



Church tries to help impoverished nuns

Two-thirds of U.S. nuns are living in communities with insufficient funds

by Lisa Schewitz

WASHINGTON (NC)—For years, they taught the schools, staffed the hospitals, helped the old and poor.

Now, many of the nation's nuns are old and poor themselves, and the church they served seeks to lighten the financial crunch pressing their communities.

According to sources at the National Conference of Catholic Bishops, Leadership Conference of Women Religious and National Association of Treasurers of Religious Institutions, nuns' orders face mounting financial troubles as their members age and retire, fewer young women enter religious life, and the gap between needs and resources grows.

Sister Kathleen Steinkamp, a Sister of Mercy who is executive director of the treasurers' group, estimates that out of the 150,000 nuns in the United States, 100,000 live in communities with insufficient money. Some sisters rely in part on the government's Supplementary Security Income.

The NCCB, Leadership Conference of Religious Women, and Conference of Major Superiors of Men, assisted by contributions from private donors and foundations, established a fund, containing \$10,000, to bail destitute religious orders out of emergencies. They also plan by June to release a major new study on the Religious' financial shortfall and are together hiring a nun to run a two-year program to resolve the difficulties.

Magr. Daniel F. Hoye, NCCB general secretary, unofficially pegged the discrepancy between all religious orders' needs and resources as "in the billions."

ALTHOUGH MALE: Religious also face financial problems, sources said the crisis is more acute for women because nuns:

- Have traditionally been paid less than lay people or even religious brothers in the same jobs.



PIT PRIEST—Father Glen O'Connor, pastor of St. Philip North Parish in Indianapolis, works as a member

of Rick Vogler's pit crew in this year's 500-mile race, to be run tomorrow. (Photo by Charles Schelske)

- Have worked in low-paying careers such as teaching.
- Have not received retirement benefits routinely paid to diocesan clergy.
- Have run women's colleges, whose alumni have not

earned as much as male colleges' alumni and can thus less afford the substantial donations male alumni give to their alma maters and the men's orders which run them.

(See CHURCH IS TRYING on page 17)

New Official Catholic Directory figures show. . .

More U.S. Catholics but fewer priests and nuns

WILMETTE, Ill. (NC)—The number of U.S. Catholics grew last year, but there were fewer priests, nuns and brothers to serve them, according to data released May 28 in the 1986 Official Catholic Directory.

The directory's total estimated U.S. Catholic population as of Jan. 1, 1986, was 52,654,908, up 368,885 from the previous year.

The number of priests, however, declined by 134, to 57,183. There were 113,658 nuns, 1,843 fewer than the year before. The number of brothers dropped by 115, to 7,429.

The number of permanent deacons grew to 7,204, up 358 from the previous year.

Indicative of a growing priest shortage in the country, one out of 16 Catholic parishes is now without a resident pastor, up from one in 20 only two years ago and one in 25 a decade ago.

As 1986 began, 1,183 of the nation's 19,313 parishes had no resident pastor. This represented a 12.5 percent increase over the previous year's 1,051 parishes without resident

pastors, and a 20 percent increase over the 993 of two years ago.

The Official Catholic Directory, an annual publication of P.J. Kennedy and Sons of Wilmette, lists diocesan offices, parishes, religious houses, other Catholic institutions and their chief officials in all the dioceses and archdioceses of the United States.

The directory's Catholic population and general population figures are based on widely varying methods of count or estimation by dioceses, and they are considered only generally representative rather than exact figures. The Boston Archdiocese, which in 1985 reported a drop of some 172,000 in its Catholic population, reported a gain of nearly 155,000 in 1986.

Other figures in the directory are considered quite accurate, however, as they are subject to close institutional control and monitoring.

The Los Angeles Archdiocese, which has reported the largest Catholic population since 1963, continued in the No. 1

position this year with 2.65 million Catholics. It was followed by Chicago, with just over 2.36 million.

Other top archdioceses included Boston with more than 1.9 million Catholics, New York with 1.8 million, and Detroit approaching 1.5 million. (The Archdiocese of Indianapolis has about 300,000.)

The two largest dioceses were both on Long Island in New York: Brooklyn with more than 1.4 million Catholics and Rockville Centre with more than 1.3 million.

According to the new data, the U.S. church had 9,834 educational institutions at the start of the year, down 97 from the year before. The number of students in Catholic elementary and high schools dropped some 97,000, or about 3 percent, to 2,866,123.

Children in public schools who participated in Catholic religious education program declined some 117,000 to 3,594,845.

The 1986 data showed 988,323 baptisms in Catholic parishes during the previous year, up 5,656 over the year before.

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AAA shows improvement, now at 63 percent of goal

by John F. Flah

Pledges for the Archbishop's Annual Appeal as of last Thursday, May 22, were \$1,288,000, which is 63 percent of the \$2,000,000 goal, it was announced by Cathy Verkamp, acting director of development for the archdiocese.

This is an improvement over last year's drive at this time, when \$1,351,001, or 61 percent, were pledged.

Verkamp said that the number of pledges reported so far is down somewhat from last year, but that the average amount of each pledge is up. The number of pledges received so far is 19,672 compared with 20,304 last year. The average amount

of each pledge this year is \$65 compared with \$61 last year.

"I'm delighted with the results so far," Verkamp said, "but we still have a long way to go to meet our goal." The goal was not met last year. At the end of the appeal last year, \$1,734,004 were pledged.

Twenty-seven parishes in the archdiocese have surpassed their goals so far, Verkamp said.

The drive started during the weekend of May 3.

The Archbishop's Annual Appeal supports the programs of a number of archdiocesan agencies, plus special projects offered by deaneries throughout the archdiocese.

FROM THE EDITOR

Lilly Endowment's contributions to Catholicism

by John F. Fink

One of the best kept secrets in the Archdiocese of Indianapolis is the tremendous amount of money the Lilly Endowment has contributed to Catholic organizations, particularly in recent years.

I thought I'd look into the matter after I received a copy of Lilly's annual report. So I talked with Fred Hebbeler after Mass one Sunday and later visited with him at the Lilly Endowment offices.

Fred is one of three program directors in the religion division at Lilly. His particular expertise is Catholic activities and theological education. He has been with the endowment since 1973.



(While I was president of Our Sunday Visitor before I came to Indianapolis, I also headed the OSV Institute, which made contributions to Catholic organizations. In that capacity I was on the board of directors of FADICA (Foundations and Donors Interested in Catholic Activities). By coincidence, when I had to leave that board when I became editor of The Criterion, Fred Hebbeler was elected to replace me.)

Since Fred has been at Lilly Endowment, Lilly has contributed just under \$30 million to Catholic organizations. Of that amount, \$6 million has gone to Catholic institutions in the Archdiocese of Indianapolis.

Lilly has three divisions—religion, education and community development—so not all of these contributions to Catholic organizations have come from the religion division. For example, Catholic schools in this archdiocese have benefited considerably from both the religion and education divisions.

Marian College has received more than \$2 million from Lilly since it got its first grant in 1955. St. Mary of the Woods College has received more than \$2.5 million since 1974. St. Michael Archdiocese has received more than \$200,000. Cathedral High School has received more than \$200,000, and Brebeuf Preparatory School has received more than \$125,000 through the years.

THE LILLY ENDOWMENT is a private, independent philanthropic organization, which means that it is a not-for-profit entity that awards grants to other not-for-profit organizations. It was created by the Lilly family in 1937 with a gift of stock in Eli Lilly & Company. That stock today is worth about \$1.4 billion, which makes Lilly the sixth largest foundation in the country. Like all foundations, it makes grants from the earnings of its assets.

The endowment is governed by a board of directors that continues to follow the wishes of the Lilly family, which is why it supports programs in religion, education and community development. Special emphasis is placed on programs that benefit youth and promote leadership education.

Although the number of grants in Lilly's three divisions is about equal, the size of each grant in the community development and education fields tends to be larger than those in the religion area (a building costs more than a seminar or a survey). So, in recent years, about 60 percent of Lilly's contributions go toward community development, about 23 percent to education and about 16 percent to religion.

SINCE 1970 many of the grants to Catholic organizations have been for research on the future of Roman Catholic ministry and seminaries. The endowment sees the future shape of ministry as one of the critical issues facing the contemporary Catholic Church.

Therefore, much of the research about ministry that has been accomplished by the U.S. Catholic Conference, Catholic University, the Center for Applied Research in the Apostolate, and the University of Notre Dame (among others) has been funded by Lilly. In fact, just since 1970, Lilly has made 29 grants totaling \$1,788,370 just in the area of religious vocations, seminaries and ministry.

In this space last week I mentioned a study made by Dean Hoge at the Catholic University of America on attitudes of Catholics about ministry. That study was funded by the Lilly Endowment.

In this space three weeks ago I wrote about the seventh report on the Notre Dame Study of Catholic Parish Life. That study was funded by the Lilly Endowment.

As a matter of fact, Lilly and the University of Notre Dame seem to get along well together. Through the years Lilly has contributed more than \$3.1 million to Notre Dame for a wide variety of projects.

I SAID AT the beginning of this column that Lilly's contributions to Catholicism have been a well-kept secret. That's because, historically, most of Lilly's grants have been made in secret. The Lilly family never wanted any publicity for their charitable acts, and for years the endowment followed suit. Grants were always accompanied with a request that, in any publicity about the grant, Lilly not be mentioned.

However, a foundation can't be completely secretive about its good works. As Thomas Lake, chairman of the Lilly Endowment board, says in its annual report: "Although it remains a private philanthropy, its charitable acts must be sensitive to public needs. The endowment willingly reports its work, but it is against a backdrop of family humility that we do so."

We should be glad that we have the Lilly Endowment in our midst.

Nine Catholic high schools graduating more than 1,100

by Jim Jachimak

More than 1,100 high school seniors are receiving diplomas from Catholic high schools in the Archdiocese of Indianapolis this spring.

Several of the schools have already completed their commencement exercises; others will hold theirs during the coming week.

Roncalli High School in Indianapolis holds its commencement exercises today, May 30, at 7 p.m. in the school gymnasium. At 195, the graduating class is the largest in the archdiocese. Andrew Ratz is Roncalli's valedictorian and Maria Mancias is salutatorian.

The Academy of the Immaculate Conception, Oldenburg, will graduate 80 students on May 31. Ceremonies will begin at 5 p.m. at the academy. Valedictorian of the class is Melissa Ann Simmermyer and salutatorian is Margaret Denise Lang.

Cathedral High School, Indianapolis, will hold commencement exercises at 1 p.m. on June 1, in the Circle Theater. The graduating class numbers 167. Kim Skiles is valedictorian and Ann Hebenstreit is salutatorian. A Cathedral faculty member is chosen to speak each year, and Jim Obergfell will be this year's speaker. Magr. James Galvin, a former superintendent of Cathedral and now a member of the

school's board of directors, will be presented with an honorary diploma.

Shave High School in Madison will also hold commencement exercises on June 1, for a graduating class of 16. Ceremonies begin at 2 p.m. at the school. Karen Lee is valedictorian and Angela Armstrong is salutatorian.

Chastard High School, Indianapolis, will graduate 106 on June 3. Commencement exercises begin at 8 p.m. in Clowes Hall. Chastard's valedictorian is Michelle M. Wade and salutatorian is Mary A. Strigari. John F. Fink, editor-in-chief of The Criterion, will be commencement speaker.

Secoma High School, Indianapolis, will hold commencement exercises at 8 p.m. on June 5 in the school gymnasium. A total of

165 will be graduated. Maria Joven is valedictorian and Cynthia Bell is salutatorian.

In Clarksville, Our Lady of Providence graduated 134 on May 21. Diana Bischof was Providence's valedictorian, and Anne Schreiner was salutatorian. Raymond Day, a member of the faculty at Providence, was commencement speaker. He is a Providence graduate himself, and has a daughter who was in this year's graduating class.

Ritter High School, Indianapolis, held its commencement exercises on May 23. There were 90 in this year's graduating class at Ritter, with Lynn Selva as valedictorian and Marlene Villanueva as salutatorian.

Committee studying AFDC

A legislative study committee will examine Aid to Families with Dependent Children (AFDC) and poor relief programs in Indiana this summer. In the meantime, a coalition of groups interested in these issues is planning its legislative strategy.

A number of organizations—including the Indiana Catholic Conference—will be represented at a meeting next week at the Catholic Center in Indianapolis. They will organize testimony which will be presented to an interim legislative study committee this summer.

The legislative study committee will examine the possibility of expanding AFDC to include two-parent households in which the major wage earner is unemployed.

Currently, AFDC in Indiana applies only to single-parent households. The committee will also consider revised statewide standards for the administration of poor relief.

The meeting at the Catholic Center will be held from 10:30 a.m. to 2 p.m. on June 3. In addition to ICC, the meeting will include representatives of the Indiana Coalition for Human Services, Indiana Welfare Reform Coalition, Community Service Council of Greater Indianapolis, League of Women Voters of Indiana, Lafayette Urban Ministry, and United Citizens Organization.

For more information, call ICC at 317-226-1495.

'This Far By Faith' schedule for June 1986

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for June. The program can be heard from 2:30-3 p.m. Sundays on WGNT-AM, Indianapolis (510 kHz).

Date	Host/Artist	Choir
June 1	Bp. Wilton Gregory (Chicago)	St. Rita Gospel Ensemble (Indpls.)
June 8	Bp. Joseph Francis (Newark, N.J.)	St. Teresa of Avila (Wash., D.C.)
June 15	Fr. Don Sterling (Baltimore)	St. Bernardine (Baltimore)
June 22	Fr. John LaBrosse (St. Louis)	St. Mark (Cincinnati)
June 29	Fr. Curtis Gullery (New Orleans)	Imn. Heart of Mary (Lafayette, La.)

Archbishop O'Meara's Schedule

Week of June 1

SUNDAY, June 1 — Graduation exercises, Father Michael Shave Memorial High School, Madison, 2 p.m.

MONDAY, June 2 — Annual CTO Board of Directors Banquet, Indianapolis, 6:30 p.m.

TUESDAY, June 3 — Priesthood Day, St. Paul Catholic Center, Washington, D.C., Eucharistic Library at 11 a.m. followed with dinner.

Graduation exercises, Bishop Chastard High School, Clowes Hall, Indianapolis, 8 p.m.

WEDNESDAY, June 4 — Confirmation for the children of Our Lady of Perpetual Help, New Albany and St. Joseph, St. Joseph Hill, to be held at Our Lady of Perpetual Help Parish, Indianapolis Library at 7:30 p.m. (EDT) with reception following.

THURSDAY, June 5 — Graduation exercises, Father Thomas Secoma Memorial High School, Indianapolis, 8 p.m.

FRIDAY, June 6 — Annual meeting of the Indiana-Catholic Conference of the United Church of Christ, University of Indianapolis, Indianapolis, dinner at 6 p.m.

SATURDAY, June 7 — Archdiocese of Indianapolis Priesthood Ordinations, St. Peter and Paul Cathedral, Indianapolis, Eucharistic Library at 11 a.m. with reception following in the Assembly Hall of The Catholic Center.



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Two sisters celebrate 75 years in religious life



Sister Amata Conley



Sister Rose Viterbo Mennsberger

OLDENBURG—Two Oldenburg Franciscan Sisters, Sister Amata Conley and Sister Rose Viterbo Mennsberger, are celebrating 75 years in religious life.

Their years of service were commemorated in an April celebration for jubilarians living at Oldenburg, their families and friends. They will celebrate again July 28 with all jubilarians of 25, 50 and 60 years in a liturgy and dinner for them and the total community of Franciscan Sisters.

Both sisters entered the Franciscan

community in 1911, and made final vows in 1918. Sister Amata, a native of Chicago, served as a music teacher in schools in Ohio, Illinois, Missouri and Indiana. In the Indianapolis Archdiocese, she taught at Immaculate Conception Academy, Oldenburg; St. Mary, New Albany; St. Vincent de Paul, Bedford; St. Gabriel, Connersville; St. Mary, Greensburg; St. Louis, Batesville; St. Andrew, Richmond; Holy Name, Beech Grove; and Holy Trinity, Our Lady of Lourdes, Little Flower and St. Mary Academy, all in Indianapolis. She retired to the motherhouse in 1974, and hopes to celebrate her 92nd birthday in September.

Sister Rose Viterbo, formerly Catherine Mennsberger, is a native of Bedford and attended St. Vincent School there. As a Franciscan Sister, she earned a B.A. degree from Marian College, Indianapolis. She served as an elementary teacher in Ohio, Illinois, Missouri and Indiana. In the Indianapolis Archdiocese, she taught at St. Mary, Aurora; St. Mary, Lanesville; Sacred Heart, Clinton; St. John, Ellettsburg; St. Vincent de Paul, Shelby County; St. Michael, Brookville; St. Peter, Franklin County; St. Louis, Batesville; St. Mary, Rushville; St. Vincent de Paul, Bedford; and St. Bridget, Our Lady of Lourdes and Holy Trinity, all in Indianapolis. She retired to the motherhouse in 1972. Sister Rose Viterbo celebrated her 91st birthday in March.

Need your help

A study of the readership of Catholic newspapers, focusing on the Faith Today supplement that appears in our pages, is being conducted by the U.S. Catholic bishops' office of research.

A number of our readers, randomly selected, will receive a survey questionnaire from the U.S. Catholic Conference in the next few days. It will help us at The Criterion and will assist the church's work of religious education if you will fill out the questionnaire and return it promptly. Your assistance will be appreciated.—The editors.



LIVING HISTORY—Frances Kluck (center), the eldest member of St. Mary's Village Parish and a descendant of the original Threlle family, the founding family of St. Mary of the Woods Village, offers advice to the ad hoc committee planning the 1987 sesquicentennial of the parish. From left to right are Edyth Norris, president of the Women's Club; Msgr. James Galvin, administrator of the parish; Marcella Eppard; and Paul Kerstiens, president of the parish council. Not pictured is Danny Threlle, the newest generation of the Threlle family helping to plan anniversary activities.

St. Mary's Village church plans sesquicentennial fest

ST. MARY OF THE WOODS—St. Mary's Village Parish has set April 6, 1987, as the date for a liturgical celebration of its sesquicentennial anniversary. In the meantime, the committee planning the anniversary celebration has obtained the services of Robert Carver, professor of history at nearby St. Mary of the Woods College, to write the parish history.

Msgr. James Galvin, administrator of the parish since August 1972, said Carver has been helped considerably by an earlier history covering the first 150 years of the parish, written in 1937 by the late Msgr. Fenton Walker.

Members of the committee include Paul Kerstiens, president of the parish council; Edyth Norris, president of the Women's Club; Danny Threlle and Marcella Eppard.

Threlle represents the founding family of St. Mary of the Woods Village, and, on his mother's side, represents the Maher family, whose members constitute almost a third of the more than 400 members of the parish.

Marcella Eppard, through her marriage to the deceased Charles Eppard, represents two historic families—the Carleys and Hagans, whose ancestors settled here more than 125 years ago.

Reagan remark on hunger is criticized by church officials

by Liz Schevchuk

WASHINGTON (NC)—Church anti-hunger officials have rejected President Reagan's suggestion May 21 that Americans go hungry because they are ignorant of food programs and available assistance.

Reagan told a group of students, "I don't believe there is anyone going hungry in America simply by reason of denial or lack of ability to feed them."

Reagan said a reason for hunger is "people not knowing where or how to get this help. Where there is hunger . . . you have to determine that that is probably because of a lack of knowledge on the part of the people as to what things are available."

Officials at the U.S. Catholic Conference, Catholic Charities USA and Network, a Washington-based Catholic social justice lobby, disagreed with Reagan and criticized his administration for cutting funds to some of the federal programs designed to help the hungry.

"It's quite obvious the president is out of touch with his own programs, and that's one of the great tragedies of the Reagan administration," said Matthew Almann, associate director of governmental relations at Catholic Charities USA. "I really don't think he knows what's going on."

Authorities unaware of conditions "ought to be acutely embarrassed," but Reagan seems to lack the knowledge to even be embarrassed, Almann added.

"Certainly I would think the evidence doesn't back him up at all," said Walt Grazer, staff specialist with the USCC Office of Domestic Social Development.

Grazer said there are some 30 million poor people in the United States but only 10 million receive food stamps, a figure he said was short by several million of those who should be eligible.

In addition, the Women, Infants and Children special nutrition program only serves one-third of those eligible and federal budget cuts under Reagan have attacked the school lunch and breakfast programs that feed poor children, Grazer said.

Sister of St. Joseph Catherine Fisherton, a lobbyist for Network, termed it "unconscionable to call it ignorance on the part of people" that makes them go hungry.

The administration's priorities "have placed the needs of

the poor in greatest jeopardy probably in recent history," she said. "It's irresponsible to make that kind of claim—that people are ignorant of opportunities," she said, adding that the opportunities "just aren't there."



RECOGNITION—Judy Russell (standing), director of the Sister Companions Program, greets some of the more than 100 sister companions at the Ninth Annual Recognition

Luncheon in the Catholic Center. Sister companions volunteer to spend time with the elderly at sites throughout the Indianapolis area. (Photo by Jim Jackman)

COMMENTARY

Behind the Headlines

What Catholics need to evangelize the world

by Rick Reed

Pope John XXIII introduced the Italian word "aggiornamento" ("updating" in English) into the church's vocabulary when he called the world's bishops together in the second Vatican Council. It was to be a time of "aggiornamento," he said. Over here we called it "updating" and told ourselves we were bringing the church into the modern world.



As I hear the "new terms" many church folks are using these days, I'm afraid we haven't really "updated" at all. Instead we seem to have simply replaced one set of "in" terms with another. I have occasionally managed to puzzle my children with words like "manstrance" (the enormous gold-plated object that held

the host during Eucharistic) and "gnostic's snail" (the Mass said for a departed parishioner one month after the funeral). But when it comes to the "updated" terms some church people use, I often find myself in the dark.

This came to mind with jarring force when two apparently unconnected events happened in the world of religion:

First, 66-year-old Rann Telt Hansen was elected president of the Mormon Church.

Second, the visiting, top Vatican PR man, Archbishop John Foley, said in a Milwaukee talk, that U.S. Catholics needed a new media star like the late Bishop Fulton Sheen.

If you watch even as little TV as I do you've seen these magnificent Mormon videos with the kids in school jumping on the desks; or the most recent Mormon offer of a free "home-back" audio tape if you've lost your job, your hope or your direction. It is top-flight evangelization for the Church of the Latter Day Saints.

As far as I can tell even the Mormon

understanding and good looking, clean cut, young men (and now, I believe, women as well). So the image of the Mormon Church, which is actually run by a council of 12 with an average age of well over 70, is that of an "updated," youthful, contemporary church.

We Catholics, on the other hand, have "updated" our church with such sparkling new terms and acronyms as "underage of the curia," "parochial view" and "MIA" replacing those outmoded and outdated phrases and acronyms such as "chancellor," "curia" and "OCD."

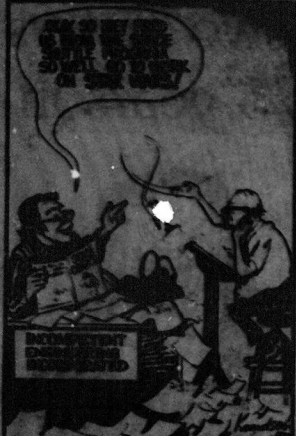
Then along comes Archbishop Foley to suggest we update the altarpiece with 10 (plus) year-old new editions of Bishop Fulton Sheen. To me, this is not "updating" but "backbiting" and out of touch with the reality of making an impression on the modern mindless mind.

As a matter of fact, we don't need to put white-haired cardinals or grey-headed bishops on TV to sell the product. We know they stand behind it and they give it the stability and rock-bottom foundation which gives strength to us all.

When I watched in the daily press the best time for news was when the schools were in session. You could always count on Dental Day or Art Day or even Archer Day to get a dozen pictures of clean- or even dirty-faced, grinning, bright-eyed students to grace the pages in mid-week.

We have 10 times as many young people as the Mormons do in our schools, in our religion classes, in our Confirmation and First Communion preparation groups. We've got volunteer ministers here and abroad, but we don't seem to be able to get that story out as well as the happy Mormons do.

I suggest we declare 1986-1987 as Catholic Youth Year and recommend to all



our people with cameras that we work on "updating" our image as good Pope John wanted us to. We could concentrate on pictures of fresh-faced young Catholics doing good; having good, clean, fun at camp; Catholic scouts helping old ladies across the street, sweeping up dirty freeways, helping farmers weed their potatoes, pick their tomatoes or feed their cows and chickens.

From personal experience of getting five members of our family through Confirmation classes and eight through Penance and First Communion (Blessahan still has all that ahead of her), I know our church is active, alive, and exciting.

We've just got to do a better job of proving it to the world.

The Human Side

A way to deal with technological disasters

by Fr. Eugene Henrich

There is much soul-searching after every catastrophe involving modern technology.



In its day, the Titanic was considered the "unsinkable" luxury liner until an iceberg taught modern engineering that nature is not awed by steel.

The space shuttles defied gravity and imagination. It seemed that we had mastered the computer in a step-by-step approach to conquering the heavens. With horror, we learned that the best of technicians do not always use good judgment.

Recently the ravaged Soviet power station in Chernobyl reinforced these lessons with a reminder that nature still has the power to defy us and that the good use of nature depends on how well human weaknesses are controlled.

When the Titanic sank, many people beat their breasts and said it was wrong to say that "even God could not sink her."

The space-shuttle disaster shocked the public and caused a number of people to wonder if technology had grown too complex.

The nuclear mishap is cause for much greater concern. At what point does the atmosphere say "I have had enough" and cease to protect its inhabitants?

When technological catastrophes occur, the first tendency is to say, "We have gone too far. God did not intend this." Technology and science are put on trial.

Suddenly the nuclear enterprises and high-tech designs which were considered the hope of the future become the fear of the future.

But are science and the technology it produces the real culprits? Don't the works of nature invite us to explore them and use them?

Technology and nature don't deserve to be put on trial. If not, however, what action should be taken?

I believe the starting point is to esteem the formation of a fully developed conscience in society.

The conscience has been described as a witness for or against oneself. It is a tribunal within us. Properly formed, it never lets us rest when something looks out of order.

If there is to be a future protected from the misuse of nature and technology, there

must be a revitalization of conscience—a conscience which will ask questions like these:

• Is concern for the common good the primary principle on which decisions are made?

• Is there a concern that reaches beyond the moment of glory, taking into consideration those who come after us in life?

• Whether it is a piece of earth or a whiff of air, do we respect nature as a source of life that should never be taken for granted?

• Do we take time out from our laboratories once in awhile to wonder how the Creator of nature wants us to use it?

If there is to be a future in the nuclear age, much of its success will depend on how much attention we give to putting our consciences in order.

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Seeing Jesus while driving through those little one-store towns

by Richard B. Schetter

We are on one of our periodic trips through the upper Midwest to the East Coast, this time to visit family and to see a daughter-in-law and grandson off to join their husband and father at his duty station in Europe.



This journey, which we've made numerous times, takes us through familiar territory: reduced speed zones like Toledo, Maize, Preble and Elmwood in Indiana, just before Decatur, near the Ohio line; then through Van Wert, Upper Sandusky, Bucyrus, Crestline and Mansfield in Ohio. After that, it's mostly interstate highway and while there is plenty of varied beauty in the landscape, you don't see many people unless they are cooped up in their vehicles or tell booth

They can also despise it, but that is another topic.

I suppose one of the reasons my affection for the Midwest has held so strong is the fact that I have spent so much time in its smaller towns and with the people who



live in these towns. My experience with other parts of the country has, by necessity, been limited mostly to highways in and out of larger cities, always on a tight schedule. One does not learn much from that kind of experience, nor is there much real joy in it. I do not, for example, look upon New York or Cleveland or Albany or Hartford the same way I do Preble or Decatur or Upper Sandusky or Crestline, or dozens of other small towns I've known. The latter are old friends with whom I feel comfortable. The former are business acquaintances with whom I am familiar. I could talk about my family to Bucyrus, but not to Cleveland.

Small towns invite you to get to know them. You have to slow down to get through them, so you have time to savor them. Cities are vastly more complicated, so they invite you to keep your distance, both for convenience and for safety.

Cities are worth knowing, but few of us are inclined to invest the time and effort it takes to gain that knowledge. We tend to know about the parts of cities that concern us, and little more.

I wonder sometimes if my attitude toward big cities might be a bit like my attitude toward God. His presence is so overwhelming I visit him only when I feel I need, only when I can overcome my fear of his majesty before him.

But I forget he gave us Jesus, his son, who is just like us, who is a friend, a brother, a person with whom we can feel comfortable. He is God, but he is God's gift to us, the way to the Father.

So next time I have to slow down to go through Decatur or Crestline or Van Wert, I'll try not to get impatient. I'll try rather to think of one of the reasons God sent us a savior.

the CRITERION

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ENTERTAINMENT

VIEWING WITH ARNOLD

New Pryor film is memoir of sleazy world

by James W. Arnold

Jo Jo Dancer, *Your Life Is Calling* is an ego trip in reverse for Richard Pryor, a semi-autobiographical retrospective on the hard times of a black entertainer much like himself. It's full of grief, guilt and humor that seldom succeeds in salving the wounds.

It marks a break from his recent films ("The Toy," "Beverly Hills Cop," "The Untouchables"), in which Pryor seemed to be reaching out to the mainstream. Instead, it's a memoir of the sleazy night world where most club comics, black or white, struggle to survive the first cut in the heartless competition of their trade. It bristles with the four-syllable ghetto patter that dominates the adult salerooms identified with both Pryor and Eddie Murphy.

The language antagonizes some, but clearly scores with many others, allowing middle-class whites to amuse themselves with gutty "inside" black credulity they find exciting. The racist edge to this little game has become socially acceptable, although it perpetuates the raunchy dude stereotype most of us would like to bury.

A big moral issue? Only if it infects normal civilized speech, which for a time in the '80s it threatened to do. But the trend against that now seems strong, except for adolescents who have a natural liking for words that shock their parents. In "Dancer," the dirty words are an irritant that sharply reduces the crossover audience, but they are a minor complication.

How accurate is the film in outlining Pryor's own troubled roots? It's close enough. In outside talk about it, producer-director-star and co-writer Pryor has tried to have it both ways. He's denied it's autobiographical, but allowed descriptions of it as "the role of his life."

It does begin and end with a near-fatal explosion involving cocaine, which was, of course, a recent turning point in the comedian's own life. Also typical is that while Jo Jo's hometown is described as "Morton, Ohio," the scenes were shot in Peoria, the locale of Pryor's own birth and childhood.

More significantly, "Dancer," like most Hollywood confessions, tells a lot of bad

stuff without giving it much context or meaning. As a cautionary tale for the young, it's effective mainly as a horror story. The lack of moral perspective—granted Jo Jo's terrible start in life, what should he have done that he didn't do?—makes the film just a litany of mistakes. Lots of depression, minimal redemption.

As the hero lies near death in a hospital bed, "Dancer" in clumsy flashback purports to explain how he got there. It's a rough story. Jo Jo spent his boyhood in a brothel with both his mother and grandmother. His relationship with his father is sketchy—the film feels like a much longer project cut drastically to a shabby 97 minutes—but he's eventually beaten up and thrown out when he decides on a show his career.

In the city, he's cheated and robbed, finally gets a job with the help of a stripper in a tacky club before being run out of town by the mob. Later, in an exchange of insults with an obnoxious heckler, he stumbles onto the vulgar, hang-out comedy style that makes him a success. Very quickly, caught up in drugs, booze and the fast lane Hollywood lifestyle, he runs through several wives, only one of whom (played by Debbie Allen of "Fame") has enough screen time to register.

When even that marriage fails, in a tedious half-comic argument over who bought her Cadillac convertible, there is a flashback to the death of Grandma (Carmen McRae), "the only one who understood, who really loved me." That sets up cracking time, and by now it's no wonder. Jo Jo has been a personal victim, like Mr. DH, but there has been little chance to love or understand or deeply care.

Jo Jo's life, and perhaps his soul, is finally saved by a kind of small miracle, for which he literally credits God. The drugs and alcohol, he seems to promise, are behind him. That's great. But if it's unconvincing, it's because little anywhere in the film gets below the surface to credible motivation.

All this misery is calmed with humor, mostly excerpts from Jo Jo's nightclub routines. Pryor's style is "black" comedy in both senses—wringing laughs from the absolute worst that can happen to people. But here the basic ugliness remains; it's tragedy that not even Pryor can mutate into comedy.

"Dancer" seems clearly over-ambitious, despite Pryor's obvious talent and maturity. After all, he is 40, and he's



TOWARD INDEPENDENCE—Pete Westcott, right, is one of the young people featured in "The Second Type," a June 11 PBS documentary about handicapped people who are striving to lead independent lives. Bill O'Leary, left, narrates the program. The documentary focuses on the 30 million disabled Americans and the new technology that is helping them do things thought impossible just a generation ago. (NC photo)

done practically everything professionally well in his steady success over the last 15 years. But in imitating Bob Fosse's "All That Jazz," which was also a look back at the life of a dying show biz star, Pryor misses the sardonic, ironic self-knowledge, not to mention Fosse's incredible imaginative skills.

I've written consistently about Pryor with admiration and affection. He seems the most universal of the current black clowns, portraying his little guy hero as victim not so much of cruelty as of almost whimsical, arbitrary absurdity. Misfortune punishes as well as frightens him.

It's a common human experience, and only the comfort of faith can calm that chaotic feeling that no one is in charge but fate.

(Dark comedy with minimal moral or artistic rewards, despite good intentions; problematic material includes sex, drug abuse and language; not recommended.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

The Boy in Blue A-II
John Ford A-II
Mishkin Project A-II
Pellegrini II, The Other Side A-II

Legend: A-I—general language; A-II—adults only; A-III—adults only, with violence; C—comedy; O—offensive. A high recommendation from the USCC is indicated by the * before the title.

Tony Awards and an inside look at horseracing

by Henry Herz and Tony Zane

A live presentation of "The 49th Annual Tony Awards" airs Sunday, June 1, 8-10 p.m. EST on CBS. The special originates this year from the Minskoff Theater in New York.

The nominees for the American Theater Wing's 1992 Antoinette Perry Awards, the most prestigious given in the American theater, reflect the general lack of excitement on the stage. The Broadway theater seems to be entering a quiet period. Even the once vital and often rebellious off-Broadway testing ground for innovative ideas has not produced anything worthy of mention.

As a further testament to the lack of new plays, no less than two of the nominees for best play are revivals: "Blood Knot" by Athol Fugard and "The House of Blue Leaves" by John Guare, who seems to have spent the last decade in Hollywood. The

British import "Dances of the Mind" by Michael Frayn and the offbeat "I'm Not Rappaport" by Herb Gardner further diminish the American character of this year's awards ceremony.

In the area of Best Musical, the competition is minimal with a dance review, "Tango Argentino," inserted to round out a lackluster grouping. The favorite is "Hairspray," which is more a testament to the staying power of Bernadette Peters, who gives a marvellous performance.

Lily Tomlin's performance in her one-woman show, "The Search for Signs of Intelligent Life in the Universe," rated a nomination for Best Performance by a Leading Actress in a Play, but it isn't a play. It's stand-up comic social commentary, albeit marvelously thought-provoking.

The suspense of this year's elegant ceremony lies in the technical areas, where there appears to be some creative juice still

flowing. Most of the talent of previous years appears to have been siphoned off by the movie and television industry, where playwrights are discovering a more suitable environment for the extraordinary. (TZ)

"Racetrack," June 4, PBS

For the past two decades, Fred Wiseman has been making documentary studies of American institutions—political, economic, social and, not least, religious. Wiseman's latest offering is "Racetrack," a look at the world of horse racing, airing Wednesday, June 4, 8-10 p.m. EST on PBS.

His documentary shows the entire infrastructure—the breeding, training and maintenance of thoroughbred horses—upon which racetracks and their patrons depend. The focus, as in all of Wiseman's works, is on the people who take part in the "sport" of racing.

Certainly the film pays little attention to the races themselves—only two are shown in any detail. Nor is it interested in those who place bets.

Toward the end of the film, a preacher's sermon is on the "secularization of our time." He suggests that life is so fleeting that it can only have meaning within the context of faith. This is a no-nonsense sequence but in keeping with the film's search for first significance by seeing the part in the context of the whole.

"Racetrack" makes a number of demands upon its viewers, who must interpret what is shown on their own. Those wishing to accept the challenge will not be disappointed.

Some youngsters may be dismayed by sequences showing a mare giving birth, a stud breeding and a veterinarian operating on a horse's leg. There are also a few coarse words that local PBS stations usually skip. (HH)

Vatican officials praise U.S. envoy

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Vatican officials who have worked with U.S. Ambassador to the Holy See William A. Wilson praised him as an effective diplomat.

Wilson, whose resignation was announced in Washington May 20, said at a press conference in Rome May 21 he wanted to return to private life.

Church council won't block new ambassador to Vatican

by Tracy Early

NEW ORLEANS (NC)—The Rev. Arle Browner, general secretary of the National Council of Churches, said May 21 that his agency would not try to prevent appointment of a new U.S. ambassador to the Vatican.

The council, an organization of some 30 Protestant and Orthodox denominations in the United States, has opposed U.S. diplomatic relations with the Vatican since it was proposed by President Harry S. Truman. When President Reagan

Archbishop John P. Foley, president of the Pontifical Commission for Social Communications, said Wilson did a "marvelous job in setting up the embassy during the very difficult period when he went from being the special representative of the president to a full ambassador" in 1984.

Wilson established "an embassy of top rank and competence," said Archbishop Foley, a Philadelphia native.

established diplomatic relations in 1984, the council was among groups which tried to get the action declared unconstitutional.

The resignation of William A. Wilson, the first U.S. ambassador to the Holy See, was announced in Washington May 20.

When Wilson's resignation was announced, Mr. Browner was in New Orleans for a meeting of the church council's governing board. Asked about the issue at a press conference, he indicated that he thought the council had made clear its stand on "a matter of principle" and had no interest in pursuing the matter further.

Wilson informed Archbishop Foley of his decision before it became public. "He said it was for personal reasons, for family reasons, so he could be closer to his daughters," Archbishop Foley said. "He said he and his wife had been considering the resignation since December, so that President Reagan would have the opportunity to appoint someone else who would be able to give considerable length of service in Rome."

ARCHBISHOP Justin Rigali, who like Wilson is from California, called Wilson "a good friend."

Archbishop Rigali, head of the Vatican's diplomatic school, the Accademia, and previously head of the Vatican Secretariat of State English-language division, added that he "felt privileged to know" Wilson "and to be in contact with him." He said he enjoyed traveling with Wilson on the pope's trip to Alaska in 1984, a stop the pontiff made on the way to Korea.

Archbishop Paul Marcinkus, head of the Vatican bank, the Institute for Religious Works, said he was "sorry to see a man I've gotten to know and appreciate leave."

"I think he's done a good job," the U.S. archbishop added.

Since Wilson became full ambassador, Archbishop Marcinkus said, the United States has enjoyed "a much more natural relationship with the Vatican."

"He's been an excellent representative of our people back home and of the government," he added.

MSGR. KAREL Kasteel, head of the Pacific section of the Congregation for the Evangelization of Peoples, said Wilson "had good contacts with all the offices of the Holy See."



William A. Wilson

"He was willing to give the Holy See all the information it needed," said Magr. Kasteel. "He was respectful and understanding of the position of the Holy See."

Magr. Kasteel, of the Netherlands, said Wilson represented "a very important country" and was "able to make understood the aspirations of the American people and the U.S. government."

The establishment of the embassy was a significant accomplishment, he added.

"The Holy See may need information at any moment," said Magr. Kasteel. "If there is a standing embassy, it is easier to get it."

Vatican press spokesman Joaquin Navarro-Valls said Wilson is "very respected here, especially in diplomatic matters between the U.S. and the Holy See."

"He's done the job well," said Navarro-Valls.

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"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

the pope teaches Sin shows how much God wishes humanity to be free

by Pope John Paul II
Remarks at audience May 21

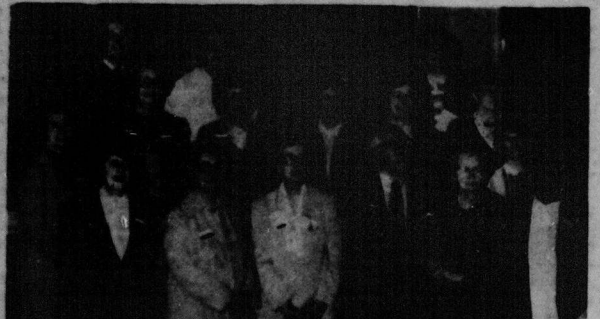
In the past weeks, I have been speaking about divine providence. Today, I wish to consider the relationship between God's providence and human freedom. The question might be put in this way: If God is present and acting in all things, how is it possible for people to be free? Certainly this is a mystery which our human intellects could never completely understand.

We know by experience what it means to be free, even if we also have felt how limited and weak our freedom can be. At the same time, by faith we have seen how God's providence is with us as we decide. This truth is beautifully expressed by the psalmist who says to God: "Oh where can I go from your spirit, or where can I flee from your face? If I take the wings of the

dawn and dwell at the sea's furthest end, even there your hand would lead me, your right hand would hold me fast."

God's respect for human freedom is so great that he even allows sin. We rational creatures can use our freedom to act against God our creator. Even though sin stands in direct opposition to what God wants, nevertheless he allows sin to happen as a consequence of an evil use of freedom. This shows how much God wishes us to be free.

But God, in his loving providence, while giving us freedom and so allowing us to sin, has foreseen for us the way of making up for sin, the way of redemption. Our freedom is meant for love. Without freedom we could not love. And in the struggle between good and evil, between sin and redemption, the last word belongs to love.


SHRINE PILGRIMS—Participants in this year's pilgrimage to the National Shrine of the Immaculate Conception in Washington, D.C., were: (first row) Joan Fritz, Virginia Wilson, Ann Miller, George Scheffenberger, Anna Marie Scheffenberger, Helen Reed; (second row) Virginia Stone, Catherine Walker, Dorothy Jackson, Mary Rogers, Myrtle Sullivan, Mary Fox, Sharon Esterlin (assistant director); (third row) Brother Ed Adams (shrine tour director), Paul Jackson, Father Roger Roensch (shrine spiritual director), and Father John Bettans (pilgrimage director for the archdiocese).

CORNUCOPIA

Living the good old days

by Cynthia Brown

The Good Old Days Syndrome emerges early on. This fact was reinforced for me recently when we encountered the following observation in a fifth grader's essay: "I wish I had lived during Jesus' time. People were better then."



Sure they were. They didn't cheat on their income tax. They just gouged their customers or beat their slaves to work like you-guessed-it or, when all else failed, they marched cheerfully to execution.

They were pious, too. If a neighbor lady was caught in a compromising situation, they forgot they knew her until they demanded front row seats at her stoning. Having Jesus around in person didn't seem to alter their behavior.

They observed their laws to the letter and waited for a Messiah, and when he came they couldn't believe their sacred prophecies. That event must've marked the invention of irony.

They were quaint too, not boring like us. They wore baggy clothes and didn't seem to bathe so often. They rode camels and donkeys and nailed criminals up on trees for punishment.

The good old days were not limited to Jews. When the church finally got off the ground, somewhere around the Middle Ages, Christians were definitely better than we are. Their lives centered around the parish and they built awesome cathedrals.

Of course, most of them didn't live long because they were always hungry and cold and abused by a few nouveau riche types who owned all the land and most of the clergy. They had their hands cut off for stealing bread when they were starving, one of the popular solutions to social problems of the time.

The so-called modern era has also witnessed to the moral superiority of yesterday's folk. We had the Indian exterminators and slave dealers, the robber barons, the third world colonizers, the architects of the Holocaust. We had exploitation of women and children, wars, hatred between races and religions.

The moral of these grisly stories is one we all recognize: personalities and events of the past were not as glamorous as they seem. The facts of history become the stuff of dreams.

We like to gloss over old failures so we have something better to compare to today's troubles. It's a sign of hope. Hope pulled inside out, maybe, but hope nevertheless.

Take heart. If we work at making today as fine as yesterday seems, maybe tomorrow WILL be better.

check it out...

✓ Catholic Widowed Organization has opened an office in Terre Haute. CWO is made up of widowed men and women of all faiths. A support meeting is held at 7 p.m. and the regular meeting at 7:30 p.m. on the second Monday of each month at Simon House, 1801 Poplar St., Terre Haute. No one is asked to "join," only to come when they wish. Meetings usually include a program focusing some facet of living alone. A social activity is planned once a month. For more information, call 812-325-1447 during the day or 812-325-1838 after 5 p.m.

✓ Chastard High School invites all present and past students and parents to attend a farewell reception for Principal Lawrence Burrows on Sunday, June 1, from 2 to 4 p.m. in the school cafeteria.

✓ The International Apostolate of Fatima (Blue Army) is sponsoring a Week of Prayer for Peace beginning with the

Feast of Corpus Christi, June 1, and ending with the Feast of the Immaculate Heart, June 7. The week will also include the Feast of the Sacred Heart of Jesus, June 4. Masses are being asked to pray on additional sunny days during the week and to attend an all-night vigil at St. Martin Church, 6221 Midway Rd., Indianapolis, on June 6. The vigil begins with Mass at 9 p.m. and ends with Mass at 4 a.m. on June 7.

✓ Two classes from St. Mary's Academy in Indianapolis are planning reunions for June 7. The Class of 1930 will begin its 55-year reunion with a Mass at St. John Church in memory of deceased members of the class. That will be followed by brunch at the Athenaeum Hotel. Two class members have not been located—Gladys Hingman and Bernice (Williams) Seidel. Anyone with information on either of them is asked to call Thomas Hendrix at 352-3883. The Class of 1935 will begin its 50-year reunion with a Mass at St. Mary Church at 5:30 p.m., followed by dinner at Athenaeum Turners at 7:30 p.m. Class members who were not contacted and wish to attend should call Pat (Haran) Gendolph at 352-3884 or Irene (Adrian) McDuff at 547-4571.

✓ The town of St. Meinrad and St. Meinrad Archabbey will join for a week-long 125th Anniversary Celebration. Howard Schoellenger, former St. Meinrad resident and present head football coach at the University of Louisville, will be grand marshal of a parade June 21 at 1 p.m. Other events will include a queen contest and a Little Miss Contest. Board judging and Fashions of Old will be held on Thursday, and Bingo on Friday. Saturday's events begin at 10 a.m. with one-, two- and five-mile runs. A Baby Contest and Diaper Derby are planned for inside the Community Center, and tours of the archabbey will be given from 1 to 4 p.m.

✓ A traditional Corpus Christi celebration will be held after the 10:30 a.m. Mass on June 1 at Holy Family Parish, Oldenburg. Each year since 1905 at Holy Family, the Blessed Sacrament has been carried in procession to four outdoor stations for benediction. As the priest turns with the elevated host at each location, shots are fired as a salute.

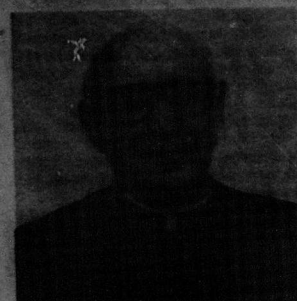
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✓ Paul and Joyce Edwards of St. Simon Parish, Indianapolis, will celebrate their 50th wedding anniversary this weekend. The family will spend the weekend at General Butler State Park in Carrollton, Ky. The celebration will conclude with a Mass at the Edwards home. Paul and Joyce Edwards were married May 27, 1935. They have five children, Carol Kristel, Sister Christine, Joan Ritter, Paul and Barry. They also have 17 grandchildren.

✓ Jerry Finn and Mike Cavetta recently attended a National Symposium on Peace and Justice at Holyoke, Mass. There they participated in six days of discussions with youth ministers from around the country on how to integrate peace and justice issues into all aspects of youth ministry. A booklet of ideas will be published based on recommendations that came out of the meeting. Finn is coordinator of youth

ministry for the Holy Family Community. Cavetta is coordinator of adolescent catechists for the archdiocese.



✓ Father William G. McLaughlin will celebrate the 50th anniversary of his ordination to the priesthood on June 5 at St. Michael Church, 25th Street and Tiber Ave., Indianapolis, with a Mass of Thanksgiving at 4 p.m. There will be a reception after Mass in the church basement hall, followed by a dinner at Holy Family Knights of Columbus, 250 Country Club Rd., at 6:30 p.m. For dinner reservations, call 317-924-5557. Father

McLaughlin was ordained June 2, 1935, by Cardinal Joseph Miller, then bishop of Indianapolis. He served for two years in Detroit, then came to St. John of Arc Parish in Indianapolis. Other assignments were in positions in which to serve the Bishops of Louisville. Father McLaughlin became a priest of that diocese when it was established in 1953. He retired in 1971 and now lives in Indianapolis.

✓ The Daughters of Isabella elected the following state officers at their state convention, held April 18-19 in Kokomo: Dorothy Miller, regent; Frances Schmitt, vice regent; Mary Lou McElhinney, past regent; Beth Brown, secretary; Mary Lou Gresham, treasurer; Ann Larkin, corporate trustee; Patricia Woods, two-year trustee; and Michael Orr, three-year trustee.

✓ New officers of the Serra Club of Indianapolis for 1985-87, elected at a May 12 Serra meeting, are: James R. Cole, president; James R. O'Connell, president-elect for 1987-88; Kevin K. Kishpetch, vice president for programs; John Swila, vice president for membership; John A. Klee, vice president for external programs; Francis R. Snyder, secretary; Jack V. Marzullo, treasurer; and David M. Brown and Michael Bernick, trustees. Serra is a Catholic layman's organization dedicated to inspiring vocations to the priesthood and religious life and to developing lay leaders who understand their Christian vocation to service. The Serra movement was named after Father Junipero Serra, a Franciscan missionary.

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Etiquette in concelebration

by Fr. John Dickson

Q Perhaps I should be writing to an etiquette column but somehow I feel you are better able to answer. We are planning our golden wedding celebration with a Mass in October. My cousin will be celebrant but I would like to invite other priests.

A When do I consult about concelebration? My cousin? The priests who also are expected? My pastor? I want to show the others some recognition as priests and not simply as guests. Could they do one of the readings? Is a donation expected or proper?

These may be simple questions but I don't want to embarrass them or myself. (Pennsylvania)



A Please don't feel constrained by any detailed "protocol." The only etiquette involved would be just simple

FAMILY TALK

Three steps to use in overcoming false guilt

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am scrupulous, a word you never see or hear of anymore. Well, I have this big problem of feeling guilty about sin. Sometimes they are not even sins, but since I have that guilt feeling does that make them so? - Indiana

Answer: Of course not. Like all other feelings, guilt can be based on fact or it can arise for a multitude of personal reasons. The feeling of guilt may well be independent of any sin or wrongdoing.

Also, like other feelings, guilt can be productive or destructive. Another word for feelings is "emotion." The root of the word "emotion" is "motion," and that is what feelings are for, to get us in motion, to start us moving. Good emotions are productive.

If your feeling of guilt makes you move toward a better, happier, more productive life, it has helped you. But if it inhibits you, overwhelms you with feelings of sinfulness and self-doubt, then the feeling of guilt is something to be overcome.

From your letter, your feelings of guilt sound destructive. In fact, you seem to be immobilized by guilt.

Guilt can be very self-centered. Ignoring all others, we dwell on the past, re-creating and replaying every aspect of our actions, mulling over their possible

goodness, which I am sure you would do.

The most helpful first step probably would be to discuss plans with your pastor or another priest in your parish, since one of them would probably have to be present and help with the arrangements on the day of your celebration. In addition, he could answer some of your other questions about meeting and further arrangements.

Talk to your cousin and explain your desires about the other priests. Several opportunities are available for their participation in the liturgy beyond simple concelebration, if they are willing.

I'm certain some of the priests would desire or expect a donation. They will consider it a privilege to share your anniversary celebration with your family.

Q My daughter attends a Catholic grade school and goes to Mass daily. When we attend Mass as a family in the evenings I don't allow her to go to Communion again. The cantor understood this. I tell her she cannot receive Holy Communion twice in one day unless it's a special occasion like a wedding or funeral.



sinfulness. Such behavior is not virtuous. It does not improve us. Rather, it is selfish. We are totally preoccupied with self, as if our sin (or our virtue, for that matter) were of cosmic significance.

In truth our sins, like our virtues, are not of monumental importance. Much more significant is the state of our being, our direction, our willingness to correct our mistakes and try again.

Jesus says the same thing when he focuses on the corporal works of mercy. In so many words, he says, "Don't be guilty. I forgive you your sins. Use your energy now to be good."

Excessive guilt and scrupulosity can be very hard to eliminate. Here is a 1-3-3 program to combat the self-centered variety of guilt.

1. When you feel beset by guilt feelings and are getting nowhere, look at your watch and allow yourself 30 seconds more to think it through. Then STOP!

Say "Stop!" to yourself. Picture a big red octagonal stop sign.

2. Now say a brief prayer. Psalm 138 provides a good model.

From the depths, I call to you, Yahweh, Lord, listen to my cry for help!

If you never overlooked our sins, Yahweh, Could anyone survive?

But you do forgive us, And for that we revere you.

3. Immediately after saying or reading your prayer, perform some good action. Call a friend to wish him or her well. Write a long overdue letter. Fix a treat for your spouse. Work on a gift for your grandchild.

If you find yourself mired in guilt, try the 1-3-3 approach. And don't be guilty. Be good.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 873, St. Joseph's College, Rensselaer, Ind. 47978.)

That's all I remember being taught. Is this still the rule? (Illinois)

A During the years after the Vatican II Council II, restrictions on Communion more than once a day were greatly relaxed. As you indicate, a wide variety of occasions was listed when one might receive the Eucharist a second time, on special occasions such as the ones you mentioned, when one is a minister of some kind at a particular Mass, and so on.

The 1983 revised Code of Canon Law simply notes that when one receives

Communion more than once on a given day it should be at a Mass. The church's primary concern has been to discourage people from a superstitious "collecting" of communions: "If one is good, six must be better!"

The church believes, it seems to me, that the likelihood of this happening any more is quite small. On the contrary, some will need to be reminded that full participation in the Mass always includes receiving Communion.

Don't hesitate to encourage your child to receive Communion at both Masses.

(A few brothers explaining rules of the Catholic Church about membership in the Mass and some other organizations is available by sending a stamped, self-addressed envelope to Father Dickson, Holy Trinity Church, 700 N. Main St., Birmingham, Ill. 61701.)

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

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~~Mis~~understandings about annulment

By Father James J. Young, CSP
NC News Service

The woman informed me immediately after she sat down that there was no way I was going to talk her into an annulment. I could tell she had her mind made up.

"I don't see my role as talking people into getting annulments," I said. "My concern is to help people recover from divorce. Some people find an annulment an important part of the process of healing and recovery."

"Well, Father, I couldn't get an annulment anyway. I was married 15 years, and there's no way I'm going to lie and say I was never married. Furthermore I have three children and there's no way I'm going to make them illegitimate. Also I refuse to pay thousands of dollars for a piece of paper that says I was never married."

Linda (not her real name) had almost all the common misunderstandings of annulment. I suggested that I explain more fully the church's position on annulments.

First, the Catholic view of marriage holds that a man and woman have to be "able" to get married to enter into a lasting Christian marriage. I explained. This ability involves human resources — emotional strength, maturity, understanding of the obligations of marriage — which must be present in both parties if they are to build a lasting marriage.

Many people do not have these essential human resources when they marry. Once they try to live together as husband and wife, it becomes clear they cannot handle the demands of married life.

Many such marriages end in divorce. An annulment is a decision after the breakup that there was some deficiency on the part of one or both spouses at the time of marriage which made it impossible for the marriage to last.

Linda insisted her case was different. Her marriage had broken up because of her husband's alcoholism, but he wasn't an alcoholic when they married. In fact, they had some very good years.

I told her that experts on alcoholism hold that even though the disease may not exhibit itself in its most destructive form until many years have passed, it is possible the disease was present at the time of marriage. The church tribunal would have to evaluate the situation in more detail, relying on medical judgment to determine whether the alcoholism was of such duration and intensity that it prevented the couple from having a true relationship. But such alcoholism

can be sufficient ground for annulment.

"Well, even if I could get an annulment, I would not illegitimize my children," Linda responded.

I explained that an annulment does not illegitimize children. Her marriage had both civil and religious character. The children's civil legitimacy is protected. An annulment is a church decision about the marriage's religious character. It does not affect the children in their lives as Catholics.

"How will they feel if the church says their parents were never married?" she asked.

"The church doesn't say you were never married," I proposed. "Obviously you were married, you lived together as husband and wife and had children. An annulment is a decision that the marriage was never a Christian marriage. This means your relationship never had the necessary human resources to become permanently bonded with the capacity to last for life."

"What about the cost, Father?" Linda asked. "I don't have a lot

of money."

Cost, I explained, is never a determining factor. In the United States, Catholics who receive annulments are usually asked to make a contribution toward the costs of processing the case. Currently the average cost is \$250. Last year 40 percent of the people who received annulments paid nothing.

I also told her that the average time for processing a case in the United States is about 12 to 15 months. If the necessary information can be gathered quickly, it often takes less time.

Then Linda and I got down to a more detailed conversation about her case. After we had talked at length, she said she would have to think it over.

I reminded her that the decision was hers (or her husband's) to initiate an annulment case. But now she could proceed with the appropriate information at hand.

□ □ □

(Readers who wish more information about annulments should contact a local priest or the tribunal of their local diocese.)

(Father Young is chaplain and a founder of the North American Conference of Separated and Divorced Catholics.)

This week, Faith Today explores the complex, often misunderstood process of annulment. An annulment is a decision by the church that a marriage was never a Christian marriage — that from the beginning, it lacked "the necessary human resources to become permanently bonded with the capacity to last for life," writes Father James Young. For some people, he says, annulment is an important step in the process of healing and recovery after the breakup of a marriage.

A question of validity

By Father David K. O'Rourke, OP
NC News Service

Every Tuesday morning I go into our diocesan chancery and head up the stairs into the Canon Law Department. Awaiting me on my desk is a stack of manila folders, some as thick as the Sunday paper. These are the stories of marriages that failed. They are petitions for annulment.

Our annulment process is a record of the distress that the speed and mobility of American life bring to many people. That distress may be regrettable, but it is all too real.

Today many thousands of people petition church courts throughout the United States for the annulment of their marriage. At least 40,000 cases are handled by these courts each year.

What is an annulment and how is it granted? Let me describe the process.

An individual, a civilly divorced man or woman, writes the diocesan court claiming that his or her marriage is invalid. The person gives all the reasons for believing that the marriage did not match the church's requirements for a valid marriage. Then he or she asks for the court's opinion.

The court collects testimony from the former spouse and from anyone else, friends and relatives, the two suggest. Sometimes both parties want the annulment. Sometimes the other spouse is adamant in maintaining the validity. But in either situation the judges have to start by accepting the validity until it is proven invalid.

In form, an annulment is an answer to a question. The question is always the same: Was the marriage valid or not?

The process is obviously legal, complex. But the stories touch at the very heart of life. I never cease to be amazed at how much pain can be written into a few simple words: "One day he came home from work, changed his clothes and walked to the door. 'I won't be back,' he said. And he closed the door."

□ □ □

Annulments often solve problems in the life of those who seek them. They also raise a question for many other people: Why is the church granting so many annulments today?

I would like to respond to this question, and will use the words, disguised to protect confidentiality, of one woman who came to me. She was married for 17 stormy years and the couple had three children. For her personal safety and the well-being of her

children she finally left.

"For many years I looked at other people who seemed to have good marriages. Compared to them there was just something wrong with my marriage. They all had something we didn't. I believed I should try, and I did all I could. But it never came together. It was just one painful day after another."

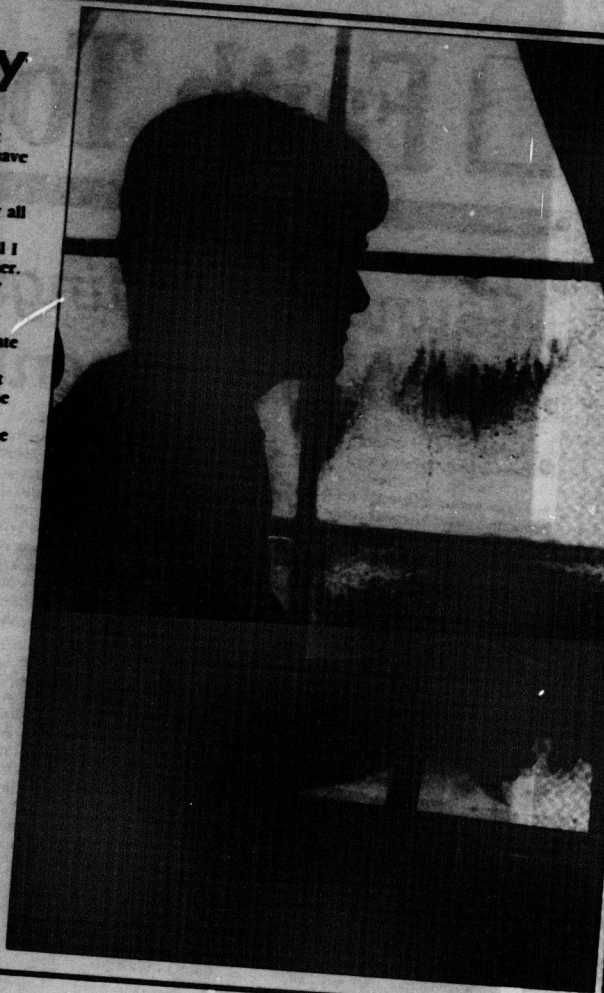
The Second Vatican Council described marriage as "an intimate communion of life and love," renewing or restoring a view not emphasized in the time before the council. The church's revised Code of Canon Law calls marriage "a union of the whole of life."

It is a view of marriage which stresses the total relationship between wife and husband, not simply the legal contract which binds them, essential as that is.

Because of this renewed focus on the relationship, the church recognizes, for example, that the ability to give love to one's spouse is a vital component of a sacramental marriage.

In the case of the woman mentioned here, we were able to conclude that from its very beginning, the couple's 17-year marriage never had been anything approaching that "intimate communion of life and love," nor any kind of real "union of the whole of life." Judging by the evidence, it seemed that the husband had been incapable of giving this love.

(Father O'Rourke is associate director of the Family Life Office in the Diocese of Oakland, Calif.)



The readiness marriage readiness

By David Gibson
NC News Service

Are you ready for marriage?

For anyone planning to be married, that is a key question. But it is not at all like asking "Do you have enough money to pay for your honeymoon?" or "Do you want to have a large or small wedding?" — questions answered much more simply.

People married a long time can attest that each marriage is unique, a variation on the theme of love and faith in one another. Couples vary in the manner their dependency on each other is expressed; the needs they bring into the marriage; their wishes for the future; the ways they define the words "happiness" or "success" in marriage.

So marriage readiness does not mean that a couple fits snugly into a pre-established marriage mold

on their wedding day. It is more complex than that.

Here are just a few of many points worth considering:

—I believe marriage readiness means that a man and woman see each other as more than objects or possessions. Everyone knows what it means to speak of another as a sex object. But that is not the only "objectification" that is a problem for marriage.

A man or woman sometimes treat each other as objects by attempting to manipulate and control each other, taking little or no interest in the other as a unique person.

—Marriage readiness means one is prepared to make a permanent commitment. The word "commitment" means a person intends to stick with this marriage. But on their wedding day, most people hope it means that more than an "intellectual" commitment is

being made. They hope a commitment is being made to them as a person, that their partner intends to undertake a profound, lasting involvement in their well-being, their hopes, their future.

—Marriage readiness means that one is prepared to enter into a Christian vocation, a special calling that shapes an entire life. This life together means reaching beyond one's own self-centeredness to one's spouse, and as a couple to children and others in need.

Such a vocation meets its ups and downs, without a doubt. Marriage often follows a pattern of many deaths and resurrections — moments of frustration or pain which give way to moments of great celebration and fulfillment. —So marriage readiness calls for a maturity that with any luck will continue to grow long after the wedding, helping the partners to be signs to each other of God's

Closing the door gently

By Katharine Bird
NC News Service

For several years after her divorce, Martha Stevens (not her real name) didn't even think about an annulment. Just dealing with the massive changes divorce brought — a lowered standard of living, helping herself and her three children cope with the collapse of the marriage, searching for a career — took all her emotional resources.

But after her life stabilized somewhat, she began to think about an annulment. Even then she was dubious. She didn't know anyone who had gotten an annulment. The marriage had lasted almost 20 years and she could still remember the good times. Surely it was a marriage that "had just died."

Furthermore, she told friends, "Why should I get an annulment? I don't have any plans to get married and may never want to again."

Two conversations changed her mind. The first was with a priest experienced in the annulment process. Among other arguments, he suggested that it was a good idea to initiate the annulment process early on, when there was no pressing need. "The process is deliberate and careful and it's easier if you aren't anxious to get an annulment in order to marry someone else," he said.

The priest also explained the mechanics of annulments: Either spouse can make the initial application; couples can apply in the

diocese where one currently resides or in the diocese where the marriage took place.

He also explained the possible grounds the church uses to determine whether a marriage is Christian. He helped Mrs. Stevens to see that "impediment of consent" might be applicable in her case since pregnancy was the primary reason why she got married.

□ □ □

A second, equally important encounter, was with a Catholic whose marriage was annulled. A parish pastoral assistant, the told Mrs. Stevens that she had found the process "a healing experience, a time to wrap up the loose ends connected with the end of my marriage."

The pastoral assistant also asked a crucial question: "Are you sure your marriage was Christian?"

That simple question proved an eye-opener for Mrs. Stevens, she admitted later. For in thinking about her marriage, she concluded that it almost certainly wasn't what she believed a Christian marriage should be.

At this point, working closely with a priest on the marriage tribunal in her Midwestern diocese, Mrs. Stevens wrote a letter asking the church to investigate the possibility that her marriage lacked the essentials of a Christian marriage.

Next, Mrs. Stevens was asked to write an account of her marriage, beginning with the courtship period and the circumstances of the wedding, and then detailing how the marriage unfolded and went bad.

She also was asked to select four or five persons who could serve as witnesses for the tribunal. Her husband also was asked to make a statement and to provide witnesses.

Several months later, a deacon assigned to marriage cases at Mrs. Stevens' parish contacted her parents, asking them to meet with him, separately, to talk about their daughter's marriage.

Her parents went into the interviews nervously. Both said later that the deacon, a married man, put them at ease by explaining just what he was doing.

The whole process took about a year. Then Mrs. Stevens received a letter from the diocese granting her an annulment.

Getting the annulment, Mrs. Stevens recalls today, was a "very freeing experience. It was like closing the door gently on a painful chapter in my life."

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

FOOD...

...for thought

The church's ministry to the divorced and separated "seeks to heal the brokenness" people experience while going through the breakup of a marriage, said Father Thomas Lynch, representative for family ministry in the U.S. Catholic Conference Department of Education.

The approach used by the church in this area often involves "like-to-like" ministry, or ministry by peers, Father Lynch said. This is particularly effective, he thinks, because people have somewhere to bring their "anger, hurt and feelings of low self-esteem." The support by peers helps people "address their questions and begin the slow healing process."

Ministry by peers can provide a sense that people "are not alone and isolated," he said.

In Father Lynch's experience, it is often in such groups that people first begin to think about applying for an annulment, asking the church to determine whether their marriage was a sacrament or not.

The sacrament of marriage is more than a one-on-one relationship aimed at an individual couple's happiness, Father Lynch said. A Christian marriage reaches out beyond the individual couple to the wider community. A Christian married couple

ple "symbolizes to the community God's constant fidelity and love for his people," the priest continued.

In line with that view of marriage, a marriage tribunal looks at "the ability of a couple to make a permanent commitment," Father Lynch said. For if couples are "to witness fidelity, it means they must have the capability of being faithful."

In considering positions for annulment, therefore, the tribunal asks: "Did this marriage have the capability of lasting fidelity or were tragic flaws present" from the beginning, Father Lynch said.

Going through the annulment process can lead individuals to a more careful consideration of what commitment in marriage involves. In talking with church ministers, people may begin to look at their own "patterns of behavior in relationships which might interfere with making a commitment," the priest suggested.

Rather than blaming the other person for the breakup of a marriage, he added, people often begin to consider what is needed to relate successfully with others. They may ask: "What do I bring to relationships?"

Dealing with such questions can help in the healing process, he said.

SECOND HELPINGS

The recent "Policy for Ministry to the Engaged" in the Diocese of Louisville, Ky., states: "The decision to marry is one of life's momentous decisions, for marriage is a most serious and sacred commitment. In marriage, 'husband and wife are called to draw closer to God, to the church and to each other in a life-giving community of love,' the guidelines say. They add that the Christian community's obligation toward couples can't end with the wedding ceremony. The community has an obligation 'to support the newly married during the first years of marriage.' The Louisville Diocese requires a six-month period of marriage preparation. Its programs 'include reflection on the nature and sacramentality of marriage, married love and family life, marital responsibility, communication within marriage, personal expectations and other practical considerations such as planning the wedding ceremony.' (Origins, Jan. 16, 1986, 1312 Mass. Ave., Washington, D.C. 20006, \$3.)

...for discussion

What is the difference between an annulment and a divorce?

There is an effort under way in the church to prepare people better for Christian marriage. What are some reasons why this preparation is important?

What do you think are some ways parents can foster an understanding in their children of what Christian marriage is?

Do you think it is important for couples to continue to deepen their understanding of what a sacramental marriage is even after their wedding? Why? What are some ways a couple might do this?

quires

own affection.

The high divorce rate and the large numbers of Catholics seeking annulments have led the church to place much greater attention on preparation for marriage. In the hope that a man and woman truly will be ready for marriage, and not ready just for a wedding, couples often meet over a period of months with a priest and others who help them gain insight into this vocation's meaning.

Are they really ready for marriage on their wedding day? Well, it is important that the question be asked. Perhaps after considering it over a period of time, a couple will answer on their wedding day: "We pray, we have prayed and we believe that we are ready."

(Gibson is editor of Faith Today.)

CHILDREN'S STORY HOUR

The road to Cortona

By Janice Mantemach
NC News Service

Margaret grew up on a small farm in Italy in the 13th century. As a child she was full of fun. She enjoyed life and its simple pleasures.

As a teen-ager she fell in love with a handsome young prince. He told her about his castle in the hills. He begged her to leave home and live with him in his castle.

Margaret was eager to get away from home. She dreamed of life in a castle with the prince she loved. So one night she slipped away from her home and went to live with him.

They lived together for nine years. People were shocked because Margaret and the prince were not married. Margaret wanted to marry the prince, but he saw no reason to get married. When Margaret rode into town from the castle, people whispered about her. Then Margaret had a baby.

One day the prince had to make a short journey to one of his other castles. That night he did

not come back. Margaret was worried.

The next day his dog returned barking excitedly. He led Margaret through the woods to the body of the prince. He had been killed by robbers and buried in a shallow grave.

Margaret was so upset. It made her wonder about the way she had been living.

She left the castle with her son and went back to her father's house, asking if she could live at home again. But he would not let her into the house.

Margaret was desperate. She decided to go to Cortona to beg help of the Franciscans. She heard they were kind and understanding.

As she entered Cortona with her son, two noble ladies noticed her pain. They could see how much she was suffering. They took Margaret and her son into their home. They introduced her to the Franciscan priests.

Margaret was deeply touched by the love of the two women and the wisdom of the Franciscans. She began to pray every day and to care for the sick poor.

She moved to a small house and



lived on whatever people would give her. Any food she did not need she gave away to the poor.

Margaret later joined the Franciscan Third Order, and her son became a Franciscan. She devoted all her time to caring for poor people who were sick. Other women joined her and Margaret united them into a special community. A wealthy woman gave Margaret a large house for herself and her sisters.

The city council of Cortona helped Margaret begin a hospital

for the poor. Margaret spent her days helping suffering people. She spent hours every night in prayer.

The citizens of Cortona considered her a saint. When she died at the age of 90, they began building a church in her honor. The church celebrates the feast of St. Margaret of Cortona each year on Feb. 22.

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

Word Scramble

Unscramble the words below. All the words are in this week's children's story.

Example: ECNIRP

PRINCE

1. NOOATCR

2. NCIAFNSARCS

3. TAGRAREM

4. LTOAISHP

5. ATSIN

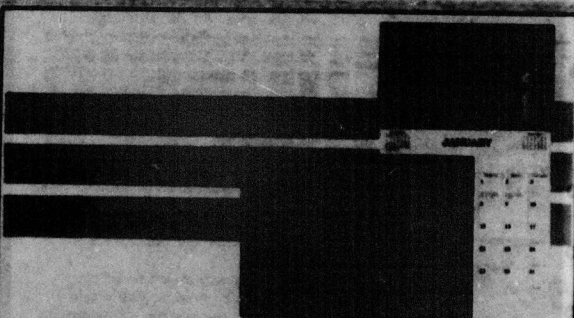
Answers: 1. Cortona, 2. Franciscans, 3. Margaret, 4. hospital, 5. saint.

HOW ABOUT YOU?

☐ Margaret of Cortona served the sick and the poor. What are some ways a modern saint-to-be might serve others?

Children's Reading Corner

"Sarah, Plain and Tall," by Patricia MacLachlan, is the story of Anna and Caleb whose mother died the morning after Caleb's birth. Eventually their father placed an advertisement for a wife and mother in the newspapers. He received an inquiry from Sarah Elizabeth Weston. Sarah comes and everyone hopes she will stay. But Sarah misses the sea, her brother and her three old aunts. When she takes the wagon to town alone, Caleb and Anna worry. But what happens tells us much about happiness and hope, and what makes a family. This book received the John Newberry Medal, an award for the most distinguished contribution to American literature for children. (Harper and Row Junior Books, 10 E. 53rd St., New York, N.Y. 10022, 1985. Hardback, \$8.95.)



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The SUNDAY READINGS

CORPUS CHRISTI

JUNE 1, 1988

by
Michael
Cala
Genesis 9:13-27
Psalm 118:1-4
1 Cor. 11:23-26
Luke 9:13-17

When I was young I was taught that it was bad to use my teeth in eating the eucharist. With graphic oversimplification, I thought that if I chewed the wafer I would hurt Christ. Since he had already suffered enough pain dying on the cross, I tried to make this additional sacrifice as painless for him as possible by swallowing him whole.

Needless to say, I now see it differently. This is so not so much because biology taught me that the assault of gastric juices is probably at least as painful as the crushing power of teeth. Rather, I now see that eating is good. So good, in fact, that God has chosen it as one of his primary ways of coming to me. The greatest reverence I can show Christ in the eucharist, then, is to eat the bread normally, using my teeth if necessary.

In a sense, this is what the Feast of Corpus Christi is all about. Eating normally. Realizing that God can come to us through our bodies. But we have such a religious hangup when it comes to our bodies that God had to do a lot of education before he could let us know that he wants to come to us in this way.

In the first reading we see God laying some of this groundwork. The reading is taken from Genesis. When Lot, Abraham's nephew, is taken captive in war, Abraham raises an army and frees him. After this, Melchizedek, the priest-king of Salem (Jerusalem) comes out to make a covenant treaty with Abraham. Bringing out bread and wine, Melchizedek blesses Abraham in the name of God Most High.

In context, the passage shows how everything serves to accomplish God's

plan. Later, the Israelites would see in this incident a foreshadowing of two important beliefs: (1) Jerusalem is God's home address, and (2) A unique leader would arise in Jerusalem. He would be both king and priest as Melchizedek was (see the responsorial psalm, Psalm 118) and fulfill the blessing Melchizedek gave Abraham. Christians believe that Christ is the fulfillment of this second belief. Also of importance here is that this prophetic blessing was given in the context of a covenant meal involving bread and wine.

Next in chronological order is the gospel reading. Here we see Luke's account of the multiplication of the loaves and fishes. It is the only miracle of Jesus mentioned in all four gospels. Through it we see Jesus drawing together the various threads of his ministry.

To fulfill his mission, Jesus needs to reveal his identity as the long-awaited messiah. One thing the Jews expected the messiah to do was to feed them with bread from heaven as Moses had done (John 6:14, 31). In the previous passage in Luke's gospel, Herod asks, "Who is this man about whom I hear all these reports?" Luke's account of the miracle is meant as an answer to this question. He is the messiah.

But Jesus must also explain what kind of messiah he is going to be. Immediately after this incident, Jesus explicitly takes up the question of his identity with the apostles. When Peter responds that he is the messiah, Jesus explains that his messianic mission is one of sacrificial service rather than political glory.

The miracle has an important part to play in clarifying what kind of messiah

the Saints *by Luke*

THE EXACT DATE OF FELICULA'S BIRTH IS NOT KNOWN, BUT IS PROBABLY AROUND 69 A.D.

WHEN COUNT FIACCHUS, WHO HAD BEEN REJECTED BY PETRONILLA, FOSTER SISTER OF FELICULA, SOUGHT TO MARRY FELICULA AFTER PETRONILLA'S DEATH, SHE REFUSED HIM. HE THEN DENOUNCED HER TO AN OFFICIAL OF THE GOVERNMENT AS A CHRISTIAN WHO REFUSED TO SACRIFICE TO THE GODS.

FELICULA WAS IMPRISONED AND STARVED FOR A WEEK, THEN TURNED OVER TO THE VESTAL VIRGINS, WHO WERE UNABLE TO SHAKE HER IN HER FAITH. SHE WAS TORTURED AND THEN SUFFOCATED TO DEATH ABOUT THE YEAR 90. HER FEAST DAY IS JUNE 13.



Jesus is. It is interesting to note that the words used to describe Jesus' actions in blessing the bread here ("took ... looked up ... blessed ... broke ... gave") are the same as those used at the Last Supper. Through this miracle, then, Jesus is laying the groundwork for the eucharist in which he will link the two key ideas of his ministry—messianic mission and sacrificial love.

The second reading is from Paul's letter

to the Corinthians. In it he is correcting claims which had cropped up in the way the Corinthians celebrated the eucharist. Here Paul implies that the eucharist not only reveals who Jesus is. It is also meant to show who we are.

The Germans have a saying: "Mann ist was er isst" (Man is what he eats). In the eucharist we show through our bodies that we are a part of God.

Education should stress values

NEW ORLEANS (NC)—The National Council of Churches has adopted a new policy statement on public elementary and secondary education that gives primary attention to values. Adopted by the council's governing board on May 22 at a meet-

ing in New Orleans, the statement says that the first priority of schools should be "to meet the learning needs of students," but it stresses the value framework in which the learning needs of children should be met.



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The ACTIVE List

The Active List collects 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, photos. Mail or bring entries to our office by 10 a.m. Monday the week of publication.

Send to: The Active List, 1409 N. Meridian St., P.O. Box 1409, Indianapolis, IN 46201



"My father cried all during the ceremony. This is costing him a fortune!"

May 30

The St. Francis Hospital Auxiliary will hold a plant sale from 10 a.m.-4 p.m. in the grounds between the hospital's parking garage and the main lobby located along Albany Street in South Grove. Proceeds will benefit developmentally disabled persons and the hospital's general development fund.

May 30-31

St. Joseph Sister Elizabeth Hale will present a program on The Art of Listening from 7 to 10 p.m. Fri. and from 9 a.m. to 5 p.m. Sat. at The Hermitage, 200 E. 6th St. Call 546-6905 for information.

A CWB Spring Remembrance Sale will be held in Holy Family Hall of St. Joseph Parish, Rockville.

May 30-31-June 1

St. Bernadette Parish, 6005 Fletcher Ave. in Indianapolis, will present Festival '85.

May 31

Franciscan Father Victor Cantwell will celebrate his 50th Anniversary of Ordination with a 7 p.m. Mass followed by a reception at Mount St. Francis Retreat Center.

An Introductory Workshop on the archdiocesan Parish Pastoral Council Guidelines will be held from 1:30 to 6 p.m. EDT at St. Mary Parish, New Albany.

Pro-Cana II, a day sponsored by the Family Life Office for those preparing for a second marriage, will be held from 9 a.m. to 4 p.m. at the Catholic Center, 1409 N. Meridian St. in Indianapolis. \$50 fee includes catering, program and lunch. Call 217-455-5500 for information.

St. Simon Parish, 6000 Ray Rd. in Indianapolis, will hold a festival drawing and Monte Carlo night at 7 p.m.

June 1

A Sign Mass for the Deaf is celebrated at 10:15 a.m. every Sunday in St. John of Arc Church, 62nd and Central in Indianapolis.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6000 Ralston Rd in Indianapolis.

St. Agnes Academy Alumnae will hold their Annual Brunch following 11 a.m. Mass at St. John Church in Indianapolis. For information call 217-455-5504 or 217-253-3259.

St. Vincent Hospital Calls Unit will meet at 8:30 a.m. in the hospital chapel for Mass, followed by a 9:15 a.m. meeting in the cafeteria. St. Vincent is located at 2601 W. 6th St. in Indianapolis.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan

of Arc Church, 62nd and Central in Indianapolis.

June 2

The Children of Divine Program sponsored by Catholic Social Services continues from 7 to 9 p.m. at Holy Spirit Parish, 1509 Arsenal Ave. in Indianapolis.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1409 N. Meridian in Indianapolis. Program will be "Taking Time." There will also be small group sharing and brainstorming of future program ideas. For more information, call 217-455-5505 (day) and 217-455-4549 or 217-455-5125 (night).

South Central Separated, Divorced and Remarried Catholics Organization will be joined by the Healing Light Prayer Group at St. John the Apostle Catholic Church at 7:30 p.m. for an evening of songs and prayer followed by refreshments. St. John is located at 3600 W. Third St. in Bloomington. For more information, call Patrick Fitzgerald at 812-559-1509.

June 5

St. Francis Hospital Calls Unit will meet at 8:30 p.m. in the hospital cafeteria. The hospital is located at 1600 Albany St. in South Grove.

June 6

First Friday devotions at

St. Martin's Ladies Society, Yorkville, will hold a yard and table sale from 9 a.m.-4 p.m. EDT at Fr. Walsh Hall. Lunch will be served.

June 7

Holy Trinity Church of 1906 will hold its 50th Reunion. For information call Bruce 261-7426 or Hermine 267-4322.

St. Mary Academy Class of 1991 will hold its 50th Reunion beginning with 11:30 a.m. Mass in St. John Church, 120 W. Georgia St. in Indianapolis, followed by brunch at the Athenian Hotel.

The Catholic Widowed Organization (CWO) will meet at 4:45 p.m. for a Grand Tour of Union Station in downtown Indianapolis. Meet at the main entrance for 5 p.m. tour.

The World Apostolate of Poland (Polish Army) will hold its First Saturday Holy Hour at 3:30 p.m. in the chapel of Little Flower Parish, 15th and Summit in Indianapolis.

St. Martin's Ladies Society, Yorkville, will hold a yard and table sale from 9 a.m.-4 p.m. EDT at Fr. Walsh Hall. Lunch will be served.

June 7-8

A Vacation Retreat Weekend for high school girls will be held at Our Lady of Grace convent, 1605 Southern Ave., South Grove. For information call Sister Marian Yule at 217-797-8287.

June 8

An Introductory Workshop for archdiocesan Parish Pastoral Council Guidelines will be held from 1:30 to 6 p.m. at St. Paul Parish, Tall City.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 62nd and Central in Indianapolis.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6000 Ralston Rd. in Indianapolis.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pines X Council 3433, 7 p.m.; Hancock High School, 5:15 p.m.; St. Peter Claver Center, 3110 Southern Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownstown, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 230 N. Country Club Rd. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 6:30 p.m.; Central Catholic Church, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 457, 1205 N. Delaware, 9:30 p.m. SUNDAY: Cardinal Ritter Hall, 6 p.m.; St. Philip parish hall, 3 p.m.

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'Abby' boosts interest in natural family planning

by Peg Schmidt

CINCINNATI (NC)—A response to a letter in a "Dear Abby" newspaper column about natural family planning caught the Couple to Couple League off guard and flooded the Cincinnati headquarters with thousands of requests for information about the Rhythm method.

The letter, which began appearing across the nation in the syndicated column

by Abigail Van Buren March 12, mentioned that the couple-thrust method had replaced the rhythm method as a means of natural birth control and that it is usually accepted by the Catholic Church.

In her reply, Abby suggested that readers write to the Couple to Couple League.

According to league public information officer Fred Hase, within a month after the advice column's publication, the league

received 7,000 requests for information about natural family planning.

In a normal month the organization logs barely half that amount of mail, including advertisements, contributions and junk mail.

"It is exceptionally the largest response we've ever had to a published article," Hase said in an interview to the Catholic Telegraph, newspaper of the Cincinnati Archdiocese. "We were overwhelmed."

THE BULK of the 7,000 letters came in the first two weeks and the non-profit organization, which operates out of the basement of a Knights of Columbus hall, had to take quick measures to handle replies.

To keep up with the mail the 15 full- and part-time employees brought in their spouses and children to help stuff envelopes.

Even though times were hectic, Hase said natural family planning has been

given a big boost by Abby. "She gave credibility to the organization."

He said he was a bit surprised, though, that the column mentioned the couple-thrust method, which is much more effective than the old rhythm method.

"Abigail Van Buren and Ann Landers frequently answer birth control questions with a lack of religious perspective. Occasionally they talk about the rhythm method. Over a period of time we have written to both of these people and asked them if you're going to talk about natural family planning please give more up-to-date information," Hase said.

ABBY'S RESPONSE mentioned that natural family planning also could help some couples who want to achieve pregnancy. Hase said about one-fourth of the inquiries related to this subject.

"We think that's highly significant," he said, "especially when a lot of publicity is given to ways to limit the size of a family."



FROM ABBY'S FAN—Rosemary Orling, left, and Virginia Nickens, staff members at the international headquarters of the Couple to Couple League in Cincinnati, sort some of the thousands of requests the league has been receiving recently for information about natural family planning. (NC photo by Peg Schmidt)

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Readers asks for key values in relationships

by Tom Lennen

Question: What values make up a good relationship? (Oregon)

Answer: As a partial answer to this young person's question, I have with present some helpful entries for a "Relationship Dictionary":

Forgive: to cease to blame or feel resentment about an offense or offender.

Love: a feeling of warm personal attachment.

Loyalty: faithfulness to one's allegiance, as to a government or friends.

Respect: polite regard or consideration.

Sensitivity: the quality of being keenly aware.

Tact: a keen sense of the right thing to say or do in dealing with people or situations.

Trust: unquestioning belief in the integrity, strength or ability of a person or thing.

Now, with these examples as a guide, readers may find it interesting—and maybe even fun—to flash out these entries for a "Relationship Dictionary."

Some examples:

In the past year, has one of

your good friends done something that really annoyed you? Does this incident still have the power to upset you? Or are you able to FORGIVE him or her? Has this incident marred your relationship permanently? Or can you change the situation even now?

In the past year, have you seen or heard any outstanding examples of TACT or TACTLESSNESS? Honestly suggests that you examine fearfully your own track record.

Are you suspicious of any of your friends, even a little bit? Why do you think you cannot fully TRUST this person?

Often people restrict the word "LOVE" to romantic or sexual feelings. Most dictionaries, however, offer several meanings. Does the entry above for the "dictionary" enlarge your thoughts about love? In what way? Might two persons of the same sex love each other in this way?

The seven entries for the "Relationship Dictionary" are by no means the only entries for such a book.

What other words can you and your friends think of that could belong in such a dictionary? Can you give some examples of how these words would be lived out in your daily routine?

You also might take the seven words here and the words you choose and give them all a different style of definition, something like this:

Loyalty: "When four guys gang up on you and are going to beat you up, your friend doesn't run away. He sticks by you. That's loyalty."

(Send questions to Tom Lennen, 1515 Massachusetts Ave., N.W., Washington, D.C. 20005.)

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ST. JOHN BOSCO AWARD WINNERS—These adults who work with youth in the New Albany Diocese were awarded the St. John Bosco Medallion on May 7 for their years of volunteer service to youth. Pictured are Danny Smith, Pat Widmer, Garry Frechter and Darin Elkins. (Photo by Tony Cooper)

CYO Youth Council Outing

There will be a CYO Youth Council Outing open to all youth in the archdiocese on Saturday, June 7. The outing will begin at 10:45 a.m. with a putt-putt tournament at Southport Putt-Putt located at Madison Avenue and Southport Road in Indianapolis.

The entry fee is \$8 plus \$2.50 for two games. Immediately following, there will be a picnic and swim party at the home of Mrs. Bill Kuntz.

For more information, call the CYO Office at 317-632-0511.

Opportunity for urban ministry

An opportunity for college students and others to experience urban ministry is being offered this summer. The one-week experience is co-sponsored by the archdiocesan Vocations Office

and the Catholic Student Center at IUPUI. The dates are August 14-19. The fee is \$35. The registration deadline is August 1. For more information, call Father Jeff Gadoch at 317-632-0378.

Cathedral girls' tennis is no. 1

The Cathedral High School girls tennis team won the Indianapolis City Championship, beating Chastard 5-0. Their number one singles player, Ming Boyle, also won the singles championship, defeating Stacia Spragg from

Ritter 6-4, 6-1. Cathedral is rated number one in the state.

They also defeated Rensselaer by a score of 5-0 in the semifinals. The team is coached by Paul Farrell and Jim Williams.

Seccina wins Indy golf tourney

Seccina Memorial High School senior John Duffy captured individual honors as he led his team to the 1988 Indianapolis Golf Cham-

ampionship. Coach Bob Hasty's men captured three of the top four places, beating second-place Chastard by seven strokes.

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25 adult youth volunteers in Indianapolis receive Monsignor Busald, Mel Olvey awards

Twenty-four people received the 1988 Monsignor Busald Award Tuesday, May 6, at St. Philip Neri in Indianapolis.

The award honors adults who have given generously of their time to youth activities in the Indianapolis area. (A second award, the St. John Bosco Medallion, is also given to those for long-time volunteer work with youth.)

John M. Buecher of Holy

Spirit parish in Indianapolis was also named as the winner of the 1988 Mel Olvey Award. This award is given to an outstanding volunteer working with high-school-aged youth.

The winners of the Busald award are: Anthony A. Calia, Lawrence G. Jacobs and Patricia Jacobs of Holy Spirit; Arthur A. Boyle, John M. Ross, Katherine Church, Jack Vandeire and Patrick J. Harper of Immaculate Heart; Susan James of Our Lady of Greenwood; Carol Roemke, Gilbert L. Durham and Michael C. Kirk of Our

Lady of Lourdes; Ronald E. Penot of St. Bernardette; Margaret McHugh of St. Catherine; Kyle R. Path of St. Christopher; James A. Petman of St. Jude; Hugh B. McGowan of St. Lawrence; Timothy P. Quiesner of St. Luke; Catherine Fischer, Richard K. Engel and Robert J. Matthews of St. Matthew; Daniel T. DeFabis and Franklin V. Zeman of St. Michael; Michael A. Myera and James Maruskiak of St. Philip Neri; Debra E. Barrotti of St. Pius X; and Nancy Lady of the Greenwood; Carol Roemke, Gilbert L. Durham

'Lifesigns' schedules for June

The following are the schedules for the 'Lifesigns' series for June on the four Central Indiana radio stations that carry the program. All times are E.S.T.

- WICR-FM, Indianapolis, Sunday at 11:30 a.m.
- June 1 "Moving" — St. Anne, New Castle
- June 8 "Coming of Age" — Cathedral H.S., Indianapolis
- June 15 "Teen Alcoholism: Part I" — Kenda Center, Indpls.
- June 22 "Teen Alcoholism: Part II" — Kenda Center, Indpls.
- June 29 "R' Rated Movies" — St. Anne, New Castle
- WWV-FM, Indianapolis, Sunday at 6:30 p.m.
- June 1 "Moving" — St. Anne, New Castle
- June 8 "Coming of Age" — Cathedral H.S., Indianapolis
- June 15 "Teen Alcoholism: Part I" — Kenda Center, Indpls.
- June 22 "Teen Alcoholism: Part II" — Kenda Center, Indpls.
- June 29 "R' Rated Movies" — St. Anne, New Castle
- WWV-FM, Indianapolis, Sunday at 10:30 a.m.
- June 1 "Moving" — St. Anne, New Castle
- June 8 "Coming of Age" — Cathedral H.S., Indianapolis
- June 15 "Teen Alcoholism: Part I" — Kenda Center, Indpls.
- June 22 "Teen Alcoholism: Part II" — Kenda Center, Indpls.
- June 29 "R' Rated Movies" — St. Anne, New Castle
- WABC-FM, Indianapolis, Sunday at 10:30 a.m.
- June 1 "Death of a Loved One" — Rensselaer H.S., Indpls.
- June 8 "Cancers" — Broad Prop. School, Indpls.
- June 15 "Prayer" — Rensselaer H.S., Indianapolis
- June 22 "Faith" — Broad Prop. School, Indpls.
- June 29 "Coming to America" — Youth for Understanding

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Church is trying to solve problems of aging nuns

(Continued from page 1)

Have avoided efforts to get more money because they thought it conflicted with virtues of humility and selflessness.

Have lacked the opportunities for part-time ministry, such as celebrating Mass for special intentions, for which the grateful Catholic gives the priest or his order a donation.

SOURCES ALSO blamed the problem in part on the traditional stipend system. Under it, church organizations, including the NCCB-USCC, pay Religious and clergy a stipend, sometimes with room and board as part of the deal, instead of the salary paid a lay person in the same job.

Sister Kathleen attacked the stipend system. "The position should be worth a certain value to an employer no matter who fills it," she argued. "It's crazy to do it any other way."

She said the stipend is usually "significantly" lower than a salary.

The idea that stipends are lower than salaries was not disputed by Magr. Hoye, who noted he too gets a stipend and suspects that a lay general secretary would be paid more, though "I'm not going to the poorhouse."

He also pointed out that institutions run by religious orders have themselves used the stipend system.

The bishops' conference does pay into retirement programs for its religious and priestly employees and has set up a task force to scrutinize religious employees' compensation and stipends, he added.

Lay people must share church's mission, says British bps.' document

by Robert Nowell

LONDON (NC)—Lay people need to become more involved in the church, because the church's mission must be shared, said the British bishops.

In a summary document prepared in preparation for the 1987 world Synod of Bishops on the laity, the bishops said those consulted also believe "being a Christian rather than being a Catholic has become the priority."

"The active involvement of lay people in the life of the church is called for," Cardinal Basil Hume of Westminster said in an introduction to the summary. But that is "not because bishops and priests need help in the job they have to do, but because the mission of Christ is shared by all baptized people."

Many Catholics believe "we are the church," but there "obviously" had been considerable discussion on the membership conditions of the church, the summary said.

"For a few, going to Mass and the sacraments are essential," said the summary, "but the majority felt that, while these are the ideal, they are not absolutely necessary" and that the church "is not a club one leaves if one breaks the rules."

The summary said that "the arbitrary sense of guilt, so often a feature of Catholicism in the past, has been replaced by more understanding of the joy and freedom of the Gospel."

The Bishops' Conference of England and Wales consulted more than 1,000 groups and 800 individuals to compile its preparatory document for the synod. The Vatican has forbidden bishops' conferences to publish responses, but the British bishops issued a summary May 22.

The summary noted a consensus that women are not treated equally in the church. Many respondents felt the church was lagging behind society in greater participation by women, "whereas it should really be leading the way in an area of justice such as this," said the summary.

"One factor which came through very strongly in almost every reply was the desire to introduce girl altar-servers," said the summary. "This was brought up even by groups who professed themselves content with the role of women."

The summary also noted that when women's ordination to the priesthood was mentioned, "it was more likely to be supported than opposed."

Two other items cited in the summary as important developments were the role of parish councils and the fact that priests had become more approachable and closer to the people.

Controversy still unresolved

VATICAN CITY (NC)—By their position on abortion, Notre Dame de Namur Sisters Barbara Ferraro and Patricia Hussey "are putting themselves out" of their order, said a Vatican official familiar with the controversy. The two are the only Religious involved in a lengthy abortion controversy who have made it a doctrinal issue, said the source.

The source commented after the two U.S. nuns said they have told the Vatican that they support a "woman's right to choose" abortion. The two are among 34 nuns whom the Vatican Congregation for Religious and Secular Institutes threatened with expulsion from their orders in late 1984 because they had signed an ad on abortion.

"It's not as simple as saying the crisis is caused by the stipend system," the manager said. "It may well be part of the problem" but the answer "may not be merely doing away with it. I don't envision any one . . . national solution" to end religious' monetary crisis, he added.

He discounted the notion all orders lack enough money. "While it's true that there are some religious communities in difficult financial straits, I don't think that's an accurate picture" of all, he said.

SISTER KATHLEEN said younger, working nuns face a hard choice: "They have to" take secular jobs to earn enough money to support their convents, but "then they're blamed on the other side for leaving" traditional nuns' ministries, she said. "It's a horrible dilemma."

The median age of nuns is now 65, she added.

Sister Mary Oliver Hudson, a School Sister of Notre Dame who is academic dean at the College of Notre Dame, Baltimore, noted that while a lay person is often called upon to support two elderly parents, a Religious has to support 10 elderly "parents"—older colleagues in the religious community.

Sister Mary Oliver is scheduled in July to become head of the new NCCB-Leadership Conference-Major Superiors of Men program to help resolve Religious' money woes. She said her mandate is to develop national programs to educate people—bishops and Religious themselves; study and recommend new compensation models for paying Religious; and continue to "provide emergency relief to any religious institute in real crisis."

"It's a situation we're addressing, not a problem," she said. "It's not unsolvable." She added that she fears the effect all the commotion over the issue will have on elderly Religious. "It would be regrettable if aged Religious ever felt we were discussing them as a liability," she said.

THE WALL STREET Journal May 19 reported hardship cases of nuns, including a New York community too poor to

pay funeral home bills and eventually helped by the emergency fund.

Magr. Hoye said that, as an administrator of the emergency fund, he knows of New York communities that are in paying roofing costs and straightening out Social Security problems but not meeting underwriter bills.

Sister Margaret Nally, a Sister of Charity who is assistant to the director of the Leadership Conference of Women Religious, traced part of the trouble to the different way diocesan clergy—and male Religious—and nuns have been treated by dioceses.

Her own home diocese only allocated \$300 a year toward a nun's retirement and some dioceses provide nothing at all. "I don't think that would apply to brothers and priests," she said. "I think there's always been something in place for the priests" and brothers as well.

Now, "dioceses are cognizant" of the nuns' financial needs but "the gist of it (their reaction) seems to be, 'where are we going to get the money?'" she said.

Magr. Hoye said that in caring for old diocesan priests, "the resources of dioceses are available" and that priests "usually worked until they dropped" and died at an earlier age than women Religious.

IN THE SECOND draft of their pastoral letter on the economy, the bishops said that there are problems and said they would "be inattentive" if they denied the need for renewal in the church's economic life. "We bishops commit ourselves to the principle that those who serve the church—laity, clergy and Religious—should receive a sufficient livelihood and enjoy the social benefits common in our nation." They added that "increased resources will also be needed for the support of elderly members of religious communities."

Sister Kathleen and Magr. Hoye both said no one group, person or policy is to blame for the current circumstances. "It's an accumulation of lots of little things," the nun said.

"We've just got to work together to make sure" the crisis is alleviated, Magr. Hoye added.

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Book reviews

Becoming a sane man again

THE LIBERATION OF ONE, by Remuold Spasowshi. Harcourt Brace Jovanovich (New York, 1986). 287 pp., \$21.95.

Reviewed by
Fr. David Dierker, SJ
NC News Service

Why is this book so outstanding that it deserves to be read by millions of people throughout the world?

Why could we, with good reason, say that this volume is to the '80s what Alexander Solzhenitsyn's "Gulag Archipelago" was to the '70s?

Simply, it is the material and the message and the way former ambassador Remuold Spasowshi has presented his case to the world.

The author, who spent nearly 40 years in the Polish Foreign Service from the '40s to the '80s, made a conscious decision not to write a diatribe or indictment against the rulers of the Soviet Union and a few of his own fellow Poles as such.

What he chose to do has become a most powerful vehicle for opening our eyes

again, demonstrating how the Russians and the Soviet Union planned in the '30s and '40s to destroy and subjugate the great nation of Poland.

Spasowshi has succeeded by allowing us to look through the prism of his own personal life, at his role, especially from the beginning of World War II up to the '80s while he was in government service.

The story is most compelling in that the author does not hold back any failings of his own whether it be his family life or his own role in working with the communist

insurgency itself. His father, an avowed atheist, intellectual and follower in communism, had a profound influence on Remuold. His father eventually became disillusioned and committed suicide after seeing the Soviets' calculated designs on crippling Poland and making that nation totally subservient.

Remuold followed in his footsteps, saying, "I am executing my father's will and testament."

Later Spasowshi's own son ended his own life while the family was posted to India. And yet the author continued to remain with the system, always hoping for a change, despite his personal misadventure by the Soviets and his witnessing of the calculated destruction of Poland by the Russians before, during, and especially after World War II.

During his last tour of duty, while serving his second assignment as Polish ambassador to the United States, Spasowshi begged, borrowed and did whatever was necessary to get millions of dollars of aid from the U.S. government. But in the end, he expressed his total exasperation: "I felt like a mad man representing the insane."

(Father Dierker, a Jesuit priest, is a military chaplain and longtime student of Soviet affairs.)

Narrow view of secular culture

THE CIVILIZATION OF CHRISTIANITY, by Father John L. McKenzie. Thomas More Press (Chicago, 1988). 280 pp., \$15.95.

Reviewed by
Mgr. Charles J. Dillen
NC News Service

It should hardly come as a surprise to any Christian that there is opposition between "the world" and the kingdom. In this book Father John L. McKenzie gives his opinions on that division.

The world values power and wealth, while the church preaches salvation through

the folly of the cross and the wisdom of weakness. One offers happiness now, however fleeting; the other promises bliss eternally. It's quite a dichotomy.

Father McKenzie investigates this situation from his brand of biblical scholarship. He has some precious insights to offer, but his manner is harsh, grating and inflexible. He sounds like a grumpy person who will not suffer contradiction.

He feels that "Western" civilization has been eating away at Christianity for two centuries and is finally starting to win. Father

McKenzie cannot be faulted for his critique of post-Christian European society. However, he overlooks the bright and positive picture that is emerging from the Third World, particularly black Africa and parts of Latin America.

For those who use Father McKenzie's "Dictionary of the Bible" or who remember his "The Two-Edged Sword," this book will be a great disappointment. As a minor-league Jeremiah, however, the book does have some slight merit.

(Mgr. Dillen is book review editor of The Priest magazine.)

Overview of ethical thought

AS I HAVE LOVED YOU, The Challenge of Christian Ethics, by James P. Hanigan. Paulist Press (Mahwah, N.J., 1986). 227 pp., \$9.95.

Reviewed by
Fr. Jay C. Haskin
NC News Service

James P. Hanigan presents, from the perspective of a Catholic theologian, an overview of the unified tradition of moral thought and reflection on the "problems, procedures and insights of moral theology" and Christian ethics.

The work contains 10 chapters with two major sections. One provides a basis for understanding morality from a faith perspective, and the other deals with some fundamental goods of the human situation.

In a world that seems to avoid or rationalize evil, the treatment of the reality of sin and the study of conscience which functions as the ultimate subjective norm of morality is most welcome.

Persons struggling with some of life's difficult decisions can benefit from the clarity of the presentation on the development of conscience and correct moral judgment.

Critically, this work follows good methodology that could benefit from a chart to assist the reader in understanding Lawrence Kohlberg's theory of moral development. Several of the works cited in the bibliography demonstrate a dependence on the thought of one person—Father Charles E. Carran—and several works will require serious study.

One will also notice, upon occasion, that there is an apparent equivalency in the moral weight of some arguments which are placed on a par with the teaching magisterium of the Catholic Church.

A supplemental benefit appears in the final two chapters, which tend to serve as good meditation in addition to being the pinnacle of the presentation.

"As I Have Loved You" is for the discerning and serious reader. This could possibly serve as a study text for adult education programs but only for those programs requiring carefully guided study and reflection.

Mark this book both thought-provoking and challenging.

(Father Haskin is vicar for administration for the Diocese of Burlington, Vt.)

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† **ATKINS**, Marvin E., 88, St. Mary of the Keston, Floyd Keston, May 6. Husband of Loretta; father of M. Dean, A. Neil, and Brenda Bowling; brother of Carl, Raymond, Larry and David; grandfather of seven.
† **BENNETT**, Mary Louella Shellen, 82, St. Anthony of Padua, Clarksville, April 28. Stepdaughter of Bonnie Collins, William Bessel, Brother John Shellen and Sister Magdalene Burton; grandmother of four; great-grandmother of five.
† **BENNETT**, Amanda Christina, 11 weeks, St. Anthony of Padua, Clarksville, May 12. Daughter of Mr. and Mrs. Kenneth; granddaughter of Mr. and Mrs. Edward Dierker and Mr. and Mrs. Theodore Weber; great-granddaughter of Orval Kuehn and Blanche Collins.
† **FAHEY**, Lillian J., 88, Our Lady of Lourdes, Indianapolis, May 10. Sister of John Brian, Fern Burman and Jim Stevens; grandmother of one; great-grandmother of two.
† **HARTLEY**, Charles, 80, St. James the Greater, Indianapolis, May 12. Husband of Elizabeth Sheldahl Hartley; father of Thomas Watson, Everett R., Russell S., Charles E., Lester C. and Richard; grandfather of nine; great-grandfather of 17; great-great-grandfather of one.
† **SHAW**, William J., 87, St. Mary, North Vernon, May 10. Husband of Peggy; father of Jeff, John, Targuila, Marguerite Porvett, Jennifer Eldred, Stephanie Harvey and Andrea.
† **THORNTON**, Walter J., 81, St. Anthony of Padua, Clarksville, April 20. Husband of Loretta Marie; father of Timothy III, Matthew, Anthony, Thomas, Jude, Rose Marie Shipley, Theresa Mayberry, Judith Boyce, Louise Pagan and Lorne Harper; brother of Michael, John, and Sister Mary Margaret Woods; grandfather of nine.
† **CRIGGIE**, Walter J., Sr. "Bud," 70, St. Anthony of Padua, Clarksville, May 2. Husband of Dorothy Miles Crigie; father of Walter J. Jr. and Sandy Frank; grandfather of three.
† **MURPHY**, Francis "Pat," 84, St. Patrick, Terre Haute, May 13. Husband of Pauline; father of Wanda Bulick, Karen Jones and Janet Pichering; grandfather of 10; great-grandfather of 12.
† **O'CONNOR**, Richard J., 62, Our Lady of Lourdes, Indianapolis, May 14. Husband of Bernice; father of Anne, Jane, Mooren Gilmer, Caroline Spennore, Michael, Daniel, Thomas, Brian and Patrick.
† **SCHOLEY**, Jack L., 58, St. John the Apostle, Bloomington, May 10. Husband of Shirley (Pavey) Schooley; father of Scott; stepfather of Roger Deckard and Ronnie Deckard; brother of Sharon Whitford and Tom; half-brother of Erma Isley and James; grandfather of one.
† **SCHODGEN**, Dillard, 55, St. Anthony of Padua, Clarksville, May 1. Husband of Alice Rita; father of Bonnie, Jerry, Mike, and Lisa Craigwood; brother of Frances Craig and Dorothy Volmer; grandfather of one.
† **STONKS**, Robert S., 62, St. Anthony of Padua, Clarksville, May 10. Brother of Kathleen Ellis Stone; brother of Harry T. Jr. and Edward L.
† **THORNTON**, Alfred "Fred" Sr., 83, St. Mary of the Woods, St. Mary's Village, May 10. Father of Mary Jo Miller, Margaret Lawrie, Alfred Jr. and Bert; brother of Paul; grandfather of 17; great-grandfather of six.
† **WELSH**, Timothy Jr., 61, St. Anthony of Padua, Clarksville, April 20. Husband of Loretta Marie; father of Timothy III, Matthew, Anthony, Thomas, Jude, Rose Marie Shipley, Theresa Mayberry, Judith Boyce, Louise Pagan and Lorne Harper; brother of Michael, John, and Sister Mary Margaret Woods; grandfather of nine.

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Pro-life disputes take time from fighting abortion

by Liz Schuchman

WASHINGTON (NC)—Fetched-over cracks within the pro-life movement have split open lately as members debate whether they primarily should be fighting abortion through "activism" and "direct action" or through concentrating on changing the law.

Few argue that the dispute is taking time away from opposing abortion. And all sides seem to agree that there is a place in the anti-abortion movement for both political work and such activism as picketing and demonstrations. Some groups, especially at state and local levels, do both.

What the debate points out are the diversities in the movement itself and the fact that, no matter how important the goal and how unanimous everyone is about trying to reach it, individuals often disagree on how to proceed.

Groups such as the American Life Lobby have criticized such organizations as the National Right to Life Committee and the National Conference of Catholic Bishops-U.S. Catholic Conference.

National Right to Life Committee in turn has taken American Life Lobby to task at times. And the St. Louis-based Pro-Life Direct Action League has taken potshots at pro-lifers who offer rewards for arrest of abortion clinic

hangers, asking why movement members "are willing to help put fellow pro-lifers in jail."

The National Conference of Catholic Bishops, through its Committee for Pro-Life Activities, though sometimes criticized, has largely stayed out of the debate.

PAUL BROWN, American Life Lobby spokesman, pointed to the National Right to Life Committee and said parts of the movement "are suffering from a severe case of megalomania" because they back away from difficult political and legislative targets and concentrate only on what they can win.

"(Another) one of the culprits is the USCC itself," Brown said, referring to the U.S. bishops' public policy agency. "They're too willing to sit down at the table and compromise before everybody walks into the room. They're too willing to give the store away before we can sit down."

Richard Duerfing, assistant director of the bishops' pro-life office, said that "the pro-life debate is often confusing because questions of principle are misinterpreted as questions of strategy or vice versa."

"Some people misrepresent the principle of restoring legal recognition of the right to life as though it were a question of mere strategy; others misrepresent disagreements over the strategy for establishing this principle as though they were differences of principle," he said. "Neither clarity nor clarity is served by either confusion."

ONE RECENT source of contention has been the National Right to Life Committee request that exhibitors at its June 19-24 annual convention in Denver not promote outside activities during convention sessions.

Brown and others view that request as advice to not demonstrate—and not get arrested—at Denver abortion

clinics. "Jack Willie (National Right to Life president Dr. John Willie) is more concerned about what type of story will appear in the press ... than how many lives will be saved," Brown said.

Willie once criticized Brown as well. After a January meeting with President Reagan, when Brown raised the issue of pardons for abortion clinic hangers, Willie wrote that "Mr. Brown has done a great disservice to the cause of the unborn" by drawing "attention away from the babies and directing it right back to just where we did not want it: back to the bombings."

Willie has launched some picketing and "public witness" and endorsed "sidewalk counseling" to deter women entering clinics from abortions.

"Do remember, however, that all the pickets in the world will only save a small percentage of babies, and as important as this is," when the pickets aren't there the abortions go on, he wrote in a column in mid-May.

HE ALSO WARNED that some forms of demonstrations may bring lawsuits or arrests which threaten a group's ability to carry on education, lobbying and political efforts.

"These activities are absolutely central to reversing the abortion holocaust" and those undertaking them should not risk arrest or lawsuits, he said. "The same, of course, is true for anything National Right to Life Committee or your state or local right to life group sponsors, such as annual conventions."

Periodic nipping at each other aside, Brown said the pro-life movement is healthy.

"On our side of the issue, we are certainly not perfect," he noted. "There's always going to be disagreements in any movement" over personalities, tactics and strategies, he added. Both activism and legislative outreach have a role to play, he added. "Each one is just as important as the other."

South African Catholic official ordered to court

by Carmel Rickard

PRETORIA, South Africa (NC)—The secretary general of the Southern African bishops' conference has been ordered to appear in a Pretoria court June 17 on a charge of unlawful possession of a firearm.

The conference official, Father Smangaliso Mkhathshwa, appeared for trial May 22, as originally ordered, following a May 16 early morning police raid on his residence and church in Soshanguve Township.

South African police asked for a postponement of the original date to allow time for "further investigation."

In a May 29 statement, the bishops' conference objected to the "deplorable manner" in which the state broadcasting corporation handled the initial report of Father Mkhathshwa's detention after the raid.

The statement said the report gave the impression that "the Catholic Church in South Africa was involved in storing an arms cache for armed violence."

The bishops' statement also said the conference took "the strongest exception" to the manner of Father Mkhathshwa's arrest.

It said the priest was awakened by police at 1 a.m. and was "subjected throughout the day to harassment and repeated searching of his premises. Obviously (the police) subjected Father Mkhathshwa to this treatment simply in the hope of finding something (serious) to hold against him, but were unsuccessful," the statement said.

It also said the bishops are "greatly distressed" that during the search of Father Mkhathshwa's church, police tried to force open the tabernacle, then forced the priest to open it.

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Church media at center of tensions

by Michael Tanguen
The Associated Press

MANAGUA, Nicaragua (AP)—In recent months, much of Nicaragua's church-state conflict has been focused on the Managua archdiocese's communications program and its head, Mgr. Manuel Carballa.

On Dec. 22, the government seized nearly all 15,000 copies of the first edition of an archdiocesan magazine, *Iglesia*. It was alleged that the magazine did not have the proper government clearance. Some observers said it also contained sensitive articles on the Sandinista war against U.S.-backed rebels and on Nicaragua's military draft. Church leaders have also said documents listing government human rights abuses were among the confiscated issue.

On Jan. 2, the government closed Radio Católica, the archdiocesan radio station, for failing to obey Nicaraguan communications law and broadcast President Daniel Ortega's New Year message.

In both cases, Mgr. Carballa has said his actions were innocent.

IN THE *Iglesia* incident, he said that the military material appeared in the magazine after it was seized.

"After the press and the editors were taken over," he said, "they did everything to prevent further material leaving the archdiocese's church-related."

According to Mgr. Carballa, the government officials gave him permission to publish *Iglesia* and another later magazine.

"I was personally in charge of the magazine, and I want to explain it and they didn't tell me that it had to be censored," the priest said. "The problem is that one official of the media department told me there would be no problem, and later the director overruled the decision of that official."

"The problem with censorship is that we don't even know what criteria they use, because *Iglesia* was purely church-related," he said.

But other versions of the incident differed with Mgr. Carballa's.

ACCORDING to an account in the December 1985 issue of *América*, a magazine published by the Atlanta Valdizano Ecumenical Center, the government Department of Mass Communications notified Mgr. Carballa in advance that the magazine had to be registered prior to publication.

The registration was supposed to ensure that the magazine was not used to spread "subversive propaganda," he was told by the Department of Mass Communications. When he refused, the church said its communications staff was not subject to prior registration or censorship.

"We finally turned over some complete information and left an unsigned application," Carballa said.

The censorship order is known for suppressing the Sandinistas.

COMMENTING on the Radio Católica incident, Mgr. Carballa said the station's programming is religious and that the government's action was part of a campaign against the church.

"Every organization depends on human efficiency," Mgr. Carballa said, explaining that the failure to broadcast the presidential message was caused by "a

clerk who was not in charge of handling the message."

"It was enough for (the government) to study the disproportionate penalty of closing Radio Católica," he said.

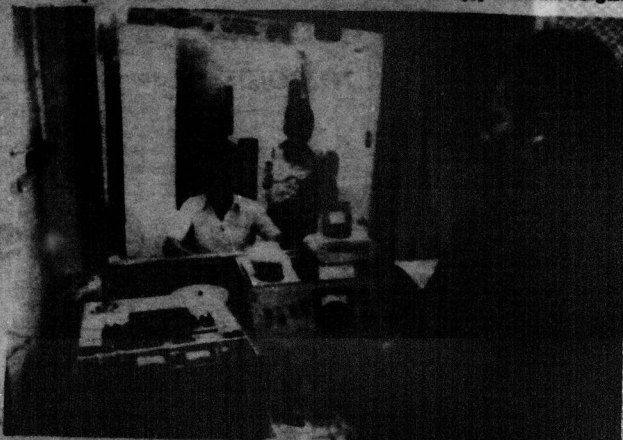
But the Sandinista's action said that the Dec. 22 "seizure" was not an isolated incident. They said Radio Católica programming is not just religious, but often contains anti-government ideas.

According to Felix Barrios, co-director of Radio Católica, a producer of literary, artistic and educational radio programs for small-scale farmers, Radio Católica is known among Nicaraguan radio listeners for being "exactly the best" and often late in looking up to the national network.

Founded in 1955 by a brother of the Capuchin order, Radio Católica was operated by the Capuchins until 1977. Its programming included the Radio Schools.

He said that Radio Católica has been engaged in a "political campaign which appears to be religious." The station's message is designed to help "that sector which is against the revolution."

Next: Nicaragua, private trade charges.



CLASH OVER COMMUNICATION—In January, Radio Católica, the Managua archdiocese radio station, was closed by the Sandinista government for failing to air a New Year's speech by Nicaraguan president Daniel Ortega. In a letter to the government, the Nicaraguan bishops' conference protested that the closing of the station "robs the Nicaraguan people, the majority of whom are Catholics, of their right to be informed about the religious life." The staff of Radio Católica is pictured prior to the closing. (AP photo from ENA)

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