

Ratzinger says church self-destructing

Doctrinal head criticizes some U.S. moralists and some U.S. nuns for 'feminist mentality'

by Agostino Bono

ROME (NC)—In the 20 years since the Second Vatican Council, the Catholic Church has passed from "self-criticism to self-destruction," said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

"We hoped for a leap forward and instead we find ourselves faced with a progressive process of decadence which has been developed in large measure under the slogan of a so-called 'spirit of the

council,'" he said in a book titled "Report on the Faith."

The past two decades have been "decidedly unfavorable for the Catholic Church" because they have not produced the unity expected, he said.

The cardinal also criticized U.S. Catholics—saying some U.S. moralists are blurring the distinction between good and evil, and some U.S. nuns have adopted a "feminist mentality" causing identity crises in religious life.

The cardinal, in addition, said he

preferred the term "Body of Christ" to that of "People of God" to describe the Catholic Church. He also called the Bible a "Catholic book."

"Report on the Faith," written by an Italian journalist from a series of interviews with the cardinal last August, was published in Italian May 30 by Edizioni Paoline, a Catholic publishing house in Milan, Italy.

At a press conference in Rome the same day, Cardinal Ratzinger said the views in the book are "completely personal" and "in no way implicate the institutions of the Holy See."

In the book, the cardinal defined the "spirit of the council" as the belief that

"everything which is new will always, and no matter what, be better than that which was or that which is." This is a "pernicious anti-spirit" which discredits the council, he added.

The church must now seek "a new equilibrium after the exaggerations of an indiscriminate opening to the world and after too many positive interpretations of an agnostic and atheistic world," he said.

"Christians are not opposed to the world. It is the world which opposes them when they proclaim the truth about God, about Christ, about man," he added.

REGARDING U.S. "moralists," whom he did not identify, Cardinal Ratzinger said (See RATZINGER on page 17)



Trial testimony shows Turk gave gun to Agca

Dutch authorities hold possible second gunman

by John Thavis

ROME (NC)—After almost a week of testimony in the trial of eight men accused of plotting to shoot Pope John Paul II in 1981, the first public evidence has emerged that Turkish terrorist Mehmet Ali Agca had help in preparing the attack.

Omer Bagci, a 40-year-old Turk who was living in Switzerland at the time of the shooting, admitted to an Italian court in Rome May 30 that he delivered a 9mm Browning pistol to Agca in Milan on May 9, 1981. Four days later, Agca fired the gun at the pope in St. Peter's Square, seriously wounding him.

As the trial progressed, Dutch authorities were investigating whether a detained Turkish man was Oral Celik, a second gunman who might have fired at the pope that day. Celik's whereabouts are unknown, and he is being tried in absentia.

In the United States, an American woman wounded in the incident has decided not to testify at the trial.

Bagci's testimony May 28-30 was at times contradictory and incomplete, but it confirmed much of what Agca, 27, has told Italian investigators about the gun. The case against the four other Turks and three Bulgarians is based largely on what Agca told the investigators during a two-and-a-half-year probe.

Agca has confessed to shooting the pope and is serving a life sentence in Italy.

"Agca is not a solo performer," Italian

Prosecutor Antonio Marini said, summing up Bagci's testimony.

Bagci's statements to the court of two judges and six jurors contrasted sharply with the behavior of Agca earlier in the week. On the trial's second day, Agca took the witness stand and proclaimed himself to be "Jesus Christ." He announced the "end of the world" and described religious visions he had had.

More importantly, he refused to testify, saying he was awaiting a "response" from the Vatican. He did not explain the statement but earlier had demanded that the Vatican reveal "the third secret of the Madonna of Fatima."

If Agca continues to refuse to give evidence in the trial, it would be considered a major blow to the prosecution's case against the other defendants.

Prosecutor Marini suggested later that Agca's apparently meaningless statements were in fact "thinly veiled messages" to accomplices still at large.

In asking for more time before testifying, Agca was giving his accomplices one last chance to "intervene," Marini said. Only Agca and three other defendants are present for the trial. Three of those charged, including two Bulgarian diplomats, are in Bulgaria.

Italy's national Catholic daily, Avvenire, also suggested Agca's remarks were a coded message. The Rome daily Il Messaggero, Italy's largest-selling

(See CONSPIRACY TRIAL on page 17)

ON TRIAL AGAIN—Guarded by a policeman, Mehmet Ali Agca, 27, the Turkish terrorist serving a life term for shooting and wounding Pope John Paul II in 1981, peers from behind bars in a Rome courtroom. Agca is one of a group of five Turks and three Bulgarians charged in a conspiracy to murder the pope. (NC photo from UPI-Reuter)

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Catholic Social Services receives grants for elderly

Catholic Social Services has been awarded two grants to expand its services to the elderly, according to executive director Robert Riegel. The grants total \$198,235 and will be used to bolster the Adult Day Care Program and the Senior Companion Program.

The larger of the two grants, \$142,235 will enable the development of a second Adult Day Care Center. Catholic Social Services has been operating this program for feeble and handicapped elderly at its Holy Trinity Adult Day Care Center, 907 N. Holmes Ave. in Indianapolis, since 1982. According to Center Director Gwen Weber, the current facility is full and has a waiting

list of potential clients. She would like to see a second site opened on the Indianapolis Eastside where there has been considerable demand for adult day care.

A second grant was awarded for an in-home activity visitor program by the State of Indiana and the local Council on Aging. The grant will enable the agency to add 9-11 seniors to its clients in the Senior Companion Program. The program has already received funds from the federal ACTION program since 1982, Riegel said. According to Program Director Judith Russell, the demand for companions has grown beyond available resources and the grant will help to meet part of this need.

FROM THE EDITOR

We laity have come a long way in 20 years

by John F. Fink

Probably few of us are fully aware of the extent to which we now depend upon the laity—and particularly women—to conduct the ministries, programs, and activities of Catholic parishes in the United States. We have indeed come a long way since the situation prior to the Second Vatican Council.

While I was in Rome earlier this year for a meeting of Catholic journalists, German Bishop Paul Cordes, vice president of the Pontifical Council for the Laity, reminded us that the role of the laity "was rediscovered" at the Vatican Council. He recalled that popes early in this century made it clear that there were two categories in the church—the clergy and the laity—and that the members of the second category were expected to be submissive to those in the first category.

"The Vatican Council recognized the ministry of all the People of God, each with his special charism, as St. Paul preached," Bishop Cordes said. "The laity are co-responsible for the church."

But how are things in practice today, 20 years after the close of the council? Bishop Cordes saw the danger of the secularization of the clergy as they involve themselves more in the world, and the clericalization of the laity as they become more active in the church. There are legitimate roles for the laity in worship and the administration of parishes, he said, pointing in particular to parish councils, but the primary role of the laity "is to permeate society with their faith. They are responsible for tasks in society—not the clergy."



Bishop Cordes wonders if the laity are really doing their work since society today seems more secular than it used to be. He said, for example, that today there are many more Catholics in the U.S. Congress than ever before in history. "But what awareness do these Catholics have of their role as Catholics?" he asked. In one study, he said, none of the 26 members of Congress surveyed even realized that there are more Catholics in Congress than those professing any other religion. "There seems to be no evidence that Catholicism has any meaning for them in their political lives."

I don't believe that Bishop Cordes was being critical of the bishops for their involvement in society. It is, after all, their duty to teach the principles of morality and justice, and that's what the U.S. bishops do with their pastoral letters. But it's the laity who have the responsibility to put the bishops' principles into practice, and Bishop Cordes clearly believes that we lay people are not doing that adequately.

THERE IS NO doubt that lay men and women are more active in parish life than they used to be. The latest report from the Notre Dame Study of Catholic Parish Life says that slightly under half of active Catholics in the scientific sample of parishes they studied are participating in one or more parish activities beyond religious rites. Twenty-one percent of parishioners participate in one activity, 15 percent in two, eight percent in three, and six percent in four or more.

The study identified 22 organized programs in U.S. parishes today, ranging from CCD to marriage and family development programs to ministry to the aged. Of those 22 programs, nine exist in more than half of the parishes: elementary level CCD, high school CCD, adult religious education, liturgical planning, youth ministry, social

service, ministry to the aged, care of the sick, and parish council. These are all predominantly lay activities.

THAT THERE IS a male/female division of labor is no surprise (80 percent of the ushers are men and 85 percent of those responsible for altar preparation are women), but women clearly have taken over a great many positions that were not available to them in the "old days" when Father made all the decisions.

For example, the data indicate that parish councils are split about 48 percent male and 52 percent female. Those conducting the study tried to identify the most influential parishioners and their efforts produced a list that was 58 percent female and 42 percent male (exclusive of the pastor).

One might expect that the visible roles in the liturgy would be held predominantly by men. It was found that lectors are split about 50/50, but Eucharistic ministers are now 60 percent female. Women obviously have become visible in liturgical roles that were previously reserved for men, and ordained men at that.

How do parishioners feel about that? Well, 17 percent said that they feel uneasy about laypersons serving as Communion ministers and 20 percent are uncomfortable with laywomen in such roles. But another way to state that second finding is that 80 percent of active Catholics either welcome or have adjusted to women in the sanctuary. (Those preparing the report added the editorial opinion that "perhaps that is to be expected in a Catholic population that is increasingly educated and participatory.")

American Catholic parishes have changed tremendously in the past 20 years—thanks to the laity. This should bode nothing but good for a future when we will have to accept even greater responsibilities.

Loss of classmates makes Cathedral graduation somber

by Kevin C. McDowell

The loss of two classmates shortly before graduation made the occasion more somber than usual last Friday for nearly 150 members of the Cathedral High School class of 1985. They gathered on the south lawn of the school's Loretto Hall, along with parents and friends, for the school's Baccalaureate Mass. Archbishop Edward T. O'Meara was the principal celebrant.

Scott P. Altherr was killed in an automobile accident earlier in the month and Ryan C. Updike died of cancer shortly afterwards. Their classmates planted two pear trees in their memory and constructed a permanent platform in the grove of trees where the outdoor Baccalaureate Mass is held each May. They chose scriptural readings and music that reflected their concerns that day: journeys, life, love, loss and God.

Archbishop O'Meara addressed their concerns within the analogy of a pilgrim journey. "Almost everywhere I've been this past month, I've heard about Scott and Ryan, whose pilgrim journey finished before your high school journey, and theirs, ended," he said. He urged the graduates to view Scott and Ryan's passing within the "context of holy faith," which will be "helpful to you as you continue on your own pilgrim journey to the same destination."

IN MEMORY OF
SCOTT P. ALTHERR
AND
RYAN C. UPDIKE
CLASS OF 1985

MEMORIAL—An outdoor plaque was erected by the Cathedral High School Class of 1985 in memory of two classmates who died within a month of graduation. (Photo by Kevin C. McDowell)

"I know you wonder if these two young men's passing was all chance (or) accidental," he continued. "But both of them lived their lives and finished their pilgrim journeys in a fashion not accidental to Almighty God. From all eternity, God knew them by name. And when they breathed their last, it was in response to a call from a God who loves them now, who loved them in the past, and who will love them all the way into the future."

The archbishop said that the "best of our thinkers," employing reason, which

can be "ever so cold and unsatisfying," describe this culmination of the pilgrim journey as the "total and simultaneous possession of the highest good possible . . . the absolute good of all that is good and excellent, that cannot be improved on . . . that cannot be lost."

Man does not possess language sufficient to describe God's love, he said, adding that "Scott and Ryan now have that kind of quality: love that can't be improved, love that can't be lost . . . that kind of joy in perfect happiness."

The archbishop added: "I know you ask, 'Why? God, now? Why this way? Why so close to graduation? Why did you

take our Scott, our Ryan, who were so close to us?"

"Why did I take your Scott? Your Ryan? They were mine. I thought of them and loved them before the heavens and earth began." He added that in death, "God is really calling his own to himself." He praised the class for their mature approach to the loss of their classmates, noting that "part of God's love is having you pass through this."

He told them to be "filled with positive values" and "joyful hope" and to "refresh your own vision of where you are going in the end, when God's loving call comes to you. It is what really matters."

1101 students graduate from archdiocesan high schools

by Richard Cain

Eleven hundred and one students graduated from the nine archdiocesan high schools in ceremonies taking place over the past two weeks.

Roncalli High School on the Indianapolis

southside had the largest number of students graduating with 210, followed by Chatard on the Indianapolis northside with 205, Providence in Clarksville with 158, Secunia on the Indianapolis eastside with 155, Cathedral in Indianapolis with 148, Brebeuf in Indianapolis with 138, Ritter on the Indianapolis westside with 114, Immaculate Conception Academy in Oldenburg with 48 and Shawe in Madison with 25.

Students honored at each school were:

- Brebeuf: Orly Janssen and Jennifer May (top students);
- Cathedral: Heidi Weas (valedictorian) and Stephanie Webb (salutatorian);
- Chatard: Robert Sveteckis (valedictorian) and James Cates and Michael Nash (salutatorians);
- Oldenburg: Carolyn Meyer (valedictorian) and Mary Hobbs and Debra Stenger (salutatorians);
- Providence: Lawrence Vornholt (valedictorian) and Ellen Schueler (salutatorian);
- Ritter: Beth Deal (valedictorian);
- Roncalli: Any Corsaro (valedictorian) and Richard McElroy (salutatorian);
- Secunia: Anthony Joseph Papalia (valedictorian) and Patricia Maria Lee (salutatorian); and
- Shawe: Lorna Ocker (valedictorian) and Lori Lockridge (salutatorian).



ORDINATION RITE—Priests of the archdiocese impose their hands on the four newly ordained priests during services last Saturday at St. John's Church, Indianapolis. (Photo by Louis Stumpf)



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Archdiocesan Catholic Charities

Adult Day Care answering community need

By Gwen Weber

"Mrs. H. is a charming, quiet, 76-year-old woman who was so productive in the past, and who is now experiencing severe depression. Her gallant efforts to overcome the depression, and her empathic nature which leads her to reach out to others, is reaping results already. Where there is an apparent absence of 'joy' in her countenance, there is a gentleness and kindness that manifests itself, and others, too, are deriving benefit from her participation."

"Mrs. B. is an extremely frail 86-year-old woman with apparent CVA residual. While the client has chronic pain, she is a lesson and example of patience as she observes activities and smilingly encourages others in activities she cannot participate in because of her limitations."

"Mr. F. is a 60-year-old male with a long history of psychiatric illness, who had begun to evince withdrawal from others. His physician recommended a supervised socialization program, and he has begun to

appropriately respond. His wife, too, has noticed the effects of his participation, and she reported that he eagerly prepares to come to day care. On the drive home, she reports; he shares information, stories and other comments he has gained during the day. Mrs. F. informs us that formerly Mr. F. was looked upon by his neighbors as 'strange and anti-social,' but he is now initiating conversation with these neighbors, and the feeling of being accepted by these people is very rewarding to both of them."

The above vignettes, taken from staff notes on clients of the Holy Trinity Day Care Program, attest to the subtle but significant changes taking place in people's lives. Each of the 64 clients who have participated in the therapeutic recreation program thus far this year at Holy Trinity has his or her own special and unique story to weave into the fabric of the day care program.

Holy Trinity Adult Day Care, in operation at 907 North Holmes Ave. in Indianapolis, is one of the programs for the aging under the auspices of Catholic Social Services. The concept of day care for adults, while relatively new to the American long-term care system, is rapidly being viewed as a viable alternative for frail, elderly adults, as well as for family members who need respite from providing continuous care.

For the frail or isolated client, adult day care provides personal care, supervision and an organized program of physically



CLOWNING AROUND—Mabel Brown (left) and Dorothy Chavis make clowns out of cloth to fill orders taken by the Holy Trinity Adult Day Care Center. (Photo by Jim Jachimciak)

and mentally stimulating activities in a protective setting. For the caregiver, whether spouse or adult child, day care provides needed assistance in that role.

A support group for family members has been organized to give caregivers an opportunity for education and emotional support. Difficulties abound for the adult responsible for the care of an aging and possibly ill spouse or parent. At times unresolved emotional stress may even

result in verbal or physical abuse of the elderly. The support group helps family members to learn appropriate coping skills, including the ability to call for help during crises.

Intervention and prevention are key words in working with the families who have to assume dual responsibilities for their own young children as well as their aging parents. The reality of this was (See ADULT DAY CARE on page 10)

Henninger to be ordained in Texas



George Jay Henninger

George Jay Henninger, 30, of Indianapolis, will be one of six men who will be ordained to the Catholic priesthood in Austin, Tex., June 8 by Austin Bishop Vincent M. Harris.

Henninger is the son of Lillian and John Henninger of Indianapolis, and a graduate of Secunia Memorial High School. He received a bachelor of arts degree at St. Edward's University in Austin and then attended law school at Indiana University for one year before enrolling at St. Meinrad School of Theology, from which he received a master of divinity degree in May of this year.

He will celebrate his Mass of thanksgiving at 8:30 p.m. June 8 at St. Mary's Cathedral in Austin, Tex.

He will say Mass in Indianapolis on Saturday, July 27, at 7:30 p.m. in Little Flower Church. A reception will follow the Mass.

9 from archdiocese at Encuentro

Nine delegates from the Archdiocese of Indianapolis were among those planning a strategy for Hispanic ministry at the Midwest Regional Encuentro Conference held May 24-26.

More than 217 delegates from 23 Roman Catholic dioceses in Indiana, Illinois, Michigan, Ohio and Wisconsin participated in the conference. It was held at the Center for Continuing Education at the University of Notre Dame.

Participants from the archdiocese included Father Mauro Rodas, director of the Hispanic apostolate in the archdiocese; and his two assistant directors, Delia Diaz

and Maria Tapia. The Hispanic apostolate is based at St. Mary's parish, Indianapolis, where Father Rodas is pastor.

Others attending from the archdiocese were: Franciscan Sister Joan E. Smith, Raul Bolanos, Vicente Vasquez, Vicente Vasquez Jr., Humberto Perez and Cristina Arias de Perez.

The third Encuentro is a national dialogue process which leads up to a national meeting scheduled at the Catholic University in Washington, D.C., on Aug. 15-18. Recommendations made at that meeting will be submitted to the United States Catholic bishops for use in

developing a national pastoral plan for Hispanic ministry. The same nine representatives have been chosen to represent the Archdiocese of Indianapolis at the national meeting.

At the Notre Dame meeting, local and regional delegates gathered to select recommendations for the national meeting. The national Encuentro will involve more than 1,100 delegates from 130 dioceses.

It will complete a two-year consultation where Hispanics in reflection groups and parish groups discussed five principal themes. Those themes were: evangelization, integral education, social justice, youth and leadership. Prior to the national Encuentro many meetings in small groups, parishes, dioceses and states are taking place. Eight regional encuentros are also being held. This effort, involving thousands of people and hours, signals a historic change in the relationship between Hispanics and the Catholic Church.

A pastoral letter issued by the National Conference of Catholic Bishops (NCCB) makes Hispanic church leaders optimistic that this is a historic movement for their people. In their pastoral, the bishops invite Hispanics to "raise their prophetic voices," calls them "a blessing from God," and declares their values "central to the church and society."

They ask U.S. Catholics "to work not just for Hispanics but with them." Further, the bishops see the need to "support on a more permanent basis the existing national, regional and diocesan entities of the Hispanic apostolate through the development of a national pastoral plan."

Fr. Bernard Gerdon dies

Father Bernard Gerdon, a retired priest of the archdiocese, died Tuesday in Floyd County Memorial Hospital, New Albany. Funeral services were set for today (Friday) at noon in St. Mary Church in New Albany.

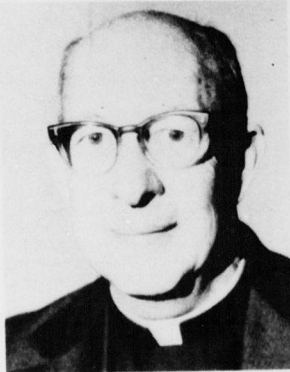
Father Gerdon was born in Corydon on Nov. 8, 1913. At the time of his death he was living at Mount St. Francis Friary, Mount St. Francis.

He was ordained a priest on June 7, 1938. His first assignment was as assistant pastor of St. Philip Neri Parish, Indianapolis. In 1940, he became assistant pastor of St. Rita Parish, Indianapolis. He served as Army chaplain from 1944 to 1946,

then became assistant pastor at St. Thomas Aquinas Parish, Indianapolis. In 1947 he was named assistant pastor at St. Mary Parish, North Vernon. He was assigned pastor of St. Anne Parish, Hamburg, in 1949, and Army chaplain again a year later.

In 1953, Father Gerdon became assistant pastor of Little Flower Parish, Indianapolis. In 1955, he was named superintendent of Cathedral High School, Indianapolis. He began a second term as assistant pastor at Little Flower in 1957.

His first assignment as pastor came in 1960, at St. Michael Parish, Bradford. He was named administrator of Holy Trinity Parish, New Albany, in 1962, and pastor of the parish in 1965. In 1976, he was named pastor of St. Mary Parish, Navilleton, where he remained until his retirement two years ago.



Father Bernard Gerdon

Archbishop O'Meara's Schedule Week of June 9

SUNDAY, June 9—197th General Assembly of the Presbyterian Church (U.S.A.), Indiana Convention Center, Indianapolis, 7 p.m.

TUESDAY, June 11—Confirmation for the parishes of St. Columba and St. Bartholomew, Columbus, to be held at St. Columba Parish, Eucharistic Liturgy at 7:30 p.m. with reception following.

THURSDAY-SATURDAY, June 13-15—General meeting of the NCCB/USCC, Collegeville, Minn.

Brebeuf to build new library and computer center

by Richard Cain

Brebeuf Preparatory School in Indianapolis broke ground Thursday, May 30, for a new library and computer center. The \$1.2 million project at the Jesuit-run high school also includes an expansion of the athletic facilities to provide more office space and a conference room, according to Fred McCashland, director of development at Brebeuf.

The new library will be named after Edward Block who contributed \$750,000 to the project. When completed, the new library will be two-and-a-half times the size of the present library. Present enrollment at the school is around 600.

The expansion was designed by the Indianapolis architectural firm of Archonics, a division of Howard Needles Tammen and Bergendoff. The estimated completion date is December of this year.

COMMENTARY

Pope can't change basic teachings of the church

by Dale Francis

A television news commentator, discussing the somewhat hectic visit of Pope John Paul II to the Netherlands, said the problem is that the pope won't change his conservative views on such matters as pre-marital and extra-marital sexual relations, abortion and homosexual relations.

That may very well be a block between cordial relationships involving the pope and some thoroughly modern Catholics, of which there seems to be an over-supply in the Netherlands, but no one should blame the pope. He couldn't change those teachings if he wanted to. He wouldn't want to change them, but if he did, he couldn't.



That's what papal infallibility is about. I realize I have now broken all the rules. We are 20th century Catholics, getting ready to be 21st century Catholics, and we must be careful to keep everything on an intellectual level. We must be especially careful not to suggest that God might intervene in some direct way. I understand I've broken that rule.

The crux of papal infallibility is that the man who is pope, when he speaks in his role as the vicar of Christ, will, because the Holy Spirit will guarantee it, never teach in a way that is unfaithful to the constant teachings of the church.

This does not mean a pope receives some gift of perfection, unlimited intelligence and a guarantee that he will never be wrong. If that were the claim then there would be ample historical evidence against the proposition.

The Anglican divine who claimed he had proof of the fallibility of the pope because he had seen the pope caught in a shower

without his umbrella, did not expose the fallibility of popes but his own misunderstanding of the meaning of the infallibility of the pope. It surely rains on popes. Popes can even be shot.

There's really not much use in referring to the teachings the pope supports as if they are conservative. They are simply the teachings of the church. Some are related to the sacraments. The church's teaching concerning the sacrament of marriage makes imperative the teaching that pre-marital and extra-marital sexual relations are wrong. The teaching on this isn't going to change.

The church is totally committed to the importance and value of every human life. Abortion isn't wrong because the church says it is; the church says it is wrong because it is the destruction of innocent human life. No matter what some may say, the teaching of the church on this is not going to change. These are not Pope John Paul II's positions; these are the teachings of the church and they will not change.

What's more, they cannot be changed. That's what the guarantee of papal infallibility assures us. Now I don't think it would ever happen in the natural order, and in the supernatural order there are protections against it too, but just to make my point, let me invent an example. A pope comes to office who decides homosexuality isn't that bad—after all, love is there and it will hold population growth—so he decides he'll issue a teaching that says homosexual relations are acceptable. How God would intervene, I don't know, but he would. The Holy Spirit would not allow that to be taught.



It may occur to you there have been changes in the church. Of course there have, and there will be more. It doesn't seem to me likely that the rule of clerical celibacy will change anytime in the foreseeable future, but it could change. It is a part of the rules of the church, not of the unchanging teaching. While it remains a part of the discipline of the church, it holds firmly. But a pope, with the fathers of the church, or by himself (but not the fathers of the church without the pope) could change the rule.

Mandatory retirement of cardinals not always best

by Dick Dowd

Everybody has been concentrating, deservedly so, on the 27 new voting members of the College of Cardinals.

When Pope John Paul named his third set of cardinals (he previously made 14 cardinals in 1979 and 18 in 1983), the 28th, a retired priest professor at Rome's Lateran University, Msgr. Pietro Pavan, was already over 80 and ineligible to vote in papal elections.

As of the May 25 consistory when the new cardinals took office in Rome, there were 32 cardinals (21 percent) over the retirement age of 80 and ineligible to vote under regulations established by Pope Paul VI in 1971.

The policy of distancing the elders from effective involvement in church affairs is another facet of the renewal following the



Vatican Council and is present at every level.

- Cardinals lose their vote in the electoral college at age 80.

- Bishops and archbishops must submit their resignations from administrative posts at age 75.

- Most dioceses have a voluntary retirement age for priests beginning at age 65 with mandatory retirement coming a few years later (70 or 75).

I am of two minds about the whole policy, as also is our society. There are a number of groups fighting mandatory retirement for civil servants and promoting extension of the retirement age from 65 to 67 or higher.

I recognize the importance of providing opportunities for advancement in business for younger executives (the usual reason given for mandatory retirement), but I'm not sure that up and out is the most effective way for handling church affairs—especially in a time of vocation shortages together with an increasing "graying" population such as we have today.

The bureau of the census says that, in a

mere 50 years, our society will look like the college of cardinals with 21 percent over our presently set retirement age of 65. Right now one out of 10 Americans has a birthday before 1920.

In our own Catholic top leadership in the United States, 22 percent of the bishops and archbishops are over 75 years of age and already retired—82 out of 377. Within the next five years 27 more, who are now in charge of dioceses or archdioceses, will also retire.

These men, upon retirement, lose their voting power in the bishops' conference (the ruling body for the church in the United States) and, in many cases, feel they've lost their ability to influence or shape the future of the church to which they have given their lives.

A look at the *Annuario Pontificio*, the Vatican yearbook, shows that most of the over-80 cardinals have no official work to do at all. A look at the official membership directory of the U.S. bishops' conference shows much the same policy: at most two or three of the retired bishops serve as consultants to one or another of the 50

committees whose members decide and direct church policy in the U.S.

I'd like to have a biblical scholar set this "distancing of the elders" practice against the constant reflection in Deuteronomy and thereafter of the "elders" being called upon to do the judging precisely because of their wisdom and experience.

At present, I firmly believe we are "wasting" a lot of talent, cardinalate and otherwise, by not involving the older executive members of our church leadership in church life.

In order to do that, however, some measure of voting power will have to be restored to these men. Aged cardinals, for example, could be given 1/2 a vote in papal elections from age 80 to age 90, and 1/4 a vote thereafter. Similarly, our own retired bishops could be given a 1/2 a vote in the conference up to age 85 and 1/4 a vote thereafter.

Our society is presently either extending its age limits in a number of ways or removing them entirely. The church which serves as a paragon for society should do no less.

More progress than regression in church since Vatican II

by Fr. Eugene Hemrick

Since the Second Vatican Council has the church in the United States made progress? If so, where? If not, why not?

Those are some questions the presidents of Catholic bishops' conferences around the world will discuss at the extraordinary session of the world Synod of Bishops Pope John Paul II is convening in late November and early December.

The qualities which strengthen our spirit are often defined as progress. Thus progress is reflected in the desire for spiritual, mental and physical health, along with the desire to enable those around us to enjoy the same health. The sure instinct that develops from doing things by trial and error is progress; so is the confidence to believe in others and oneself. When we are in a rut, or have been knocked down, progress is the power of self-renewal.

No doubt the liturgical changes after



Vatican II have caused some persons to say the music we once had in church was better, the Mass more prayerful and private, the homilies more authoritative.

In some places this may have been true. It also is true that very little in the liturgy was entrusted to the laity before Vatican II. The official church and the laity now trust each other in matters of liturgy more than they did before Vatican II.

In many parishes, the spirit of subjection once accepted as common has been replaced by a more heartening spirit of mutual collaboration.

Today there are fewer priests than in the past and fewer seminarians. Some call this a crisis. Yet the church is not losing apostolic vocations. For instance, the church has more than 7,000 permanent deacons—and deacons' wives—providing ministries once provided by priests only.

There is a large increase in short-term vocations to lay volunteerism. Many young people are offering years of their lives to lay volunteerism in home and foreign missions. When they return, many of these lay people continue some form of apostolic ministry in their parishes. As one lay volunteer told me, "I am hooked for life on serving the church."

We still have more than six million young people who don't receive formal religious education. Many Catholic schools have closed and religious education has become an increasing problem. But efforts are under way to do something about the resulting situation. We now have the biggest force of persons ever, who have dedicated their weekends and evenings to teaching religion or directing religious education programs.

Thanks to the many religious education institutes established right after Vatican II, the church has explored ways of countering the serious problems facing religious education and of renewing her efforts in the field of religion.

Vatican II got millions of Catholics involved in the church's life—people who would have remained on the sidelines playing the humble role of the subject. As with all new developments, there have been problems. But we're learning how to ensure successful trials and avoid foolish errors.

I find that for every negative statistic cited, there is at least one—often more than one—positive statistic to cite, suggesting that more progress than regression is in evidence since Vatican II.

In any effort of evaluation, there is a danger that the problems will become the focus. My hope for the Synod of Bishops is the same as for any doctoral student defending a dissertation: that there be a thorough analysis of all facts before any hypothesis is proved or disproved.

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ENTERTAINMENT

viewing with ARNOLD

'Honor' may be big adult movie of summer

by James W. Arnold

The emotional entanglements of professional killers are a peculiarly modern premise for drama, and would seem an unlikely starting point for anything but amoral trash. However, as the old truism goes, it ain't what you got but what you do with it that counts.

That's certainly true of "Prizzi's Honor," the new film by 79-year-old director John Huston, which shapes up as probably the major adult movie of the summer. The very talented Richard Condon ("Manchurian Candidate," "Winter Kills") has adapted his own 1982 novel, an ironic Mafia-based tale with "Romeo and Juliet" overtones that manages to be real, funny and sad—if not profoundly moving—all at the same time.

Jack Nicholson gives another unpredictably unique performance as Charley Partanna, a rough, shrewd but barely educated mob enforcer for the fictional Prizzi family in the Brooklyn of a



generation ago. He falls overwhelmingly in love with a blond woman (Irene, played by suitably dazzling Kathleen Turner) his roving eye discovers at a large family wedding. Within days, they have eternally committed themselves to each other.

It's only then that Charley begins to learn the truth about her—that she is an expensive professional assassin the mob had contracted for an "outside hit." What's more, she is the wife of a casino scam artist Charley himself has been assigned to "ice." (He discovers this when she walks in with the groceries after Charley has just coolly wasted the guy in the garage and stuffed him in the trunk.) Worse yet, she was a major factor in her husband's Vegas caper, and is holding out on half the money, a tidy \$360,000.

Obviously, this non-Italian lady is no traditional stay-at-home shrinking violet, and has taken advantage of Affirmative Action in the crime industry. Somehow, all these obstacles are smoothed over. "That's what love is," Charley says touchingly. As an old girlfriend (Angelica Huston) advises him, "You're lucky you found each other. You're in the same business. She's an American. She had a chance to make a buck and grabbed it."

That gives you a sense for the tongue-in-

cheek tone that follows. The lovers get a quickie Mexican marriage, and their lines of work fit together nicely. When Irene wants to be part of a kidnap job on another syndicate traitor, Charley is slightly offended ("I didn't get married so my wife could keep working") but consents. As they stow the victim in a van, having disposed of the corpses of a bodyguard and unlucky bystander, she says, "See you at dinner."

But their bliss is doomed by Byzantine Mafia considerations of politics, culture, honor and money—mostly money. The bottom line is that Charley is to become the new family boss, but first he has to "ice" his own beloved wife and she knows it. What will he do? What will she do? It all leads to a stunning dramatic climax that would be tragic if the characters did not truly deserve their fates. It's also an acidly cynical comment on the "romance" too often associated with Mafia movies.

"Prizzi" is less satisfying than the book, mainly because it can't get inside its characters' heads. It's also too decadent in subject matter for some tastes. But there's little question that Huston and Condon have managed to combine an oddball love story for the 1980s, a convincingly plotted gangster epic and low-key satire of such legendary mob values as family loyalty, "honor" and male dominance.

Huston, who was just canonized last year when he received the American Film Institute's life achievement award, has always had a fine rapport for the complexity of crookedness ("Maltese Falcon," "Key Largo," "Asphalt Jungle"). Bufts will also find touches in "Prizzi" to remind them of his memorable 1954 Bogart-Lorre crime comedy, "Beat the Devil."

It's worth recalling also that Graham Greene used a killer as the protagonist of "This Gun for Hire," and that the careers of "Bonnie and Clyde" were used for both romance and moral insight. "Prizzi's" most direct ancestor, however, is probably Yvette Mimieux's "Hit Lady," in which there was also a finale involving assassins who were presumably in love.

While there is violence and sex in "Prizzi," it is decidedly underplayed. The emphasis is on characterization, and on dialogue that is not only convincingly realistic but cracklingly fresh on several levels. Thus Turner's hit lady admits she finds "I love you" hard to say. "I never loved anybody. All my life I had to protect myself and you can't protect yourself anymore when you love somebody." True, and also prophetic.

Turner is good, though perhaps a touch too gorgeous for credibility. But at least three others are Oscar contenders. Nicholson is pure delight as he transforms his laconic self into "straight arrow" Charley, the All-American hood, finding humanity and even some loveliness without compromising either his callousness or ignorance. William Hickey's 84-year-old Don Corrado is a rasping husk alternately ruthless and compassionate. Miss Huston, the director's 32-year-old daughter, is riveting as the ex-girlfriend who never forgets a grudge.

Happily missing in "Prizzi" are the overt religious associations so typical of "The Godfather" saga, at least after the nuptial Mass and lovely "Ave Maria" that open the film. Yet it is subtly suggested that much of the Sicilian Mafia mystique is rooted in a religious mentality and discipline diverted to corrupt worldly ends.

(Top-level adult crime melodrama with satiric overtones; moderate violence language, sex situations; satisfactory for mature audiences.)

Recent USCC Film Classifications

Brewster's Millions	A-II
Rambo: First Blood Part II	A
The Shooting Party	A-IV
A View to a Kill	O

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

Program looks at causes and cures of world hunger

The relationship between world hunger and the transnational agribusiness industry is the subject of "Hungry for Profit," a documentary in the "Non-Fiction Television" series, airing Wednesday, June 12, 8-9:30 p.m. EST on PBS.

The program starts with an industry representative who says that agribusiness can end world hunger through large-scale technological farming and make money in the process. A contrasting view is provided by an economist who states that agribusiness is not interested in staples but only high-value crops so that it will "feed fewer and fewer better and better."

Having set up the two sides of the question, the program proceeds to visit one Third World country after another. The facts of life it finds there are appallingly similar—agribusiness displaces subsistence farmers, lowers the level of domestic food production and profits from growing food for export.

From Brazil to Africa's Sahel deserts to the Philippines, the record of poverty and malnutrition is staggering. The statistics numb the mind while the images tear the heart.

Heightening the present food crisis is the growing indebtedness of the underdeveloped countries to the world's

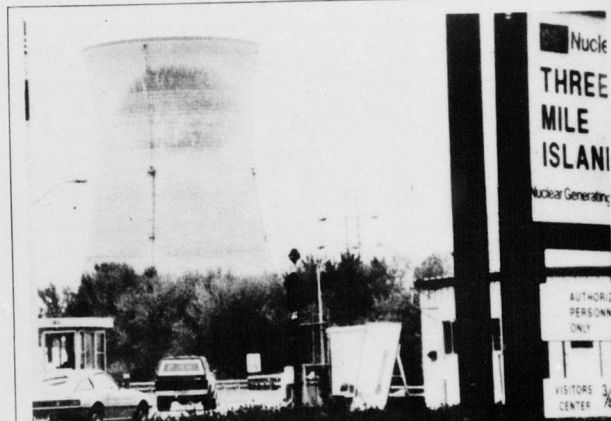
banks. Loans were made for projects that benefited the rich but austerity programs demanded by the banks hurt only the poor, complains a Filipino economist who warns that the result of this injustice will be violence and revolution.

The question of social justice is central to the film which points out that, "Virtually all experts agree hunger is not due to overpopulation. They argue most hunger is the result of inequitable distribution of food, land and income."

The program ends by suggesting that these inequities can be redressed and gives three examples of projects that have accomplished this. The first is a British agribusiness company in Kenya which operates a sugar cane plantation that is interspersed with small farm plots. The workers grow their own food, the sugar exports bring in needed foreign exchange and the company makes a profit.

The other two examples are of peasant cooperatives in Senegal and northwest Mexico. The first is labor-intensive while the second is fully mechanized but both are highly profitable.

Written and produced by Robert Richter, the documentary is invaluable in explaining the growing desperation of large parts of the world's population.



NUCLEAR EXAM—On June 6, ABC will devote its entire prime time schedule (7-10 p.m.) to a comprehensive examination of world nuclear problems in "The Fire Unleashed." The program looks at the health record of residents near Three Mile Island in Pennsylvania six years after the worst accident in nuclear power history. Included will be an interview with former president Jimmy Carter on the future of nuclear power, waste and weapons. (NC photo)

TV programs that may be of special interest to viewers

Sunday, June 9, 9-10 p.m. EST (PBS) "The Yin and the Yankee." Malcolm Forbes, editor of Forbes business magazine, takes viewers on a journey by motorcycle and hot-air balloon across the People's Republic of China, visiting towns and villages not seen by Westerners since 1949 when the Communists took power.

Monday, June 10, 7-8 p.m. EST (PBS) "The Heart of the Dragon: Marrying." Starting with the age-old rituals of a village wedding in rural China, this program also looks at the changing role of women in Chinese society and the impact of China's "one child" policy on the traditional family structure.

Monday, June 10, 9-10 p.m. EST (PBS) "Great Confrontations at the Oxford Union." The Rev. Jerry Falwell, television evangelist and president of Moral Majority, debates the morality of nuclear weapons with David Lange, prime minister of anti-nuclear New Zealand. Lange defends the motion that "nuclear weapons are morally indefensible" while Falwell presents the case against the motion.

Tuesday, June 11, 8-9 p.m. EST (PBS) "Correspondents Under Fire." Setting up a hypothetical situation in which the United States commits combat troops to protect the friendly right-wing government of El Dorado from leftist insurgents, this

program examines the role of the press in reporting battlefield events and shaping public opinion at home. This is the first of a three-part series on "The Military and the News Media."

Wednesday, June 12, 7-8 p.m. EST (PBS) "Adam Smith in the New China: From Marx to Mastercard?" This program examines China's new move toward free enterprise, known there as the "responsibility system." Featured are conversations with a factory manager, a peasant farmer, the owner of a fast-food stand and the mayor of Shanghai.

Wednesday, June 12, 9:30-10 p.m. EST (PBS) "The Dream." This documentary

examines how society nurtures young people's fascination with sports and questions the current role of athletics in our educational system. The dream of playing professional sports can result in the loss of an education, which often translates into the loss of direction and success in life.

Wednesday, June 12, 7-8 p.m. EST (CBS) "The Kraft All-Star Salute to Ford Theatre." Supporting the preservation of this historic theater as a memorial to Abraham Lincoln's love for the performing arts is a gala entertainment featuring talented performers from opera, dance, music, magic, comedy and novelty presented before a black-tie audience.

A bank for a hermitage

Four-room apartment above People's Trust Bank in Oldenburg is being used by Sisters of St. Francis for prayer and meditation

by Sr. Jacquelyn McCracken

The sign outside the building reads, "People's Trust Company." But there's more to the building on the corner of Pearl and Main streets in Oldenburg than meets the eye. While the bank, which rents the building from the Sisters of St. Francis, has routinely transacted business there for some time, only recently have the Sisters begun to use one of the second floor apartments as a hermitage.

A tradition that originated in the 13th century with St. Francis of Assisi, the order's founder, the hermitage concept responds to the Sisters' need for a space apart for solitude and prayer. In St. Francis' guidelines for hermitages, he noted that the hermitage experience should be one of real seclusion. However, the hermitage should be close enough to the community of brothers so that the hermit can be protected from intrusion. He called the protectors "mothers."

Although the hermitage officially opened this past Lent, the Sisters had been

discussing it for some time. After surveying the 526-member community, the order's administrative council decided to use the four-room apartment above the bank.

Since February, the hermitage has been used regularly by Sisters wishing to spend time in prayer alone. The length of a Sister's stay is from one to several days.

Sister Yvonne Conrad recently spent five days in the hermitage. "What was unique about that period of time was that, because I was not disturbed by normal daily distractions, I could really listen to God's voice speaking to me in solitude."

Sister Marie Werdmann, the community's director of the Life Development Office, reserves the facility and was instrumental in getting the hermitage started. When speaking of the hermitage, she asserts that there is a certain irony regarding this "partnership" of bank and prayer. "Everyone knows money is important. But time and space given solely to God is necessary."

What is the bank's response to its silent "partner"? Mark Hardebeck of People's Trust thinks it's a great idea and can identify with the Sisters' need for times apart. "It would be great if my wife and I could take some time just to think and



DUAL ROLE—The People's Trust building in Oldenburg also serves as a hermitage for the Franciscan Sisters. (Photo courtesy Sisters of St. Francis)

evaluate our married life. I think it's the same with the Sisters' lives."

Realizing that everyone can benefit from a hermitage experience, Sister

Werdmann, along with the other Sisters, looks forward to the day when the Oldenburg Sisters can open the facility for others to use.

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**THE SUNDAY
READINGS**
by
Richard
Cain
Exodus 24:3-8
Psalm 116:12-18
Hebrews 9:11-15
Mark 14:12-16, 22-26
JUNE 9, 1985
CORPUS CHRISTI

This Sunday we celebrate the feast of Corpus Christi, the body and blood of Christ. The feast had its origin in the 13th century in France at a time when some were disputing the church's teaching that Christ's body and blood actually become present in the bread and wine offered at Mass. This feast, then, is a way of recalling and asserting the truth of this teaching.

But why does the church assert the truth of this teaching? This Sunday's readings help to explain why. In the gospel reading we hear that Jesus on the night before he died shared a Passover meal with his disciples. There he took bread and gave it to them saying, "Take this. This is my body." Afterwards, he did the same with a cup of wine, saying, "This is my blood, the blood of the covenant, to be poured out on behalf of many." In another gospel account of the same event, we are also told that Jesus added, "Do this as a remembrance of me."

But why would Jesus do this? One clue is his identification of the cup of his blood as the blood of the covenant. In the first reading we hear the account of another covenant involving blood made between the Israelites and God at Mount Sinai. After receiving the terms of the covenant, Moses read them to the Israelites who agreed to abide by the covenant. Then, in accord with the customs of the time, Moses signified this solemn agreement by building an altar and erecting 12 pillars. Bulls were sacrificed and the blood was poured on the altar and sprinkled on the people.

Each of these actions had a symbolic significance. The altar represented God and the 12 pillars the 12 tribes of Israel. The blood symbolized life and the pouring and sprinkling that the lives of God and the Israelites were being joined in a special way through this covenant. The blood also signified the permanence of the covenant. For just as the death of the bulls was irreversible once their blood had been taken, so, too, was the covenant unbreakable. Through the blood the Israelites pledged that if they broke the covenant, it would be right that their lives should be taken, just as the bulls' had been.

In order that each generation would be reminded of the covenant, the events surrounding the escape from Egypt and the giving of the covenant at Mount Sinai came to be remembered in a yearly festival

meal, the Passover. Each course and item in the meal had a special significance. As the family ate the meal, it was the duty of the head of the household to explain what each meant. It was this role that Jesus was fulfilling when he took the bread and the wine and identified them as his body and blood.

But Jesus went beyond celebrating the Passover, as it had been handed down from Moses. In identifying the bread and the wine as his body and blood, he gave a whole new significance to the covenant experience underlying the Passover meal. The covenant God made with the Israelites was to be seen as a prefiguration of a new and definitive covenant God would make with all humanity through the blood of Christ.

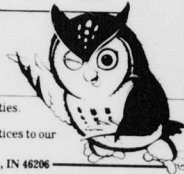
This Sunday's second reading offers a comparison between the rituals of the old and new covenants with the intention of showing the superiority of the new over the old. Just as the Passover was a way of recalling the old covenant, so a redefined Passover meal we call the Mass was to be the way of recalling the new.

But the elements of the old Passover meal were merely symbols. Why would Christ have the elements of the Mass be more than just symbols? This has to do with the superiority of the new covenant over the old. As the second reading makes clear, the old covenant made with the blood of animals had no effectiveness in itself. The elements of the Passover meal were only symbols because the covenant and the blood sacrifice sealing it which they represented was only symbolic.

But the new covenant and the blood sacrifice of Christ which seals it is not a mere symbol. It actually achieves our salvation. If the Mass, then, is to fully reflect the whole truth about the new covenant that it celebrates, it, too, must be more than a symbol. One of the greatest fruits of modern biblical scholarship has been the growing awareness by Protestants and Catholics alike that the Greek word "anamnesis" Christ used when he asked his disciples to "do this as a remembrance of me" means not just a symbolic remembering, but an actual "making present again" what Christ achieved through his death and resurrection. The bread and wine truly are the body and blood of Christ!

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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 1416, Indianapolis, IN 46206

June 7

Msgr. Downey Council #3660, Knights of Columbus, 511 E. Thompson Rd., will hold its 33rd Anniversary Dinner. Entertainment from 9 to 11 p.m.

First Friday devotions of Rosary and Way of the Cross will precede the noon Mass at 11:40 a.m. in St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

June 7-8

St. Patrick Parish, 936 Prospect St., will hold its Annual Festival. Games, booths, special raffle. Fri.: chili; Sat.: chicken and noodles.

June 7-8-9

A Marriage Encounter will be held at Mount St. Francis Retreat Center. Call 812-491-9583 for information.

The Summer Festival at Mary, Queen of Peace Parish in Danville continues from 5 p.m. Fri., from 11 a.m. Sat. and from noon to 6 p.m. on Sun.

June 8

St. Mary of the Woods Alumnae Club of Indianapolis will hold its Annual Luncheon at Meridian Hills Country Club beginning with cocktails at 11:30 a.m. Call Marianne 257-2923 for information.

The Altar Society of St.

Benedict Parish, Terre Haute, will present its Annual Flea Market from 9 a.m. to 3 p.m. in Hellmann Hall.

An Open House will be held at The Franciscan Hermitage, 3650 E. 46th St., (46th and Fall Creek) at 7 p.m.

June 8-9

The New Albany Deanery Catholic Youth Ministry will sponsor a Leadership Campout at Mount St. Francis Retreat Center. For information call 812-945-0354.

June 9

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

Our Lady of Lourdes Parish Picnic will be held on the parish grounds from 1 to 6 p.m. Food and drinks provided. Games for all.

June 10

Separated, Divorced and Remarried Catholics will meet from 7:30 to 10:30 p.m. at the Catholic Center, 1400 N. Meridian St.

The Ave Maria Guild will meet at 12:30 p.m. for a dessert lun-

cheon and business meeting in St. Paul Hermitage, 501 N. 17th St., Beech Grove.

June 11

St. Monica Singles will hold a Cookout at Tish Fry's home at 6:30 p.m. Bring side dish. Call 255-8577 for information.

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

June 12

Discaled Carmelite Father Patrick Farrell will present "Reflections on Mary, Her Humanity" after 7 p.m. Mass in the chapel of the Carmelite Monastery, 2500 Cold Spring Rd. Public invited.

A Luncheon and Card Party will be held in St. Mark's Church hall, U.S. 31 S. at Edgewood Ave. beginning at 11:30 a.m. Men are welcome.

June 12-13-14

The annual Chatard High School Garage Sale will be held from 8 a.m. to 6 p.m. Wed. and Thurs. and from 8 a.m. to noon on Fri. in the school cafeteria. Drop off days are Sun., June 9 from 2 to 5 p.m. and Mon. and Tues., June 10-11 from 9 a.m. to 9 p.m. For early drop off call Ida Horr at 253-0374.

June 13

The Wedding Ring series on marriage continues from 7:30 to 9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

June 14

The Blue Army of Our Lady of Fatima will hold an All Night Vigil to honor the Feasts of the Sacred Heart of Jesus and the Immaculate Heart of Mary at St. Jude Church, 5533 McFarland Rd. beginning with Mass at 9 p.m. and ending with Mass at 4 a.m.

June 14-15-16

Holy Angels Parish will sponsor its Summer Festival '85 from 5 to 11 p.m. on Fri. and Sat. and from 3 to 10 p.m. on Sun. Food, booths, \$1,500 raffle.

June 15

St. Bridget Council #109 Knights of St. Peter Claver will



sponsor a Barbeque from 10 a.m. to 6 p.m. at 813 N. West St. for the benefit of youth scholarships. Ribs, chicken and rib tip dinners.

Cana Conference will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1596 to pre-register.

June 16

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

An Indianapolis area Pre-

Franciscan Father Daniel Pfeilschifter will celebrate his 50th Jubilee in the Priesthood at 10:30 a.m. Mass in St. Roch Church, 3600 S. Pennsylvania St. Reception will follow in the school hall.

Anglicans and Catholics growing closer in England

(NC)—Traditional differences between Anglicans and Catholics concerning authority, ministry and the Eucharist are no longer insurmountable, Britain's Catholic bishops have said. But they also said further work is needed on these issues.

The bishops called the final report of the Anglican-Roman Catholic International Commission (ARCIC) "a truly outstanding contribution" to the dialogue between the two churches. "The (bishops') response is the most significant act in the history of the churches in this country," said Bishop Alan Clark of East Anglia, England.

Among those issues the bishops thought needed further work were adoration of the Eucharist, ordination of women and the question of Anglican priestly orders, declared invalid by Pope Leo XIII in 1896.

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Ratzinger is critical of U.S. Catholics

(Continued from page 1)

their blurring of good and evil results from "consequentialism" and "proportionality."

In consequentialism "nothing is good or bad in itself," he said. "The goodness of an act depends on its end and of its foreseeable and calculable consequences."

That view is prevalent "in the United States where it is elaborated and diffused more than anywhere else," the cardinal said.

"Some moralists have tried to soften 'consequentialism' by 'proportionality,'" the cardinal said. In that view "the morality of an act depends on the evaluation and comparison made by man among the goods which are at stake," he said.

"Once again it is an individual calculation, this time of the 'proportion' between good and evil," he said.

THE BOOK does not include one of the strong direct criticisms of U.S. Catholics that was contained in magazine articles based on the interviews.

In the articles, Cardinal Ratzinger said many U.S. Catholics dissent from the church's teaching authority rather than from the secular values of their wealthy nation.

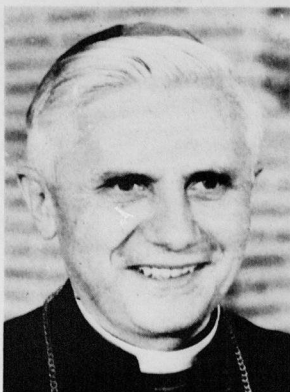
In his criticism of the life of U.S. nuns, the cardinal says that "a certain feminist mentality has entered even women's religious communities."

"This entrance is particularly conspicuous, even in its most extreme forms, in the North American continent," he said.

"All this has brought lacerating problems of identity and the loss of sufficient motivation in many women for continuing in religious life," he said.

The problem is confined to non-cloistered religious women, he added.

"Cloistered women, and contemplative orders, have resisted rather well" and



Cardinal Joseph Ratzinger

continue dedicating themselves "to praise of God, prayer, virginity and separation from the world," said Cardinal Ratzinger.

Non-cloistered religious women, however, are "in grave crisis," he said, which feminism has promoted by encouraging:

- "The discovery of professionalism.
- "The concept of 'social assistance' which has substituted that of 'charity.'
- "The entrance, sometimes without any filtering, of psychology and psychoanalysis in every convent school.
- "The devotion of time to practicing the techniques of yoga and Zen."

COMMENTING on the definition of church, Cardinal Ratzinger said that "the term 'People of God,' according to Scripture, is Israel in its relationship of prayer and fidelity with the Lord. To limit the definition of the church to this expression signifies not incorporating all the connotations of the New Testament," he said.

"The church receives more clearly its New Testament connotations in the concept of 'Body of Christ,'" he added.

"The church does not fulfill itself in the 'collectivity' of the believers: being the 'Body of Christ' it is more than the simple sum of its members," the cardinal said.

Papal conspiracy trial continues

(Continued from page 1)

newspaper, pointed out that Agca had convinced the court to begin hearing testimony from other witnesses first, which could be a strategic advantage.

Bulgarian observers at the trial dismissed Agca as a "fool" who had misled the Italian judiciary for four years. The official Bulgarian news agency, BTA, said the opening of the trial caused a wave of protest rallies by workers and students throughout Bulgaria.

The official press of Bulgaria's Eastern-bloc ally, Hungary, described the trial as an anti-Bulgarian campaign designed to make "a cold war even cooler." And the Soviet news agency Tass said the "dragged-out tragicomedy" should be ended at once.

In his testimony, Bagci emphasized that he did not know Agca intended to shoot the

pope when he delivered the gun. That could be important, because under the terms of Bagci's extradition, he can be sentenced in Italy only for "criminal complicity" in the attack on the pope.

"How did I know he was going to try to kill the pope?" Bagci asked the court. He said he agreed to hold the gun for Agca and deliver it later in Italy because he was "frightened" of Agca.

Bagci denied being a member of the Gray Wolves, a Turkish terrorist organization whose members included Agca. But he named four other Turks, whom investigators have linked to the Gray Wolves, as those who may have known about a "plan" to kill the pope.

Marini announced that, on the basis of Bagci's revelations, he was considering a new investigation into the possible role of the four other Turks in the papal shooting.

Pope hopes trial won't 'weigh heavily' on Slavs

by John Thavis

VATICAN CITY (NC)—Three days before three Bulgarians and five Turks went on trial charged with conspiring in his 1981 shooting, Pope John Paul II told a Bulgarian delegation that he hoped the trial "doesn't weigh heavily" on Slavic people.

The pope told the delegation at the Vatican May 24 that "the Vatican is outside 'the process' of the trial and that Italian authorities have been very careful in handling the case."

"I pray every day for a good solution and one that doesn't weigh heavily on a Slavic people," the pope said in spontaneous remarks to the group. The delegation included the vice president of Bulgaria's council of state, Gherghi Giagorov.

Part of the meeting was filmed by the Vatican's television center, CTV, and was shown on Italian television May 27.

In remarks to the pope, Giagorov

referred to the complicity charges brought against the Bulgarians. "Bulgarians could not be involved in this action," he said. He added that the attempt on the pope's life had "caused suffering for Bulgarians."

The pope's remarks were the only comments made by the Vatican about the trial. The Vatican press office announced the papal meeting with the Bulgarians, but did not provide details or information about what was said. The comments became public only after CTV sold videotapes of the meeting to news agencies.

Vatican press spokesman Joaquin Navarro-Valls said the Vatican had no comment on the proceedings of the trial. He said the Vatican would probably remain silent throughout the trial because "this is a matter for the Italian courts."

Neither the Vatican newspaper, L'Osservatore Romano, nor Vatican Radio have reported on the trial.

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Strong individualism among U.S. Catholics

by Jerry Fliteau

CHICAGO (NC)—U.S. Catholics are individualists in a communal church, University of Notre Dame sociologist David Leege said at a national symposium on parish life May 29.

"I want to alert you to the issue of individualism as one of the most serious problems (of U.S. Catholics) for liturgical life and faith content," he said.

Leege gave the keynote address to about 100 theologians, sociologists, researchers, pastoral planners and other specialists from across the country who were in Chicago for the two-day meeting May 29-30.

About two-fifths of "core" Catholics—minimally active to very active—take a clearly individualistic view of life, while less than half that number take a clearly communal view, Leege said. The remaining two-fifths showed mixed attitudes or views that did not fit those categories, he said.

"Perhaps just as troubling," he added, was the finding that in a sacramental church "only 15 percent of core Catholics fit reliance on the church's sacraments into their salvation scheme."

THE SYMPOSIUM, "The American Catholic Parish in Transition," was sponsored by Foundations and Donors Interested in Catholic Activities as the first major public meeting to report and analyze results of the Notre Dame Study of Catholic Parish Life. FADICA is an organization of 35 foundations that give about \$50 million a year to Catholic research and development projects.

The Notre Dame study, designed to give the most extensive, in-depth data on U.S. Catholic parish life ever gathered, was begun in 1981, and the primary research phase was completed late last year. Its centerpiece was a comprehensive study of the religious activities and attitudes of registered members of 36 U.S. parishes selected to represent American Catholic parish life as it is lived today.

The work of reporting, interpreting and applying the results of the study is expected to continue until 1988 in periodic topical reports, scholarly books and dissertations, and regional and national meetings.

Leege is director of the University of Notre Dame's Center for the Study of Contemporary Society. He directed the research phase of the parish study.

LEEGE SAID the survey of parishioners' primary religious attitudes, orientations and motivations found that 39 percent of core Catholics have a basic religious perspective which "focuses on me and my problems." Such people "are concerned with their own shortcomings, how they act on God or God acts on them; and on the reward they will receive either in the afterlife or in this life," he said.

He said 18 percent are communal, which he defined as concerned primarily with "the common needs of people in their social state." These people "define the (fundamental human) problem as alienation and social disharmony and they look to an outcome in terms of a peaceful and just social order," Leege said.

Of the other 43 percent, he said, "21 percent define their religious values through both these themes, and 22 percent

represent anomalous patterns or could not think in these terms about religion."

He said it was "sobering" to realize "the dominance of individualistic themes in a church that stresses community symbols."

HE CALLED American individualism a "pervasive value" that has largely captivated U.S. Catholic thinking. It may help explain "the routine dismissal of Catholic social teachings by American Catholics."

Leege's address and other talks in the symposium also highlighted numerous other aspects of the Notre Dame study, many of them already reported over the past six months in a series of bimonthly reports on the study from the University of Notre Dame.

Among other trends noted at the symposium were:

► A high degree of female leadership in lay ministries in parishes.

► An increasingly voluntary sense of Catholic identity.

► A coming-of-age of U.S. Catholics in which non-Hispanic American Catholics have matched or surpassed their non-Catholic counterparts in measures of economic, social and educational achievement.

► A relative strength of church attachment among young U.S. Catholics despite widespread "destabilizing forces" of upwardly mobile educational and economic achievement.

"The remarkable phenomenon is not the decline in Mass attendance among educated young Catholics, but their relatively high attendance level" in view of the social changes they are experiencing, Leege said. He said about 45 percent of U.S. Catholics still attend Mass regularly, while only a third as many are active in some traditionally Catholic European countries such as Italy, France and Belgium.

LEEGE ALSO said that the Notre Dame study revealed a surprisingly high level of female lay leadership in U.S. parishes, but "we are not prepared at this point to analyze" the implications of that fact for controversial issues such as the possible ordination of women as priests.

Although the Notre Dame study "is slightly biased to older, female, and 'conservative' Catholics," he said, "a substantial majority (of active Catholics surveyed) feel that married men should be allowed to become priests and a little over one-third feel that women should become priests."

He said that among those identified as leaders in U.S. parishes, nearly two-thirds "support the idea of married male priests, and a little over one-third support the idea of ordination of women."

In a separate address Father Thomas Ventura, vicar for priests of the Chicago Archdiocese, said that many lay parish leaders in a recent Chicago study approved the ordination of women. On official church opposition to ordaining women he commented, "Sometimes those on high worry more about the reactions of the people than the people do."

A panelist at another session of the meeting, Father Leo Mahon of St. Joseph's Parish in Calumet, Ill., said the controversy over the ordination of women is shaping up to be "either a cyclone which destroys the church or a mighty wind that reforms it."

deanery will receive around \$107 specifically to buy shoes for needy children. The idea originated with Father Samuel Curry, pastor of St. Jude in Spencer. One person at St. Jude has also said he will match any archdiocesan money spent for shoes in the parish.

Father Eckstein also said additional money from the archbishop's appeal will be allocated for the deanery resource center and for youth ministry. But he did not know exactly how much would be allotted.

the Saints *by Luke*

ST. BARNABAS



"THERE WAS A CERTAIN LEVITE FROM CYPRUS NAMED JOSEPH, TO WHOM THE APOSTLES GAVE THE NAME BARNABAS (MEANING 'SON OF ENCOURAGEMENT'). HE SOLD A FARM THAT HE OWNED AND MADE A DONATION OF THE MONEY, LAYING IT AT THE APOSTLES' FEET." (Acts 4:36)

BARNABAS, ONE OF THE FIRST PIONEERS OF THE MISSIONARY APOSTOLATE OUTSIDE OF PALESTINE AND SYRIA, PREACHED IN ANTIOCH ALONG WITH ST. PAUL FOR A YEAR. THEN THE TWO SET OUT TOGETHER TO CYPRUS AND THE CITIES OF ASIA MINOR, WHERE THEY PREACHED WITH GREAT SUCCESS. AFTER A MIRACLE AT LYSTRA, THE PEOPLE REGARDED THEM AS GODS, BUT THE TWO SAID, "WE ARE ONLY MEN, ... BRINGING YOU THE GOOD NEWS THAT WILL CONVERT YOU FROM JUST SUCH FOLLIES AS THESE TO THE LIVING GOD." (Acts 14:)

LATER, BARNABAS AND PAUL SEPARATED, WITH BARNABAS TAKING MARK TO CYPRUS AND PAUL TAKING SILAS TO SYRIA. THEY WERE REUNITED LATER, BEFORE THE DEATH OF BARNABAS IN CYPRUS.

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A total of \$750 has been allocated from the Archbishop's Annual Appeal funds to the Bloomington Deanery parishes to buy shoes for needy children, according to Father Francis Eckstein, head of the deanery.

"Shoes are one of the most expensive items that poor people have," Father Eckstein said. He anticipates that distribution of the funds should begin by August in time to buy shoes for school.

Each of the seven parishes in the

Indiana campus ministers approve of pastoral letter

Three bishops and a number of campus ministry representatives from around the state met in Indianapolis recently to discuss a proposed pastoral letter by the U.S. bishops on Catholic campus ministry.

Archbishop Edward T. O'Meara, Bishop Francis Shea of Evansville and Bishop William Higi of Lafayette represented the Indiana bishops at a meeting of the board of directors of the Indiana Newman Foundation last month. The bishops meet with the foundation's board of directors every five years to discuss campus ministry throughout the whole state.

Board members from the archdiocese who were present at the meeting were Patricia Bromer, Fred Hofheinz and Rosalie Kelly. Campus ministers who attended were Franciscan Sister Sue Bradshaw, formerly of Marian College, Indianapolis; Father Jeff Godecker of Indiana University-Purdue University, Indianapolis; and Father Robert Sims of Indiana University, Bloomington.

Discussion at the meeting centered on

the first draft of the pastoral letter on Catholic campus ministry. That pastoral, "The Quest for Wisdom: The Church in Dialogue With Higher Education," was released early in April. It will be discussed at the June meeting of the U.S. Bishops at Collegeville, Minnesota.

Father James Bates, director of the Newman Apostolate at Ball State University in Muncie and retiring president of the Indiana Newman Foundation, delivered to the bishops a report on an earlier consultation on the proposed draft.

That consultation, involving 23 Catholic campus ministers from around the state, was held in April at Marian College. Having been asked for their reactions and recommendations, the chaplains gave overwhelming approval to the proposed draft. They also listed items they particularly liked and noted changes they wished to see made.

Also present as observers at the chaplain's consultation were Father James Bacik, a university chaplain at Toledo; and



CAMPUS MINISTRY REPORT—Representing the Archdiocese of Indianapolis at a meeting with some of the state's bishops were, from left, Father Jeff Godecker, Indiana University-Purdue University, Indianapolis; Patricia Bromer, Newman Foundation board of directors; Franciscan Sister Sue Bradshaw, formerly of Marian College, Indianapolis; Father Robert Sims, Indiana University, Bloomington; Archbishop Edward T. O'Meara; and Rosalie Kelly and Fred Hofheinz, both of the Newman Foundation Board of Directors. (Photo by Jim Jachimiak)

Father Joseph Kenna, director of campus ministry in the Department of Education of the U.S. Catholic Conference. Father Bacik is the writer for the editorial committee composing the document. Father Kenna is a member of the editorial committee. He will transmit the observations and com-

ments expressed in Indianapolis back to the committee charged with revisions.

Following the bishops consultation at Collegeville, a new draft will be prepared for the acceptance of the whole body of U.S. bishops at their annual meeting in November.

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Adult Day Care meeting a need

(Continued from page 3)
brought home during the past two months as staff members at the day care program worked cooperatively with a counselor from another agency who suspected an elderly client was being neglected and possibly abused in the home of a daughter.

Daily, the staff would find the client in soiled clothes or waiting on a soiled sofa when they went to get the client for day care. Suggestions early on to the daughter about cleanliness and proper care fell on deaf ears. Eating habits of the client and her constant complaints of hunger, as well as the expressed gratitude when she was fed, suggested the client was not being fed properly. In time, there was sufficient evidence that the client, indeed, was being neglected. Her counselor proceeded with

plans to place her in a more appropriate setting and she has made remarkable progress in the new environment.

This year the state legislature has begun to take a stronger stand on abuse of the elderly and those who are working with these persons are happy to see this.

Occupancy at the facility at Holy Trinity has now reached its capacity with an average of 35 clients per day. Requests for admission and referrals continue to come daily. The need for additional day care centers in various parts of the city is very evident. In response to this need, Catholic Social Services is now completing plans to expand the services to the eastside of Indianapolis. Funds for another day care center have already been awarded by the Central Indiana Council on Aging.

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The love-without-conditions

By Father Herbert Weber
NC News Service

I enjoy camping during the summer and early autumn months. Sometimes I get off the beaten path, but often I have pitched tent in the family sections of state parks or private campgrounds.

What always surprises me is that people forget one simple fact: The nylon or canvas that prevents one from seeing in or out of a tent does not act as a barrier to voices.

Camping next to a family can be somewhat like listening in on a party line.

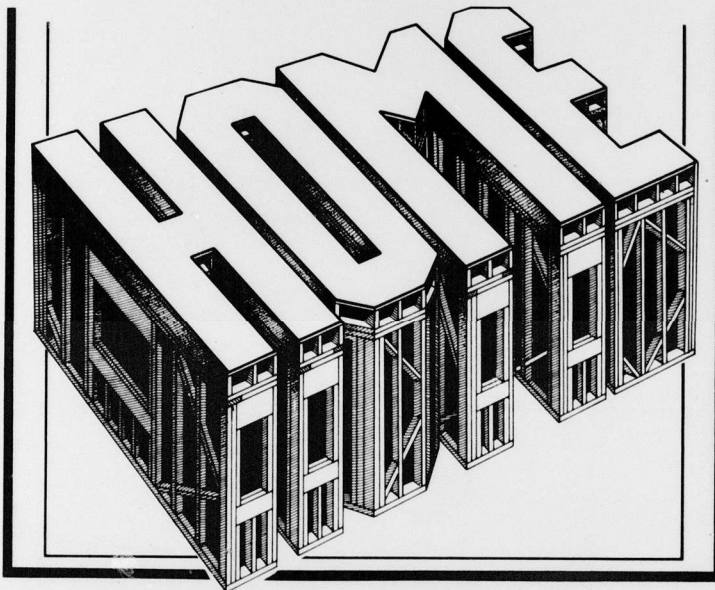
Professional training and experience in family counseling have taught me not to expect a family to be free from all squabbles, misunderstandings and disagreements. What disturbs me, however, is that some families fill their days with put-downs. They do not make allowances for mistakes or failures; threats of retaliation are more evident than forgiveness.

□ □ □

Families, like individuals, have vocations. The Christian family is called to be a place where mistakes can be made and members can be appreciated in their imperfections. In short, the vocation of a family is to be a practice field for expressing love without conditions.

Such love means a warm regard for one another without the use of phrases like "Unless..." "As long as..." and "If..."

But conditional terms like those are heard often. An elementary teacher, who must have been having a hard day, prepared a response to the prayers of petition that her fourth-graders were to read at Mass. The response was, "God loves us if we are good." I recall her genuine surprise when I told her that I could not use that response because it would suggest



that God does not love us when we are not good.

Whenever families create an environment of acceptance regardless of failures and mistakes, they have forged ahead in their response to the Christian calling. Parents, of course, will continue to have the responsibility to instruct and guide their children in values and principles for living. But all family members need to learn that loving and being loved are not contingent on performance. Otherwise they will have a

difficult time in the years ahead.

At the university parish where I presently am located, students often come for informal and short-term counseling. Many indicate that they do not think others will accept them if their weaknesses become known.

Such attitudes lead to all kinds of inner turmoil and self-doubt. At the same time, these students often have unrealistic expectations of others.

When a family lives by a love without condi-

tions, honest perceptions of self and others are fostered. There is less need to impress or be impressed.

Especially important is a growing sensitivity to persons in need. Perhaps those who have been loved regardless of their merit realize that respect for individual dignity is not dependent on such externals as annual income, social status or grade-point averages.

These persons are able to refrain from judgmental attitudes that hinder many of us when we try to become conscious of the needs of others. Truly, the family that expresses a love for its members through thick and thin is an outreach family; it starts with its own members, but definitely reaches beyond.

A married couple I know, who have had

their share of disappointments with their children, continually made it clear that love was there for the children regardless of the type of problem. Yet the woman was extremely puzzled one day; she asked why her children always defended their friendless and unsophisticated schoolmates. She was glad that they had such a Christlike feature, but wasn't sure where they had learned it.

I wonder if she did not realize how much that trait was taught at home.

□ □ □

Any vocation is just a response to God's communication to us. The family that accepts its vocation to be a love-without-condition household is responding to the Lord who first loved the human family unconditionally.

God has loved us even when we were not good. That is the type of love all of us — especially Christian families — are called to imitate.

(Father Weber is a pastor and author in Bowling Green, Ohio.)

FAMILY

A home should be a place where members are accepted despite flaws, writes Father Herbert Weber. The vocation of the family, he says, is to extend an unconditional love to each member.

By Katharine Bird
NC News Service

Two years ago James Kenny, now 51, ran his first 26-mile marathon. His coach and partner for the marathon was Joe, his oldest son. The elder Kenny, a clinical psychologist, is in private practice in Rensselaer, Ind.

"I could never have run the marathon without Joe," Kenny said, adding he would have quit the grueling race at the 21-mile mark.

Long before the marathon, his son, an experienced runner and a medical student, set up a training program for his father to follow. "I was never an athlete, but Joe kept saying, 'You can do it if you want to,'" Kenny said.

Twice weekly his son called him from Indianapolis "to make sure I was doing all right," Kenny added.

The psychologist told that story as an example of how children can help parents develop an unexplored talent.

Parents spend so much time encouraging children to develop different talents that it's neat to turn the tables sometimes. It's a kind of "quiet reciprocity," Kenny commented.

Rock music is another area where youths can teach parents. Parents can learn a lot if they are willing to go beyond the "salacious words to see where the rock star is coming from," Kenny suggested.

When children see parents respect their expertise in some area, it helps them develop self-confidence, Kenny said. Children pick up a message that says if "my parents listen to me I must be OK."

He and his wife Mary are the parents of 12 children and the authors of "Family Talk," a column syndicated weekly by National Catholic News Service.

Kenny is convinced that parents lay the "basic foundations, the basement and first-floor stuff" in preparing children to face life courageously. Parents "encourage pre-talent skills," he said.

A goal of parenting is to encourage children to see themselves in positive terms "as good and beautiful persons," Kenny said. Then children will be able to tackle the future with the feeling they "can do anything." The family is in a unique position to do this since "it's there 24 hours a day, seven days a week," the counselor added.

Kenny also talked about what he considers some hazards parents need to keep in mind.

All children have special abilities, but often children in the

same family have quite different talents, he observed. One child might show talent in several sports while another might not, demonstrating talent instead in another area.

The hazard is that children may think they have to excel exactly as a sibling does "to please parents," Kenny continued. Parents can head this off by showing children that each is equally valuable in their eyes.

If a child has a special gift "to make instant friends with anyone," Kenny said, the parents can get across to the child that this is a handy personal trait to have.

Kenny cautioned parents to keep an eye on what's happening when children participate in competitive events. Too much of the

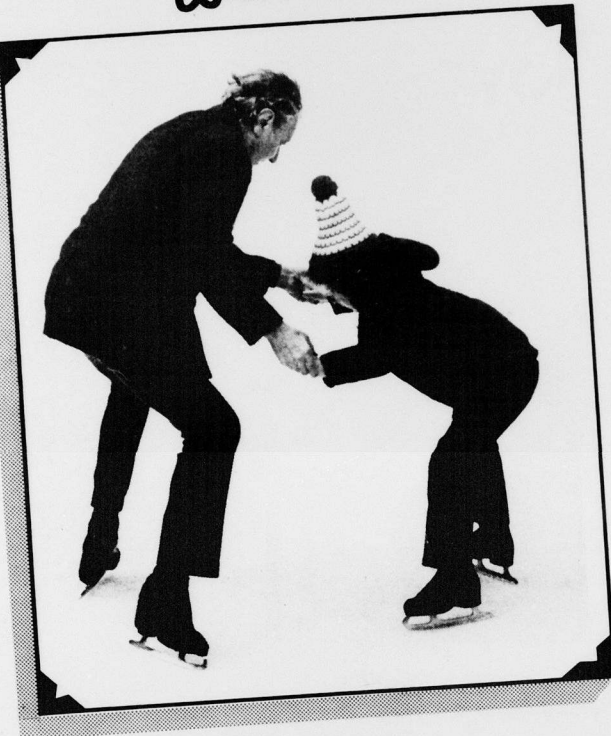
world has the overly competitive attitude that it's "dog eat dog and my advancement is at your expense," he observed.

Kenny, for example, likes to see children take part in several sports "just for fun." Sports should help youths "develop the gifts God gave them, to be full, well-rounded persons."

Kenny stressed how valuable it is for children to have their parents' support at performances or competitions. Seeing parents up front at games, band drills or plays encourages youths to do their best and to keep improving, the family life expert said.

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

Who's teaching whom?



The family

By Dolores Leckey
NC News Service

A family I knew when I was a young woman provided clues to the way I hoped our own family might grow. I've written elsewhere about them — about a man and woman who built a house in the woods of Minnesota.

"They gave life to their children there, and taught them many things: psalms and poems and stories of great men and women. They taught their children respect for the intellectual life, for the spiritual life and for the life of manual labor. The man is dead now, and his grown children abide all over the earth. They are lawyers and writers, carpenters and artists, politicians, business persons and parents. They are caring citizens in a variety of communities." ("Sacred Shelters," by Dolores Leckey, in "Living With Apocalypse," edited by Tilden Edwards; Harper and Row)

What did I see in that family? First, an atmosphere. It valued creativity and the exploration of different kinds of work: the work of the home and the world's work.

Sons joined their mother in bread baking and the mother encouraged her artist son to find a corner of the house to serve as his studio. Politics, literature, music — all were present.

Rumors ab

By Father John Castellet
NC News Service

As a miniature model of the church, the Christian family proclaims to contemporary society in every age: "This is what the church is like. This is how people, transformed by Christ's love, can live together in peace and harmony."

Given the needs of human society in various ages and cultures, this proclamation is given different emphases in different circumstances. Keeping this in mind helps us to understand and appreciate some otherwise puzzling passages in certain New Testament letters.

For example, the author of Titus says: "The older women... by their good example must teach the younger women to love their husbands and children, to be sensible, chaste, busy at home, kindly, submissive to their husbands. Thus the word of God will not fall into disrepute" (2:3-5).

Most of this advice would meet with ready acceptance today. But references to being busy at home

CHILDREN'S STORY HOUR

Malcolm and Margaret of Scotland

By Janaan Manternach
NC News Service

Margaret was a beautiful young princess, related to three kings of England. But her royalty was no protection in time of war.

The armies of William the Conqueror invaded England in 1066. Margaret and her brother escaped from England in a ship.

A terrible storm wrecked the ship off the coast of Scotland. Margaret and her brother survived the shipwreck. King Malcolm III of Scotland took them into his palace.

The king soon fell in love with the beautiful young princess. He begged Margaret to marry him and become his queen. Margaret hesitated for a while. The king was a rough man who could neither read nor write. He had a bad temper and poor manners.

But Margaret sensed that Malcolm was a good man. She came to love him and became his wife and queen.

Margaret and Malcolm had six sons and two daughters they loved very much. Margaret took

charge of the children's education. She and Malcolm wanted their children to share their Christian faith and their sense of responsibility as leaders of the Scottish people. Three of the boys later became kings of Scotland.

As the children grew up, they saw how their parents lived out their beliefs. Margaret and Malcolm loved each other very much. Margaret's love gradually changed the king into a more caring, gentle man.

The king and queen prayed together each day. They worked hard together to govern Scotland well. They tried to make life better for everyone in their country. They supported the church by their own example of prayer and compassion as well as by generous gifts of money.

People were most impressed by how the king and queen personally cared for the poor. Whenever the queen rode out into the countryside, poor people flocked around her. She gave them money and clothes.

She and her husband paid the ransom of hundreds of slaves so

they could be free women and men. They also built shelters for the pilgrims who came to Scotland's shrines.

And each morning, Queen Margaret and the king served food to 300 poor people at the palace. Only after they had waited on the poor and prayed for a while in church did the king and queen eat their own breakfast.

The people of Scotland were very sad when their good queen became very ill. For four years she suffered and Malcolm took good care of her. Then one day an enemy army attacked Scotland. King Malcolm was killed.

Margaret was very sad. Four days later she died. She and Malcolm had been married for 23 years. They were two of Scotland's greatest rulers. The church honors Margaret as the patron saint of Scotland.

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



a game

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.

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

MARGARET, MALCOLM, SCOTLAND, KING, ENGLAND, STORM, FAMILY, QUEEN, FOOD

a game

HOW ABOUT YOU?

Queen Margaret and King Malcolm of Scotland made it a point to reach beyond their family circle to help others. Why do you think they did this?

Children's Reading Corner

How two families, the Morgenthau and the Rileys, become involved with each other is told in the story, "Daughters of the Law," by Sandy Asher. Read it. Afterward talk about Denise and Ruthie's friendship. Think about how Denise's sensitivity, compassion and strong desire to help others brings a new awareness of life's goodness to Ruthie and her mother. (Dell Publishing Co., 1 Dag Hammarskjold Plaza, New York, N.Y. 10017. 1980. Paperback, \$1.95.)



Warmth

Using split logs in a wood-burning stove to protect against the rigors of a bitter winter, Sister Conseline Flynn brings the warmth of the Gospel message to children from the ranches of the high country surrounding St. John the Apostle Mission in Paisley, Oregon.

Sister Flynn helps children with the basics of Christianity in her religion classes in Paisley and adjacent missions that receive Extension Society aid. She is one member of a team of home missionaries who, in partnership with Extension, pursue the vital and urgent task of evangelization here in

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

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Write today for a free subscription to Extension magazine and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.



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on a mission

That was not all. The prayer of the church, the great sweep of the Psalms, wove in and out of the ordinary family routine.

And there was the parents' prayer entrusting each child and the whole family to God. This occasioned one of my earliest insights into ministry within the family.

I learned from these friends how children can be a means by which parents learn of trust — the trust among family members and ultimately trust in God.

There was an occasion when I was distressed because family finances precluded sending our children to the new Montessori school, the first in our area. I expressed great worry about this to my friend. She wisely asked if I thought that God, who is so good, had preordained only certain ways for the development of our families.

As I recall it, she said: "You need to trust that God will be with you when it comes to doing what is best for your children."

Her attitude encouraged my husband and me to undertake the Montessori methods at home — something we enjoyed as much as the children did.

Now that our own children are grown, I see how certain beliefs influenced us all. Among these is the conviction that the family is a

primary place for coming to see that all are called by God to contribute to the world because of —

- Who we are, that is, compassionate, ethical, spiritually "tuned-in" persons;

- and what we do, how we use our talents.

I believe a key to the family's vocation is in the training and support of the different members' particular vocations. In a way, each one is on a mission.

When I think of our own children now — one in the theater, another digging in an archeological site, another teaching history, another translating Russian — I see them committed to principles of peace, justice, harmonious living, committed. I would say, to God's kingdom.

The Christian family also is called to care for some human need in the wider community. This is not to say that each family member must work in a soup kitchen or tutor refugees. For when any family members minister to others, they act on behalf of the whole family as well.

Finally, the family is the natural place for learning to move beyond private goals for the good of all. If the lesson is learned well, the church and society are enriched.

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

about the Christian family

and submissive to their husbands raise the hackles of many who see the role of today's woman in a different light. What is behind these words, which were written to women around the end of the first century?

Christians had grown in number and were visible in society. But, as mysterious members of a religion forbidden by Roman law, they had to meet in the privacy of each other's homes.

What is mysterious provokes the imagination. So other people imagined all sorts of things about the Christian community.

Christians were accused of the strangest kinds of behavior. Their meetings were whispered about as wild orgies, with wife-swapping the order of the day. People who heard garbled versions of the Eucharist — about partaking of the body of Christ — said the Christians were cannibals.

Yet Christians had to live shoulder to shoulder with people who didn't understand their religion. They wanted to be accepted and respected. They wanted to attract others to Christ.

Accordingly, Christians had to do everything in their power to project an image that would counter false impressions and unjust accusations.

This led them to stress their discipline, order, efficient subordination of roles. Circumstances dictated this approach. The Christian family was fulfilling its vocation as defender of the Christian community.

Again, in First Timothy, we read: A wife "will be saved through childbearing" (2:15). Obviously, bearing a child does not ensure automatic entrance to heaven. But at the time this letter was written, heretics were condemning marriage and childbearing as evil (1 Timothy 4:3).

Thus the Christians countered that vicious teaching by stressing and demonstrating the goodness of both marriage and motherhood.

The Christian family has to meet the challenge of the times — in every age.

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

FOOD...

...for thought

A family's life can reach into a vast network of relationships:

- relationships of family members with each other — husband and wife, parents and grandparents, brother and sister;
- relationships of family members with co-workers, other families, teachers, parishioners, classmates.

Are there opportunities to carry out a family's Christian vocation within that network of relationships?

Consider this story about how a family's vocation might take shape at home:

Clinical psychologist James Kenny was speaking with pride about his wife Mary studying to become a certified public accountant. It took some doing on both their parts, especially during the two months of her internship when she lived with their oldest son in Indianapolis, Ind., he said.

During that period, Kenny took over the parenting of the children still at home in Rensselaer, Ind. The Kennys have 12 children.

For Kenny, helping his wife pursue her dream is part and parcel of married life. While accounting might not interest him much, he thinks couples need "to be open to differences" and willing to learn from each other.

Sometimes it pays to reflect on the realities of your life now.

suggests Jean Haldane, dean emeritus of the Episcopal Lay Academy in the Episcopal Diocese of California. She spoke during a 1984 consultation on adult ministries at the Cardinal Spellman Retreat Center in the Bronx, N.Y.

Lay people are in for a "wonderful surprise" when they see that their ordinary interactions with others can be part of their Christian ministry, Ms. Haldane observed.

She told of a woman who came to a workshop apologizing for her lack of experience in ministry: "I've never had time for ministry. I've never had time to do Altar Guild, teach in the church school, etc."

But, Ms. Haldane continued, by the workshop's end the woman exclaimed: "You mean, looking after my mother for the last 20 years is part of my ministry?"

Where is the opportunity for carrying out a Christian vocation in a family's daily life? Is it in helping each member of a children's scout troop to develop his or her special talents? Is it in fostering interracial or inter-religious understanding in ordinary life contexts? Is it in meeting some special need or fostering a special goal for one's immediate family?

Where do you think the family's Christian vocation leads?

...for discussion

1. Do you regard your role and your contributions as a family member — grandparent, parent, spouse, child, etc. — as a vocation? How and why is the home a challenging forum for Christian living?

2. Father Herbert Weber thinks a home is a place where people are accepted — welcomed — in their imperfections. What does he mean? Is this easier said than done?

3. What are some ways a family can reach outside itself to others? Do you see this as part of a family's Christian vocation?

4. How do parents, catechists and teachers, scout leaders and others help different children develop their different talents and abilities? How important is this?

SECOND HELPINGS

"The most difficult thing that Jesus asks of us is that we love as he loved," writes Franciscan Sister Paula Ripple in "Called to Be Friends." Factors that foster development in many human relationships are explored in the numerous short chapters of this easy-to-read book. Christianity, the author states, is based on two great commandments which stress the need for God's love as well as for the love and friendship of human companions. Some people, she suggests, have had more assistance in seeing the difference between these two needs than their relationship. Interestingly, she stresses ways in which human relationships can even promote the individual's growth and self-understanding. She discusses the skill of listening; unrealistic expectations of others; the meaning of commitment; prayer; and other topics. (Ave Maria Press, Notre Dame, Ind. 46556. \$3.95.)

Doonesbury parody of 'Silent Scream' pulled

Controversial comic strip series will appear in June 10 issue of 'The New Republic' magazine

by Diane M. Gianelli

WASHINGTON (NC)—A six-part "Doonesbury" comic strip which parodies the anti-abortion film "The Silent Scream" was withdrawn from national syndication by author Garry Trudeau after his syndicator thought the six strips were "too controversial."

Trudeau then sold the strips to The New Republic magazine, which published them in its June 10 issue. The recalled comic strip had been scheduled to begin running June 3 in the 800 newspapers which carry "Doonesbury."

Trudeau's parody of the film is called "Silent Scream: The Prequel." It depicts the abortion of a "12-minute-old" embryo named "Timmy," whose dying words are "repeat Roe vs. Wade," a reference to the 1973 Supreme Court decision legalizing abortion.

Right-to-life groups applauded Universal Press Syndicate, which

distributes the comic strip, for convincing Trudeau to withdraw the series.

"Universal Press Syndicate deserves credit for recognizing tasteless humor that most of its readership would undoubtedly find offensive," said Dan Donehey, director of public relations for the National Right to Life Committee in Washington.

Donehey said the syndicate "made both a wise moral and business decision" considering the strength and diversity of the pro-life movement.

ACCORDING to Lee Salem, editorial director of the syndicate, the decision to withdraw the strip was made with Trudeau's agreement.

"We felt that due to the exceptionally controversial nature of the subject, that this was not the best medium (newspapers) in which to release it," he said May 24.

"And we decided it was not in the best interest of the feature to release it to

newspapers, because too many editors would probably not run it," he said.

The film in the comic strip is narrated by a character drawn to look like Dr. Bernard N. Nathanson, the former abortion activist who narrated the film which Trudeau's series parodies.

Nathanson's "Silent Scream," released earlier this year, shows an ultrasound videotape of a 12-week-old fetus being aborted. Pro-life groups have praised it as an educational tool depicting fetal pain, but critics have said the film is misleading.

The parody, after introducing the Nathanson look-alike, depicts "Timmy" as an almost indecipherable dot on an otherwise vacant TV screen.

In the third strip of the series the narrator states that the film "seeks to make no judgments," then introduces "the murderer herself," the mother of the 12-minute-old embryo who is about to be aborted.

The final sequence depicts the narrator accusing the country, which allows the abortions to occur, of "tolerating nothing less than a holocaust." The final panel shows the White House, which has a voice coming from it saying, "Gosh, there's that word again," a reference to President Reagan's controversial early May trip to West Germany.

RICHARD McMUNN, director of publications for the Catholic League for Religious and Civil Rights in Milwaukee, said the syndicate "is to be applauded for its discretion and sensitivity in the matter."

"Five years ago, it wouldn't have hesitated for a second to run this," he said, adding that the decision "was probably made because the syndicate recognized that the momentum in the abortion debate is swinging toward the pro-life view."

"I am very disappointed in Trudeau," said McMunn, who said he's been a fan of the strip for years. "But I'm not surprised, because he has taken very controversial stands in the past."

"But in this, as in some of his other

IN "SILENT SCREAM I," WE SHOWED YOU THE TERMINATION OF A 12-WEEK-OLD PREGNANCY. TONIGHT, WE'LL BE WITNESSING THE END OF A 12-MINUTE-OLD PREGNANCY.



'DOONESBURY' PULLED—This drawing, used with permission from Universal Press Syndicate, is from the second of six "Doonesbury" strips withdrawn by Garry Trudeau and the syndicate. (NC art) 1985 by G.B. Trudeau—Universal Press Syndicate

stands, he exhibits a penchant for ideological polemics as opposed to arguing the case on the merit of its facts," he said.

FATHER EDWARD M. Bryce, director of the National Conference of Catholic Bishops' Office for Pro-Life Activities, said that the cartoon caricatured the film, so, "I would invite people whose curiosity has been aroused by the cartoon to view the film that all the fuss is about, which should be available from their local pro-life group."

According to Donehey, "Garry Trudeau is an active pro-abortionist who has donated his cartoons to the National Abortion Rights Action League for it to auction for its fund-raising efforts."

"I think he needs to search his conscience for some sensitivity for the 18 million aborted babies whose voices are now silent forever," he said.

Trudeau could not be reached for comment. In one of the panels of the six-part series, one of his characters says, "There may be a case to make for right to life, but that film isn't it."

Nathanson sorry strip pulled

By Diane M. Gianelli
NC News Service

Dr. Bernard Nathanson, parodied in the "Doonesbury" comic strips that were pulled from syndication, said he wouldn't have minded the publicity and was sorry the strips were withdrawn.

"I really wasn't offended by it," Nathanson said in a telephone interview from his New York office. "I guess you've probably arrived as a public figure when you've made it in 'Doonesbury.'"

"As a matter of fact, I think it's regrettable that the strip didn't run," he added.

"I recognize that it was supposed to be a parody," said Nathanson, "but the intriguing thing was that some of the panels were so unintentionally penetrating, so piercingly true, that

perhaps having it run in newspaper syndication would have had a positive effect on the pro-life movement.

"There were panels in which Trudeau actually sounded sympathetic to the pro-life movement. There was a certain ambiguity about it which was intriguing," he said.

"I think Trudeau would have been devastated, though, mortally wounded, if he found out the strip had the opposite-than-intended effect," he said.

He said Universal Press Syndicate probably made a business decision when it suggested withdrawing the strip, a decision Nathanson says was "regrettable."

"I think (pulling the strips) constitutes a quasi-censorship of sorts," he said, adding that the public should have been allowed to decide whether or not the material was offensive.

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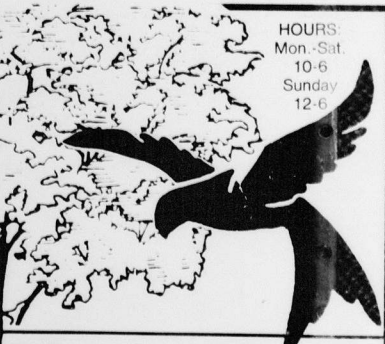
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The bad news and the good in Reagan's new tax reform plan

by Liz S. Armstrong

WASHINGTON (NC)—There's bad news and good news in President Reagan's tax reform plan, according to initial comments from church and public-interest groups.

The bad news: elimination of the charitable contribution tax deduction for taxpayers who don't itemize on their tax forms.

The good news: better treatment of the poor.

Most Americans do not itemize on their tax forms. That can be significant. Independent Sector, a non-profit groups' coalition that includes the U.S. Catholic Conference and National Conference of Catholic Charities, estimated that the decision to drop the charity tax deduction for non-itemizers could cost charities \$5.2 billion.

Catholic Church agencies and projects could feel some of that bite. Some dioceses have been encouraging contributions to diocesan appeals on the grounds that the donation is tax deductible, according to Catholic Charities.

Moreover, in April, Bishop James Malone of Youngstown, Ohio, USCC president, advised Reagan that hurting charities will limit their ability to help others. "Reductions already made in funds available for public charity and welfare programs sponsored by the government have placed a growing burden on the private sector," he wrote. "This is no time, Mr. President, for the federal government to take money from private charity."

Yet, Bishop Malone and the churches did get their wish in another part of the tax plan—the decision to drop a scheme whereby a taxpayer who itemizes could only deduct that portion of charitable giving that exceeds two percent of income.

WHILE THE tax plan has been criticized for eliminating the non-itemizer charity deduction, it has been praised for taking steps to alleviate the tax burden of the poor.

The tax document states that "the tax system should not be an additional burden to those who are struggling to escape from poverty; insofar as possible, those below the poverty line should be freed from taxation altogether." The plan proposes to do that by raising the standard deduction, personal exemption and the earned income tax credit accorded the working poor.

"We're pleased with that," said Mathew Ahmann, associate director for governmental relations at the National Conference of Catholic Charities. "But that's really no big deal. They shouldn't have been in the tax system to begin with."

The Coalition on Block Grants and Human Needs, a social justice-oriented public-interest group often critical of Reagan in the past, termed the tax plan "the best thing President Reagan has done for poor people since taking office."

"The president deserves high commendation for how his

tax proposal treats the poor," said Susan Rees, the block grant coalition's executive director.

She added, though, that even while it helps the working poor, the tax plan still hits them with a higher percentage of payroll and income taxes than they faced in 1978.

ONE INTERESTING aspect of the tax plan Reagan characterized as "pro-family" is what it lacks: any support for or mention of tuition tax credits.

Reagan frequently has declared his backing for tuition tax credits as part of his "pro-family" agenda.

According to the White House, Reagan had no intention of including a tuition tax credit proposal in the tax reform plan and considers the two as separate issues.

"I don't think it shows any decreasing of support on his (Reagan's) part" for tuition tax credits, said Msgr. John Meyers, president of the National Catholic Educational Association. But, the tax plan would be "the ideal place to put it (and) I'd be happier if it were included," he said.

Tuition tax credits would have more clout in Congress if they were part of the tax plan, he said. Nonetheless, Msgr. Meyers added, there are reasons for not including tuition tax credits in the tax plan, such as the desire "not to add any new type of complexities."

One other item in the tax plan also has some interest for Catholic Charities. It would repeal a tax reduction for parents' expenses in adopting children "with special need." Ahmann said Catholic Charities is reviewing that proposal to see how it might affect families attempting to adopt handicapped children, siblings as a group, minority children and others "who languish in foster care."



GROUND BREAKING—Breaking ground for Brebeuf High School's new library are, from left, Mark Gray, board of trustees chairman; Tom Dwyer, architect; Henry Block, nephew of the principal donor; Jesuit Father Joseph Casey, Brebeuf president; and Terry Sullivan, construction company vice president. (See story on page 3.) (Photo by Richard Cain)

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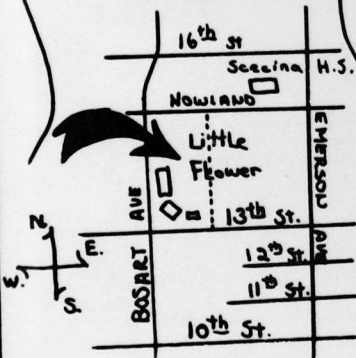
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Becoming strangers in paradise

by Cynthia Dewes

Summer Camp must rank right up there with the Tooth Fairy and the First Day of School as an event seared on every child's memory. It's popular with TV sitcom and movie producers, autobiographers, and raconteurs at grade school reunions. And as with the Tooth Fairy and the First Day of School, nothing much changes from generation to generation except the cost, which always rises. (It's a law of nature.)



The prime mover behind going to camp the first summer is generally the parent (or parents). Getting rid of Junior or Sis for a week is a consummation devoutly to be wished. And once the campers-in-prospect are persuaded that it is their own idea, there's no contest. They foresee freedom from brushing teeth, bathing and changing underwear, which usually becomes a self-fulfilling prophecy.

There is a lot of charm connected with outdoor equipment, and shopping the outfitting stores for camp clothes is an adventure in itself. It introduces prospective campers to collapsible drinking cups, forest potties, fold-up chain saws and all manner of ingenious products designed to fool them into thinking they're living as comfortably as they do indoors.

I say "fool" advisedly. Only a fool would imagine that any product could eliminate insects, poison ivy, humidity, rain, mud, snakes and lightning from the pantheon of nature's wonders. But that's another story.

Once the gortex boots, wool socks, khaki shorts and logoed t-shirts are packed up, it's off to camp, the car bulging with equipment, jealous siblings and a pristine camper dressed in clean clothes and knees to match. The nervous candidate is deposited at the lodge, the pavilion or the mess hall with strangers who are similarly equipped.

Feeling the need to unwind after their tiresome ride in the car, the brothers and sisters holler and run around the camp, poking at snakes in the nature display and aggravating the camp goat into butting his head and pawing the ground. They capture crayfish in the stream and threaten smaller kids with them. In 10 minutes they have examined every wonder the camp staff had planned to take a week to reveal.

Meanwhile the new campers gain confidence with the reception of their official camp caps, and nonchalantly begin to deny all knowledge of the people they came with. With a tiny wave goodbye and a sideways kiss at Mom's left earlobe they disappear toward the tents.

The camp counselors, founts of wisdom, leaders in wilderness survival, assemble their charges in ragged formations and fade into the woods. The families pile back into the cars, hot, tired and thirsty, for the trip home. The chant goes up, "Daddy, stop at McDonald's; Daddy, I want a drink; Mommy, Joey is licking my elbow."

A week of snipe hunts, scary overnights with owls hooting, and forced acquaintance with toads and garter snakes passes too quickly. Next year the next kid down will continue the cycle, and the same stories will be heard. The beat goes on.

check it out...

The "new" Holy Cross Hall on Gibault School's campus will be officially dedicated by Archbishop Edward T. O'Meara on Saturday, June 29 at 2 p.m. Formerly known as Alerding Hall, the school's largest and oldest building has been remodeled and will be dedicated to the Brothers of the Holy Cross who served it from 1934 until recently. Following the ceremony the entire campus will be open to

visitors. A catered picnic meal will begin at 3 p.m. and an anticipation Mass will be celebrated at 4:15 p.m.

A week-long seminar on contemporary issues entitled "Social Issues From a Gospel Perspective" will be offered at the Beech Grove Benedictine Center Monday through Friday, July 8-12. The Center will also sponsor a one-day seminar on the "Adult Development of Women" on Saturday, July 20. A Holistic Retreat will be held at the Center Sunday through Saturday, July 21-27. For information about these programs, as well as the summer swimming, yoga and workout programs at the Center, call 788-7581.

St. Roch School, 3603 S. Meridian St., will establish a Pre-School Program for 4-year-olds on Monday, Wednesday and Friday mornings from 9:45 to 11:45 a.m. beginning this fall. A Mother's Morning Out will be included in the program on Mondays. An open house for the program will be held on Saturday, June 8 from 2 to 4 p.m. in the school. Registrations will be taken at that time.

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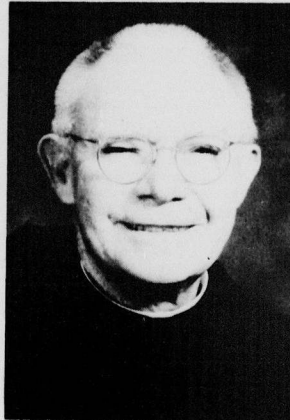
Edgar W. and Eustacia Day will celebrate their Golden Wedding Anniversary with a noon Mass followed by a reception from 1 to 3 p.m. EDT on Sunday, June 16 in Our Lady of Perpetual Help Church, New Albany. The Days were married on June 18, 1935 in St. Augustine Church, Jeffersonville. They are the parents of three children: Edgar Jr., Raymond, and Joanne Gastineau. They also have seven grandchildren and two great-grandchildren.



The four Benedictine Sisters of Convent Immaculate Conception in Ferdinand pictured here will celebrate their Golden Jubilee of First Profession on Sunday, June 9. Sister Clotilde Burkhardt, standing at the left, is an Indianapolis native whose brother, Benedictine Father Odilo Burkhardt, will be homilist at the celebration Mass. Sister Mary Ruth Ringeman, standing at the right, is a native of St. Meinrad and has taught in Columbus. Sister Jeanette Tenborge, seated, has taught in the Archdiocese of Indianapolis. Also pictured standing at center is Sister Mary Cosmas Kress.

Franciscan Father Daniel Pfeilschifter will celebrate his 50th Jubilee

in the Priesthood at 10:30 a.m. Mass in St. Roch Church, 3600 S. Pennsylvania St. A reception will follow in the school hall. For information call 784-1763.



Benedictine Father Columban Reed, a former resident of Indianapolis, will celebrate his Golden Jubilee as a priest with an 11 a.m. Mass in the chapel of SS.

Peter and Paul Cathedral on Sunday, June 16. Father Columban entered the Benedictine order at St. Meinrad Abbey in 1932 and was ordained to the priesthood in Blessed Sacrament Chapel by Bishop Joseph E. Ritter in 1935. He was a charter member of Marmion Abbey, established in Aurora, Ill., in 1947.

Two new staff members have joined the Beech Grove Benedictine Center. They are Sue Weber, program director, and Mary Anne Schaefer, director of facilities.

Mo. Teresa to visit

NEW YORK (NC)—Mother Teresa, founder of the Missionaries of Charity in Calcutta, India, plans to visit the United States in June to receive the Presidential Medal of Freedom and to address the National Right to Life convention in Washington.

According to Sister Priscilla, superior for the Missionaries of Charity in New York, Mother Teresa is scheduled to receive the Presidential Medal of Freedom June 20 for her humanitarian efforts on behalf of the world's poor. The award is the nation's highest civilian honor and celebrates outstanding work in various fields.

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The following definitions were clipped from Webster's New World Dictionary (Second College Edition)

Cris-to-bal (kris tō'bal) seaport in the Canal Zone, at the Caribbean entrance to the canal; a part of the city of Colon, Panama; pop. 800.
crit. 1. critical 2. criticism 3. criticized
crit-ic (kri tī'k) n. 1. a person who criticizes 2. a person who is critical 3. a person who is critical 4. a person who is critical 5. a person who is critical 6. a person who is critical 7. a person who is critical 8. a person who is critical 9. a person who is critical 10. a person who is critical 11. a person who is critical 12. a person who is critical 13. a person who is critical 14. a person who is critical 15. a person who is critical 16. a person who is critical 17. a person who is critical 18. a person who is critical 19. a person who is critical 20. a person who is critical 21. a person who is critical 22. a person who is critical 23. a person who is critical 24. a person who is critical 25. a person who is critical 26. a person who is critical 27. a person who is critical 28. a person who is critical 29. a person who is critical 30. a person who is critical 31. a person who is critical 32. a person who is critical 33. a person who is critical 34. a person who is critical 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QUESTION CORNER

Meaning of Easter Vigil

by Fr. John Dietzen

Q Our parish put a lot of emphasis on Holy Saturday this year, so much so that it seemed to overshadow Easter Sunday. Is Holy Saturday a more important day in the church than Easter? If so, why? Easter Sunday has always been such an important day. (Oregon)

A I thought of waiting to use your question until next Lent, but I know many other Catholics have the same question as yours and it's an important one to answer.



To understand my response, it is essential to realize that any Catholic over 65 grew up during a period when the church's Holy Week liturgy had deteriorated almost beyond recognition. We are now beginning to get back to what it always should have been.

Easter was the earliest feast celebrated in the church, for obvious reasons. The main, often the only, celebration of this feast was during Holy Saturday night, the night of the Resurrection, what we now know as the Easter Vigil Service.

The night, with the lighting of the Easter candle and other lamps, the reading of the scriptural stories of God's revelation of his love, the baptism of new Christians and celebration of the Eucharist, was the perfect way to enter the joy of Easter. All these elements remain part of the Easter Vigil ceremonies.

As time went on, and for a variety of reasons, this (and many other) magnificent liturgical treasures of our church became all but totally lost. For the Easter Vigil, the absolute low point came during the past few hundred years, including the first half of this century.

Prompted partly by the fact that Masses could not be offered after noon, the entire glorious ritual of the celebration of the Easter Vigil was compressed into an hour or two early Holy Saturday morning, the priest reciting all the scripture readings and blessings by himself in Latin, and then a simple Mass, much like any other weekday Mass of the year.

With no exaggeration, it was a tragic caricature of what once was and now is gradually becoming again the highest point of our Christian liturgy, the supreme act of worship of the year. In that situation, with the Easter Vigil gone, the Sunday morning Masses were, of course, the only Easter Masses.

Starting some years before Vatican

Council II, the church realized the time had come to restore the Holy Week liturgies, with the Easter Vigil as the top priority. Once again this central celebration of Our Lord's resurrection is taking its place as the focal liturgy of the year; all others either lead up to it or are built upon it.

I hope you can see, then, that the Easter Vigil Service is not a "Holy Saturday Mass." It is the Easter Mass and celebration par excellence.

At our rectory we are sometimes amused or saddened by people who ask, "Does the Easter Vigil Mass count for Easter Sunday?" The answer is, as I explained, that the Easter Vigil celebration is the first and main Eucharist of the entire Easter season. All others, including those

on Easter Sunday morning, simply continue the celebration that begins on that holy night.

I hope you take the opportunity to share in that liturgy next Easter. If your parish does it at all well, you'll begin to realize what the church has been missing for too many centuries.

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

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

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FAMILY TALK

Diet, exercise help relieve anxiety attacks

by Dr. James and Mary Kenny

Dear Dr. Kenny: I get scared easily. Do you know of a way I can relax without having to take drugs? How can I keep other people's scary beliefs and opinions from having a very ill effect on me?

I've stopped watching television. I've also stopped reading, because whenever I see or hear anything strange I get anxiety attacks. Even going to church has become tense as I find some of the readings frightening.

When I'm trying to go to sleep, every little sound makes my heart palpitate and I get uncomfortable tingling sensations throughout my body.

I used to be outgoing and jolly; now I turn down every invitation we get as I'm afraid I might hear something which will trigger an attack.

You may advise me to seek professional help. I already have. The first one suggested I take a six-month course of drugs. The other made me more tense with things he said.—New York

Answer: You vividly describe continuing anxiety attacks. These are common, very painful and very treatable.

Your central nervous system responds to false cues. Your body prepares to meet a crisis when there is no real crisis.

Your mind perceives the changes in your body and interprets them as "panic." The changes in your body are many. Your blood pressure rises. Your pulse quickens. Your breathing pattern changes.

Digestive juices drop into your stomach. Coagulants and hormones like adrenaline are released into your bloodstream. The pupils of your eyes dilate. Your muscles tense.

You may turn white because your outer blood vessels narrow, while inner ones expand to carry blood quickly to your vital organs. Your skin becomes cold and clammy because your sweat glands go into action.

The changes are nature's way of responding to emergencies. However, when the emergency system is triggered too often and for situations more



psychological than real, the readiness becomes panic.

The simplest and most basic treatment for the recurring panic you describe is to be careful of eating and exercise patterns. Be sure you eat something for breakfast. Avoid caffeine and foods with refined sugar, especially "junk" foods. These are high anxiety foods.

It is a good strategy to put your aroused body to work. Try to do 20 minutes of sustained aerobic exercise each day. An aerobic exercise stretches your heart and lungs. You know you are exercising aerobically when your breathing pattern changes.

Proper diet and exercise will prepare you to cope more effectively with life's daily trials. If, however, your anxiety remains, you need professional help. You write that you sought such help and the person either recommended tranquilizers or said things that upset you more. Please don't let that discourage you because there are many effective psychological treatments for anxiety attacks.

If concern for diet and exercise does not reduce your anxiety significantly, find a good psychologist. Simply, for you a good psychologist means three things: 1) He or she is recommended by a family member or friend who has been helped. 2) He or she has a doctorate. 3) He or she specializes in behavioral techniques like relaxation training and behavior modification.

Nothing in this world can be more unpleasant than the panic you describe. Don't give up. You can find relief.

(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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DECK THE WALLS

Pope expresses sympathy, CRS aids Bangladesh victims

by NC News Service

Pope John Paul II expressed "profound sympathy and concern," and Catholic Relief Services pledged an initial \$25,000 in aid after a hurricane and tidal waves killed thousands and left hundreds of thousands of others homeless in Bangladesh.

The pope's concern was made known in a telegram sent May 28 by Cardinal Agostino Casaroli, Vatican secretary of state, to Archbishop Luigi Accogli, primate to Bangladesh. The telegram said the pope was "deeply grieved by the loss of so many lives and by the extensive injuries and hardships."

CRS, headquartered in New York, said its initial commitment of \$25,000 was made to Caritas Bangladesh, a relief agency of the Bangladesh bishops.

Beth Griffin, spokeswoman for CRS, the overseas aid agency of the U.S. bishops, said the agency also would be sending a survey team to assess possible additional responses to the disaster.

"Our hearts go out to the thousands of families who lost their loved ones and all their earthly possessions," said Lawrence A. Pezzullo, CRS executive director. "We are proud to be able to offer them comfort, and we urge others to join us."

CRS said its involvement in Bangladesh and its relationship with Caritas Bangladesh dates from 1972, when

the nation won its independence from Pakistan. In the ensuing civil war, CRS said, it provided food and clothing for millions afflicted by the violence.

In the Vatican telegram to the papal representative in Dhaka, the capital of Bangladesh, Cardinal Casaroli said the pope had prayed for the deceased and asked God "to sustain and comfort" the injured, those mourning the death of loved ones, and the suffering.

The pope "prays that those in need will be assisted by an effective outpouring of solidarity and good will," Cardinal Casaroli added.

CRS said donations for its Bangladesh effort can be sent to CRS Bangladesh Emergency, P.O. Box 2045, Church Street Station, New York, N.Y., 10008.



SURVIVORS—Survivors of the tidal wave that struck Bangladesh pack foodstuffs and a few belongings before returning to their home village. Pope John Paul II expressed "profound sympathy and concern" after the hurricane and tidal waves killed thousands of people and livestock and left hundreds of thousands homeless. (NC photo from Wide World)

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YOUTH CORNER

Youth council picks leader, goals

by Richard Cain

The Archdiocesan Youth Council has completed its process of selecting a chairperson and set goals for the coming year. Selected as chairperson was Jim Clancy, a member of Immaculate Heart parish in Indianapolis. Clancy will be a senior at Chataud High School this fall.

Goals set for the coming year included learning more about the needs of youth in the archdiocese, better providing for those needs and strengthening youth ministry within each of the deaneries.

Carl Wagner, archdiocesan coordinator of youth ministries, characterized the process of selecting the chairperson as prayerful and reflective. The council identified and discussed qualities important for a council leader to have and the gifts each person on the council had, Wagner said. This was to help the person with the combination of gifts best suited for the position see that he or she was called to the position.

The qualities the council members ended up listing as

most important were: (1) to help the other members of the youth council be better leaders, (2) to be able to relate well with adults and youth, and (3) dedication. Based on these criteria, Wagner agreed that the choice of Clancy by the council was a good one. "Jim understands where people are coming from," Wagner said. "He's humble."

Wagner also praised the potential of the council as a whole. "We have an excellent group of leaders in this council," he said. "(Now) we have to clarify and set out to accomplish our goals. The next step is really up to them."

Members of the youth council are:

►Bloomington Deanery: Suzanne Gennett from St. Vincent de Paul in Bedford and Leah Kirsch from St. John in Bloomington,

►Connerville Deanery: Steven Frank and Douglas Wiley both from St. Gabriel in Connerville,

►Indianapolis North and East Deaneries: Jim Clancy from Immaculate Heart and

Judy Clem from Holy Spirit in Indianapolis,

►Indianapolis South and East Deaneries: Jeff Madden and Susan O'Leary both from Our Lady of the Greenwood,

►New Albany Deanery: Lisa Graninger from St. John in Starlight and Ray Lucas from St. Paul in Sellersburg,

►Seymour Deanery: Andrew Jackson and Kathy Martin both from St. Bartholomew in Columbus, and

►Terre Haute Deanery: John Flack from Sacred Heart and Louis LaGrange from St. Patrick both in Terre Haute.

The Batesville and Tell City Deaneries have not yet selected representatives to the youth council.



YOUTH LEADERS—The Archdiocesan Youth Council met recently to select a chairperson and to set goals for the coming year. Pictured during that gathering are the members of the youth council: back row, from left, Andy Jackson, Kathy Martin, Ray Lucas, Louis LaGrange and Suzanne Gennett; second row, Doug Wiley, Steve Frank, Lisa Graninger, Jim Clancy and Judy Clem; front row, Leah Kirsch, Jeff Madden, Susie O'Leary and John Flack. Each deanery may choose representatives to the council.

Love and friendship can never be forced

by Tom Lennon

Question: How do you get someone to like you or tell them that you like them? (South Carolina)

Answer: A surprising number of questions that come this way are from

persons who want to know how to "make" somebody do something or how to "get" somebody to behave in such and such a way.

These questioners need to know that most of the time you can't force people to act the way you want them to. Liking and loving, especially,

can never be forced and the person who thinks he or she can force them is doomed to unending frustration.

What one can do, however, is to pave the way for friendship, knowing all the while that one's efforts may possibly not result in success.

Begin with a general spirit of friendliness toward the person you hope will come to like you. A pleasant smile, a cheerful greeting, some attempts at conversation—these can be helpful.

But don't overdo it. Don't get sticky sweet in your attempts. That can turn a person off fast.

Try to find out what interests the person and make that your interest too so that you can more readily hold a conversation on that topic.

If your hoped-for friend is a science buff or a star pitcher, try delving into science or baseball more thoroughly. It will have to be more than superficial delving, however, or you run the risk of making some shallow, even erroneous remark.

Your interest must be genuine. If it's fake, this will show sooner or later. Too, if you're really not interested, you probably won't want this person for a friend very long.

If you can develop a general spirit of concern for

others, this will be invaluable not only in winning this person for a friend but also in gaining many other friends later on.

If you begin to show sincere concern now, this quality will likely grow through the years and enrich your life very much.

Telling a person that you care involves good timing. You obviously shouldn't do it in the last half of the ninth inning when the winning run is on third base.

Choose, instead, a quiet, relaxed time. Try to be casual and spontaneous, sincere and warm.

Don't simply blurt out "I love you." Strive to connect the remark with a certain quality the person has or with something he or she has done recently.

Through all this keep in mind that friendship can never be forced. It can only be fostered. If you see that your efforts are going nowhere, don't go into deep mourning.

Instead, try elsewhere. Try, try again. Eventually you'll succeed, perhaps far better than you suspect right now.

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

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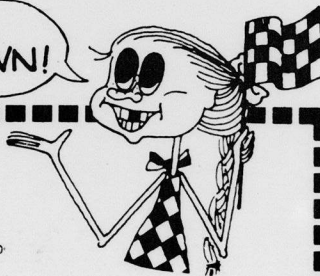
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8th grade speech contest

Hugh McGowan won first place in a speech contest for eighth graders held April 20 at Cathedral High School in Indianapolis. Jennifer Maude of St. Roch and Karen Houk of St. Matthew took second and third place respectively. All three parochial schools are in Indianapolis. The 5-7 minute speeches were based on the theme "A Hero for Today" and were judged by Ruth Beyer and Robert Glidden, both from the Cathedral English Department, and William Ney, a professor in the Speech

Department of Butler University.

The students were awarded plaques by Father Patrick J. Kelly, principal of Cathedral High School, and Michael McGinley, president of Cathedral.

Other students participating were Kenneth Fineran from St. Jude, Marcus Herbert from St. Rita and Jeff Shockley from St. Bernadette, all in Indianapolis. All six contestants were awarded Certificates of Achievement, along with a CHS T-shirt, bumper sticker and notebook.

Cathedral receives Sportsmanship Award

by Richard Cain

Cathedral High School in Indianapolis was presented Wednesday, May 29, with the 1984-85 Sportsmanship Award. The award is given annually by the Indiana Officials Association to the Indiana high school judged to have the most sportsmanlike conduct of coaches, athletes and fans.

The award in the form of a banner was presented by Bob Brown, awards chairman of the Indiana Officials Association at Cathedral's Spring Sports Banquet. Accepting the award on behalf of the Cathedral students were Father Patrick Kelly and Jean Ancelet, principal and athletic director respectively of Cathedral.

"It's a great award because it includes all sports and shows that you have good fans," said Denise Farrell, a social studies teacher and girls' volleyball coach at Cathedral.

This is the fifth year the award has been given and the first time Cathedral has received it. Scecina Memorial High School in Indianapolis won it for the school year 1981-82.

The award is based on a point system. After each sports event the officials award each school from one to four points based on its conduct during the game. The award is based entirely on conduct rather than on who wins or loses, according to Brown.

Cathedral edged out last year's winner, Washington



GOOD SPORTS—Cathedral High School in Indianapolis was recently presented with the Sportsmanship Award of the Indiana Officials Association. Here, Father Patrick Kelly, principal, and Jean Ancelet, athletic director, display the Sportsmanship Award banner. (Photo by Richard Cain)

High School in Indianapolis, by less than one-tenth of a point, Brown said. "All the previous winners rated very

high this year," he said. "There must be something contagious about sportsmanship."

Archdiocesan CYO picnic is June 22 at Camp Christina

A CYO picnic open to all archdiocesan youth will be held Saturday, June 22, from 11 a.m. to 6 p.m. at Camp Christina in Brown County.

Activities will include horseback riding, hiking, fishing, volleyball, frisbee games, swimming, canoeing and softball. The picnic will conclude with a Mass. Between 300 and 500 youths are expected to attend the event.

Last year more than 300 attended.

The cost is \$3 per person. The registration deadline is June 18. Youths are asked to register with the CYO Office, 580 Stevens St., Indianapolis, Ind. 46203, 317-632-9311. Youths might also contact their parish or deanery youth minister to see if there is a bus or carpool arrangement in their area.

Summer camp July 9-13 for New Albany Deanery youth

The New Albany Deanery Catholic Youth Ministry Office will be sponsoring a summer camp for deanery youth July 9-13 at the Land Between the Lakes in Kentucky. Activities will include hiking, canoeing, swimming, sailing, a planetarium show and a trip to a nearby buffalo range.

The cost is \$45 and includes campsite, food,

transportation and activities. The registration deadline is July 5. The bus leaves from St. Mary's in New Albany 8:30 a.m. Tuesday, July 9, and returns by 7 p.m. Saturday, July 13. Contact the youth ministry office at 707 W. Highway 131, Clarksville, Ind. 47130, 812-945-0354 for a registration form and further information on what to bring.

'Lifesigns' broadcasts for June

The following segments of "Lifesigns," a youth-oriented radio program, will be broadcast during the remainder of this month:

At 10:30 a.m. on WWVY-FM (104.9), Columbus: "Family," June 9, with youth from St. Bartholomew and St. Columba parishes, Columbus; "City Living," June 16, with students from Chatard High

School, Indianapolis; "Athletics," June 23, with students from Roncalli High School, Indianapolis; and "America: The Pledge of Allegiance," June 30, with students from Ritter High School, Indianapolis.

At 11:30 a.m. on WICR-FM (88.7), Indianapolis: "Marriage," June 9, with youth from Our Lady of the Greenwood parish,

Greenwood; "Honesty," June 16, with youth from St. Martin parish, Martinsville; "Advertising," June 23, with youth from St. Andrew parish, Indianapolis; and "MTV," June 30, with youth from St. Bartholomew and St. Columba parishes, Columbus.

At 7:30 p.m. on WRCR-FM (94.3), Rushville:

"Feeling Good," June 9, with youth from St. Christopher parish, Speedway; "Courage," June 16, with youth from St. Christopher parish, Speedway; "Looking Good," June 23, with youth from St. Christopher parish, Speedway; and "Being Young," June 30, with youth from St. Lawrence parish, Lawrence.

Youth Council Outing for all Indianapolis area youth

A summer youth council outing will be held for all youth in the four Indianapolis deaneries Saturday, June 8. Interested youth are asked to meet at the Southport Putt-Putt Golf and Games, Madison Avenue and Southport Road in Southport for a miniature golf tournament at 10:45 a.m. Following the tournament

will be a picnic at the home of Mrs. Bill Kuntz including swimming, volleyball and Mass. The outing will end around 5:30 p.m.

The cost is \$3 for the outing, \$2.50 for the putt-putt tournament and \$2 for the picnic. No registration is necessary. For more information, contact the CYO Office (317) 632-9311.

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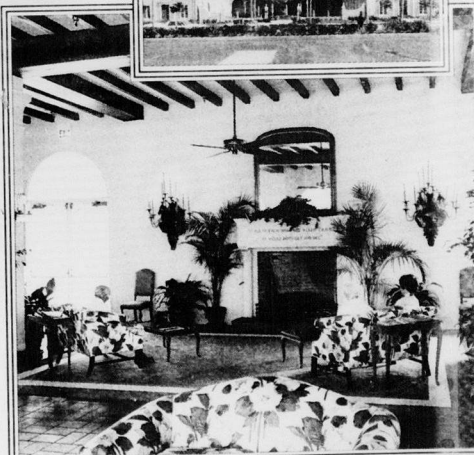
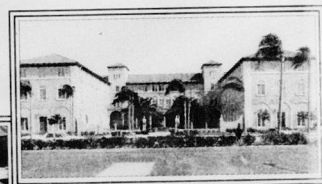
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Book review

A rich view of recent papal history

POPE JOHN XXIII, by Peter Hebblethwaite. Doubleday (Garden City, N.Y., 1985). 550 pp., \$19.95.

Reviewed by
Fr. Augustine Hennessy
NC News Service

The subtitle of Peter Hebblethwaite's book, "Pope John XXIII," catches the mood and spirit of this definitive biography. He calls Pope John "the shepherd of the modern world."

As one ponders the names and sources listed in the author's extensive bibliography and remembers how carefully he quotes from other students of Pope John's life and works, it is easy to approve the publishers'

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enthusiasm in labeling the work "the definitive biography of Angelo Roncalli."

Hebblethwaite, a former Jesuit and an accomplished journalist, begins his book with a charming prologue and a friendly greeting, "I picture you, Pope John, in your vast bedroom on the top floor of the Apostolic Palace, not long before your 80th birthday, on Nov. 21, 1961."

When a man becomes that old, especially if he is "a pack-rat collector and preserver," a sharp observer can learn much about his life and most cherished memories just by looking around his bedroom and the shelves on the walls. There the intimate bonds and key encounters in his lifetime are apt to be manifested in diaries, notes, passports, statues, photographs and other sacred memorabilia.

Angelo Roncalli was or-

dained on Aug. 10, 1904 and was immediately caught up in what Hebblethwaite calls "the whirlwind of modernism." As secretary to Bishop Radini Tedeschi, the newly appointed bishop of Bergamo, the young priest was identified with the liberals who found disfavor with Pope Pius X because of their hope in Christian Democracy.

In writing his book, "My Bishop," Father Roncalli refers to his bishop's distress over Pius X's misunderstanding of him: "This suspicion (that the pope did not esteem him) was truly a crown of thorns which afflicted him profoundly, although few people were aware of it and he knew how to hide his grief in public."

Hebblethwaite finds young Father Angelo Roncalli less than forthright and loyal to his friends when he himself was under investigation for

his own interest in liberal thought.

When only a monsignor, Angelo Roncalli was appointed apostolic visitor to Bulgaria where he had "10 hard years" in diplomatic service. Pius XI insisted on ordaining him an archbishop partly because he remembered his own embarrassment at having precedence over bishops and archbishops at a time when he was the pope's representative in Poland while still only a monsignor.

One of Archbishop Roncalli's ideals was "to make known and loved the pope and the Catholic Church among the great mass of the Orthodox." He wrote to his spiritual director, "Bulgaria is my cross and I am sincerely ready to stay here until I die, if obedience wanted it."

Missions to Turkey and France, followed by "Seasons in Venice" were the prelude to what Hebblethwaite titles "1958—Wide Open Conclave." While outsiders

looked upon Cardinal Roncalli as a dark horse, he himself went through the anguish of knowing that he was a favorite and the most likely man to emerge as pope.

Hebblethwaite's story of Pope John's life gets more fascinating and wonderfully illuminating in the final 250 pages of his book as he unfolds "The Inspiration of the Council," "The Struggle of the Council," "The Italian Connection," "Enter Augustine Bea" and "60 Days to Change the Church." If you are fond of papal history, do not miss this book.

(Father Hennessy, a Passionist, is a former editor of Sign magazine.)

MAY THEY REST IN PEACE

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

ACHGILL, Ida M., 88, Holy Name, Beech Grove, May 21. Mother of Mary Ann Lechner and

Elreda Seyfried; grandmother of nine; great-grandmother of 19.

BALDUS, Joseph A., 74, St. Catherine of Siena, Indianapolis, May 23. Husband of Marie C.; father of Marie Coy, Bernadette "Bernie" Rollison, Joseph G. and Thomas A.; brother of George H.; grandfather of 13; great-grandfather of two.

BEVINGTON, Sean D., 14, St. Joseph, Shelbyville, May 25. Son of Richard L. and Carol (Klene); grandson of Madeline Klene; brother of Shannon; half-brother of Michael and Debbie Linville, and Richard Jr., John, and Sandra Bevington.

BURKE, George J., 83, St. Ambrose, Seymour, May 19. Father of Donald L., Shirley M. Johnson and JoAnn E. Matthews; brother of Edna F.; grandfather of six; great-grandfather of 11.

DECKER, Daniel W., 21, Our Lady of Lourdes, Indianapolis, May 26. Son of Jacqueline; brother of Mark, Troy Deel, Sandra Cable and Brenda Cockrell.

FEHLING, Virginia, 69, St. Lawrence, Lawrenceburg, May 17. Wife of Edward; mother of Michael and Steven.

FOHL, Cletus "Pete," 66, St. Michael, Brookville, May 26. Husband of Loretta (Hoffman); father of Janet Rowlett and Bruce; brother of Corrine Kaiser and Clifford; grandfather of five.

HANNIGAN, Francis W., 60, St. Philip Neri, Indianapolis, May 23. Husband of Marilu Tweedy; father of Carol Baldrige, Karen Hicks, Elaine Rose, Jerry, James and Kevin; brother of Raymond, Rosemary Hudson and Sister Francis Ellen.

HEIST, Ruth L., 58, St. Lawrence, Lawrenceburg, May 22. Wife of Ralph; mother of Gary, William, Richard, Ronald, Regan, Darlene and Donna; sister of Bill and Paul Schwenberger and Marie Reilly; grandmother of seven.

KOEHL, Patty Jo, 50, St. Vincent de Paul, Bedford, May 26. Wife of Joseph F.; mother of Stephen J., Cheryl Ann, Amy Louise and Lisa Marie.

LARSON, CHRISTINA "TINA," 20, St. Anthony, Indianapolis, May 16. Sister of Michael, Sonny Sauer, Laura and Stephanie.

NOHL, Margaret J., 90, St. Philip Neri, Indianapolis, May 28.

Mother of Dr. John M. and Thomas E.

PFAD, Bernard J., 65, Holy Spirit, Indianapolis, May 23. Husband of Dora W.; father of Victor E., David E., John C. and Theresa G. Nakissa; grandfather of seven; brother of Judge Victor S., Charles Herbert, Ralph Francis, Donald, Annette Mueller, Loretta Taylor, Theresa Horstman and Margie Klemm.

RUBEY, Wallace V., Jr., 53, St. Augustine, Jeffersonville, May 23. Brother of Theresa Rusanman, Mrs. Maxe Duffy, Mrs. John Rabb, Howard and James.

SAUERLAND, Albert, 82, St. Michael, Brookville, May 12. Husband of Alma (Fehliger); father of Alberta, Evan, Bernhart, Joe and Juni; brother of Clara, Rose Rosenberger and Ray; grandfather of three.

SCHAFER, Thomas R., 72, St. Gabriel, Connersville, May 27. Brother of Firmin G. and Eugene A.

WAYWOOD, Ella, 82, St. Michael, Brookville, May 22. Wife of Harry; mother of Daniel and Marjorie Noah; sister of Ed Hildebrand, Clara Klemme, Beulah Hunter, Vera Walber and Helen Jones; grandmother of five.

Sr. Beetz dies May 28

BATESVILLE—Franciscan Sister Leonita Beetz died here May 28 at the age of 69. She received the Mass of Christian Burial on May 30 at the Sisters of St. Francis motherhouse chapel in Oldenburg.

Sister Beetz was a native of Taylor's Creek in Cincinnati. She entered the Oldenburg Franciscan community in 1919 and made final vows in 1924. She was engaged in cooking and domestic service in convent homes in Ohio, Missouri, Indiana and Kentucky.

In the Indianapolis Archdiocese, Sister Beetz served at St. Mary Academy and Ritter Convent in Indianapolis, and Sacred Heart Convent in Clinton. She retired to the motherhouse in 1976 and tended many of the flower gardens there until her death.

Sister Beetz is survived by one sister, Eleanor Fehrenbach, of Cincinnati.

Church-state relations in Brazil

RIO DE JANEIRO, Brazil (NC)—Brazil's bishops are ready for friendlier relations with the state, but have said the degree of improvement depends on what the government does for the poor.

The improved relations began last February when President-elect Tancredino Neves, the first elected civilian leader after 21 years of military rule, visited the head of the Brazilian bishops' conference seeking "more friendly, cordial, frank and open dialogue" with the church. Neves died at age 75 of heart and lung complications April 21.

Bishop Ivo Lorscheiter of Santa Maria, president of the bishops' conference, said he welcomed Neves' offer, but said that the church would continue "to protest what it deems to be erroneous."

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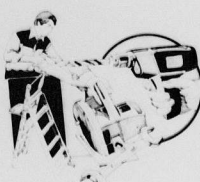


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USCC film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

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

The Adventures of Buckaroo Banzai	A-II	Comfort and Joy	A-II
Alamo Bay	A-III	Conan the Destroyer	A-II
All of Me	A-III	Cotton Club	A-III
Almost You	A-III	Country	A-II
Amadeus	A-III	Crimes of Passion	O
American Dreamer	O	Desperately Seeking Susan	O
Baby: Secret of the Lost Legend	A-II	Dreamscape	A-III
Bachelor Party	O	Dune	A-III
Beat Street	A-II	The Dungeon Master	A-III
Best Defense	O	Electric Dreams	A-III
Beverly Hills Cop	A-III	The Evil that Men Do	O
Birdy	O	The Falcon	O
Blood Simple	A-IV	and the Snowman	A-III
Body Double	O	Falling in Love	A-III
Body Rock	A-III	The Family Game	A-II
The Bostonians	A-II	Fandango	A-II
The Breakfast Club	O	Fast Forward	A-III
Breakin' 2	O	Finders Keepers	O
Electric Boogaloo	A-II	Firstborn	A-III
Brewster's Millions	A-II	The First Turn-On	O
The Brother from Another Planet	A-III	The Flamingo Kid	O
Cal	A-IV	Flashpoint	A-III
Camila	A-IV	Fraternity Vacation	O
The Care Bears Movie	A-I	Friday the 13th, Part V—A New Beginning	O
Careful, He Might Hear You	A-III	Garbo Talks	A-III
Cat's Eye	A-II	Ghosts	A-III
Cheech & Chong's The Corsican Brothers	O	Girls Just Want to Have Fun	A-II
Choose Me	O	The Gods Must Be Crazy	A-II
C.H.U.D.	A-III	Grace Quigley	O
City Heat	A-III	Gremlins	A-III
Cloak and Dagger	A-III	Heartbreakers	O
Code of Silence	A-III	Heaven Help Us	A-III
		Heavenly Bodies	O
		Impulse	O
		Into the Night	O
		Irreconcilable Differences	A-III
		The Jigsaw Man	A-II
		Johnny Dangerously	A-III
		A Joke of Destiny	A-III
		Just One of the Guys	O
		Just the Way You Are	O
		The Karate Kid	A-II
		The Killing Fields	A-II
		King David	A-III
		Ladyhawke	A-II
		The Last Dragon	A-II
		Last Starfighter	A-II
		Lily in Love	A-II
		The Little Drummer Girl	A-III
		Little Treasure	A-IV
		Lost in America	A-II
		Lost in the Dust	O
		Maria's Lovers	O
		Mass Appeal	A-II
		Mask	A-IV

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Mischief	O
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Missing in Action	A-III
Movers and Shakers	A-II
Moving Violations	O
Mrs. Soffel	A-IV
*The Muppets Take Manhattan	A-I
The Neverending Story	A-I
Night of the Comet	O
Night Patrol	O
A Nightmare on Elm Street	O
1918	A-I
1984	A-III
No Small Affair	O
Oh God! You Devil	A-II
Once Upon a Time in America	O
Oxford Blues	O
Paris, Texas	A-II
A Passage to India	A-II
Perils of Gwendoline	O
*Phar Lap	A-I
The Philadelphia Experiment	A-II
Places in the Heart	A-II
Police Academy 2: Their First Assignment	A-III
The Pope of Greenwich Village	A-III
Porky's Revenge	O
A Private Function	A-III
Protocol	A-II
Pumping Iron II: The Women	A-III
Purple Rain	O
The Purple Rose of Cairo	A-II

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Rappin'	A-II
The Razor's Edge	A-II
Red Dawn	A-III
The Return of the Soldier	A-II
Revenge of the Nerds	O
Rhinestone	A-III
The River	A-II
Runaway	A-III
Rustlers Rhapsody	A-II
Savage Streets	O
The Secret of the Sword	A-I
Sheena	O
The Shooting Party	A-IV

Silent Night, Deadly Night	O
The Slugger's Wife	A-III
A Soldier's Story	A-II
Starman	A-III
Stick	O
Streets of Fire	A-III
A Sunday in the Country	A-I
Supergirl	A-II
The Sure Thing	A-III
Sylvester	A-III
Teachers	O
Test of Love	A-II
That's Dancing	A-I
The Terminator	O

Thief of Hearts	O
Tightrope	O
Top Secret	A-III
Torchlight	A-III
Tuff Turf	O
Turk 182	O
2010	A-I
Under the Volcano	A-III
Until September	O
A View to a Kill	O
Vision Quest	O
The Wild Life	O
Windy City	A-III
Witness	A-IV

Boff silencing likened to 'sabbatical'

by John Thavis

ROME (NC)—The Vatican's silencing of Brazilian theologian Father Leonardo Boff is more like a "sabbatical year" than a punishment, Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, said May 30.

Cardinal Ratzinger, whose congregation helped order the silencing, said Father Boff's theses were "unsustainable and even dangerous for the doctrine of the faith." Therefore, he added, Father Boff needs time to "rethink."

"I wouldn't really call it a punishment," Cardinal Ratzinger said at a press conference in Rome. "I would call it a sabbatical year given to Friar Boff."

"He can continue his teaching and continue his work as a preacher, but as a

theologian, as a writer and as, let's say, a thinker, he needs this time of reflection, of a sabbatical year."

The cardinal added jokingly that he would enjoy expressing his "solidarity with Father Boff" in also taking a "year of silence." He spoke to journalists and others at a conference to mark the publication of "Report on the Faith," a book based on interviews with Cardinal Ratzinger.

Father Boff, a Franciscan, has called the silencing a "punishment inflicted on me," according to news reports from Brazil. The Vatican's criticism of the theologian has centered on his book, "Church: Charism and Power."

Cardinal Ratzinger also had praise for Father Boff. "It seems to me he's giving a great example to other theologians, being indeed a man of the church," he said. "I'm very edified by his example."

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Churches asked to respond to housing needs

Church Federation seeking action for homes in disrepair, emergency shelter, housing for elderly

by Jim Jachimiak

Catholic, Jewish and Protestant congregations in Indianapolis are being asked to respond to housing needs in the city.

An ad hoc group under the auspices of the Church Federation of Greater Indianapolis has mailed a statement on housing needs to 1,200 congregations. The statement includes an opportunity for each congregation to commit itself to specific action by signing a covenant and returning it to the Church Federation.

The Rev. Eugene Ton, executive minister of the Indiana Baptist Association, announced the statement and the covenant program at a press conference on Monday.

"The church, through para-church organizations and some denominations, has had a long history of being concerned about people and shelter," he said. "However, in recent months the recognition of that need has become sharper and broader. Along with the rest of this community, we who represent a portion of the church became concerned about several needs."

Mr. Ton identified four concerns of the group: "We became concerned about people needing to be displaced because their homes no longer met standards. We became concerned about families who could not remain together and find shelter in our city. We became concerned about the elderly, who throughout their lives seemed to have enough on which to live, but in latter years found themselves among the community's poor because of meager in-

come and high inflation. And we became concerned about the lack of adequate management, funds and support services in public housing."

Those concerns led to the formation of the ad hoc group. It is made up of 27 persons representing 12 denominations, including Robert Riegel, director of Catholic Charities.

The ad hoc committee is seeking action in five specific areas: owner-occupied homes in need of repair; emergency shelter; affordable and liveable rental properties; housing for the elderly; and public housing.

The purpose of the covenant program, Mr. Ton said, is "to say to a congregation, 'If this is something that you can be greatly concerned about, find your place in here and do something.'" He added, "The covenant is a practical statement, not a theological statement that comes out of some office. The covenant is a very practical effort to reach into the Christian and Jewish communities."

The group's report on housing needs in Indianapolis does begin with a theological rationale for the involvement of the religious community. It says, "Out of our shared beliefs, rooted in Judeo-Christian biblical theology, we assert the individual and equal human dignity of all persons, based on their status as creatures of God. We affirm that the command to love God requires love for our neighbor."

It goes on to say that "efforts to alleviate the problems in the area of housing must be done with absolutely no discrimination based on race, religion or

other individual status of persons. Therefore, we place upon ourselves as people of God the demand that we serve both as a model for efforts in this area and as a moral voice, testifying to the inequities in housing which deny our basic beliefs about persons, and advocating changes in systems and structures which perpetuate these problems."

The statement then examines each of the five areas of need. Finally, it suggests possible responses to the problems.

Congregations may help, it suggests, by providing emergency shelter, especially for families; by enlisting volunteers to make repairs to owner-occupied houses; and by supporting related activities by existing groups.

Sin says love and justice are solutions to conflict in Philippines

WASHINGTON (NC)—"Love without justice is baloney," said Cardinal Jaime Sin of Manila, Philippines, pointing to justice and love as the only solutions to human rights abuses and conflict in his country.

The cardinal, a longtime critic of the government of Filipino President Ferdinand Marcos, also asked the United States to send food, not firearms, because "the weapons are being used to kill the same Filipinos."

In a talk at the National Press Club and in an interview with National Catholic News Service, the cardinal focused on peace, justice and love. He said that love is "the strongest and most practical thing" and that he is "an incurable believer in the power of love." He interwove the themes of love and politics, saying that "justice without love is socialism" and that "democracy without justice is tyranny."



Cardinal Jaime Sin


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