taught them. Her rich relatives could not understand why she did that. They all hired nurses to care for their children and tutors to teach them.

Once when the Tiber River flooded Rome, many poor people were hungry, homeless and sick. Frances was so generous that her

father-in-law became upset. She was giving away food, clothes, family possessions. For a while he took all the house keys from her.

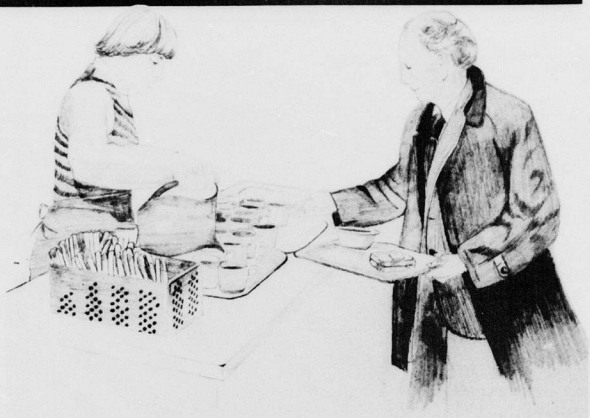
Later he changed his mind. "You have found the secret of real happiness," he told Frances one day. "It is love, love that grows the more you give it away."

Lorenzo encouraged Frances in her compassion for the poor. She sold her jewels and expensive clothes to have more money to share.

Then a war arose. Farms around Rome were burned. Houses in the city were destroyed. Hundreds of people were homeless. Lorenzo and a son were taken captive.

Their palace was partially destroyed. Frances, her other children and Vanozza lived in a corner of the palace. Her second son died there.

Then the Tiber flooded again. Frances and Vanozza went all over Rome begging medicines, bandages and food for the sick. They set up a soup kitchen for the hungry.



Finally the war ended. Lorenzo was able to come back. But he was not well. Frances was delighted to have her husband back with her. They loved each other very much. She cared for him and he allowed her freedom to follow a dream she had had since she was a child — to start a congregation of women to serve the poor.

Now, in the year 1425, Frances was able to organize a group of women to work with the poor. They lived with their families but gave their free time to works of charity. Later some of the unmar-

ried women decided to live together in community.

Frances was very sad when Lorenzo died. They had been married 40 years.

She spent more time praying and helping the poor. Then she decided to live in the community with the women she had brought together.

Today we remember her as St. Frances of Rome.

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

### Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are in this week's children's story.

S	A	V	D	H	X	O	L	C	P
I	E	I	A	Y	Z	A	C	T	E
C	V	M	T	N	H	L	E	I	V
K	F	Z	E	S	O	C	K	B	Q
R	G	R	F	I	A	Z	P	E	R
J	O	J	A	L	S	Q	Z	R	O
L	N	M	A	N	B	M	R	A	D
F	W	P	E	U	C	V	W	O	Y
V	K	T	W	O	M	E	N	N	Z
B	X	A	E	G	I	L	S	N	Z

LORENZO, FRANCES, TIBER, ROME, VANOZZA, PALACE, WOMEN, SICK.

### HOW ABOUT YOU?

☐ What did Frances of Rome's father-in-law call the secret of real happiness? What do you think he meant?

#### Children's Reading Corner

As societies change down through the ages, parents' lives are affected too. But parents' roles of nurturing, protecting, cherishing, enabling children to develop their gifts and one day letting go remain constants. "Locadio's Apprentice," by Chelsea Quinn Yarbro, is a story that tells about a family in ancient Pompeii in Italy at the time of its destruction. The story's power lies in the way the parents help their children realize their dreams. Read the story and then talk about it together. Talk about how the members of your family can help each other. (Harper and Row Junior Books, 10 E. 53 St., New York, N.Y. 10022. 1984. Hardback. \$12.02.)

### THE SPIRITUAL TOUCH

Just as animals respond to the human touch, so do humans respond to the spiritual touch. God depends on His people to care for one another and to be an extension of His love.

Sister Thea Bowman travels to elementary and high schools to present her one-woman show of Scriptural singing and narrative. She gives college lectures, designs parish liturgies, and leads revivals for Advent and Lent. A yearly Extension grant makes Sister Thea's travel possible.



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# Should we disinvest or divest in South Africa?

by Liz S. Armstrong

WASHINGTON (NC)—Official Washington, usually known for its political bickering, shares an important consensus these days: that South Africa's apartheid, with its strict separation of the races and its denial of basic rights to blacks, must be repealed.

Squabbling arises, nonetheless, when the White House and Congress try to determine the best way to get rid of apartheid.

One hotly discussed possibility is restricting or even terminating the business operations of U.S. corporations in South Africa. Two closely related methods are proposed:

► Disinvestment would mean withdrawal of foreign corporate investment and business from South Africa, or, at least, would prevent further new investment and business activity.

► Divestment would mean American

## Or should we help U.S. firms which do not practice discrimination to operate there?

firms, universities, and other parties selling their stock in companies or banks that do business with South Africa.

The dilemma is determining whether morality lies in forcing such sanctions or, on the other hand, helping U.S. firms which do not practice discrimination to operate in South Africa.

**PROPOSERS** of disinvestment and divestment argue that however well-meaning, U.S. companies that operate in South Africa—and the institutions in the United States that invest in them—are condoning apartheid.

Critics of such measures argue that U.S. companies in South Africa attack apartheid by paying black and white employees equal salaries for the same job, by training and

placing blacks in management positions they would not otherwise attain because of apartheid, by cooperating and even encouraging black trade unions, and by taking other steps to assist blacks.

The Reagan administration, while harshly criticizing Nicaragua and invoking economic sanctions against that Central American nation, has declined to do the same with South Africa. Instead, the administration issues periodic declarations of opposition to apartheid and uses "constructive engagement," or behind-the-scenes diplomatic dialogue, to encourage change.

**THE U.S. Catholic Conference**, public action agency of the National Conference of Catholic Bishops, has not yet addressed the divestment issue.

At the bishops' fall 1984 meeting, Auxiliary Bishop Emerson Moore of New York, who later was arrested in an anti-apartheid demonstration at the South African Consulate in New York, requested that the bishops consider divesting any church stock held in "institutions that are exploiting the apartheid situation."

Archbishop Thomas Kelly of Louisville, Ky., and Bishop Daniel Reilly of Norwich, Conn., visited South Africa in 1984. Archbishop Kelly said the trip "did not reveal a solution" to the disinvestment-divestment question.

Bishop Reilly said May 5 in New York that "the system of apartheid is strengthened by investments, loans and other assistance, including nuclear cooperation, coming from our country." However, he did not go as far as urging divestment.

**ARCHBISHOP** Stephen Naidoo of Cape Town, South Africa, of Indian origin and thus a member of one of South Africa's designated non-white groups, has cited a "moral obligation" of foreign firms to "not shelter behind apartheid and use apartheid to make money." Such actions "would be immoral," he said, and companies should instead use some of their profits for housing, education and other assistance for blacks.

Other potential economic sanctions include the halt in the sale of South African gold coins, Kruggerands, in the United States, a suggestion made by Bishops Moore and Reilly. A second alternative, partial divestment, would involve selling stock in corporations that do not follow the Sullivan Principles, standards developed by a Baptist minister in Philadelphia for judging treatment of non-white workers by American corporations in South Africa.

According to the Heritage Foundation, as of December 1984, 123 of 284 U.S. companies in South Africa had signed the Sullivan Principles. Signers employ 74 percent of employees of U.S. firms in South Africa. But total employment by U.S. companies there is only two percent of the black workforce, the foundation reported.

## Mario Andretti helps missions through MIVA

(Continued from page 1)

cause. In my own way I tried to help open some doors for him.

"The response we've been given by various people like those of the Ford Motor Company and Paul Newman, to mention a couple, has been overwhelming. It is so very gratifying to discover that once people believe the cause is a good one, they try very hard to help, to be part of something they feel would be valuable for the less fortunate," Andretti declared.

Asked to describe Ford's participation, he explained, "Ford wasn't giving vehicles outright. They were just selling them at the right price, better than they could be bought anywhere else." According to the racing star, the MIVA organization "has a great deal of credibility. It's very difficult to go out and get the absolute freebie, and MIVA is able to raise the funds from a lot of different sources. Then they try to buy these vehicles at the best possible price," Andretti said.

"All MIVA asks is honest help and they do honest work to achieve their goals. They don't try to latch on to people who are celebrities just to get the cream off the top," Andretti added. "The work that they help to make possible in needy areas of the world earns them the break they're getting. That's the part I value, tremendously, myself, because I see that everybody is working very hard to achieve their goals. We all know that nothing comes easy."

Andretti recalled that not too many years ago there was talk of disbanding the United States operation of MIVA. "Since Father Phil has taken over," according to Andretti, "he has revived it and it is alive and well."

It is doing so well, in fact, that an estimated annual budget of \$60,000 to \$70,000 of some three years ago now has grown to hundreds of thousands of dollars. This translates to "a lot of vehicles for all the different parts of the world where they are most needed."

"The fact is," Andretti states with pride, "98 cents of each dollar is working for the end result. That's what appeals to people willing to help MIVA."

The payoff for Andretti comes in the letters he and the organization receive from missionary priests who express their gratitude for vehicles which enable them to do their work. It is the transportation phase of missionary work that is cited by Andretti as "truly the difference between life and death."

A current example, according to Andretti, is the critical nature of vehicles in transporting food and medicine from African ports of entry to the millions of starving people in the sub-Saharan areas of that continent.

For those who might wish to assist in this missionary effort, Andretti provided the specifics: MIVA America, Box 7749, Washington, D.C. 20044. Attention: Father Philip De Rea.

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# Pope meets friendlier crowds, but questions persist

by NC News Service

After a rough start in the Netherlands, the crowds got friendlier as Pope John Paul II's May 11-21 trip to the Netherlands, Luxembourg and Belgium progressed, but questions about controversial church issues continued to be raised.

The pope responded by reiterating church teaching on issues such as women's ordination, priestly celibacy and sex outside of marriage. He also called for people to work for peace, not only by working against violence but by working for the dignity of the individual.

The pope's May 11-15 trip to the Netherlands had been marked by sometimes-violent anti-pope demonstrations.

But thousands of Luxembourgers lined the streets to welcome the pope May 15, and about 10,000 people cheered the pope during welcoming ceremonies in the Parc du Cinquantenaire May 16 in Brussels, Belgium.

On May 18, while still on the Belgian segment of his trip, the pope celebrated his 65th birthday with a cake weighing more

than 120 pounds given to him by a committee of bakers from the city of Malines.

While the general atmosphere of the trip grew more relaxed, the controversies were persistent.

In Liege, Belgium, May 19, Anne-Marie Gilson, coordinator of the Rural Catholic Women's Movement, spoke of the aspirations of women in the church.

"Many of them will no doubt accept and fulfill their role as mother and educator, but they certainly do want more, Holy Father," she said. "Women are incessantly asking for more responsibilities in church and in society."

In the Netherlands May 13, the Rev. Henk Hutting, chairman of the Netherlands Reformed Synod, addressed the issue of women's ordination and ecumenism.

"Does the church not do itself damage if it fails to make use of the faith, the wisdom, the intuition, the symbolism and the love of women in an official role?" Mr. Hutting asked.

"Should we not take the command the risen Christ gave the women to be the first witnesses of his resurrection as summons

to be representatives of Jesus Christ, of his word and work?"

In a speech prepared for the meeting, but not delivered, the pope said he wanted women to "play their full part" but said this did not include ordination. He said his reasons for opposing ordination of women included "the example of the Lord, the witness of Holy Scripture and a tradition of nearly 2,000 years."

This stand, the pope added, "is not meant to exclude women from the life of the church, still less to hamper or hinder the study and implementation of their proper role."

IN BELGIUM May 17, Aurelien Thijs, president of the Belgian Interdiocesan Pastoral Council, told the pope if "no serious efforts are made" to give women an equal role with men in the church, "we fear that the women's emancipation movement will ultimately turn against the church."

The pope acknowledged that "women suffer from certain forms of paternalism and discrimination" and said that "the Christian community must value the contribution and the responsibility of women."

He added, however, that "at the same time we must witness to the truth and be coherent, by clearly showing that there remains an irreversible contradiction between what is evil and what is good, according to God's law."

The pope stressed that priests and laity have different roles in the church, telling a Belgian lay group that its main role should be to put Gospel values into everyday life.

"The main concern of the Christian lay man," the pope said in Antwerp, Belgium, May 17, is "to engage himself (so) that all temporal causes will be permeated with moral values and an evangelic spirit: culture, arts, education, health and the medical professions, labor relations, social relations, economic transactions, national civil responsibilities and international relations."

SEVERAL OF the pope's speeches were addressed to youth, some of whom previously had written the pope with questions and concerns about the church.

"If the church makes unpalatable pronouncements, it does so because it feels obliged to do so," Pope John Paul told youths at a sports field in Amersfoort, Netherlands, May 14.

Some of the young people had questioned whether Jesus would not have been more understanding on some of the moral issues confronting them today.

"Would it be realistic to imagine a Jesus who is indulgent on marital love, abortion, sexual relations before or outside of marriage or homosexual relations?" the pope asked.

"Indulgence does not make people happy," he said. "The consumer society

does not make them happy. People only become truly human when they accept the demands made on them by the dignity which lies in being created in the image and likeness of God."

Auxiliary Bishop Johannes de Kok of Utrecht said 3,500 youths had been invited to hear the pope, but fewer than 1,000 attended.

But in Namur, Belgium, May 18, about 30,000 young people cheered the pope, frequently interrupting his talk with chants of "John Paul."

The pope told them their "sincere efforts to build up peace, justice and brotherhood... will not be for nothing." He told them to be strong in the face of temptation and to "avoid the traps which our society sets to exploit the weak and which the devil sets to exploit our weaknesses and passions."

To questions from Luxembourg youth May 16, the pope explained that priests must remain celibate so the priest can "make his closeness to Christ credible through a life which is itself very close to that of Christ and free from any attachments other than those of serving Christ."

When young people asked for a softening of the church position on divorce, the pope told them that "the breaking of the sacred commitment of matrimony constitutes a disordered and a deformed image of God in man."

UNEMPLOYMENT for young people represents a "trauma" as they see "their sincere desire to work and their readiness to assume their own responsibilities regarding the economic and social development of their country frustrated," the pope told foundry workers at a Mass May 15 in Esch-sur-Alzette, Luxembourg.

He also warned the workers that man "is increasing the number of armaments in frightening proportions," noting that man's recent accomplishments have sometimes failed society.

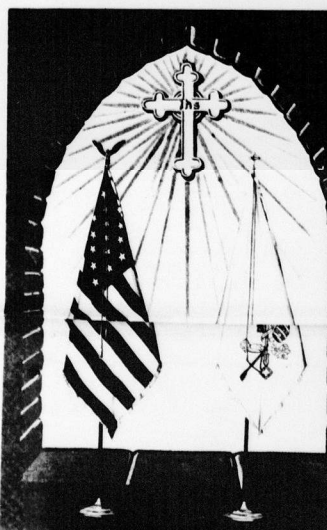
He told them to "fight unceasingly to establish better justice," but that the fight "must be carried on while loving and respecting people."

THAT LOVE and respect for people comes with respect for the dignity of man, the pope said, elaborating on his theme May 17 in Ypres, Belgium, site of five major World War I battles.

"If we remain silent, the glamour of violence will stifle the cry of people who call for peace and justice," he said. "If we remain silent, the menace of war and the egoism will block dialogue and the search for mutual understanding."

"If we remain silent, the arms race will continue to absorb funds, energy and credibility. Thus, little money and attention will be left for nourishment, health, development and lodging, especially in the poorest countries."

Peace is not an issue to be dealt with rhetorically, he said. "Deep convictions and total commitment are necessary."



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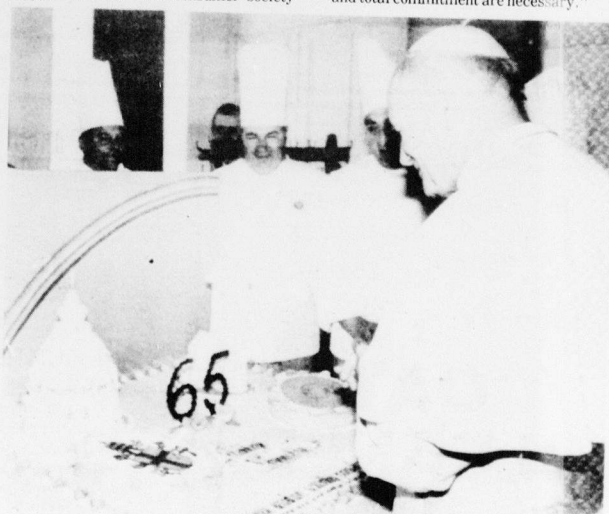
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HAPPY BIRTHDAY—Pope John Paul II looks at a birthday cake that was presented to him in Mechlin, Belgium, to mark his 65th birthday. (NC photo from UPI-Reuter)



# Cardinal Arns to Reagan: defend human rights

ORLANDO, Fla. (NC)—Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, told a questioner at a Catholic Press Association session that if he could give a message to President Reagan it would be to not interfere in Latin American affairs but help defend human rights.

"Our problems are not East-West problems. Our problems are North and South (rich and poor), and if something can be done positively by the government it would be to defend human rights in the right sense," the cardinal said on the second day of the May 15-17 CPA national convention in Orlando.

The cardinal was also asked what message he would give to Pope John Paul II. "To John Paul I would say we are not children as it were; we are not adolescents either, we are adults. We want to be at the same level as other countries... to accept responsibility for our countries as God's people and also as pastors."

The questions to the cardinal came after his 40-minute talk and speeches by two U.S. Hispanic leaders, Pablo Sedillo, director of Hispanic affairs for the National Conference of Catholic Bishops, and Father Mario Viscaino, director of the Southeast Regional Office for Hispanics in Miami.

Sedillo told the journalists that Hispanics, who now make up 35 percent of the U.S. Catholic population, will by the year 2000 be 55 percent of that population. He said the U.S. bishops' 1983 pastoral letter on Hispanics was one of the best-kept secrets in the country, and urged the Catholic press members to hire Hispanic staffers or learn Spanish, to "warm up to our people and be with us."

Father Viscaino spoke about the "prophetic presence" of Hispanics and the upcoming national Hispanic pastoral encounter (encounter) in Washington in August. The encuentro is a national

meeting resulting from grass-roots consultations nationwide.

The Cuban-born priest also spoke of the need for Hispanics to preserve their identity. "We don't want to be assimilated," he said.

Father Viscaino said that Protestants were much more active in evangelizing Hispanics than Catholics have been, citing figures from Miami where, he said, 47 parishes serve Hispanics while 195 Protestant churches are Hispanic.

Cardinal Arns, a longtime supporter of human rights and advocate of the "preferential option for the poor," told the Catholic press members how Brazilian journalists banded together after the death of a fellow communicator and, by agreeing to publish stories of torture and political imprisonment, put an end to the practices.

He expressed gratitude to the American press and other foreign press members for earlier publishing names of political prisoners because the publicity helped save their lives.

The cardinal told of being called to help 37 Catholic workers who had been arrested. None of them disappeared, he said, because the foreign press had made their names known.

When their captors were surprised by the publication of the names in the United States, England and elsewhere and asked why, the cardinal said the reason was "because we are Catholic, we are universal."



Cardinal Paulo Evaristo Arns

Cardinal Arns, a Franciscan, urged the Catholic press members to both publish and analyze the facts and to "never forget the simple people."

"Look to the earth, not so much to the White House or the Capitol, or the Kremlin or Vatican State, look more to the pope as a person, to the pope himself, your pastor."

The cardinal held up the example of Christ as the great communicator, saying that "communication is the most important mission on earth."

## Card. Arns: Boff silencing 'surprising,' 'curious'

by Thomas N. Lorsche

ORLANDO, Fla. (NC)—The Vatican silencing of Franciscan Father Leonardo Boff was "surprising" and "curious" in light of the Brazilian theologian's humble acceptance of earlier criticism, said Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil.

Cardinal Arns spoke at a press conference during the Catholic Press Association convention.

A fellow Franciscan, former teacher and longtime friend of Father Boff, Cardinal Arns told the Catholic journalists, "For me it was a really surprising measure to punish a man who accepted everything friendly and humbly from the Holy See."

The cardinal said it would be like having a child do well in studies and then saying,

"you can't go to the football game."

"I think it is against (his) fundamental rights," the cardinal said.

"I never had such a suffering," said Cardinal Arns. "It is the first time in my life such a thing has happened in my church."

Father Boff was silenced by the Vatican Congregation for the Doctrine of the Faith after his book, "Church: Charism and Power," had been criticized by the congregation. At the time Father Boff said he preferred to "walk with the church rather than walk alone with my theology."

Father Boff's silencing was for an indeterminate time. It forbids him from writing, editing or speaking.

Cardinal Arns said of the Vatican order, "It cannot

continue so." He told the journalists that reaction must come from them or there will be others next, including liberation theologian Father Gustavo Gutierrez of Peru and others.

When asked about the influence of communism in Brazil, Cardinal Arns said it was "out of date." He cited figures showing less than five percent Communist Party voters and about the same number on the opposite end of the political spectrum.

The cardinal said that the real issue in Brazil is that "our people are exploited." People are hungry, underpaid, unemployed or expelled from their lands, he said.

The question of communist influence is "very important, but not for us," he told the journalists.

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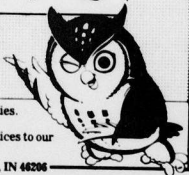
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# The Active List



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

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

## May 24-25-26

A Tobit Weekend for Engaged Couples will be held at Alverna Retreat Center, 6140 Spring Mill Rd. Call 267-7338 for information.

## May 25

The Indianapolis Nuclear Weapons Freeze will hold its second annual Rummage Sale from 8 a.m. to 4 p.m. in St. Thomas Aquinas parish gym, 16th and Illinois streets. Donations accepted May 24 from 9 p.m. to 11 p.m. For truck pickup call Morris 283-5295 evenings or Dwight 786-6547 evenings. Call 92-2REES or 271-1784 for more 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.

## May 27

The monthly Cemetery Mass will be held in honor of Memorial Day at 12 noon in Calvary Chapel.

The Ribbon Indiana Peace Celebration will be held from 11 a.m. to 1 p.m. at Center United Methodist Church, corner Epler Ave. and Bluff Rd. Bring picnic lunch and your ribbon segment, if you have one. For more information call Benedictine Sister Karen Durliat at 812-367-1411.

## May 28

The Creative Family Living program facilitated by Franciscan Father Justin Belitz and Rusty C. Moe continues at the Franciscan Hermitage, 3650 E. 46th St., from 7:30 to 9:30 p.m. Call 545-0742 for information.

## May 29

A Natural Family Planning Class will be offered by the Family Life Office at St. Louis Parish, Batesville, at 7 p.m. Cost is \$15 per couple. To register call 317-236-1596 or toll free 800-382-9836.

## May 31

Charles Gardner will present a program for Pastoral Musicians entitled "Instrumental Music in Worship" at 8 p.m. in the Catholic Center following 6:30 p.m. dinner and business meeting. For dinner reservations call Nancy Hubler 257-2064 or Joan Stucker 842-1232 by May 28.

## May 31-June 1-2

St. Bernadette Parish, 4826 Fletcher Ave., will present Summer Festival '85 from 7 p.m. on Fri., from 4 p.m. on Sat. and from noon on Sun. Peachey's catering. \$10,000 progressive drawing, rides, booths, beer garden, music.

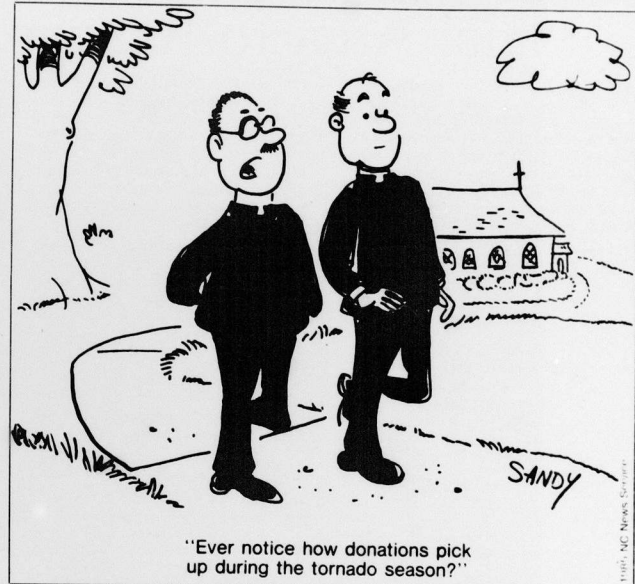
## June 1

St. Monica Singles will make a trip to Churchill Downs for the horse races. Call Dan Miller 875-8229 for reservations or information.

A Day of Inner Healing will be held from 9 a.m. to 5 p.m. at Mount St. Francis Retreat Center. \$15 fee includes lunch. Call 812-923-8817 for information.

St. Francis Guild will hold a Day of Reflection from 9 a.m. to 4 p.m. at Mount St. Francis Retreat Center. Bring a covered dish.

Priesthood ordinations for the Indianapolis Archdiocese will be



held in St. John Church, 126 W. Georgia St., at 11 a.m.

St. Simon Parish, 8400 Roy Rd., will present a Monte Carlo Night featuring the last early bird drawing for Festival Drive '85. Doors open at 6:30 p.m.

The Indianapolis Nuclear Weapons Freeze organization will sponsor a 10 km Freeze Walk beginning at Military Park with 11:30 a.m. registration. T-shirts, prizes for pledges. Call 923-7337 for information.

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

## June 1-2

St. Martin Parish, Yorkville, will hold a Garage Sale for the benefit of Ethiopia from 10 a.m. to 3 p.m. Sat. and from 9 a.m. to 2 p.m. Sun., both fast time.

Providence High School, Clarksville, will sponsor its Spring Festival from 2 to 11 p.m. Sat. and from 11 a.m. to 8 p.m.

Sun. Fried chicken 'n dumpling dinner Sun. from 11 a.m. to 6 p.m. Adults \$4.50; senior citizens \$3.50; children 12 and under \$2.50; 5 and under free.

retiring after 30 years of teaching at St. Andrew's School. Reception follows.

## 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. Pius X Council 3433, 7 p.m.; Kuncalli High School, 5:15 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.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 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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# Father Bruce Ritter appointed to attorney general's pornography commission

WASHINGTON (NC)—Conventual Franciscan Father Bruce Ritter, founder of the New York-based Covenant House program for runaway and exploited children, has been appointed by Attorney General Edwin Meese III to a new commission on pornography.

At a news conference in Washington May 20, Meese announced the 11-member commission which will study the effects of pornography and recommend measures to control its production and distribution.

"Re-examination of the issue of pornography is long overdue," Meese said.

Since a presidential commission in 1970 concluded that pornography was "not much of a problem," Meese said, the content of pornography has "radically changed, with more and more emphasis upon extreme violence."

He added that cable television and video recorders have made pornographic materials available to "almost anyone—regardless of age—at the mere touch of a button or at the mere dialing of a telephone."

The 1970 panel said it found no convincing evidence that pornography led to antisocial behavior and said no new laws were needed to restrict it.

But Meese said his panel may recommend legislation to restrict production and distribution of pornography, new law enforcement techniques or even guidelines on how to conduct pornography investigations without infringing upon First Amendment rights to free speech.

Members of the panel were chosen to "carefully

balance the need to control distribution of this material and the need to protect First Amendment freedoms," he said.

Barry Lynn, an attorney for the American Civil Liberties Union, criticized the new commission and said he was "not convinced the attorney general takes these free expression rights seriously."

He noted that three of the 11 members have some background with state or federal law enforcement agencies and that there appeared to be no one from "the creative community or the civil liberties area."



Father Bruce Ritter

"I'm afraid there is a train marked 'censorship' which has just left the station," Lynn said.

Father Ritter, who in 1968 left a college teaching job to work with the poor in New York, was singled out by President Reagan in Reagan's 1984 State of the Union address as an example of the "unsung heroes" of American society whose private initiatives tackle social problems.

His Covenant House programs in New York, Houston and Toronto provide shelter and help to thousands of abused and exploited children every year.

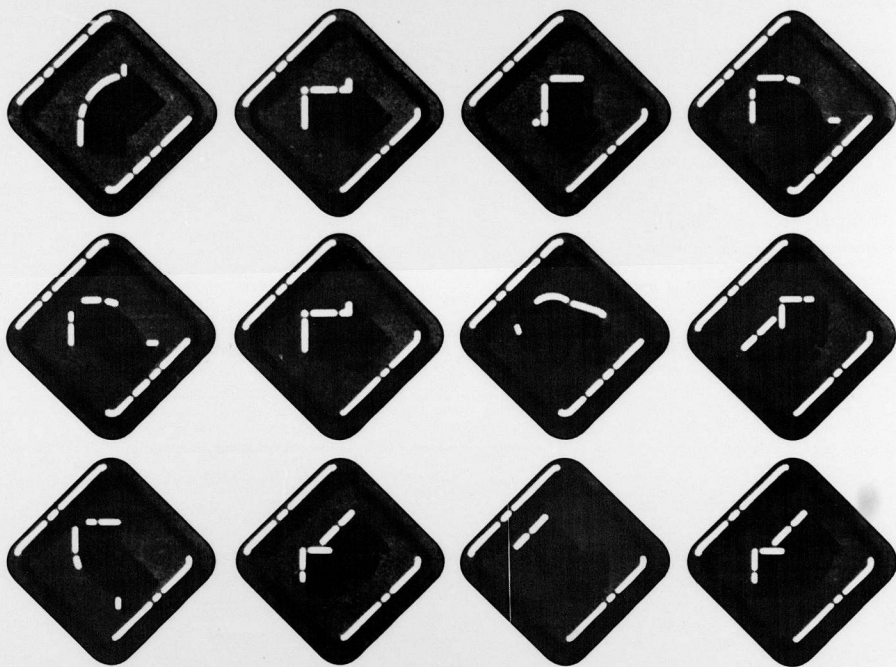
Father Ritter also has established a long-term shelter for homeless youths in Guatemala and was

developing plans to open a new crisis center in Fort Lauderdale, Fla.

The panel will be chaired by Henry Hudson, commonwealth's attorney for Arlington, Va., who in 1983 urged Reagan to launch a new campaign against pornography.

Other commission members are Judith Veronica Becker, associate professor of clinical psychology in psychiatry at Columbia University; Diane D. Cusack, vice mayor of Scottsdale, Ariz.; Park Elliot Dietz, professor of law and behavioral medicine at the

University of Virginia; James C. Dobson, founder and president of the syndicated radio program "Focus on the Family"; U.S. District Judge Edward J. Garcia, formerly assistant district attorney in Sacramento, Calif.; Ellen Levine, vice president of the CBS Magazine division and editor in chief of Woman's Day; Tex Lezar, former assistant attorney general in the Justice Department; Frederick Schauer, law professor at the University of Michigan; and Deanne Tilton, president of the California Consortium of Child Abuse Councils.



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## YOUTH CORNER

## 'To thine own self be true'

by Tom Lennon

**Question:** How can I have fun at a party when others are doing things I don't want to do, like drinking, smoking pot, petting—and yet be accepted? Sometimes I think I would like to do these things too so I would feel like I fit in. (South Dakota)

**Answer:** Let's consider Terry, a 23-year-old who one day woke up in jail and realized he was a full-fledged alcoholic.

To avoid a long stay in jail, he agreed to psychiatric treatment and group therapy sessions.

Now he is a recovered alcoholic and he has a whole new set of friends. His former drinking buddies (and he

used to think they were the best buddies a guy ever had) don't like to have him around any more.

They made it clear they don't like his not drinking. They sounded off to him a couple of times about what they think of people who think they're "too good to drink."

The truth is Terry is a silent reproach to them. So they let him know they didn't want him around.

And Terry searched and found other friends.

If someone accepts you simply because you'll light up a joint or will drink with them, you can be fairly certain that their acceptance is not very deep.

And if you do things that you really don't want to do and that you think are wrong,

you are going to have difficulty in accepting yourself, in living with yourself day after day.

You'll likely experience a vague uneasiness, a troubled feeling, a sense of unhappiness.

On the surface you may fit in with the crowd, but the inner you will always be aware that you don't really fit in.

In Shakespeare's play, "Hamlet," old Polonius advises his son: "This above all, to thine own self be true."

If you want to live happily with yourself, be true to yourself. When others pressure you to do things you don't want to do, try saying simply and pleasantly, "I don't choose to." You don't

have to make a huge, angry argument out of it.

If it turns out that you can't have fun at these parties, might you search for other friends and other activities, as Terry did? Can you team up with someone to have a party that doesn't spotlight pot, sex and beer?

Be assured that there are other young men and women out there who feel as you do. I've met some of them.

If you have to give up parties for a while, be aware that there will be lots of other parties down the road where the pressure of peers will not be so strong or such an unpleasant issue.

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



**ROCK STAR WEDS**—Rock singer Bruce Springsteen and model Julianne Phillips were married at Our Lady of the Lake Church in Lake Oswego, Ore. Father Paul Peri, pastor, officiated at the midnight ceremony. The bride and groom, pictured at the Grammy Awards ceremony in February, are both Catholic. (NC photo from UPI)

## Youth ministry conference soon

Nine youth leaders from the Archdiocese of Indianapolis will lead workshops at the 1985 Mid-America Youth Ministry

Conference June 11-13 at St. Mary's College in South Bend. The conference is being sponsored by diocesan youth ministry offices in

Wisconsin, Illinois and Indiana.

Leading workshops will be: Mike Carotta, coordinator of adolescent catechesis and catechist formation for the archdiocese; Ed Durkee, regional delegate to the National Youth Council and a member of St. Patrick parish in Terre Haute; Rick Etienne, Tell City Deanery coordinator of youth ministry; Jerry Finn, New Albany Deanery coordinator of youth ministry; Frank M. Giammarino, a member of the archdiocesan CYO Youth

Ministry Advisory Committee and regional director of Youth for Understanding; Pat Long, youth minister at St. Luke parish in Indianapolis; Mary T. McGoff, youth minister at Immaculate Heart parish in Indianapolis; Father Steven Schafflein, associate pastor at St. Andrew in Richmond; and Carl Wagner, archdiocesan coordinator of youth ministry.

The theme of the conference is "Youth Leaders as Peacemakers," according to Wagner. It will "help youth leaders gain new insights,

relationships and hope to respond to the challenge of becoming peacemakers," he said.

Among the main speakers are author Dave Stone, gospel music specialist Gloria Burchette and Father Thomas Usher, a missionary

in Honduras. In addition to the main talks and workshops, the conference will also feature exhibits and a mime presentation.

For further information about attending, call Carl Wagner at the archdiocesan CYO Office, 317-632-9311.

## Belle tickets still available

Plenty of tickets are still available for the July 17 open cruise on the Belle of Louisville, according to Jerry Finn, coordinator of youth ministry for the New Albany Deanery. Tickets are available on a first come, first serve basis, he said. The cruise is open to all youth in the archdiocese.

Those wishing to order tickets should send a check for \$5.50 per ticket to the New Albany Deanery Youth Ministry Office, 707 W. Highway 131, Clarksville, Ind. 47130. Checks should be made payable to "New Albany Deanery Youth Ministry."

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## New Albany Deanery to hold peer leadership retreat for deanery youth

The New Albany Deanery Youth Ministry Office is offering a camp-out entitled "Peer Leadership Experience" to help youths become better leaders among themselves.

The camp-out will begin at 7 p.m. on June 6 and end at 4 p.m. on June 8. About 30 to 40 youths are expected to attend, according to Jerry Finn, coordinator of youth ministry for the New Albany Deanery.

"The main purpose is to train kids to be effective leaders," said Finn. "We will focus on communication skills—how to be a good listener." He also said the experience will work on developing the ability to speak before a group and leading group discussions.

"We often put kids in positions they are not trained for," Finn said. Attending a

youth retreat will often inspire many to want in turn to serve as retreat leaders, he said. But most will need to be shown how to work on a retreat team if they are to be effective.

Those interested in participating in the camp-out should send name, address, age, birthdate, phone number, parish, school and parents' names along with a check for \$10 to Peer Leadership Experience, New Albany Deanery Catholic Youth Ministry, 707 W. Highway 131, Clarksville, Ind. 47130. Checks should be made payable to "New Albany Deanery Youth Ministry."

Two other Peer Leadership Experiences will be offered Aug. 2-9 and Nov. 17-19. Those registering should indicate which experience they plan to attend.

## Named to basketball team

Marian College star basketball player Julie Wilhoit, daughter of Mr. and Mrs. Ted Hughes of Osgood, has been named to the NAIA All-District Women's Basketball team where she has been honored as one of the top 10 college women players in the state. She has also been named most valuable player by her fellow basketball team players.

In January, Wilhoit became the first Marian player to pass the career 1000-point mark finishing her senior year with 1233 points

and leading her team to an 18-9 season record.

She also made the Marian record books as the college's number three leading woman rebounder and grabbed enough steals to take third place in that category as well.

According to Coach Audrey Satterbloom, the honors came in recognition of her leadership and skill. "While she played at Marian she became the epitome of a well-rounded player."

After graduation, Wilhoit plans to pursue a career in physical education.



# Red Mass celebrates Law Day here

## Former law school dean says courts becoming 'revolutionary committees'

by Kevin C. McDowell

The recent annual Red Mass, which concludes Law Day activities in Marion County, drew somber reflections from Archbishop Edward T. O'Meara and stern remarks on the state of the American judiciary by a sometimes controversial law professor.

The Red Mass, sponsored by the St. Thomas More Society, an association of Catholic lawyers, is a centuries-old tradition that at one time marked the beginning of the judicial year in some countries. The local Red Mass draws lawyers, judges and magistrates from federal, state and Marion County courts.

Archbishop O'Meara, the principal celebrant at the Mass, noted that this was a year of anniversaries: South Vietnam's fall, V-E Day, V-J Day and the dropping of the atomic bombs on Hiroshima and Nagasaki. He noted that anniversaries are times for remembrances.

Speaking of World War II, Archbishop O'Meara said, "I was a theology student then. As such, I was exempted from the necessity to bear arms. But I remember my personal and painful involvement in that war as members of families, personal

friends, laid down their lives, were taken prisoner, or simply put up with the hell of those years."

But, he said, "overriding all of this was the Holocaust, the unspeakably intolerable thing."

It is these remembrances that should involve "us who are concerned about law, justice and human dignity. . . . We must see if there isn't some light to be shed for the future."

The archbishop discussed an essay by Charles Krauthammer that appeared in a recent issue of Time magazine. Writing about President Reagan's then-forthcoming trip to Bitburg Cemetery, Krauthammer said, "But the highest aim of remembrance . . . is redemption. The president and the chancellor did indeed want this V-E Day to bring some good from evil. But for that to happen at Bitburg will require more than two politicians. It will require an act of grace, and that is not for politicians—or other mortals—to dispense."

Drawing from Krauthammer's observation, the archbishop said, "Redemption is from on high, and it is from an act of graciousness on high that we are redeemed and delivered. Let us long for that

redemption for the human family, for that deliverance from . . . hatred and conflict. . . ."

He urged the jurists and lawyers present to work to improve the quality of the human condition and to work for "a peace based on justice and dignity."

While the archbishop urged those assembled to become involved in working to improve mankind's lot, the guest speaker at the dinner that followed urged more caution in such endeavors judicially, but more involvement personally to stem what he perceives to be a growing state power that will impose standards that are repugnant to the majority.

William F. Harvey, Carl M. Gray Professor of Law at Indiana University and former dean of the Indiana University School of Law at Indianapolis, warned that "judicial pluralism" has gone beyond the "benevolent neutrality" they should employ. He said the courts are becoming "chaotic and dangerous" and are "acting as a national conscience" rather than as arbitrators of disputes. Some courts, he noted, are little more than "revolutionary committees."

The emerging notion that "moral standards are mere personal preferences

institutionally imposed" he finds "distasteful, like the difference between vanilla ice cream and raw onions."

He noted that disputes exist today that "go to the very core" of American life, and he urged the reintroduction "of Abraham Lincoln into the Constitution of the United States," an analogy to Lincoln's debates with Stephen Douglas on the slavery issue.

"His (Lincoln's) life represents support of principle even in the face of overwhelming state power that destroyed him," Harvey said, noting that devotion to such principles is "the fountainhead of freedom and liberty."

There were also two other anniversaries: the 50th anniversary of the canonization of St. Thomas More by Pope Pius XI and the 26th year since the founding of the local chapter of the St. Thomas More Society. Attorney Karl J. Stipher received special recognition as a founding member of the chapter.

Stipher, a member of St. Lawrence parish, has portrayed St. Thomas More, the patron saint of lawyers, on a number of occasions. St. Thomas More, a lawyer and lord chancellor of England, was executed by King Henry VIII for refusing to acknowledge the king as the supreme head of the church in England. Stipher quoted what are believed to be St. Thomas' final words, words which sum up the problems facing the bench and bar if Archbishop O'Meara's and Harvey's observations are to be applied: "I am the King's good servant, but God's first."

## U.S. families seek hostages' release; Jihad threatens doom

by NC News Service

Families of kidnapped Americans held hostage in Beirut pressed ahead with efforts for the captives' release May 17 as the Islamic Jihad, believed responsible for the kidnappings, threatened to kill the hostages if imprisoned terrorists were not freed.

The family of one hostage, Servite Father Lawrence Jenco, director for Catholic Relief Services in Lebanon, released a letter from the priest May 16 in which he warned that the hostages would be hanged if no negotiations were held to release terrorists incarcerated in Kuwait.

Those imprisoned in Kuwait were convicted in the bombings of U.S. and French

embassies in December 1983. Those attacks killed five persons and wounded 86.

According to Joan Belote, a family friend, Father Jenco's relatives May 17 were traveling from their homes in the Joliet, Ill., area to Washington, where hostages' families had been conferring with the Rev. Jesse Jackson.

Mr. Jackson, who earlier had successfully obtained the release of a U.S. Navy pilot held in Syria, offered to go to Lebanon or Kuwait if it would help gain the release of the hostages.

Father Jenco's relatives have established a Joliet-based organization, the Hostage Awareness Campaign, to keep the captives' cause alive in the public mind.

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# Book review

## Book presents lives of martyred nuns

THE SAME FATE AS THE POOR, by Sister Judith M. Noone M.M., published by the Maryknoll Sisters, Maryknoll, N.Y. 10545, \$5.95.

Reviewed by  
Sr. Mary Margaret Funk

December 1985 will be the fifth anniversary of the murders of four church women who were martyred in El Salvador. None of us has escaped the chilling details of the story. We have read the papers, watched television and are aware that our tax dollars are involved. We shiver knowing that all is not well in Central America.

This book is the first published account for all to read from the point of view of the Maryknollers about what happened and even why it happened in El Salvador. This book had been needed to carry on the dialogue, not only documenting that it did happen, but giving some insights as to why and even

what are the implications of that martyrdom in El Salvador.

Judy Noone's sources are primary documents: official Maryknoll papers, firsthand interviews with friends and relatives of Ita Ford, Maura Clarke and Carla Piette, and many letters and tapes from the Maryknollers who gave their lives. The reader has sketches of each of their characters by those who knew them best; namely their Maryknoll Sisters and families.

It was written in living memory of the more than 40,000 men, women and children who have died in these past five years in the violence of El Salvador.

While this book can be read in one sitting, only 152 pages, it is so powerful the reader will return again and again to sections about their lives that seemed to prophesy the strength and even the weakness that made them so powerful and vulnerable

This is a bold book. The Maryknollers did not edit out their own fear and ambivalence about staying in such a war-torn country. The struggle of each of the missionaries is carefully posed. The reader gets inside the call to come to El Salvador. These are modern prophets who at the time knew the dangers but cared more about the consequences of the poor.

This book is the Maryknoll statement about what happened in El Salvador in 1980. It carries with it the reprimand of why we continue co-sponsoring that violence through American dollars. You won't find such a blatant statement in the book; it is just obvious after you read it. It is written in such a way that each reader can draw the conclusions.

This reviewer found three challenges in the book. The first challenge is the question: Why was the martyrdom of these women covered up for so many

months? Can we assume that it implicated people in our own United States government just as the Allende assassination in Chile only seven years before was linked to CIA?

The second challenge is not the ideology of Marxism, communism, socialism, fanaticism or democratic process but that in the middle of all our ideologies, it's very poor people who are being wasted. The number of 40,000

individuals, not in some past era but today, close to the borders of the United States, is an extraordinary challenge to those of us who are postulating ideas before people.

A third challenge the book so poignantly disarms one with is the stark realization that we must let God lead our lives. Simple faith, suffering and violence bring about immeasurable good. Christ indeed has already redeemed

the world and through fragile, weak, everyday folks like Carla, Maura and Ita, God's designs are carried out. The fitting response of believers and especially missionaries is to put one's whole self in the service of the gospel. There is no more powerful action to change the entire world than to opt for suffering the same fate as the poor.

This book needs to be read by everyone who wants to make some sense out of the unbelievable messy conditions in Central America and perhaps to discern a fitting Christian response to that current holocaust.

## MAY THEY REST IN PEACE

**BATES, Lawrence**, 80, St. Mary of the Knobs, Floyds Knobs, April 29. Husband of Elinor; father of Dorothea Bronars, Jeanette Weatherholdt and Ruth Hoagland; stepfather of Loretta Day, and Leo, Ronnie, Ed and Kenny Schmidt; brother of Ruth Thompson and Helen Powell; grandfather of 21; great-grandfather of 11.

**BLAKEMON, Anna Belle**, 80, St. Anthony, Clarksville, May 11. Sister of Olive, Alpha and Richard.

**EVANS, Robert J.**, 75, St. Augustine, Jeffersonville, May 10. Husband of Hortense McCommon; father of Judith McDaniel, William, Robert, Sidney, John, Ronald and James; brother of William, Joe, Dan, Carolyn Bills, Mary Ann Boylen and Jane Hammers; grandfather of 16; great-grandfather of two.

**BENJAMIN, Inez**, 64, Holy Spirit, Indianapolis, May 10. Wife of Ray; mother of Rebecca

Weiler, Christine May, Beth, Kenneth and Daniel; grandfather of 10; sister of Mary Craney.

**BLAKEMON, Anna Belle**, 80, St. Anthony, Clarksville, May 11. Sister of Olive, Alpha and Richard.

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**BENJAMIN, Inez**, 64, Holy Spirit, Indianapolis, May 10. Wife of Ray; mother of Rebecca

Ruby Kinberger, Clara Hammer and Helen Welch.

**MANUS, Irene**, 92, St. Mary, Greensburg, May 10. Mother of Frank, Alice Pfeifer, Margaret Beagle and Geraldine McKee.

**McMAHON, William J.**, 83, St. Agnes, Nashville, May 13. Uncle of George L. Crane; brother of Mary Crane; great-uncle of two.

**MUCKERHEIDE, Leo O.**, 45, St. Mary, Greensburg, May 9. Brother of Alvin, Helen and Marian.

**ROBINSON, Evelyn**, Rose, 52, Holy Name, Beech Grove, May 11. Wife of James; mother of P. Gregory; grandmother of Kimberly Ann.

**ROTHGERBER, Mary**, 76, St. Paul, Tell City, May 10. Mother of Helen, Frances McAllister, Ralph, Leo and Eugene; sister of Jim and Earl Beaver.

**SCHWENDENMANN, Esther M.**, 63, St. Mary, Greensburg, May 12. Wife of Frank; mother of Jerry, Tom and Mary; sister of Robert and Louis Jobst, Leona Brebbner and Florence Tekburn.

**SCRUGGS, Felix G.**, 56, Holy Spirit, Indianapolis, May 5. Husband of Kay; father of Ralph, Joe and Sandy; brother of Katherine Steel and Helen King.

**de TARNOWSKY, Pierre**, 68, St. Agnes, Nashville, May 4. Husband of Carolyn; father of Anaire Behrens and Pierre Jr.; brother of Dr. George, Jacques, and Louise Howard.

**WAGNER, Lawrence**, 68, St. Mary of the Knobs, Floyds Knobs, May 9. Father of Michael, Dolores, Greenlee, and Donna Donaldson; brother of Irvin, Herman, and Alma Stiller; grandfather of five; great-grandfather of one.

**WALTER, Clarence J.**, 76, St. Gabriel, Connersville, May 7. Husband of Gladys; father of John and Ann; brother of Mary Cambron, Elizabeth Munchief and Anthony; grandfather of four; great-grandfather of three.

### Sr. Burns dies

**ST. MARY OF THE WOODS**—Providence Sister Sadie Marie Burns, formerly St. Marie Gertrude, died here May 13 and received the Mass of Christian Burial on May 17 and was buried in the convent cemetery.

Sister Helen Rita, the former Florence Mary Fabing, was born in Chicago. She attended grade and high school there, and later attended St. Mary of the Woods College. After entering the Congregation of the Sisters of Providence in 1911, she made final vows in 1922.

Sister Helen Rita was a teacher in schools in Massachusetts, Illinois and Indiana. Her Indianapolis archdiocesan assignments included St. Agnes and St. Joan of Arc in Indianapolis and St. Joseph in Terre Haute. After returning to the motherhouse in 1971, she was a Visitor to the Elderly in Terre Haute, worked in the activity room, and helped with convent sewing.

Survivors of Sister Helen Rita include a sister-in-law, Mrs. A. Tinkie of Chicago, nieces and nephews.

**LIBS, Herman**, 70, St. Mary of the Knobs, Floyds Knobs, May 8. Husband of Marie; brother of

### Sr. Rita dies

**ST. MARY OF THE WOODS**—Eighty-nine-year-old Providence Sister Helen Rita died here May 13. She received the Mass of Christian Burial on May 17 and was buried in the convent cemetery.

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Survivors of Sister Helen Rita include a sister-in-law, Mrs. A. Tinkie of Chicago, nieces and nephews.

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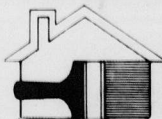
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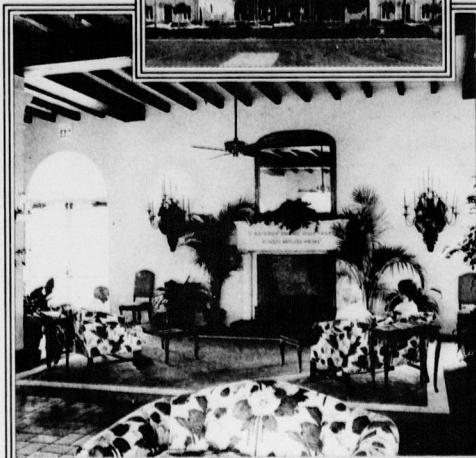
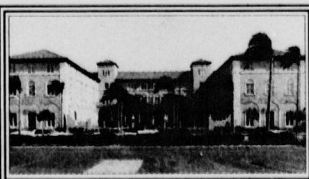
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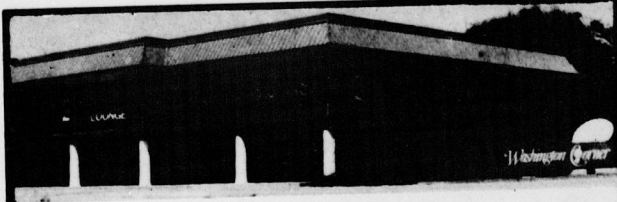
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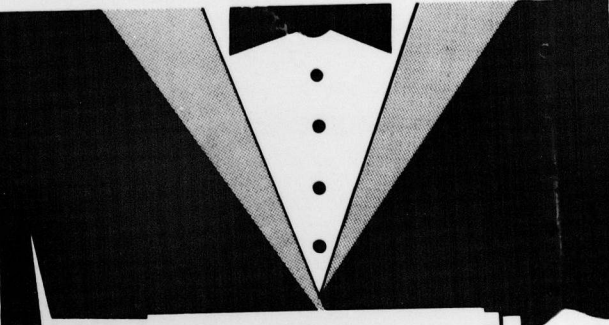
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# 'Peace ribbon' being made for demonstration

*Peace activists intend ribbon to mark 40th anniversary of bombing of Hiroshima and Nagasaki*

by NC News Service

In the motherhouse of the Vermont Sisters of Mercy hangs a tan panel which serves as a backdrop for a red dove, the symbol of the Holy Spirit. The message, stitched in red lettering, proclaims "Peace in Our Time."

The panel is one of thousands of colorful, hand-sewn messages which are scheduled to arrive in Washington and be joined end-to-end as a "peace ribbon" at an Aug. 4 demonstration marking the 40th anniversary of the bombings of Hiroshima and Nagasaki at the end of World War II.

Making the panels "is a non-threatening way to become involved" in the peace movement, said Andrea Byrne, chairwoman of a parish justice and peace commission in Fraser, Mich.

She said that while not everyone will go to demonstrations at defense plants to protest weapons such as the cruise missiles, "this is a beautiful way to express your support of the nuclear freeze."

Organizers of the demonstration plan to begin by wrapping the ribbon around the Pentagon, then have it extend through the streets of Washington to the Capitol and the White House.

Originally planned to be sewn together, the three-foot panels instead will be individually held by their owners or by volunteers to avoid disrupting traffic, according to a representative of the Center for a New Creation, an interfaith peace and justice group which is coordinating the event.

The idea was conceived by a 61-year-old Denver grandmother and peace activist, Justine Merritt, who said she envisioned the project "to serve as a reminder to the nation that those who made the ribbon love the Earth and its people."

In Indianapolis, approximately 250 Indiana segments will be gathered and joined together at the Indiana State Ribbon Celebration at Center United Methodist Church on Memorial Day, May 27. The program will last from 11 a.m. to 1 p.m. and will include not only the joining of the segments to make the Indiana Peace Ribbon, but also various people sharing their hopes for peace by song, dance, spoken word, mime, etc.

The Sisters of St. Benedict in Ferdinand, known as the Ferdinand Benedictines for Peace, are coordinating the ribbon for the state of Indiana.

Sister Helen Folinas, president of the Vermont Sisters of Mercy, said her community is collaborating with the

Leadership Conference of Women Religious and other Sisters of Mercy in the United States in making peace ribbon panels.

"I see the project as a part of the ongoing effort of the Sisters of Mercy to support peacemaking and disarmament," she said.

Most Holy Trinity School in Williamsburg, N.Y., sent 10 banners to the state peace ribbon headquarters in Ossining.

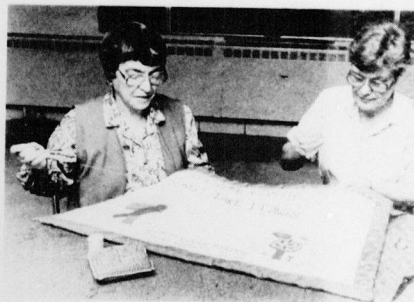
The students and faculty were asked to create banners depicting something they wouldn't want to see lost forever through nuclear war, according to Dominican Sister Joan Staudohar, principal.

What her school seemed to prize most, judging from its posters, are rainbows, sunshine, music, food, friends, family, plants and animals, she said.

The panel to be contributed by the Fraser parish depicts its recent dedication as a nuclear-free zone, according to Mrs. Byrne.

It also was sent, along with 26 others, to participate in peace activities during Holy Week in Wanger, West Germany.

"We feel this demonstrates the universality of the peace movement and our solidarity with our brothers and sisters all over the world, striving for peace," she said.



**STITCHING FOR PEACE**—Florence Wojcik, left, and Pat Tomaszewski sew a peace ribbon for their parish, St. Matthias in Sterling Heights, Mich. It will become part of a longer ribbon from all 50 states that is to be wrapped around the Pentagon Aug. 4 in connection with the 40th anniversary of the bombing of Hiroshima and Nagasaki. (NC photo by Bob Buchta)

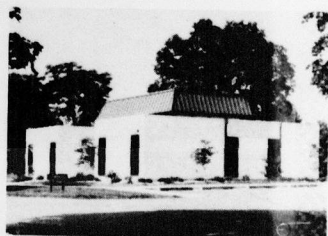
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