



## Hearings scheduled on request of Religious for professional salaries

by John F. Fink

Eleven hearings have been scheduled as part of a consultation process concerning the request of the women Religious in the Archdiocese of Indianapolis for salaries and benefits equivalent to the professional salaries paid to lay persons.

This request was presented to Archbishop Edward T. O'Meara Aug. 18, 1986 by the Providence, Benedictine and Franciscan communities, whose motherhouses are located within the Archdiocese of Indianapolis.

The Sisters proposed that, by 1990, benefits (retirement, health and life insurance, inservice) be the same as for the equivalent lay professional serving the archdiocese; that non-cash salary such as transportation and housing be converted into cash salary as paid to the equivalent lay professional; and that the women Religious receive 86 percent, or whatever is the tax equivalent withheld from the pay of a not-for-profit institutional worker.

Since the presentation of the proposal to the archbishop there have been meetings within the archdiocese, including an explanation of the proposal to the Council of Priests. In November Archbishop O'Meara wrote to the Sisters deferring the date of his decision until after an archdiocesan-wide consultation could be conducted.

In a letter to archdiocesan organizations that would be affected by this proposal, Msgr. Gerald A. Gettelfinger, chancellor and secretary for temporalities, asked the leadership of the organizations to develop

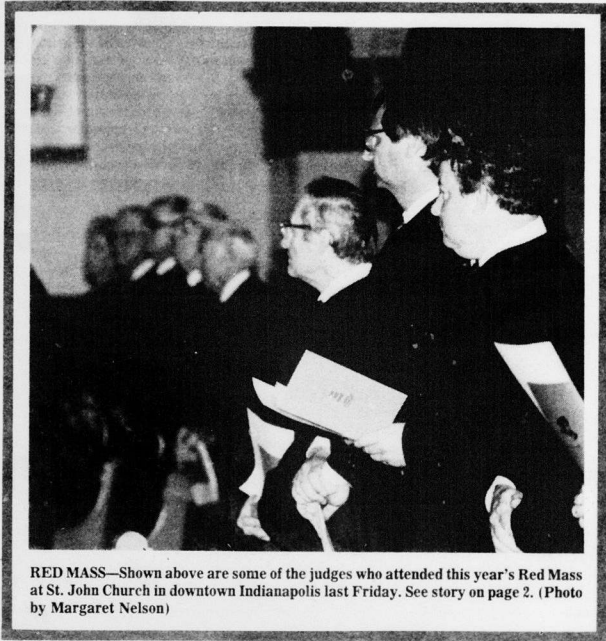
statements of impact. The statements are either to be sent to Msgr. Gettelfinger or taken to one of the hearing sessions, he said. Materials to help prepare the impact statements were enclosed with the letter.

Organizations that would be affected by the decision include parishes, schools and archdiocesan agencies.

The hearings will start next week and are scheduled by deaneries. The purpose of the hearings, Msgr. Gettelfinger said in his letter, is "to obtain the impact of a decision to grant the request of the Sisters. From this compiled data, the Priests' Council and Archdiocesan Board of Education will make recommendations to the archbishop concerning the issue."

The Council of Priests and the Board of Education, he said, are "two bodies having elected representation from throughout the archdiocese reflecting overall impact, hence being in the best position to provide representative counsel to the archbishop."

He said that Archbishop O'Meara "wants to make a response to the request no later than September 1987." Therefore, his proposed timeline is that the hearings will be completed by June 3, compilation of data from the local impact statements will be done in June, an analysis of the data and preparation of an impact statement for the archdiocese will be done in July, the Priests' Council and the Board of Education will review the impact statement and make their recommendations in August, and Archbishop O'Meara will make his decision and communicate it to the religious communities and to the archdiocese in September.



RED MASS—Shown above are some of the judges who attended this year's Red Mass at St. John Church in downtown Indianapolis last Friday. See story on page 2. (Photo by Margaret Nelson)

The hearing sessions have been scheduled as follows:

- May 12—Terre Haute Deanery, 7 p.m. at St. Margaret Mary, Terre Haute.
- May 13—Indianapolis East Deanery, 7:30 p.m., Little Flower.
- May 14—Indianapolis South Deanery, 7:30 p.m., St. Barnabas.
- May 19—Bloomington Deanery, 7:30 p.m., St. Martin, Martinsville.
- May 20—Indianapolis West Deanery, 7:30 p.m., St. Michael.
- May 21—New Albany Deanery, 7:30 p.m.

(EDT), Our Lady of Providence High School, Clarksville.

May 26—Connersville Deanery, 7:30 p.m., St. Gabriel, Connersville.

May 27—Indianapolis North Deanery, 7:30 p.m., Christ the King.

May 28—Tell City Deanery, 7 p.m., St. Paul, Tell City.

June 2—Seymour Deanery, 7:30 p.m., St. Mary, North Vernon.

June 3—Batesville Deanery, 7:30 p.m., St. Anthony, Morris.

## Working document issued for Oct. synod on laity

by John Thavis

VATICAN CITY (NC)—The working document for the October synod on the laity, prepared by the General Secretariat of the Synod of Bishops, considers the responses by local churches to the 1985 *lineamenta* for the synod, but says it is not a "summary" of those responses.

Instead, the document describes itself as a "kind of collection, resulting from an analysis of the reflections, experiences, suggestions and proposals" received by the synod secretariat.

The 70-page text, released at the Vatican

April 28, is divided into three main sections: The first describes society's situation, seen from a perspective of faith; the second is a doctrinal analysis of the nature of the vocation and mission of the laity; the third outlines real-life situations in which the laity are called on to fulfill their vocations.

Part I praises the dominant trend toward full political and cultural participation by individuals in modern societies as an expression of "an increased personal responsibility for the common good."

It makes the following specific points regarding the modern world:

► There is a need to denounce totalitarian systems and show solidarity with people who suffer under such governments, as well as include the poor and the outcast in political life.

► The women's liberation movement has been "significant" in terms of opening up areas of participation, but when women's rights are seen strictly in economic or marketplace terms, there is a risk of new oppression. It says the "roles of men and women should not be seen as interchangeable; recognizing women's dignity means recognizing their differences..."

► The "mentality of secularism" and the lack of ethical criteria are reflected in current world threats from nuclear weapons, ecological issues, the "risks of biogenetics." A hedonistic consumerism is cited as a dangerous obstacle to deeper cultural participation.

► Democratic participation in society makes many lay people ask for a similar process in church decision-making.

Part 2 examines the nature of the "vocation" of all lay people—"to become saints in

all their conduct"—and their "mission" of transforming the world, which depends on individual talents and circumstances.

"The mission of the laity receives its specific character by their immediate involvement in worldly affairs," it says, and continues: "The mission of authoritatively preaching the faith in the world is entrusted to ordained ministers, while the laity have the mission of bearing witness to the faith."

Lay people have a service to the church community, but in a different form than the priest's sacramental service, it states. It says there was a "grave danger" of clericalizing the laity by forgetting the secular character of non-ordained ministries.

It makes the following additional points:

► It is necessary to recognize the existence of evil in the world. More than 20 years after the Second Vatican Council, "the church must face an even stronger resistance by the world to accepting Christian values."

► Mary, by her welcoming of faith, "has become the model of every Christian." Her place in the church "exalts the significance of femininity."

► The church's mission should never be reduced to its spiritual aspect, nor to a temporal one. Thus the laity "are to strive to overcome the pernicious separation between professed faith and daily life."

Part 3 elaborates on the need for faith to inspire every realm of daily living and lists "some attitudes essential to a Christian conscience": sharing and solidarity, forthrightness and realism, and seeing sin as the root of every division. It places a special emphasis on dialogue, saying lay people should work together with other Christians

and people of good will, but "without ideological compromises."

It stresses Catholic education and continuing formation for laity, as well as participation in the sacraments as the basis for lay people's relationship with the world. One brief section underlines the participation of women in the church's mission, which it said is "often more vast and committed than that of men."

The church feels a need to "acknowledge and promote the gifts and the responsibilities of women so that they might participate more fully in the activity of the church in her different tasks in the apostolate," it states.

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from the editor

# Reminiscing about Father Ted Hesburgh

by John F. Fink

Tomorrow (Saturday) evening, Holy Cross Father Theodore M. Hesburgh will give his valedictory address as president of the University of Notre Dame over a nationwide television hookup. He will step down as N.D. president after this month's commencement exercises, ending 35 years in that position.

His accomplishments at Notre Dame and throughout the world have been widely chronicled, so I'm not going to repeat them. But I do want to tell about a few things you might not know about Father Ted (as he signs his letters and as he is called by his thousands of friends).

The first picture I have of the two of us together shows Father Ted handing me my diploma (I was in his first graduation class in 1953). So, as they say, we go back a long way. The most recent was taken during a daughter's graduation weekend last May.

I FIRST HEARD about Father Ted's children back in 1975. While we were talking during a banquet at the Catholic Press Association's convention in Denver, before I was to introduce him as our main speaker, he casually mentioned something that one of his children did. "Your children?" I questioned. Yes, he replied, he had six children given to him by a woman in Argentina.

He went on to explain that he was at a reception in Buenos Aires when a woman approached him and said, "You are the answer to my prayers. Take my children." It turned out that she and her husband were Americans who lived in Argentina but who spent most of their time travel-



ing. They wanted their children to go to college in the United States.

The upshot was that, as each of the children reached college age, Father Ted took them. The boys were educated at Notre Dame and the girls at St. Mary's (this was before Notre Dame went co-ed). Father Ted cared for them, planned vacations with them, traveled with them, and treated them as his children. He eventually presided at their weddings and still keeps in close touch with them. He told me recently that the real parents are now both dead, that the children are scattered throughout the world, and he is now a proud "grandfather" many times over (he told me the number of "grandchildren" but I forget).

MY WIFE AND I were visiting Father Ted in his office. As he always does, he asked about our children (and he doesn't just say, "How are the children?" but, "How is Regina?" or, "How is Therese?"). I mentioned that our son Stephen was the only one of our seven children not to attend Notre Dame; he wanted to be a pilot so he went to Purdue to take the aviation course there. The next thing I knew we were looking at Father Ted's scrapbook of the time that he flew in the world's fastest plane. He has always been fascinated by planes so once, when President Jimmy Carter asked him if there was anything he could do for him, Father Ted said he'd like to fly in that plane. It was arranged, but first Father Ted had to go through some physical tests to make sure he was healthy enough and that his reflexes were fast enough that he would be able to eject within two seconds if something happened during the flight.

He loved the flight and loves to talk about it—and show the pictures. The plane traveled a distance equivalent to that between California and Notre Dame in a half hour.

ONE OF THE facts about Father Ted that is mentioned often is that, since he was ordained a priest 44 years ago

next month, he has missed saying Mass only one day. That was years ago when, after visiting someone in a hospital one night, he stopped for a drink of water at a water fountain and only later realized that it was past midnight. In those days, a priest had to fast from food and water from midnight in order to say Mass the next day.

Those who know about this record, and marvel at it because of all Father Ted's travels, might not realize the lengths he goes to to say Mass daily. For example, in one of the diaries he often keeps when he's traveling abroad, he tells about the preparations he made when going into Saudi Arabia, where alcoholic beverages are strictly forbidden. He smuggled his altar wine into the country in a plastic deodorant container.

FATHER TED'S DIARIES, by the way, always make fascinating reading. I've told him that he would make an excellent reporter, if he wants a second career. I, too, keep a diary on some of my travels, and I send mine to him just as he sends his to me. It never ceases to amaze me that, as busy as he is, he actually takes the time to read what I write. He always acknowledges receipt of the diaries with a comment or two about some detail.

This is typical of him because he answers all of his voluminous mail, with the help of Helen Hosinski, his secretary for 35 years. He usually does his dictation during the wee hours of the morning.

I've also marveled at Father Ted's facility for languages. Back during that convention in Denver, I had the honor of introducing Father Ted to Archbishop Jean Jadot, then the new apostolic delegate to the U.S. Father Ted immediately talked with him in French. I introduced him to two Catholic journalists from Germany, and he switched to German. He's fluent in about six languages and, as he says, wouldn't starve in several others.

Have a happy retirement, Father Ted!

## Notre Dame president-elect stresses professional ethics

by John F. Fink

The president-elect of the University of Notre Dame stressed both personal integrity and societal responsibilities in an address to an audience composed mainly of lawyers last Friday night at the Indianapolis Convention Center.

Holy Cross Father Edward A. Malloy, who will assume the presidency of Notre Dame after this month's commencement exercises, spoke at the annual Red Mass Dinner sponsored by the St. Thomas More Society, an association of Catholic lawyers. The dinner was preceded by the Red Mass celebrated by Indianapolis Archbishop Edward T. O'Meara in St. John Church.

The Red Mass, so named because of the color of the vestments worn, is the solemn votive Mass of the Holy Spirit. The Mass was attended by judges, lawyers and officials of all faiths for the purpose of invoking God's blessing and guidance in the administration of justice. Twenty-nine county, state and federal judges occupied the front pews of the church.

In his address at the dinner, Father Malloy had four suggestions for lawyers to consider regarding the ethics of the legal profession: 1) Consider their profession a calling or a vocation; 2) Clarify operable values

and principles and codes of everyday life; 3) Achieve a balance between the personal reward structure and social responsibilities; and 4) While acknowledging that personal integrity is always important, care also about broader societal problems.

"Ethics courses must not stand at the periphery of legal education," Father Malloy said. And he questioned whether the quality of legal services has kept pace with the growth in numbers of lawyers.

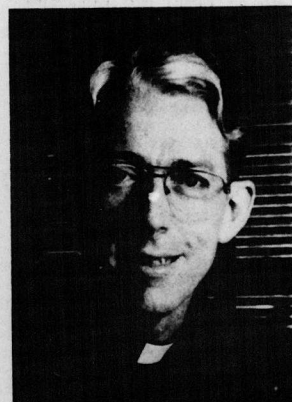
Father Malloy, who will be profiled this Sunday on the CBS News program *60 Minutes*, was introduced by James S. Kirsch, president of the Indianapolis Bar Association. Before that, James G. Lauch, president of the St. Thomas More Society, introduced the judges present and eulogized St. Thomas More, the lawyer and Lord Chancellor of England who was martyred by King Henry VIII.

In his homily during the Red Mass, Archbishop O'Meara spoke about the Holy Spirit, whose presence and action was being invoked. He said that there were "two

tremendous goings-out from God." The first was the request to Mary to be the mother of God the Son, the image of the Father, who took our humanness to himself at the instant of Mary's agreement. Jesus' work was accomplished from his conception to his resurrection. The second was Pentecost, when the apostles became fearless and began their mission of evangelizing the world, the archbishop said. Both "goings-out," the archbishop said, were accomplished through the Holy Spirit. "Thus we say that Mary was conceived by the Holy Spirit" and "by the power of the Holy Spirit" Jesus was raised from the dead. And at Pentecost the apostles received the Holy Spirit in the form of tongues of fire.

Archbishop O'Meara said that the Holy Spirit continues going out in our lives, particularly through the sacraments of baptism and confirmation. He said that he was celebrating the Red Mass "to call on the Holy Spirit to seek the will of God for the betterment of our society, our country and our world."

Concelebrants of the Mass were Father Malloy, Msgr. Charles P. Koster, and Fathers Frederick C. Easton, Thomas J. Murphy, and William F. Stineman.



Holy Cross Father Edward A. Malloy

## Graduations this weekend at three local Catholic colleges

by Richard Cain

Three hundred and fifty students will receive degrees at commencement ceremonies to be held this weekend at the three Catholic colleges in the archdiocese.

On Saturday, May 9, 21 students will receive their master of divinity and three students their master of theological studies from the St. Meinrad School of Theology. The ceremony will be at 1:30 p.m. in the seminary chapel. The next day at 3 p.m., 27 students will receive their bachelor degrees from the college at St. Meinrad. Sunday's ceremony will be in the St. Bede Theater. The speaker at both ceremonies will be newly-appointed Memphis Bishop Daniel Buechlein, former St. Meinrad president.

Two other schools will also hold their commencements on Sunday, May 10. St. Mary of the Woods College will confer degrees on 74 students at 11 a.m. in the Con-

servatory of Music building. The speaker will be Providence Sister Maureen Ann McCarthy, a professor at Catholic Theological Union in Washington, D.C. The college will also present an honorary degree to biblical scholar Jesuit Father John McKenzie.

Sunday at 2 p.m. 100 students will receive bachelor degrees and 125 associate degrees at Marian College in Indianapolis. The speaker will be Dr. James E. Muller, co-founder of International Physicians for the Prevention of Nuclear War for which he shared the Nobel Prize. He will also receive an honorary doctor of law degree. In addition, Dr. Glenn W. Irwin, Jr., former chancellor at Indiana University Purdue University at Indianapolis, will receive an honorary doctor of letters degree for his work with IUPUI and the community and Ellen W. Healey will receive an honorary doctor of public service degree for her work with Catholic education boards.

### OFFICIAL APPOINTMENTS

REV. MICHAEL BRADLEY, from pastor of St. Patrick Parish, Indianapolis, and administrator of Holy Rosary Parish, Indianapolis, granted permission to work in the Diocese of Venice. (Effective April 20, 1987)

REV. STANLEY HERBER, appointed administrator pro tempore of St. Michael Parish, Bradford, and retaining his assignment as pastor of St. Mary Parish, New Albany, with residence at St. Mary Parish, New Albany. (Effective April 23, 1987)

REV. MARK SVARCKOFF, appointed administrator pro tempore of St. Patrick Parish, Indianapolis and Holy Rosary Parish, Indianapolis, and retaining his assignment as pastor of St. Catherine Parish, Indianapolis, and administrator of St. James Parish, Indianapolis, with residence at St. Catherine Parish, Indianapolis. (Effective April 20, 1987)

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

5/8/87

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## Archdiocesan Catholic Charities

# Being instruments of peace in Bloomington

by Mary Miner, Director  
Catholic Social Services Bloomington

"Lord, make me an instrument of your peace." These opening words from the Peace Prayer of St. Francis capture the spirit with which all the therapists of Catholic Social Services Bloomington (CSSB) approach their work with clients. Whatever problems clients come to us with, we try to implement the simple yet powerful words in this prayer.

"We came to CSSB because we wanted someone with Christian values who could help us work through our marriage problem," is a response we hear very often in our initial conversations. Difficulties in communication, relationships and trust are the real issues blocking many clients in their attempts to be healthier and happier people.

Was there a need for these services in the

Bloomington area? Let's look at what's happened in the five years since it started: first, 270 cases representing 401 people have made use of our services; second, we have expanded from one therapist one day per week to one fulltime director/therapist and five part time therapists working five days per week; and, third, we now have offices in Bedford, Bloomington and Martinsville, and provide services to St. Charles School and St. Vincent School. The advisory board has grown and become more sure of its role as a policy-making body.

One of the reasons CSSB has grown is because of the support of the priests and pastoral associates in the deanery. As well as providing encouragement, they also provide office space at St. John, St. Martin, St. Paul and St. Vincent. The office at St. John's is also home base for the St. Elizabeth PACT

Program which works with pregnant teens and young mothers who choose to keep their babies.

What can a client or referral source expect from CSSB? The counselors are all professionals with master's degrees in counseling or social work. In addition, we have a working knowledge of the 12-step Alcoholics Anonymous programs, adult children of alcoholic issues, co-dependency issues and treatment of sexually abused clients. We are proud of our ability to meet

our clients' needs within a Christian framework.

It is important to know that CSSB relies on your contributions to the Archdiocesan Annual Appeal to keep us in existence. We also are seeking United Way funding.

In June we will celebrate the fifth anniversary of Catholic Social Services Bloomington. We look with pride at its past achievements and to the future with hope that we may indeed be instruments of Christ's peace and healing.

## Masses in Spanish and English Plans made for ministry during Indy Pan Am Games

by John F. Fink

Preliminary plans for the Catholic Church's ministry to Catholics attending the Pan American Games in Indianapolis were announced last week by Charles Schisla, chairman of the Archdiocesan Pan American Games Committee. The games will take place Aug. 8-23.

St. John and St. Mary Churches have been designated as the Pan Am parishes because of their proximity to most of the major venues, Schisla said. Both churches will have Spanish-speaking priests on duty and Masses will be celebrated in both Spanish and

English on weekends at both parishes and during the week at St. John's. A Mass in Portuguese will also be celebrated at St. John on Sunday, Aug. 9.

Archbishop Edward T. O'Meara will celebrate a special Mass of welcome and for the success of the games at St. Mary's at 10 a.m. Sunday, Aug. 2, Schisla said.

He also said that 1,500 special pocket-size booklets will list the entire Mass schedules for St. Mary and St. John and the summer schedules for the other parishes in Marion County and those near the venues in Johnson County. The special Mass schedules also will be published in *The Criterion*.

## Meaney named new youth catechesis head

The Department of Religious Education, Office of Catholic Education, has announced that Robert W. Meaney will assume the position of Coordinator of Youth Catechesis and Catechist Formation for the archdiocese beginning July 1, 1987. He will replace Mike Carotta, who is leaving to become Director of Religious Education (DRE) at Boys' Town, Nebraska.

Meaney has been the Diocesan Director of Religious Education for the diocese of Gaylord, Michigan, for the past four years. Previous to that, he served as a parish DRE and a high school religion teacher.

The new youth coordinator holds master's degrees in religious studies from DePaul University, Chicago, and in adult and family ministry from Regis College, Denver. He has co-authored "Growing in Ministry," The Center for Learning, 1984; and is a national training consultant for implementation of the paper "The Challenge of Adolescent Catechesis," developed by the National Federation of Catholic Youth Ministry.

In his new position, Meaney will be a consultant to religious education programs and schools at the junior and senior high school level. He will also work with the catechist formation and certification process in the



Robert W. Meaney

archdiocese, as well as assisting in the catechetical dimensions of Confirmation preparations.

## Catholic groups received Lilly grants last year

by John F. Fink

The Beech Grove Benedictine Sisters, St. Meinrad Archabbey and St. Mary of the Woods College were among the organizations that received grants from Lilly Endowment during 1986, according to the foundation's annual report released last week.

The Benedictine Sisters received \$80,000 for their community strategic planning. St. Meinrad received \$112,500 for its priestly vocation awareness program and another \$22,000 for its black Catholic history program, and St. Mary of the Woods received \$23,150 for a feasibility study for a major capital campaign.

According to the endowment's financial statements, these grants were among grants totaling \$148,943,984 during 1986. Lilly Endowment makes grants for education, religion and community development purposes.

Other grants to Catholic organizations, outside the Archdiocese of Indianapolis, went to the University of Notre Dame, St. Mary's College at Notre Dame, St. Francis College in Fort Wayne, St. Joseph's College in Renaissance, Catholic Theological Union in Chicago, the Jesuit School of Theology at Berkeley, the National Catholic Educational Association, the National Pastoral Planning Conference, St. Benedict Center in Madison, Wis., and the U.S. Catholic Conference in Washington.

## Matter\$ Temporal

by Msgr. Gerald S. Gettelfinger  
Secretary of Temporalities

Changes following Vatican II are reflected in so many aspects of life within the church we know and experience today.

Some changes came about by decisions from within the church itself. Many others were coincidental, but nonetheless affected the church in that we were affected by them.

As an example, in the early '60s, there was a loss of confidence in the ability of a Catholic school to provide sound math and science programs. This was a reaction to the highly politicized public school effort to strengthen math and science programs following the launching of Russia's Sputnik I. Here and around the country Catholic schools experienced a significant drop in enrollment as a result.

Church finances have been greatly impacted by this and similar changes. Among these are the escalating financial needs of religious communities. Their financial burdens have increased greatly. This increase is caused not only by higher costs but also since there are ever fewer working Religious providing income today. These fewer Religious must finance the care for an even higher number of retired sisters, many of whom require expensive medical care.

This turn of events has certainly affected the lives of men and women Religious and us too. It calls all of us to review the historical "stipend" approach to funding financial requirements of Religious as distinguished from the "professional salary" approach. Today we will explore the first, the stipend approach.

### The Stipend Approach

Men and women who choose religion as a way of life are called to live a life of poverty. Those who join religious orders not only commit themselves to live the virtue of poverty, a spirit of detachment from things of the world, but even to give up the

personal right to own property. Each member of a religious community is expected to take a vow of poverty. Personal right to ownership is transferred to community ownership; the community assumes responsibility for the personal needs of each member. Whatever offerings or payments an individual member receives for any ministry are turned over to the community to fund all the community needs. Such offerings are called stipends.

As costs have risen for education, personal care, building maintenance, and medical care, so has the number of Religious requiring expensive care in retirement. Traditionally, so that communities of Religious could make appropriate plans to meet their financial needs, a stipend system was arranged in each diocese. The stipend was an amount arrived at by mutual agreement between the bishop and the leaders of the religious communities. This annual stipend was adjusted periodically. Members of religious communities working within the diocese received this set amount without regard for education, experience or age.

From this stipend, the individual needs of each Religious were funded as well as the operation of the motherhouse. The major exception to this was the provision for housing; the parish or institution provided the convent. Transportation in the not-too-distant past was provided totally by the generosity of volunteer parishioners or by public transport.

There have been changes, too, in religious community life. Apostolates to which community members may aspire have been greatly expanded. Many have been forced to take professional positions in the secular world in order to receive commensurate salaries in keeping with education, training and experience. This is the only way some religious communities have found to meet their growing financial responsibilities, particularly those incurred by the increased number of retirees.

Next week we will explore a "professional salary" approach to funding the financial needs of religious communities. In addition the consultation hearings being conducted throughout the archdiocese will be addressed.

### Archbishop O'Meara's Schedule

Week of May 10, 1987

**MONDAY, May 11** — Meeting with the clergy of the Batesville Deanery, Sherman House, Batesville, 11 a.m.

— Sacrament of Confirmation at SS. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Luke, St. Joan of Arc, St. Rita, Eucharistic Liturgy at 7:30 p.m.

**TUESDAY, May 12** — Sacrament of Confirmation at SS. Peter and Paul Cathedral, Indianapolis, for the parishes of Holy Rosary, St. Patrick, St. Catherine, St. James, Sacred Heart, St. Lawrence, Immaculate Heart, and confirmandi of Fort Benjamin Harrison, Eucharistic Liturgy at 7:30 p.m.

**WEDNESDAY, May 13** — Indiana Catholic Conference Board meeting, Catholic Center, Indianapolis, 10 a.m.

**THURSDAY, May 14** — Sacrament of Confirmation at SS. Peter and Paul Cathedral, Indianapolis, for the parishes of St. Michael, Indianapolis, Nativity, Indianapolis, St. Michael, Greenfield, Eucharistic Liturgy at 7:30 p.m.

**FRIDAY, May 15** — Senior Citizens Day for the Connersville Deanery, St. Andrew Parish, Richmond, Eucharistic Liturgy at 11 a.m. with lunch following.

# COMMENTARY

## Deciding how to vote in upcoming elections

by Dale Francis

Nat Hentoff's two-part article on New York's Cardinal John J. O'Connor in *The New Yorker* introduced a most remarkable Catholic archbishop to a sophisticated reading audience that ordinarily knows relatively little about the hierarchy of the Catholic Church in the United States.

In doing this, he reprised the controversy that developed during the presidential campaign of 1984 when the cardinal stated quite clearly the Catholic Church's position on abortion and was accused of partisan political interference. It brought the cardinal into conflict with Geraldine Ferraro, the Democratic party's



vice presidential candidate and a Catholic who said she was personally opposed to abortion but would accept the right of others to choose abortion.

Cardinal O'Connor was portrayed by the secular press and some parts of the Catholic press as taking a stand for the Republicans even though he was, at the same time, speaking just as strongly on issues of armaments and programs for the poor that reflected the Democratic party positions.

Nat Hentoff reported this controversy with real understanding of Cardinal O'Connor's position. But in 1984, Cardinal O'Connor didn't receive much understanding from the news media.

It is time now to get ready for 1988. There are already announced candidates for the Republican and Democratic party nominations. Once again there are candidates courting primary voters in Iowa and New Hampshire, seeking the advantage of first primary victories.

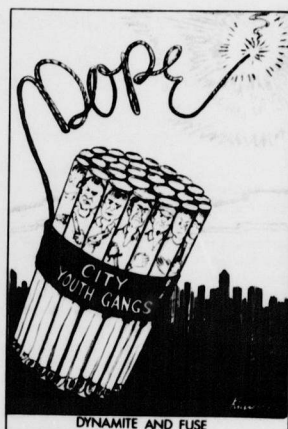
In preparation, we need to get our own thinking straight. The question of legalized abortion remains a vital issue, as it will be until there is an end to the destruction of unborn infants. What Cardinal O'Connor said in 1984 was true, is true yet today. It should be difficult for a Catholic to support a candidate who accepts legal abortion.

But in 1984, to clarify the controversy, the bishops said that Catholics should not be single-issue voters. That's true. In reference to the question of abortion, Catholics may logically be opposed to a candidate who supports legalized abortion but Catholics cannot be for a candidate simply because he opposes abortion. There are many other issues on which candidates must be judged, most particularly questions of social justice and world peace. Single-issue voting on abortion would be to vote against those who support abortion, vote for those who oppose abortion. Catholics can't accept that kind of single-issue voting because the candidate to whom they give their support must be judged on a wide variety of issues.

Some will say even this is unjust if there is opposition to those who support abortion without measuring their positions on other issues of great importance.

But those who say this are unaware of the dynamics of the political process. The position those opposed to abortion take is not unique in political history but an ordinary component of it.

A good example of this is to be found in the long, hard struggle, still not completed, to provide racial justice in the nation. In the last 30 years, there has been slow progress, won in great part in elections.



No one who believed in the cause of racial justice would ever have voted for a candidate who was not committed to the same cause, whatever the merit of other positions he held. Votes would not automatically go to those who said they were for racial justice, candidates would be measured on other issues, but the vote would never go to racists.

The principle for Catholics, and many others who oppose abortion, is the same. The candidate who opposes abortion must be measured on many other issues, but in conscience the vote cannot go to pro-abortionists.

## Philosopher Edith Stein was a blessed woman

by Antoinette Bosco

Ever since I first heard of Edith Stein—a philosopher and convert to the Catholic faith, who entered the Carmelites Oct. 14, 1933—I have been drawn to her. Now she has been declared blessed by Pope John Paul II.

She is called a "martyr of Auschwitz" because she was transported, with several hundred other Catholics of Jewish origin, from Holland to the notorious death camp at Auschwitz, Poland, in early August 1942. Known as Sister Teresa Benedicta



of the Cross, she and her sister Rosa, also a convert, were never heard from again. It is assumed that they were killed Aug. 9.

Last year the first translation of her autobiography, covering her life up to the year 1916, was published (ICS Publications, Washington). It is a remarkable work which she herself titled "Life in a Jewish Family."

Edith Stein was a brilliant German scholar and philosopher, the first assistant to the founder of phenomenology, Edmund Husserl, and a noted writer and lecturer in the 1920s and 1930s.

The youngest of 11 children, Edith lost her father when she was 2. Her mother ran both her family and her husband's lumber business after she became a widow.

Edith was precocious, learned easily and retained everything. She also was a determined person and when she decided something was right, nothing could change her mind.

This was true for two major decisions, both of which, at first, somewhat broke her mother's heart: serving as a nurse during

World War I and, later, choosing to join the Catholic Church.

Was Edith Stein a person of the substance that makes a saint? I truly believe so.

Her autobiography testifies to the solid family values she received from her Jewish heritage and which shaped her strong character. Edith Stein was a youth who would abstain from even a drop of alcohol "to avoid being personally responsible for losing even the smallest particle of my freedom of spirit and my human dignity."

She admits coming to the belief in her adulthood that what was important was to bring "those who suffer comfort, healing and salvation." She had, finally, one central message that she called her "ceterum censeo" (certain challenge)—ever to "seek how one may go about living at the hand of the Lord."

A question often raised in Jewish circles

is, Did Edith Stein die because she was a Jew or a Catholic? If it is for the former reason, then how can she be beatified as a Christian martyr? One might make the case that she was killed for being both—a Catholic and a Jew—judging by what happened July 26, 1942, and led to her death.

On that day, the Dutch Catholic bishops had a pastoral letter read in all Catholic churches condemning the Nazi actions against the Jews and demanding an immediate cessation of deportation and genocide. The Nazis retaliated to this "interference of the bishops" by ordering all of the Catholic Jews in Holland to be deported by that week's end.

Thus, the S.S. came Aug. 2 at evening prayer and took Edith and Rosa Stein away. As all martyrs, Edith Stein was put to death for her courage—for her loyalty to her Jewish roots and her acceptance of Christ.

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## Opportunity for the church to reach young adults

by Fr. Eugene Hemrick

More and more the generation of young adults between the ages of 20 and 35 is being studied. People want to know what this generation's future may hold.

Several months ago a *Newsweek* article discussed couples who are delaying marriage until after the age of 30. It caused a furor, suggesting that it is possible, maybe probable, that some of those whose biological clocks are running down will never have a child of their own. It questioned whether those who are waiting for marriage until after their careers are well-launched—especially women—will find a suitable partner for life.

Incidentally, in our studies of seminarians we have found that one-third of them are over 30. This suggests that young men who long ago may have thought of becoming priests are waiting much longer to make a final decision.

There are three stages in choosing a career—the fantasy stage, the tentative stage and the realistic stage. But these stages are being stretched out over such a long period of time that some people wonder

whether the young adult generation will ever achieve the last stage.

There are those who suggest also that this is an unromantic generation. A study by Bruce Weber of *The New York Times* found that today's young adults are planners, always looking ahead and setting priorities. His study revealed that the belief that love is all you need no longer obtains.



Weber is, however, quick to qualify his findings. He says: Young adults "are not heartless, soulless, cold or unimaginative. They are self-preoccupied."

And with what? The changing social fabric, for one thing—the fact that there are millions of divorces each year or a concern about where an era of sexual experimentation has led.

Constant forecasts of economic gloom likewise have left this generation in the tentative stage. The old saying, "Throw caution to the wind and go for it" has lost its ring, Weber says.

If the above observations are true, I believe they present the church an opportunity to draw closer to this generation of young adults. If they are cautious and concerned about the world around them, that caution, if rightly developed, bears a relationship to the virtues of wisdom, understanding and prudence. Their wariness is antithetical to forging ahead in a headstrong, blind way without taking counsel.

It signals that these young people are ready for dialogue with people and traditions that reflect sound principles. The time seems ripe to work with this generation in questioning pseudo-values and in searching along with them for the values they are groping toward.

The church, which is founded on the romantic idea that God so loved us that he

gave us his Son, should try to respond to the needs of this generation. After all, from that single romantic idea flow the principles upon which married life can flourish, the material cares of the world can be controlled and real dreams can materialize.

We seem to be at a time in the church in which one of its missions may be to restore real romance in the lives of many of its faithful.

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# TO THE EDITOR

## Where are we to learn dogma?

With some dismay I read the "Question Corner" in the March 20 issue of *The Criterion*. This particular column has always been edifying in its answers to the many questions that are asked. This one, as always, hit the nail on the head as far as the answer to the question was concerned.

However, I do feel that the author was a bit severe when he mentioned the "gross illiteracy" of many Catholics. (I do remember it being common knowledge that we were to believe that if you weren't Catholic you were going to hell. Dogma or doctrine, no; common belief, yes.)

The age of the letter writer wasn't revealed, but I assume that the person is of the post-Vatican II learning period. Prior to Vatican II exactly what the church wanted us to believe was taught to everyone from cradle to grave. Now, in the post-period, very little is taught about Catholic dogma and doctrine unless you take it upon yourself to dig in and find out what you are expected to know.

Today we are taught to make up our own minds on practically every facet of church teaching. The only real source of learning is when an encyclical from the pope is published in the Catholic or secular press. Even then there are articles explaining in detail that many Catholics don't agree with the church on the issue.

Of course we find it impossible to go back to pre-Vatican II days and pick up where we left off, nor, do I think, would we want to. It does seem to me a little hard to understand why we are being called grossly illiterate when no one teaches us what we are supposed to believe. We now have freedom, choice, plurality, opinions and a host of other "I" things, but we don't have anyone telling us specifically, exactly and definitively what is right to believe and what is wrong to believe.

Grossly illiterate? Maybe. Ignorant? Maybe. We, the pew Catholics do not, normally, have ready access to numberless official documents, papal letters and discourses; we have only what we hear while we are sitting in the pew for one hour a week. In our parish we are very lucky to have a priest who commands a heady following at Wednesday night Bible study; we have Thursday night SALT (Sharing and Learning Together) meetings; CCD study groups; etc. But, I ask, how many people take part in these sessions? From where are we to learn except from the pulpit, Catholic schools and CCD classes? (Editor's note: How about Catholic periodicals and other Catholic publications?)

Hopefully, we as church will be able to teach the children the facts (dogma, doctrine) of our church's religious beliefs in school and CCD instead of teaching psychology, philosophy and sociology to sixth and seventh graders. At their age they are better able to memorize facts and then base their learning on those facts than trying to learn abstractions.

Howard F. Kuhn

Shelbyville

## Thank you for CHD support

I wish to thank the people of the Archdiocese of Indianapolis for their continuing and generous support of the Campaign for Human Development. A check for \$87,363 has been received here at the national office. This amount is the 3/4 portion to be distributed nationally to self-help projects controlled by the poor themselves and designed to remove the causes of poverty.

By this continued support, the people of your archdiocese are helping to fulfill the wish expressed in the final report of the 1985

Extraordinary Synod of Bishops stated in the section entitled "The Church's Mission in the World":

"Affirmed instead is a missionary openness for the integral salvation of the world. Through this, all truly human values not only are accepted but energetically defended: the dignity of the human person, fundamental human rights, peace, freedom from oppression, poverty and injustice. But integral salvation is obtained only if these human realities are purified and further elevated through grace to human familiarity with God, through Jesus Christ in the Holy Spirit."

CHD provides an opportunity for us in the spirit of Vatican Council II to claim as our own the joys, hopes, griefs and anxieties of people of our age, especially those who are poor. It allows us to do this in the image of Jesus who gave of his own power that all might experience human dignity.

On behalf of the entire CHD family, I express sincere thanks to Ms. Grace Hayes, your archdiocesan director.

Rev. Alfred LoPinto  
CHD Executive Director  
Washington, D.C.

## Drugs will take all that you have

I'm in prison. As I look around, I see most of the men here used drugs or alcohol. I got into trouble the past 18 years because of my involvement with drugs and alcohol. I used all kinds. They are all bad for you. I've lost my children, my wife, family, friends, freedom and a good job.

Don't use drugs. I've learned that drugs don't give you a thing. They take all you have and more. Give yourself a chance in life. Say no to drugs. Please say no.

I just wanted to share these thoughts with your readers. Praise God for his forgiveness.

Gary L. Bargerhuff  
Greencastle

## Thoughts of Bishop Sheen

Confused Catholics should go back and read the brilliant, clear thinking of Bishop Fulton Sheen.

I have a little leaflet of the thoughts of Bishop Sheen that I will be glad to send to anyone who sends a stamped, self-addressed envelope.

Rev. Rawley Myers  
1830 S. Corona  
Colorado Springs, CO 80906

## Proper time and place for dance

In a recent issue you were so kind as to publish my explanation why liturgical directions on the Roman Catholic Church prohibit "liturgical dance." The following week you published an excellent letter from Ellen Mitchell castigating not only those who organized the "liturgical dance" but also you the editor for publishing on the front page the photo of the young girl in a modified leotard dancing before the Blessed Sacrament and without your editorial comment outlining the official church prohibition.

(Editor's insert: In the April 17 issue we published two letters from those connected with the youth rally defending the dance that took place at that rally.)

In the April 24 issue you published a "Point of View" by Shirley Vogler Meister in which she extolls "the dance"—"witnessing the freshness and the hope of spring." In support of her views, she quotes two who, she says, would certainly advocate such expression in church. I wonder if Ms. Meister is

aware that the two she quotes possess, to say the least, dubious qualities for sainthood.

Havelock Ellis is famous (infamous?) for his massive two volumes on "The Psychology of Sex." He is known as the Father of Sexology. He himself is a notorious pedophile, bestialist, and homosexual as well as an advocate of polygamy.

Friedrich Nietzche, whom Ms. Meister quotes as saying, "Everyday I count wasted in which there is no dancing," is most famous for his announcement that "God is dead" and for his diatribe against Christianity called "The Anti-Christ."

Ms. Meister also quotes Sister Demetria as stating, "I love dancing. I have a right to it. It's part of me." She is not alone in that. But, like pretzels and beer, it has its proper place and time. "Notitiae" Vol. XI (1975) pp. 202-205 says: "Not in church."

Jerome W. Schneider

Jasper

## Total parody of Christianity

Back in your March 13 issue you headlined a letter from R. M. Twitchell "Communism Is a Social Movement," and, indeed, that was his thesis along with a denial that communism is a religion. Making this distinction correctly is critical to our survival, and to the survival of the church.

One might get the impression of a "movement" if one's reading did not progress beyond "The Communist Manifesto." In fact, however, as Lenin shaped Marx's and Engels' theories into a practical plan of action, he set up a religion unparalleled in fanaticism, complete with apostles, saints and their veneration, martyrs, dogma, faith in a glorious future, discipline, obedience, hierarchy, infallibility, confession, self-sacrifice, missionary zeal, strict morality (albeit convoluted), formal instruction, theologians, bibles, conversion, "born again" thought processes, endless support groups to keep the Faith, and excommunication and punishment for those who depart from it.

Communism presents a consuming religion demanding their all from its members. It has a plan that they can sink their teeth into. They can give their life to it, and live and think as a reborn person. And one may not have another religion and remain in the party.

Lenin taught that the downtrodden proletariat enshrined by Marx would not have the sophistication or leadership to seize control from their masters. They would need a "vanguard" to do the seizing, and that would be the disciplined communist party of every country, guided by the mother party of the Soviet Union. The party would be extremely selective in its membership. They would be fully committed and highly disciplined. The party would remain small to effect the discipline needed to field a crack highly trained outfit. (Even today the largest party is in the Soviet Union, and it is less than five percent of the population.)

After the party seizes power by any means, legal or illegal (anything, including murder and deceit, is moral if it furthers the revolution), there will be installed the dictatorship of the proletariat, more accurately the dictatorship of the party in the name of the proletariat. Lenin acknowledged that this will be a difficult, unpleasant period. During this phase people are to be retrained to be the new Marxist people, totally unselfish, thinking only of how they can best serve the revolution. People who do not retrain or who stubbornly hang on to decadent ideas are to be eliminated without mercy, for the revolution is a deadly serious affair and not soft.

When all the countries of the world are in the hands of the party, no imperialistic nations bent on war remain. Men will have no interests other than producing goods for others, and there will be plenty for all. People will discipline themselves in small local groups. Governments will "wither away," and so gradually will the party, its mission having been accomplished. Wars will cease forever, and mankind will enter an endless period of the greatest freedom the race has ever known.

Thus, we have established Utopia on Earth without God or Christ. If this sounds a lot like "eat of this apple and you will be like God and live forever," it is not a coincidence. It is in this total parody of Christianity that Mr. Twitchell should see the face of Satan in our society.


One might be entitled to ask what kind of a "social movement" would kill its own people by the tens of millions. The communist parties of the world have made Hitler look like a piker. Truly, Twitchell is correct when he says selfishness is our favorite sin. And could we not say that blindness and apathy toward the suffering of peoples groaning under communist dictatorships and the church in ruins is the epitome of selfishness?

John F. Geisse

Indianapolis



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# Mother's Day memories

by Shirley Vogler Meister

A couple of months ago, I ran across a letter penned in ink in 1948 on ruled theme paper. A robin decal holds a pink rose decal in its beak at the top of the page; a violet decorates the bottom.

I composed this letter to my mother when I was a pupil at St. Bernard's Grade School in St. Louis. It is like the many little missives of its kind written at this time of year by little hands and big hearts. What follows is my original message, verbatim, with the superlatives—and the grammatical errors—intact:



My dear Mother,

Sunday is Mother's Day but (for) me and every other Catholic child every day is Mother's Day. We celebrate a certain Sunday in May each year to express our love for our Mother. I wish you a very, very happy Mother's Day and happier days throughout the year.

There is not enough in this world to fully repay you for what you do. If you were not living now, who would help me all the time. I myself could not do what you do for me. You wash, clean, scrub, iron, and cook for me. What do I do for you? Hardly nothing.

A spiritual bouquet of Masses, Communions, prayers, and rosaries are my offerings to you. In the future, I will pray much more for you than in the past years. I am positive the Blessed Mother is watching over you, for she is watching over all Mothers. May my prayers keep the Blessed Mother close to you.

I have hurt your feelings much, I suppose, when I forget, but I am very sorry and I will not do it again. I think I'm very fortunate to have a Catholic Mother like you. My thinking is not enough to repay

you, so I wish you again a very blessed, happy Mother's Day.

Your grateful daughter,  
Shirley Mae

Reading this letter of my youth triggered memories far beyond the cooking/cleaning/ironing mother-images mentioned. I recall many little things: how Mom impressed upon me the importance of "doing" for others, like baking cookies for the postman or a sick friend; or how she worked for weeks on a wardrobe of handmade clothes for a birthday doll, only to have the doll fall off a chiffonade and break within a few days of my receiving it—and then to be more concerned about my heartbreak than the fact that she'd wasted energy on an unusable doll wardrobe; or how she trusted me to take public transportation with friends to downtown St. Louis movie houses, despite her knowing I had an erring sense of direction; or how skittish she was when I came home with a baby chick won at a church festival and how I'd never before realized she was intensely scared of any kind of fowl; or how she reacted (not well!!) when I brought home parts of a cat skeleton soaking in formaldehyde and soap in preparation for a science project.

All the activities that brought joy or consternation or fear to our mothers during our childhood years are what make up the later memories, many of which are written for posterity.

Even as adults, some of us still write special messages for our mothers. Last year, a friend of mine from Brownsburg—Linda D. Lewis—created a poem for her mother that was a winner in the Poetry on the Buses competition. (In fact, out of 12 winning poems, three were Linda's.) This year, she again penned poetic memories for her mother. Many of us can relate to her words—in individual and different ways—when Linda asks:

Remember, Mother?

Remember the time my Health teacher asked what I had eaten for breakfast—

I told her "chocolate ice cream" and you got mad and you got mad because I told the truth?

Remember the time I was exercising with that rubber "Glamour Stretcher"—it slipped off my feet and snapped my nose and it bled and it bled and made me late for school?

Remember the time I wanted desperately that purse made of real fur—dreamed about it at night and had to have it and had to have it until Grandma bought it for me?

Remember the time I swallowed that dill pickle whole—I got real panicky and it wouldn't go down and it wouldn't go down then finally it did?

© Linda D. Lewis, 1987

## check-it-out...

Applications are now being accepted for the Indiana College All-Stars Basketball Camp to be held at Marian College July 14-18 for boys and July 19-23 for girls. Steve Alford and other college stars will be present. Applicants should send a self-addressed, stamped envelope to: Basketball Office, Marian College, 3200 Cold Spring Road, Indianapolis, Ind. 46222.

Make Today Count support group will meet for a discussion on Alzheimer's Disease at 7 p.m. on Thursday, May 14 in the parlor of First Meridian Heights Presbyterian Church, 4701 Central Ave. New members are welcome; there are no fees or dues. For more information call Theresa Browning at 925-5555.

St. Vincent Hospital Guild will sponsor a Luncheon/Card Party beginning with a social hour at 11:30 a.m. on Thursday, May 14 in Ft. Benjamin Harrison Officers Club. For more information or tickets, call 672-5330.

Caring Host Families are needed for Mexican boys and girls aged 11-17 for an eight-week stay this summer beginning June 24. Call 1-800-437-4170 for information. ASSE International Student Exchange Programs is also seeking local families to host Scandinavian, French, Spanish, German, Dutch, Swiss, Canadian and Australian youngsters ages 16-18 for the upcoming high school year. Each student will be fully insured, supplied with spending money, and will anticipate sharing family activities and responsibilities. Write: ASSE, Helen Pulp, 2480 E. Tulip So. Dr., Indianapolis, Ind. 46227, 317-784-9230.



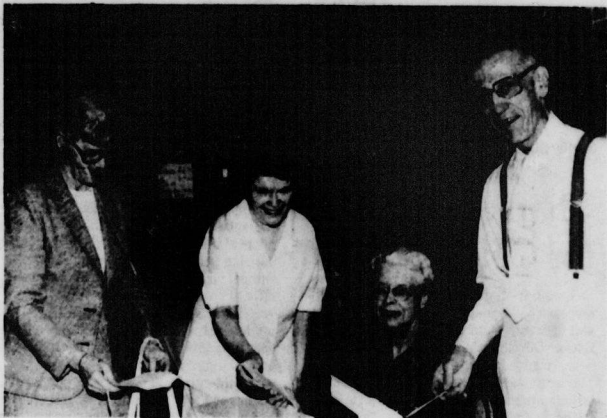
Agnes Mangus (left) of St. Philip Neri Parish and Marjorie Johnson of Little Flower Parish appear as Sister Felicitas and Sister Columba in The Epilogue Players, Inc. production of "Seven Nuns at Las Vegas," a play first given at the University of Notre Dame in 1954. Among other local Catholics appearing in the play are Mary Pellettieri of St. Monica Parish and Dawna Walsh of St. James. The play will be performed at the Footlite Building, corner of 19th and Alabama on the following dates: Fridays and Saturdays, May 8-9 and 15-16 at 8 p.m.; and on Sundays, May 10 and 17 at 2 p.m. Tickets are \$5 for adults, \$4 for children under 12 and seniors over 65. Reservations are required and limited. Call Lois Kennard 251-1000 after 5 p.m.

## vips...

The Serra Club of Indianapolis has named new officers for 1987-88. They include: Jim O'Connell, president; Dave Bowen, president-elect; Randy Noel, vice president in charge of programs; Joe Peters, vice president in charge of vocation activities; John Bovitz, vice president in charge of membership; Jim Witchger, secretary; and Jack Moriarty, treasurer.



Benedictine Sisters Geraldine Ruppel (left) and Vleria Blessinger will celebrate their 60th Anniversary of Religious Profession on Sunday, May 31. Both Sisters entered the Benedictine community at Ferdinand in 1925 and taught in schools in the Archdiocese of Indianapolis and the Diocese of Evansville from 1927-1978. They now reside at Our Lady of Grace Convent in Beech Grove.



HELPING AAA—Dorothy Spauling (from left) and Theresa Dailey watch as Margaret County, Archdiocesan Annual Appeal auditor for St. Therese Little Flower parish, Indianapolis, gives materials to Frank Wojcik. The appeal began Sunday, May 3, throughout the archdiocese. (Photo by Margaret Nelson)

## The Ad Game

**\$25 — A PUZZLE FOR PRIZES — \$25**

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage... the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: **MAFITA** would become **FATIMA**). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

The Name of the Winning Entry and the Solution will be Published in Next Week's Criterion



# Black Catholics Concerned Group holds vocation day

by Richard Cain

Over 120 seventh and eighth graders from Indianapolis parishes recently participated in the 18th annual Archdiocesan Black Catholics Concerned Vocations Day Retreat.

## Seccina has first fund drive



SECSCINA—Father Karl Miltz (left), full-time instructor at Seccina Memorial High School, looks over plans for "Seccina into the '90s" with principal Larry Neddinger.

by Margaret Nelson

Seccina Memorial High School, which opened its doors in September, 1983, is beginning its first drive for funds. Appealing to alumni, faculty, parents/boosters, students, and friends, the east side Indianapolis school will use the expected \$500,000 in new resources for building maintenance, educational resources, and an endowment fund.

Phil Wilhelm '89 and Mike Kolbus '88 are serving as chairmen for the campaign with the theme: "Seccina into the '90s." Planners expect to campaign for one year, accepting pledges on a three-year basis.

About \$125,000 of the fund will be used for upgrading the physical plant. It has been concluded that the repair and replacement of the present heating and plumbing systems would result in substantial savings and more consistency throughout the building. Some windows and doors need to be replaced, also. The committee would like to generate enough finances to prevent maintenance problems instead of repairing them when it is more costly.

Another \$150,000 is targeted for educational facilities. It is believed that the science department must be completely renovated and that computer lab and business department facilities must be upgraded. The renovation of the library is seen as a way to better assist students with research projects and provide additional reference sources.

\$225,000 of the campaign funds would aid in faculty support, student aid and special programs. Teachers would not receive increases in salary from these monies, but could obtain financial help for additional education in approved areas.

The Booster Club presently awards 18 to 20 student merit scholarships each year based on academic achievement, school involvement, administrative recommendations and candidate application. The school would like another source of funds so that it would be able to help with tuition in cases of student need. Materials for special programs would also be available through the endowment fund.

Ott Hurtle, director of development for the campaign, is not only a 1970 graduate of Seccina, but he is on the present school staff as coordinator of its practical arts program. Of the campaign, he said, "It is kind of exciting to be involved with it. The response and support all have been great. If it keeps coming in like it has been, we hope to start work this summer." \$119,000 of the goal has already been pledged, with half of that now in the bank.

The retreat held at the St. Peter Claver Center gave the students a chance to hear presentations about different career opportunities.

But the main point was of having a goal and letting it motivate one to be a good student, according to main speaker Joe Smith, director of Flanner House, a social service center in Indianapolis. "You must first develop a vision of what you want to be," he said. "Then develop your life toward what you want to be."

Built around the theme of "Believe in Yourself" were workshops in different vocational areas. The workshop facilitators included: Mike Ware, a teacher at South Wayne Junior High School in Indianapolis; Sheldon Patrick and Cynthia Bates from the Minorities in Engineering Program at Indiana Bell; Patricia Treadwell, assistant professor of dermatology and pediatrics at the Indiana University School of Medicine; Henry Bundle and Felicia Roseburgh from the Center for Leadership Development, a training center for minority high school students in Indianapolis; and African Mis-



PRACTICAL EDUCATION—Felicia Roseburgh (from left) and Henry Bundles from the Center for Leadership Development talk with 7th and 8th grade students about life goals at a Vocations Day at the St. Peter Claver Center that was sponsored by Archdiocesan Black Catholics Concerned. (Photo by Richard Cain)

sionary Sister Demetria Smith from the Archdiocesan Propagation of the Faith Office.

The retreat was sponsored by Black Catholics Concerned, a group concerned with

developing Black Catholic leadership. The retreat chairperson was Paula Williams. Father Kenneth Taylor, pastor of Holy Trinity parish in Indianapolis, served as retreat master.

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# When grandmother must take care of the children

by Peg Hall

Kim Lutgring, student nurse, wife and mother knows: There are times when motherhood demands more than one person's time and energy. She's grateful for the grandmothering that JoAnn Lutgring gives Ryan, age 2, and Lesley, age 1.

"Ooh! It's indispensable. I wouldn't be able to go to school, or study or have time to fix meals," Kim said. She and husband Eric and babies live with his mother at St. Mark's in rural Perry County while Kim is a nurse's training at the University of Evansville. She'll graduate from the four-year program this month.

"These days are different," JoAnn said. Several of her friends also babysit with grandchildren so their young parents can work or continue their educations.

Longtime neighbor Jean DuPre, a babysitting grandmother herself, usually fills in so JoAnn can have Thursdays off, and again on Fridays so she can deliver lunch to shut-ins in Tell City several miles away.

JoAnn laughs warmly as she jokes about how much harder it is at the age of 60 to follow after toddlers than it was the first time around. All the while she's pushing them

around her big, country kitchen on their three-wheeler, or bending to teach Lesley to walk, or swishing a disrag across the floor to mop up popsicle drips.

"Motherhood wasn't a surprise. It was what I expected," she said. "But grandmotherhood was surprising. My mom didn't babysit with our five kids. Now you have to help out or they'd never make it. It would be an awful burden on them if I was sick and they had to hire a babysitter."

"Kim's mother died this year. That makes it different, too, because you'd usually think of the girl's mother being there."

JoAnn said she's "not the type" to put her philosophy of motherhood and the dignity of life into words. But she unhesitatingly puts it into practice. Twice-widowed, she shows a remarkable strength and down-to-earth acceptance of realities.

She grew up in the Perry County town of Troy, the oldest of six children. Active in whatever she cares about, she's deeply involved in the parish life of St. Mark's Catholic Church and in Right to Life and Matrix.

Matrix is a local volunteer lifeline that offers alternatives to abortion to women who are distressed by unwanted or untimely



DOUBLE THE FUN—JoAnn Lutgring keeps an eye on Lesley, age 1, while she gives two-year-old Ryan a big hug. (Photo by Peg Hall)

pregnancies. The volunteers offer friendship and attention to callers.

JoAnn has gone to Washington, D.C. for Right to Life marches four times.

You get the feeling, visiting in the baby-

centered Lutgring home on a toy-strewn day, that the ways of mothering have had to change with the times. But motherly love and grandmotherly love remain strong. And that's good to think about this Mother's Day.

## 250 Daughters of Isabella hold convention, elect officers

by Cynthia Schultz

They call it a sisterhood, a way of life. They are the Daughters of Isabella, an organization of Catholic women devoted to charitable works. About 250 attended their 59th state convention in Jeffersonville April 24-26. The local groups (known as circles) in Jeffersonville, Madison, Tell City and New Albany hosted the convention.

New state officers were elected at the convention. They are: Frances Schwartz of Jeffersonville, regent; Eva Brown of New Albany, vice regent; Mary Lou Caradonna of Jeffersonville, secretary; and Rosemary Brown of Muncie, treasurer. Elected as trustees are Pat Woods of Kokomo, Mildred Orr of Hammond and Mary Lou McElhiney of Princeton.

The Daughters of Isabella have come a long way since the 1800s when the first circle was formed in Connecticut in honor of Queen Isabella who fought to preserve Christianity in Spain. Originally an auxiliary of the Knights of Columbus, the organization now has 50 circles in Indiana alone and some 6,000 members.

Past state regent Dottie Soller of Shelbyville said she's proud that of all the states Indiana has the second largest number of members. She noted that a new circle was even added in the past year. "Many (other) organizations are losing groups," she said. "We have not lost, but gained."

Daughters of Isabella from around the

state have been helping to support St. Elizabeth's Home for unwed mothers in Indianapolis since 1915. But each circle has its own special interest. Members support charities through dues, donations and fundraising.

For example, Little Flower Circle No. 350 in Richmond directs its efforts toward the missions. "We send pounds of soap and bandages," said Pauline Feldhaus, a member for 51 years. "We make shirts into hospital gowns." She calls her group's efforts a labor of love. "The spiritual benefits are so rewarding and I couldn't let the missions down," she said.

Newly-elected vice-regent Eva Brown from Santa Maria Circle No. 570 in New Albany said one of the things her circle sponsors is scholarships to Providence High School for local parochial school students. "When I retired from work, (the Daughters) kept me interested in something," she said.

Mary Schroder of Jeffersonville's Our Lady of Guadalupe Circle No. 95 hasn't missed her monthly meeting in the 30 years she has been a member. "It's like going to church on Sunday," she said. "It's a way of life."

Msgr. Michael Wolf, rector of the cathedral in the Diocese of Evansville and a state chaplain for the Daughters of Isabella has high praise for the group. "Some of the best lay women in the church are the Daughters of Isabella—not only in donations, but donated labors," he said. "By their fruits you will know them."



OFFICERS—Newly-elected to serve the Daughters of Isabella for the state of Indiana at the recent convention are (from left) Frances Schwartz, regent, Jeffersonville; Mary Lou McElhiney, state trustee, Princeton; Mary Lou Caradonna, state secretary, Jeffersonville; Patricia Woods, state trustee, Kokomo; Eva Brown, state vice regent, New Albany; and Mildred Orr, state trustee, Hammond. Rosemary Brown, state treasurer, Muncie was not present. (Photo by David Kaufer)

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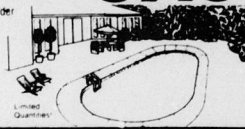
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# Today's Faith

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## Lay ministers find preparation helpful

by Debbie Landregan

The hook that pulled Peg and Tom Cleary into deeper parish involvement at St. Timothy's in Philadelphia was a class they took—20 years ago. Since their child was enrolled in a Catholic school, it might have been easy for them to ignore the class altogether.

The fact is, their parish offered a training course for volunteer CCD teachers; and the couple "decided to take the course and see if we were really interested," Mrs. Cleary explained.

Over the years, the Clearys have maintained ties with the CCD program as catechists, while branching out as song leaders and readers at Mass.

"Most of the time I became involved when they didn't have anyone else," Mrs. Cleary recalled. The Saturday evening Mass seemed dull without music, for example, so she signed on as cantor.

When Mr. Cleary's pastor first approached him to become a reader at Mass, his response was less than enthusiastic. "I was deathly afraid," he said. But he was willing to give it a shot and now he's glad he did. "What is needed is a commitment," Mr. Cleary said.

The willingness to serve is another important quality for lay ministers and leaders, said Ed Graham. He joked that he went "kicking and screaming" into parish youth work.

"My daughter dragged me into it,"

he mused, noting that his youth work began when his oldest child, now 22, graduated from elementary school and joined the Catholic Youth Organization. He is president of the adult CYO officers for St. Louis Parish in Yeadon, Pa., a Philadelphia suburb.

In spite of Graham's joking, the family moved into the Yeadon parish because of its strong youth program, which they wanted for their four children.

The decision to accept a parish leadership role often is followed quickly by an awareness that one needs some preparation for it. "You have to keep involved and keep educated about what's new in the church," Mrs. Cleary said.

The Clearys have attended numerous parish and diocesan educational workshops. Last year they were asked to share their insights at a workshop on the role of readers at Mass. "I'm beginning to know what the ministry is about after 20 years in it," Mr. Cleary remarked.

Graham's story is similar. Youth work led him to learn more about lay ministry and youth ministry. He enrolled in the archdiocese's two-year lay ministry program offered at St. Charles Borromeo Seminary in Philadelphia.

For Ed Lawrence, 39, a theology teacher at Archbishop Ryan High School for Girls in Philadelphia, the education came first, followed in time by parish involvement. He holds a master's degree in religious studies.

At his pastor's suggestion, Lawrence moved into the rectory at Ascension of Our Lord Parish in Philadelphia 18 months ago, with an eye to becoming more active in a parish setting as well as testing the call to a religious vocation.

What lay leaders first need is a realization of their baptismal call "to go out and preach the Gospel," Lawrence says. "Loving God and loving your neighbor doesn't take a college degree."

At the parish, Lawrence has served as a eucharistic minister, works with the ushers and helps with CYO activities. But coordinating a parish cleanup day was his largest project to date.

Lawrence believes that enthusiasm and a willingness to serve need to be supplemented by education if lay people are to "feel a little more comfortable about what they are doing."

While such education can come in the form of parish or diocesan programs, it is supplemented by learning that comes through the personal example of those around us, Lawrence said. A plumber involved in the Cursillo movement had a strong impact on him, Lawrence indicated.

The plumber said, "Watch what you say and what you do because you may be the only Bible someone reads out there. Make sure the good news is real to them."

Lawrence learned something from the plumber and gained an insight into the lay leader's role too. Being a lay leader in a parish sends a positive message to others, Lawrence said. "It's a way of saying to people that this is what community is. We really do care about you."

## Overcoming a reluctance to serve

by Fr. David K. O'Rourke, OP

Several years ago I was faced with an enormous problem. The diocesan family life office where I work was asked by the bishop and priests' senate to set up a marriage preparation program. "We want solid preparation, addressed to the real needs of couples, a program that will have a positive influence in the lives of the newly married," they said.

That's a tall order. As if it were not large enough, we were told we might have as many as 2,000 couples to prepare each year. Where did we find the people who could carry out such an order? I think it is obvious that we turned to the married couples in the diocese, beginning with our friends.

But how does a typical married couple, whose church experience has been

Sunday Mass and parish school events, move into such a ministry? Let me answer by telling about a couple, friends for many years, whom I shall call Bill and Carol.

Bill and Carol initially were reluctant to serve in the marriage preparation program. "We're no experts," they told me. "We've made it so far sometimes by the skin of our teeth." But they did have two qualities that are central to effective lay ministry—commitment to the church and experience.

For them, the church was by no means an incidental part of life. It was a crucial part of how they identified themselves. Furthermore, they had the human experience of marriage, of a Catholic home and raising a family.

Still, our staff realized that we had to prepare Bill and Carol and our other

marriage preparation couples for their work.

We had several options: We could send lay ministers out with a program description in their hands; we could train them as catechists; we could provide them with a much reduced seminar course in theology.

We decided to do none of this. Instead, along with a thorough training in the marriage preparation program they would be using, our training program for leaders emphasized communication and relationship skills. These could allow them to relate effectively with the engaged couples.

In the six- to eight-hour training sessions we provided: the best available information about the engaged couples—how they might view their faith and the church, their families and their own relationships; and needs for support.

## This Week in Focus

How parishes set about the task of training lay leaders for specific ministries and leadership positions is the focus of NC's Religious Education Package this week.

Debbie Landregan writes of a man who says he was dragged screaming and kicking into youth ministry some years ago by his teen-age daughter. Over the years he has discovered some interesting facts about the needs of ministers such as himself. Landregan is a writer and editor in Philadelphia.

Katharine Bird interviews William Johnston, a religious education consultant in the Archdiocese of Baltimore. He talks about doing an in-service seminar in a Maryland parish for an adult education committee and tells Bird that building

community is one of his goals in training ministers. Bird is associate editor of NC's Religious Education Package.

Dominican Father David O'Rourke tells how a married couple became counselors in a diocesan marriage preparation program. Training for the ministry was somewhat different from what the couple might have anticipated. Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.

Father John Castolot's Scripture article spans the distance from the first generation of Christianity to the church today. The kind of ministry training and adult education needed now are much different from what was encountered in the church's first days, he writes.

# Effective lay training

by Katharine Bird

After a couple of years on the job, the adult education coordinator at a Maryland parish formed a committee to help her plan and implement religious education activities for adults. For some committee members, this was a first venture into the uncharted waters of parish ministry.

The coordinator, deciding that some in-service training was needed, invited William Johnston, a religious education consultant for the Archdiocese of Baltimore, to help her committee "get on board."

In the evening he spent at the parish, Johnston said his goal was to give the new ministers "a handle on the role and place of adult education in church life and some idea of what is involved in getting started." He also helped the committee plan ways to get a realistic feeling for what the parishioners themselves wanted and needed. The people on the committee were "real impressive," Johnston said, "not highly skilled but highly motivated." They were eager to develop the skills needed to function well as parish ministers. That evening session, conducted by an experienced, theologically trained resource person from the archdiocese, is just one example of how parishes train their own lay leaders for ministry.

A volunteer in another parish spoke about the training she received as a eucharistic minister in two dioceses in different states. In her first parish, she was required to take part in a lecture-discussion series held on several evenings during Lent and conducted by parish staff members. The second parish strongly suggested, but did not require, that eucharistic ministers attend a Saturday afternoon training session conducted by a resource person from outside the parish. It ended with Mass and a potluck supper. In both situations, the training sessions led up to a parish commissioning service with other eucharistic ministers during Sunday Mass.

In retrospect, the woman felt that the training ses-

sions and the community commissioning service played a vital part in helping her feel wanted and accepted as a eucharistic minister. Furthermore, practicing how to distribute Communion and becoming part of a community of eucharistic ministers helped to allay her anxiety the first time she served in her new role.

Creating a sense of community is an important aspect of training lay ministers, Johnston explained. The lay minister is not only called to serve others, but "to grow in faith," he said. Becoming a welcome member of a close-knit community helps to create an atmosphere where such growth can occur.

Before moving to Baltimore, Johnston was director of religious education at another parish where he occasionally encountered lay persons who resisted the

thought of training sessions. Sometimes their reluctance stemmed from a belief that they already possessed the necessary skills for their ministry, Johnston explained. Other times it was simply a matter of busy people who had made a commitment to parish service but hesitated when asked to add hours of training to that commitment.

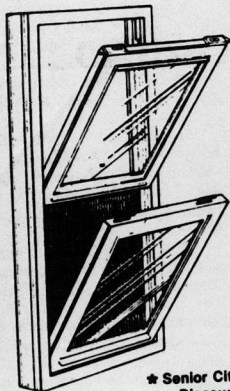
Johnston draws a parallel between training for ministry and on-the-job training in other work situations. Since he believes parishioners "deserve the most effective ministry" possible, he invites prospective ministers to "give the training a try and see if it helps."

"Generally if what is going on in a training program is good, people will like it" and benefit from it, he concluded.



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## The Bible and Us

# Still important after twenty centuries

by Fr. John Castelot

Religious instruction in the first generation of the church's existence must have been a relatively simple affair. After all, there were no extended creeds to learn, no detailed moral code, no complex church structure. There was not even a New Testament. Christian communities remembered and treasured many sayings of Jesus and accounts of his activity. They reflected on this material and tried to realize more and more its implications for daily living.

*As time went on, more probing questions were asked.*

In small communities, these first Christians talked and shared insights. Undoubtedly there were individuals in every community with a gift for instructing new converts and for raising pertinent questions. But they had not been sent off to receive a specialized training. Where would they have gone?

## Education Brief

### Parish council goes on retreat

#### Education Brief

*"Good friends, you know that your great mission as laity calls for a certain readiness and preparation... In order to work in (the Lord's) harvest, it is necessary that you first become Jesus' intimates, like the disciples. You have to accompany the Lord regularly in prayer... You ought to become familiar with the whole of the Gospel and so drink at the fountain of faith."*

—Pope John Paul II addressing lay ministers in Antwerp, Belgium, 1985

The training lay ministers in the church receive these days is meant to enable them to serve others better. An interesting byproduct of this training, however, is its effect on the lay ministers themselves.

Involvement in a church ministry—whether liturgical ministry or social ministry among the poor—has become a chief means of ongoing religious education among the laity. People want to be ready—prepared—for the responsibility they've accepted.

This means that more and more lay volunteers are participating in seminars and classes that may be as brief as a Saturday afternoon or as long as one or two evenings a week over the course of many weeks.

The word "training" tends to conjure up notions that do not encompass all that is involved in the training for a parish or diocesan lay ministry, however. Parish council members, for example, often go off on a weekend retreat together to prepare for their ministry.

In an atmosphere of warmth, they hope to grow into a true community and to understand on a more profound level what a Christian community can be. An appreciation for what a community of Christ's followers can be is one of the keys to ministry.

As time went on, the situation grew more complex. More probing questions were asked, new practical difficulties arose. Answering such questions and solving such problems led to the writing of the letters by St. Paul and his disciples, and to the composition of the four Gospels, each addressing the situation of a specific community.

To meet the more complex situation that had developed, groups of specialized teachers arose. Paul had his catechists, like Timothy, Titus, Aquila, Priscilla and others. There is evidence too of a school of Christian teachers at Antioch in Syria.

But today, near the end of the 20th century, Catholics ask questions and face problems that would not even have occurred to their first-century brothers and sisters. I do a great deal of adult education work in a wide variety of parishes. As a result, I meet many intelligent and well-educated people whose knowledge of their faith is rudimentary. For a variety of reasons, their religious education concluded when they were about 13. Some are like people trying to understand advanced calculus on the basis of seventh-grade math.

They receive little incentive to learn about their faith from the world around them.

I often wish that certain steps would be taken to remedy the situation: the establishment of centers to train instructors for adult parish education; the development of well-planned parish programs for continuing education conducted mostly by trained parishioners, with occasional guest lecturers; the promotion of solid reading and discussion programs utilizing a well-stocked parish library; and, of course, spin-offs of all this into homes and family life.

*Ongoing adult education is needed now more than ever.*

The need for ongoing adult education and for the training of lay leaders in the church today is, if anything, more essential than ever. For our age has witnessed a veritable knowledge explosion and it has not left religious knowledge untouched.

Furthermore, we are the heirs of some 2,000 years of Christian theological reflection on subjects important for our life in an increasingly complex and critical world.

## Food For Thought

Ways of educating adults in parishes are analyzed in a practical guide titled "Rethinking Adult Religious Education," by Jeanne Tighe and Karen Szentkeresi. The authors provide a number of self-help tools for planning programs and analyzing a given community's needs, and they pose questions to assist evaluation of adult education offerings. Methods for small-group learning and large-group learning are discussed, as are the settings for adult education, different stages of adult life and the possibilities for growth in faith during adulthood. For most adults "the realization that adulthood is a time of continuous change came as a startling blow," the authors write. "The real demands of everyday living have outgrown most of our assumptions. We find ourselves faced with a challenging journey." (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1986. Paperback, \$9.95.)

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## What Do You Think?

Here are two common lay-ministry scenarios. Each is the subject of frequent discussion among lay people:

**Scenario 1:** First you agree to accept a parish ministry. Then you're informed that you need training for the task. You were reluctant to volunteer in the first place, fearful you wouldn't have enough time for the task. Now your apprehensions have doubled. How can room be made in an already busy person's life for involvement in a parish ministry?

**Scenario 2:** You've been asked to serve as the catechist for a CCD class of parish fifth-graders. You are badly needed because last year's teacher has unexpectedly moved away. You'd like to accept the task. But you're apprehensive. You wonder if you're qualified. You know you lack some teaching skills.

- What are your thoughts about each of the above scenarios? What support and preparation do lay volunteers need as they begin a new ministry? What are the rewards of their involvement? How will the ministry be different from what they anticipated?
- In Katharine Bird's article, why does William Johnston say that building community is an important aspect of training lay people for ministry?
- In Father David O'Rourke's article, why were Bill and Carol hesitant to join the diocesan program serving engaged couples? How did the diocese respond to their concerns?

## Children's Reading Corner

# Orestes always looked for truth

by Janaan Manternach

Orestes Brownson knew what it was to be poor. His father died in 1805 when Orestes was 2. His mother struggled to support her six children alone on their Vermont farm. But after four years she had to send Orestes away to live in a foster home.

His foster parents cared for him until he was 14 when he moved back with his mother and his brothers and sisters. He went to school and also worked in a printing shop to help his mother support the family.

Orestes loved to read. He also thought a lot about his life and the way some people were rich and others poor. He wondered what he could do to change the world so no one would be poor.

He wondered too what life was all about. He turned to religion for an answer. His search led him to become a Presbyterian. Later he became a Unitarian minister and then a Unitarian minister.

He moved from Vermont to New Hampshire to Massachusetts. His dream was to help create the "church of the future" where all could find peace and happiness, where Catholics and Protestants could be united.

When Orestes was in his 20s he married Sally Healy and they had eight

children. The whole family became Catholic in Boston in 1844.

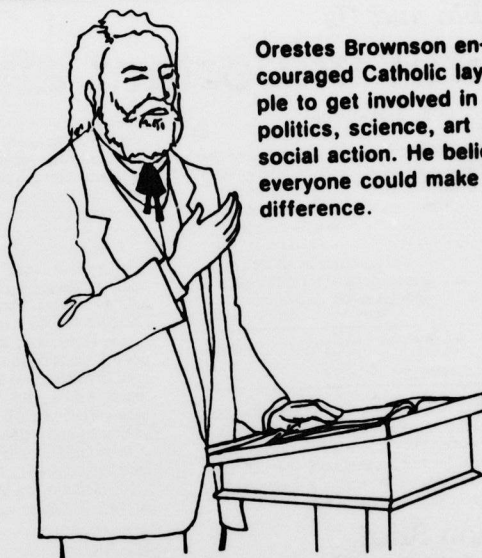
As a Catholic, Orestes continued to look for ways to change the world. He believed Catholic lay persons should be more active in the church and in the world. Lay men and women met often in the Brownson home to discuss religion and politics. Orestes met several times with President Lincoln to talk about how to end slavery.

Orestes called for a national meeting of lay Catholics active in the church and in making the world a better place. He wrote many articles about how to be good Catholics and good Americans. He published magazines and gave talks. He encouraged Catholic lay people to get involved in politics, science, art, social action. He believed everyone could make a difference.

In 1855 he and his family moved to New York. By now he was one of the most influential Catholics in the United States. Not everyone liked him or agreed with his ideas but he was respected widely. Bishops consulted him and Pope Pius IX praised him.

Orestes Brownson never stopped searching for truth and trying to change the world by writing and teaching. He had a passion for justice.

His last years were filled with pain as disease damaged his eyes, then his hands and feet. He died on Easter 1876.



Orestes Brownson encouraged Catholic lay people to get involved in politics, science, art and social action. He believed everyone could make a difference.

## What Do You Think?

All his life Orestes Brownson struggled to change the world, to make it a place of peace and justice for all. How could you help to bring peace to your family? Your friends? Your neighborhood? Your school?

## Children's Reading Corner

In "Cady" by Lillian Elges, we meet a boy who has been passed around from relative to relative, unwanted, feeling he belongs nowhere. Finally he ends up with a woman who seems to know a lot about him but is evasive when he asks who she is and why he was sent to live with her. Gradually Cady discovers that the woman is his father's sister, and his past and present begin to make sense. The story is a moving portrait of a courageous boy who learns that a family can be formed wherever there is love. (Harper and Row Junior Books, 10 E. 53 St., New York, N.Y. 10022. 1987. Hardback, \$11.95.)

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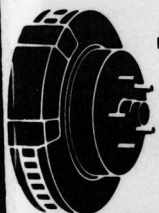
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# the sunday readings

FOURTH SUNDAY OF EASTER

by Richard Cain

Imagine that you and a friend are traveling to an important destination. After many hours of travel, your friend turns and asks you where you are going. Surprised and a little irritated, you repeat your intended destination. "I was wondering," your friend replies. "Because you just missed it. It was back there."

According to Christian belief, that is what happened to Israel. Over centuries an awareness grew among the Israelites that they were God's people—that God intended something special for them. Gradually, these expectations came to be centered around a special leader whom God would send to deliver them from all their troubles. This leader, called the Messiah, would then rule them as a great nation and they would enjoy an era of perfect prosperity and well-being.

Imagine what the people of Jerusalem felt when a small group of people led by a fisherman from Galilee began to proclaim that everyone had missed the boat. The Messiah had come and instead of recognizing him, the nation had put him to death as a criminal.

This is the dramatic scene contained in this Sunday's first reading. The reading is taken from Acts and is a continuation of last Sunday's first reading. The coming of the Holy Spirit described at the beginning of the chapter became the occasion for the first great preaching of the good news about Jesus Christ.

But to those hearing Peter preach, his message must have been mixed news at best. If Peter were right, it meant that the people had killed the person they were pinning their hopes on as a nation.

Therefore, Peter had to offer convincing evidence that Jesus was indeed the long-awaited Messiah. This Peter did by using the commonly accepted authority at that time—the scriptures—to show that all that had happened was consistent with and had been predicted by God's word. The reading begins with

Acts 2:14, 36-41  
Psalm 23  
1 Peter 2:20-25  
John 10:1-10

MAY 10, 1987

Peter's summary statement: the man they had crucified was in fact the Messiah.

Once Peter had described the situation, the people had two choices. They could either accept what Peter had said or deny it. It is easy to understand why people would have been tempted to deny it. But those who had the courage to face the facts also had to face the consequences: they had blown it.

What should they do? Those who had the courage to ask this question discovered the most amazing thing—the incredible virtuoso love of God. Only a virtuoso could make the worst crime—God-murder—into the greatest favor: forgiveness and adoption into God's own family.

The second reading is from the First Letter of Peter. It comes from a part of the letter dealing with how various members of a household should conduct their lives. The reading comes from the part talking about how a Christian slave should act.

A Christian slave?

Today we know slavery to be wrong, contrary to the dignity of the human person. Yet the early Christians sometimes displayed a curious passiveness toward social injustices. Perhaps it was a matter of survival. As a small minority, Christians simply weren't in a position to challenge the social and economic fabric of the time.

However if a person owning slaves became a Christian, he was expected to treat his slaves as equals before the Lord (See Paul's one-page Letter to Philemon.)

The reading correctly identified slavery as a suffering, a form of persecution. Here the attitude of Christ toward his sufferings was to be a model for the slave.

What about my own sufferings? The gospel reading offers me a helpful insight in this area. One of the reasons I hate to suffer is because I hate feeling powerless. I want to be independent, to control my own destiny. Human experience teaches me that people love those who are in control, who have it

## My Journey to God Prayers of action

by Cynthia Schultz

There I was—rushing from one errand to another before picking up my children at school. There he was—a lonely, elderly stranger with time on his hands.

He wanted to talk. I needed to listen. It took only 15 minutes of my day. I'm sure it made his.

Opportunities to serve others are all around. I call them prayers of action to the Lord. Many times to act on them is inconvenient. But the sacrificial ingredient is important. The result? That good feeling inside knowing you are doing the will of God.

It was a muggy summer day when I overheard an upset mother talking to her children in front of a store about having to walk the several miles distance to their home. A ride had failed to show up. How could I NOT offer to help? She didn't even own a car. I was blessed with two! "Thank you, Lord," I whispered as I drove from her modest apartment. Another opportunity to show love in your name.

My daily prayer continues to be, "Lord, make me aware of others and their needs. Keep me ready in an instant to help if I can."

This awareness takes developing, and I'm getting better. Perhaps what spurs me on is the passage from Matt. 5:14-16: "You are the light of the world. . . . Your light must shine before men so that they may see goodness in your acts and give praise to your heavenly Father."

(Cynthia Schultz is a member of St. Mary's Church in New Albany.)

Prayer is a skill, an art, a creative act. Each of us has something unique about the way he or she expresses him or herself to God. Share your gift of prayer by sending them to: My Journey to God, P.O. Box 1717, Indpls., IN 46208.

all together. The helpless are often despised—or at least pitied.

But that isn't the way God looks at it. God doesn't love me any less when I'm helpless. In fact, God loves me

more. Those times when I'm truly helpless, I'm going to try to remember this passage and appreciate my powerlessness as an opportunity to experience God's love.

## the Saints *by Luke*

### ST. PETER of TARENTEISE



PETER WAS BORN NEAR VIENNE, DAUPHINE, FRANCE. HE JOINED THE CISTERCIANS AT BONNEVAUX WHEN HE WAS 20 WITH HIS FATHER AND TWO BROTHERS. HE BECAME ABBOT OF A NEW CISTERCIAN HOUSE AT TAMIÉ OVERLOOKING THE ALPINE PASS BETWEEN GENEVA AND SAVOY AND BUILT A HOSPICE THERE.

AGAINST HIS WISHES, HE WAS NAMED ARCHBISHOP OF TARENTEISE IN 1142. HE REFORMED THE PIOUS, BROUGHT CANONS REGULAR TO THE CATHEDRAL TO REPLACE THE CORRUPT CLERGY THERE, HELPED THE POOR, ENCOURAGED EDUCATION, AND RESTORED CLERICAL DISCIPLINE.

IN 1155, PETER ABRUPTLY LEFT HIS SEE AND ANONYMOUSLY BECAME A LAY BROTHER AT A CISTERCIAN ABBEY IN SWITZERLAND, BUT AFTER A YEAR HE WAS FOUND OUT AND ORDERED TO RETURN.

PETER WAS SENT IN 1174 BY POPE ALEXANDER TO RECONCILE KING LOUIS VII OF FRANCE AND KING HENRY II OF ENGLAND BUT WAS UNSUCCESSFUL. ON THE WAY HOME HE BECAME ILL AT BESANCON AND DIED AT BELLEVAUX ABBEY. HE WAS CANONIZED IN 1191. HIS FEAST IS MAY 8.

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## Question Corner

## A mixed marriage

by Fr. John Dietzen

**Q** My wife is Jewish. We were married in a Quaker ceremony 24 years ago, long before I became a Catholic. She is open to a special ceremony involving a Catholic liturgy for our 25th anniversary.

A nun friend says my wife has a "eucharistic personality" because she is self-giving. However, I don't think she would or should take Communion since she does not really believe in the real presence of Christ as Catholics do.

Is there any way for such a ceremony to be within the framework of Catholic faith? What would you suggest? (Pennsylvania)

**A** Your marriage is, of course, already a valid marriage according to Catholic Church law, assuming neither of you were married before you were married to each other.

A special ceremony renewing your marriage vows before a priest would be a beautiful way to celebrate your silver anniversary and is entirely possible.

Whether that ceremony would be a Mass or some other kind of liturgy would be something to work out with your pastor or other priest who will be with you at that time. Naturally, your wife's being Jewish will be a factor to consider.

Incidentally, you are absolutely right about your wife receiving Communion. Having faith in the Eucharist in agreement with our Catholic faith is one of the indispensable conditions for reception of Communion at Mass. From your letter, I would bet your wife is sensitive enough to your faith that she would not even consider receiving Communion anyway.

**Q** If the theory of evolution is accepted, would there also need to be a new interpretation of original sin and of the creation of the soul? (Missouri)

**A** Not necessarily. There are numerous "theories of evolution," many of which are compatible with traditional Catholic and Christian theology.

If you simply mean that the bodies of the first humans evolved from pre-existing, living, material beings, the theory is not inconsistent with Catholic belief.

Even if we use only the most common traditional terminology that original sin is "handed down" from our first parents, evolution of the body is not ruled out.

Whether the body of the first human came into existence through a direct action of God, physically forming it out of the "slime of the earth" as Genesis puts it, or whether that body evolved through many previous stages, we can still believe that each human soul is created by the loving, direct action of God.

Some Christians seem to see any form of evolution as a threat to Christian teaching. They insist on a literal interpretation of the scriptural story of creation, seeing that story as a scientific explanation of the beginning of the human race.

Others hold that, given the knowledge we have so far from the physical sciences, some form of bodily evolution is the most logical position today. In accord with almost all Catholic (and most non-Catholic) biblical scholarship, they understand the first chapters of Genesis as a faith story, not an anthropological analysis, an interpretation which reflects even greater glory on the infinite creative intelligence of God.

Neither theory, however, automatically demands a revision of our basic Christian beliefs.

**Q** I read your answers in our paper about marrying close relatives. My mother and father were third cousins. They said they were granted a dispensation. Did they need one? They are both long dead. The marriage date would have been about 1907. (Ohio)

**A** I don't know why your parents would have needed a dispensation, at least for consanguinity. Being third cousins is not now and was not then an impediment to marriage.

(A free brochure explaining Catholic teaching on cremation and other burial policies is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main Street, Bloomington, IL 61701.)

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

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Family Talk  
Children  
and divorce

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I was divorced about six months ago. I am now a single parent of two children, a 16-year-old boy and a 14-year-old girl. My son has had many vague physical complaints ever since the divorce. He gets acute stomach aches and cannot eat.

He feels weak as though he has the flu. He has been to the doctor several times, but the doctor cannot find anything wrong with him. I think he was upset by the divorce. How can I help him? (Iowa)

**Answer:** You identify the onset of your son's physical symptoms with the time of your divorce. If you are correct, and you may well be, then it may be important to explore your son's feelings and reaction toward the divorce.

Divorce generates many feelings in children, some of which are contradictory or ambivalent or just downright frightening. A parent has left the home. The residence may have been changed. The child may feel torn by a choice between the parents. The child may feel guilty that he or she in some way has caused the divorce.

These feelings and many more may go stumbling and crashing around inside a child's mind. The feelings may need to be put into words so they can be organized, reacted to and dealt with.

Your son needs to talk with someone about the divorce. You are the best choice. Tell him some of your own fears and worries. That may help free him to tell you about his.

Another possibility would be a warm adult friend, perhaps someone who has had personal experience with divorce. Don't wait for it to happen. You may need to precipitate such a discussion. "I'd like you to talk with my son about his reactions to the divorce."

If the physical symptoms continue and no physical cause is found, you may want to seek out a mental health professional. A psychiatrist, psychologist or certified social worker would be appropriate.

Physical symptoms can be caused by our emotions. When we are upset or under stress, our sympathetic nervous system takes over. This is our body's emergency routine. Blood pressure is elevated. Heart rate increases. Adrenaline is released. Digestive juices discharge into the stomach. The whole body is on alert.

It should come as no surprise that these very normal physical reactions to stress may cause very real physical symptoms. Your son is suffering from two very common ones.


One of the most popular book titles is "Nervous Stomach Trouble." Such popularity suggests that many persons suffer stomach disorders as a result of stress. The weakness that your son complains of may well result from his body exhausting itself by dealing with the stress.

We are more susceptible to almost any kind of ailment when we are under stress. Our body may be so busy working overtime to handle the stress that our immune system can no longer ward off a common cold or whatever else comes along.

Your son's symptoms are physical. They are real, and not "in his head." The cause, however, may be psychological, resulting from the circumstances surrounding the divorce. It may be time to treat the cause.

(Reader questions on family living and child care to be answered in print are invited. Address questions: Dr. James and Mary Kenny, Box 672, St. Joseph's College, Rensselaer, Ind. 47978.)

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## Carpet Column

JIM O'BRIEN

## Carpet Maintenance Tips

From time to time, we receive an emergency call from a frantic customer who thinks her vacuum cleaner is pulling the pile off her new carpet. New carpet normally sheds and it is nothing to worry about. The thicker the pile, especially plush cut pile, the more this will show up, so be prepared to change and empty the vacuum bags often. Here is a list of other common occurrences you should know about in case you experience the problem.

**PILE CRUSHING** — Pile becomes crushed or compacted with use. Vacuum with a "beater-bar" head or "groom" with a carpet rake to restore and lift crushed pile.

**DENTS** — (From furniture or heavy objects.) Shift the location of furniture from time to time. Brush the dented area or use a grooming tool to loosen and stand-up the matted tufts. Use a steam iron, steam the dented area lightly and brush up the tufts with your fingertips. DO NOT LET THE IRON TOUCH THE CARPET.

**SPROUTS** — To remove yarn tufts that stick up higher than the carpet, clip off the excess length with a scissors or fingernail clipper. DO NOT USE A KNIFE.

**SNAGS** — If tufts are pulled out of the carpet, clip off with a scissors. NEVER PULL THEM. If a long "run" occurs, the yarn must be professionally re tufted or glued back in place. Snags occur most frequently in loop pile constructions.

**BURNS** — Remove the charred tips of burned fibers by cutting with a curved fingernail scissors. If the burned spot is deep, it may require replacement. We suggest that you keep a few small pieces left from installation to provide for this contingency.

**SHEDDING** — It is normal in new cut pile carpets. The amount shed is of no consequence. Regular vacuuming removes the loose fibers without harming the carpet.

**FUZZING** — Most noticeable in older loop pile carpets, fuzzing is the pile of loose fibers still bound at one end. It is caused by fiber breakage, surface wear and the cutting of filaments by embedded grit. Carefully clip off protruding fibers.

**PILLING** — "Pills," small balls of entangled fibers and lint, can be safely clipped off with scissors.

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## Vatican Letter

# Debate over making the budget public

by Agostino Bono

The Vatican is in the midst of a major effort to get the world's 854.6 million Catholics to increase voluntary contributions aimed at covering the Vatican's yearly operating budget shortfall. It has sent letters to the world's bishops outlining the problem. It has published isolated figures showing how rapidly the shortfall increases from year to year. Well-respected cardinals have given interviews debunking the notion of excessive Vatican wealth.

But what the Vatican has not done is publish its complete yearly budget, showing detailed breakdowns of income and expenses.

Why this has not been done is a mystery. Full disclosure is favored by a 14-member papally appointed council of cardinals studying Vatican finances. It is favored by Italian Cardinal Giuseppe Caprio, president of the Prefecture for Economic Affairs of the Holy See, who puts together the annual budget for Vatican departments. It is even favored by Pope John Paul II.

"I am in agreement. This should be clear," he said during a March 31 press conference when asked if he agreed with church officials advocating full disclosure as a way to increase contributions to the Vatican.

But he also said he does not have the final say in the matter, indicating the man with the key to the mystery is his secretary of state, Cardinal Agostino Casaroli. "On these themes, it is better to talk to Cardinal Casaroli because he is more competent than I am," the pope said, referring to his delegation of budget authority to the cardinal several years ago. The delegation was part of a general papal plan to decentralize authority on administrative matters so as to leave the pope with more time to concentrate on universal church issues and problems. So far, Cardinal Casaroli has been silent as to why detailed budgets have not been made public.

The silence is puzzling to church officials who argue for full disclosure and have access to the yearly budget figures. Their argument is that full disclosure would help raise funds because it would show that the money is going for needed church expenses which cannot be reduced. They add that full disclosure would also end speculation that the Vatican has much to hide about its finances.

Officially, the Vatican has limited itself to publishing incomplete figures showing overall spending and

income. The emphasis has been on the growing yearly shortfall. It was \$20 million in 1979, the first year figures were published. This jumped to \$56 million in 1986. The Vatican estimates the 1987 shortfall at \$63 million. To get around the situation, several cardinals have been making public additional pieces of financial information.

One of the latest to do this was Cardinal Caprio. In an April Italian newspaper interview he said a main reason for the sharp rise in Vatican expenses has been the increased church activities since the Second Vatican Council. Since the council, Vatican agencies have increased from 37 to 47 and personnel has increased by 50 percent. Another reason for the upswing in expenses has been a tenfold increase in salaries between 1970 and 1985, largely because of high Italian inflation, Cardinal Caprio said. The cardinal also made public for the first time the amount of

money the Vatican has in invested funds. He said this was \$275 million. The cardinal released the figure to show that income produced from the investments could not cover the shortfall.

Previously, members of the papally appointed council, such as Cardinal John Krol of Philadelphia, have made other details available. Last year, Cardinal Krol said the Vatican has no pension fund and must pay retired employee benefits out of its yearly operating budget.

Both cardinals argue that these and other still-secret figures show that the most practical solution to paying the bills for universal church operations is an increase in voluntary contributions. "My argument has always been if you keep this private, you can do so if you pay your own bills. If you're making an appeal, credibility demands that you explain why," Cardinal Krol said in March.

## The Pope Teaches

### Why Jesus called himself 'Son of Man'

by Pope John Paul II  
remarks at his general audience Apr. 29

It is significant that Jesus frequently referred to himself as the "Son of Man" while it was others who called him the "Son of God." The title "Son of Man" is first used in the Old Testament by the prophet Daniel to describe the mysterious person that he sees in a vision. Daniel recounts: "As the visions during the night continued, I saw one like a son of man coming on the clouds of heaven . . . He received dominion, glory, and kingship; nations and peoples of every language served him." When the prophet asks for an explanation of his vision, he is told that "the saints of the most high shall receive the kingdom and possess the kingdom forever." Hence we shall come to understand that this text describes both an individual and the whole people as well.

When Jesus calls himself the "Son of Man," he is using an expression from the canonical tradition of the Old Testament. However in the time of Jesus the expression had come to mean simply "man," so by referring to himself as the "Son of Man" Jesus was able to conceal almost completely the Messianic meaning which the title held in the teachings of the prophets.

For Jesus, his identity as the "Son of Man" meant that he was the representative of God, the herald of the kingdom of God and the prophet calling people to conversion. In addition, it meant that he was the "representative" of the people, a true man in every sense of the word, but one who shared their sufferings in order to redeem them according to the Father's plan. More than once Jesus said that the "Son of Man" must be lifted up, and this "lifting up" would include for him the humiliation of the cross but would also signify his glorification. As Jesus said, "When you have lifted up the Son of Man, then you will know that I am he."



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# CORRECTION



## The Bible and Us

# Still important after twenty centuries

by Fr. John Castelot

Religious instruction in the first generation of the church's existence must have been a relatively simple affair. After all, there were no extended creeds to learn, no detailed moral code, no complex church structure. There was not even a New Testament. Christian communities remembered and treasured many sayings of Jesus and accounts of his activity. They reflected on this material and tried to realize more and more its implications for daily living.

*As time went on, more probing questions were asked.*

In small communities, these first Christians talked and shared insights. Undoubtedly there were individuals in every community with a gift for instructing new converts and for raising pertinent questions. But they had not been sent off to receive a specialized training. Where would they have gone?

## Education Brief

### Parish council goes on retreat

#### Education Brief

*"Good friends, you know that your great mission as laity calls for a certain readiness and preparation... In order to work in (the Lord's) harvest, it is necessary that you first become Jesus' intimates, like the disciples. You have to accompany the Lord regularly in prayer... You ought to become familiar with the whole of the Gospel and so drink at the fountain of faith."*

—Pope John Paul II addressing lay ministers in Antwerp, Belgium, 1985

The training lay ministers in the church receive these days is meant to enable them to serve others better. An interesting byproduct of this training, however, is its effect on the lay ministers themselves.

Involvement in a church ministry—whether liturgical ministry or social ministry among the poor—has become a chief means of ongoing religious education among the laity. People want to be ready—prepared—for the responsibility they've accepted.

This means that more and more lay volunteers are participating in seminars and classes that may be as brief as a Saturday afternoon or as long as one or two evenings a week over the course of many weeks.

The word "training" tends to conjure up notions that do not encompass all that is involved in the training for a parish or diocesan lay ministry, however. Parish council members, for example, often go off on a weekend retreat together to prepare for their ministry.

In an atmosphere of warmth, they hope to grow into a true community and to understand on a more pro-

found level what a Christian community can be. An appreciation for what a community of Christ's followers can be is one of the keys to ministry.

More probing questions were asked, new practical difficulties arose. Answering such questions and solving such problems led to the writing of the letters by St. Paul and his disciples, and to the composition of the four Gospels, each addressing the situation of a specific community.

To meet the more complex situation that had developed, groups of specialized teachers arose. Paul had his catechists, like Timothy, Titus, Aquila, Priscilla and others. There is evidence too of a school of Christian teachers at Antioch in Syria.

But today, near the end of the 20th century, Catholics ask questions and face problems that would not even have occurred to their first-century brothers and sisters. I do a great deal of adult education work in a wide variety of parishes. As a result, I meet many intelligent and well-educated people whose knowledge of their faith is rudimentary. For a variety of reasons, their religious education concluded when they were about 13. Some are like people trying to understand advanced calculus on the basis of seventh-grade math.

They receive little incentive to learn about their faith from the world around them.

I often wish that certain steps would be taken to remedy the situation: the establishment of centers to train instructors for adult parish education; the development of well-planned parish programs for continuing education conducted mostly by trained parishioners, with occasional guest lecturers; the promotion of solid reading and discussion programs utilizing a well-stocked parish library; and, of course, spin-offs of all this into homes and family life.

*Ongoing adult education is needed now more than ever.*

The need for ongoing adult education and for the training of lay leaders in the church today is, if anything, more essential than ever. For our age has witnessed a veritable knowledge explosion and it has not left religious knowledge untouched.

Furthermore, we are the heirs of some 2,000 years of Christian theological reflection on subjects important for our life in an increasingly complex and critical world.

## Food For Thought

Ways of educating adults in parishes are analyzed in a practical guide titled "Rethinking Adult Religious Education," by Jeanne Tighe and Karen Szentkeresi. The authors provide a number of self-help tools for planning programs and analyzing a given community's needs, and they pose questions to assist evaluation of adult education offerings. Methods for small-group learning and large-group learning are discussed, as are the settings for adult education, different stages of adult life and the possibilities for growth in faith during adulthood. For most adults "the realization that adulthood is a time of continuous change came as a startling blow," the authors write. "The real demands of everyday living have outgrown most of our assumptions. We find ourselves faced with a challenging journey." (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1986. Paperback, \$9.95.)

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## What Do You Think?

Here are two common lay-ministry scenarios. Each is the subject of frequent discussion among lay people:

**Scenario 1:** First you agree to accept a parish ministry. Then you're informed that you need training for the task. You were reluctant to volunteer in the first place, fearful you wouldn't have enough time for the task. Now your apprehensions have doubled. How can room be made in an already busy person's life for involvement in a parish ministry?

**Scenario 2:** You've been asked to serve as the catechist for a CCD class of parish fifth-graders. You are badly needed because last year's teacher has unexpectedly moved away. You'd like to accept the task. But you're apprehensive. You wonder if you're qualified. You know you lack some teaching skills.

- What are your thoughts about each of the above scenarios? What support and preparation do lay volunteers need as they begin a new ministry? What are the rewards of their involvement? How will the ministry be different from what they anticipated?
- In Katharine Bird's article, why does William Johnston say that building community is an important aspect of training lay people for ministry?
- In Father David O'Rourke's article, why were Bill and Carol hesitant to join the diocesan program serving engaged couples? How did the diocese respond to their concerns?

## Children's Reading Corner

# Orestes always looked for truth

by Janaan Manternach

Orestes Brownson knew what it was to be poor. His father died in 1805 when Orestes was 2. His mother struggled to support her six children alone on their Vermont farm. But after four years she had to send Orestes away to live in a foster home.

His foster parents cared for him until he was 14 when he moved back with his mother and his brothers and sisters. He went to school and also worked in a printing shop to help his mother support the family.

Orestes loved to read. He also thought a lot about his life and the way some people were rich and others poor. He wondered what he could do to change the world so no one would be poor.

He wondered too what life was all about. He turned to religion for an answer. His search led him to become a Presbyterian. Later he became a Universalist preacher and then a Unitarian minister.

He moved from Vermont to New Hampshire to Massachusetts. His dream was to help create the "church of the future" where all could find peace and happiness, where Catholics and Protestants could be united.

When Orestes was in his 20s he married Sally Healy and they had eight

children. The whole family became Catholic in Boston in 1844.

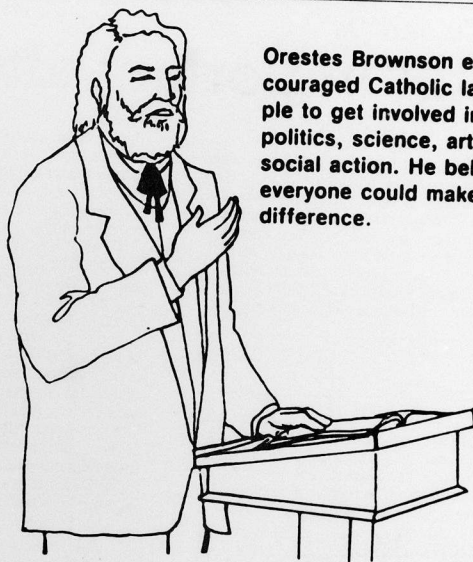
As a Catholic, Orestes continued to look for ways to change the world. He believed Catholic lay persons should be more active in the church and in the world. Lay men and women met often in the Brownson home to discuss religion and politics. Orestes met several times with President Lincoln to talk about how to end slavery.

Orestes called for a national meeting of lay Catholics active in the church and in making the world a better place. He wrote many articles about how to be good Catholics and good Americans. He published magazines and gave talks. He encouraged Catholic lay people to get involved in politics, science, art, social action. He believed everyone could make a difference.

In 1855 he and his family moved to New York. By now he was one of the most influential Catholics in the United States. Not everyone liked him or agreed with his ideas but he was respected widely. Bishops consulted him and Pope Pius IX praised him.

Orestes Brownson never stopped searching for truth and trying to change the world by writing and teaching. He had a passion for justice.

His last years were filled with pain as disease damaged his eyes, then his hands and feet. He died on Easter 1876.



Orestes Brownson encouraged Catholic lay people to get involved in politics, science, art and social action. He believed everyone could make a difference.

## What Do You Think?

All his life Orestes Brownson struggled to change the world, to make it a place of peace and justice for all. How could you help to bring peace to your family? Your friends? Your neighborhood? Your school?

## Children's Reading Corner

In "Cady" by Lillian Elge, we meet a boy who has been passed around from relative to relative, unwanted, feeling he belongs nowhere. Finally he ends up with a woman who seems to know a lot about him but is evasive when he asks who she is and why he was sent to live with her. Gradually Cady discovers that the woman is his father's sister, and his past and present begin to make sense. The story is a moving portrait of a courageous boy who learns that a family can be formed wherever there is love. (Harper and Row Junior Books, 10 E. 53 St., New York, N.Y. 10022. 1987. Hardback, \$11.95.)

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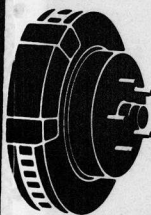
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# the sunday readings

FOURTH SUNDAY OF EASTER

by Richard Cain

Imagine that you and a friend are traveling to an important destination. After many hours of travel, your friend turns and asks you where you are going. Surprised and a little irritated, you repeat your intended destination. "I was wondering," your friend replies. "Because you just missed it. It was back there."

According to Christian belief, that is what happened to Israel. Over centuries an awareness grew among the Israelites that they were God's people—that God intended something special for them. Gradually, these expectations came to be centered around a special leader whom God would send to deliver them from all their troubles. This leader, called the Messiah, would then rule them as a great nation and they would enjoy an era of perfect prosperity and well-being.

Imagine what the people of Jerusalem felt when a small group of people led by a fisherman from Galilee began to proclaim that everyone had missed the boat. The Messiah had come and instead of recognizing him, the nation had put him to death as a criminal.

This is the dramatic scene contained in this Sunday's first reading. The reading is taken from Acts and is a continuation of last Sunday's first reading. The coming of the Holy Spirit described at the beginning of the chapter became the occasion for the first great preaching of the good news about Jesus Christ.

But to those hearing Peter preach, his message must have been mixed news at best. If Peter were right, it meant that the people had killed the person they were pinning their hopes on as a nation.

Therefore, Peter had to offer convincing evidence that Jesus was indeed the long-awaited Messiah. This Peter did by using the commonly accepted authority at that time—the scriptures—to show that all that had happened was consistent with and had been predicted by God's word. The reading begins with

Acts 2:14, 36-41  
Psalm 23  
1 Peter 2:20-25  
John 10:1-10

MAY 10, 1987

Peter's summary statement: the man they had crucified was in fact the Messiah.

Once Peter had described the situation, the people had two choices. They could either accept what Peter had said or deny it. It is easy to understand why people would have been tempted to deny it. But those who had the courage to face the facts also had to face the consequences: they had blown it.

What should they do? Those who had the courage to ask this question discovered the most amazing thing—the incredible virtuoso love of God. Only a virtuoso could make the worst crime—God-murder—into the greatest favor: forgiveness and adoption into God's own family.

The second reading is from the First Letter of Peter. It comes from a part of the letter dealing with how various members of a household should conduct their lives. The reading comes from the part talking about how a Christian slave should act.

*A Christian slave?*

Today we know slavery to be wrong, contrary to the dignity of the human person. Yet the early Christians sometimes displayed a curious passiveness toward social injustices. Perhaps it was a matter of survival. As a small minority, Christians simply weren't in a position to challenge the social and economic fabric of the time.

However if a person owning slaves became a Christian, he was expected to treat his slaves as equals before the Lord (See Paul's one-page Letter to Philemon.)

The reading correctly identified slavery as a suffering, a form of persecution. Here the attitude of Christ toward his sufferings was to be a model for the slave.

What about my own sufferings? The gospel reading offers me a helpful insight in this area. One of the reasons I hate to suffer is because I hate feeling powerless. I want to be independent, to control my own destiny. Human experience teaches me that people love those who are in control, who have it

## My Journey to God

# Prayers of action

by Cynthia Schultz

There I was—rushing from one errand to another before picking up my children at school. There he was—a lonely, elderly stranger with time on his hands.

He wanted to talk. I needed to listen. It took only 15 minutes of my day. I'm sure it made his.

Opportunities to serve others are all around. I call them prayers of action to the Lord. Many times to act on them is inconvenient. But the sacrificial ingredient is important. The result? That good feeling inside knowing you are doing the will of God.

It was a muggy summer day when I overheard an upset mother talking to her children in front of a store about having to walk the several miles distance to their home. A ride had failed to show up. How could I NOT offer to help? She didn't even own a car. I was blessed with two! "Thank you, Lord," I whispered as I drove from her modest apartment. Another opportunity to show love in your name.

My daily prayer continues to be, "Lord, make me aware of others and their needs. Keep me ready in an instant to help if I can."

This awareness takes developing, and I'm getting better. Perhaps what spurred me on is the passage from Matt. 5:14-16: "You are the light of the world. . . . Your light must shine before men so that they may see goodness in your acts and give praise to your heavenly Father."

(Cynthia Schultz is a member of St. Mary's Church in New Albany.)

Prayer is a skill, an art, a creative act. Each of us has something unique about the way he or she expresses him or herself to God. Share your gift of prayer by sending them to: My Journey to God, P.O. Box 1717, Indpls., IN 46206.

all together. The helpless are often despised—or at least pitied.

But that isn't the way God looks at it. God doesn't love me any less when I'm helpless. In fact, God loves me

more. Those times when I'm truly helpless, I'm going to try to remember this passage and appreciate my powerlessness as an opportunity to experience God's love.

## the Saints *by Luke*

### ST. PETER OF TARENTOISE



PETER WAS BORN NEAR VIENNE, DAUPHINE, FRANCE. HE JOINED THE CISTERCIANS AT BONNEVAUX WHEN HE WAS 20 WITH HIS FATHER AND TWO BROTHERS. HE BECAME ABBOT OF A NEW CISTERCIAN HOUSE AT TAMIÉ OVERLOOKING THE ALPINE PASS BETWEEN GENEVA AND SAVOY AND BUILT A HOSPICE THERE.

AGAINST HIS WISHES, HE WAS NAMED ARCHBISHOP OF TARENTOISE IN 1142. HE REFORMED THE DIOCESE, BROUGHT CANONS REGULAR TO THE CATHEDRAL TO REPLACE THE CORRUPT CLERGY THERE, HELPED THE POOR, ENCOURAGED EDUCATION, AND RESTORED CLERICAL DISCIPLINE.

IN 1155, PETER ABRUPTLY LEFT HIS SEE AND ANONYMOUSLY BECAME A LAYBROTHER AT A CISTERCIAN ABBEY IN SWITZERLAND. BUT AFTER A YEAR HE WAS FOUND OUT AND ORDERED TO RETURN.

PETER WAS SENT IN 1174 BY POPE ALEXANDER TO RECONCILE KING LOUIS VII OF FRANCE AND KING HENRY II OF ENGLAND BUT WAS UNSUCCESSFUL. ON THE WAY HOME HE BECAME ILL AT BESANCON AND DIED AT BELLEVAUX ABBEY. HE WAS CANONIZED IN 1191. HIS FEAST IS MAY 8.

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## Question Corner

## A mixed marriage

by Fr. John Dietzen

**Q** My wife is Jewish. We were married in a Quaker ceremony 24 years ago, long before I became a Catholic. She is open to a special ceremony involving a Catholic liturgy for our 25th anniversary.

A nun friend says my wife has a "eucharistic personality" because she is self-giving. However, I don't think she would or should take Communion since she does not really believe in the real presence of Christ as Catholics do.

Is there any way for such a ceremony to be within the framework of Catholic faith? What would you suggest? (Pennsylvania)

**A** Your marriage is, of course, already a valid marriage according to Catholic Church law, assuming neither of you were married before you were married to each other.

A special ceremony renewing your marriage vows before a priest would be a beautiful way to celebrate your silver anniversary and is entirely possible.

Whether that ceremony would be a Mass or some other kind of liturgy would be something to work out with your pastor or other priest who will be with you at that time. Naturally, your wife's being Jewish will be a factor to consider.

Incidentally, you are absolutely right about your wife receiving Communion. Having faith in the Eucharist in agreement with our Catholic faith is one of the indispensable conditions for reception of Communion at Mass. From your letter, I would bet your wife is sensitive enough to your faith that she would not even consider receiving Communion anyway.

**Q** If the theory of evolution is accepted, would there also need to be a new interpretation of original sin and of the creation of the soul? (Missouri)

**A** Not necessarily. There are numerous "theories of evolution," many of which are compatible with traditional Catholic and Christian theology.

If you simply mean that the bodies of the first humans evolved from pre-existing, living, material beings, the theory is not inconsistent with Catholic belief.

Even if we use only the most common traditional terminology that original sin is "handed down" from our first parents, evolution of the body is not ruled out.

Whether the body of the first human came into existence through a direct action of God, physically forming it out of the "slime of the earth" as Genesis puts it, or whether that body evolved through many previous stages, we can still believe that each human soul is created by the loving, direct action of God.

Some Christians seem to see any form of evolution as a threat to Christian teaching. They insist on a literal interpretation of the scriptural story of creation, seeing that story as a scientific explanation of the beginning of the human race.

Others hold that, given the knowledge we have so far from the physical sciences, some form of bodily evolution is the most logical position today. In accord with almost all Catholic (and most non-Catholic) biblical scholarship, they understand the first chapters of Genesis as a faith story, not an anthropological analysis, an interpretation which reflects even greater glory on the infinite creative intelligence of God.

Neither theory, however, automatically demands a revision of our basic Christian beliefs.

**Q** I read your answers in our paper about marrying close relatives. My mother and father were third cousins. They said they were granted a dispensation. Did they need one? They are both long dead. The marriage date would have been about 1907. (Ohio)

**A** I don't know why your parents would have needed a dispensation, at least for consanguinity. Being third cousins is not now and was not then an impediment to marriage.

(A free brochure explaining Catholic teaching on cremation and other burial policies is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main Street, Bloomington, Ill. 61701.)

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

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Family Talk  
Children  
and divorce

by Dr. James and Mary Kenny

Dear Dr. Kenny: I was divorced about six months ago. I am now a single parent of two children, a 16-year-old boy and a 14-year-old girl. My son has had many vague physical complaints ever since the divorce. He gets acute stomach aches and cannot eat.

He feels weak as though he has the flu. He has been to the doctor several times, but the doctor cannot find anything wrong with him. I think he was upset by the divorce. How can I help him? (Iowa)

**Answer:** You identify the onset of your son's physical symptoms with the time of your divorce. If you are correct, and you may well be, then it may be important to explore your son's feelings and reaction toward the divorce.

Divorce generates many feelings in children, some of which are contradictory or ambivalent or just downright frightening. A parent has left the home. The residence may have been changed. The child may feel torn by a choice between the parents. The child may feel guilty that he or she in some way has caused the divorce.

These feelings and many more may go stumbling and crashing around inside a child's mind. The feelings may need to be put into words so they can be organized, reacted to and dealt with.

Your son needs to talk with someone about the divorce. You are the best choice. Tell him some of your own fears and worries. That may help free him to tell you about his.

Another possibility would be a warm adult friend, perhaps someone who has had personal experience with divorce. Don't wait for it to happen. You may need to precipitate such a discussion. "I'd like you to talk with my son about his reactions to the divorce."

If the physical symptoms continue and no physical cause is found, you may want to seek out a mental health professional. A psychiatrist, psychologist or certified social worker would be appropriate.

Physical symptoms can be caused by our emotions. When we are upset or under stress, our sympathetic nervous system takes over. This is our body's emergency routine. Blood pressure is elevated. Heart rate increases. Adrenaline is released. Digestive juices discharge into the stomach. The whole body is on alert.

It should come as no surprise that these very normal physical reactions to stress may cause very real physical symptoms. Your son is suffering from two very common ones.


One of the most popular book titles is "Nervous Stomach Trouble." Such popularity suggests that many persons suffer stomach disorders as a result of stress. The weakness that your son complains of may well result from his body exhausting itself by dealing with the stress.

We are more susceptible to almost any kind of ailment when we are under stress. Our body may be so busy working overtime to handle the stress that our immune system can no longer ward off a common cold or whatever else comes along.

Your son's symptoms are physical. They are real, and not "in his head." The cause, however, may be psychological, resulting from the circumstances surrounding the divorce. It may be time to treat the cause.

(Reader questions on family living and child care to be answered in print are invited. Address questions: Dr. James and Mary Kenny, Box 872, St. Joseph's College, Rensselaer, Ind. 47078.)

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## Carpet Column

JIM O'BRIEN

## Carpet Maintenance Tips

From time to time, we receive an emergency call from a frantic customer who thinks her vacuum cleaner is pulling the pile off her new carpet. New carpet normally sheds and it is nothing to worry about. The thicker the pile, especially plush cut pile, the more this will show up, so be prepared to change and empty the vacuum bags often. Here is a list of other common occurrences you should know about in case you experience the problem.

**PILE CRUSHING** — Pile becomes crushed or compacted with use. Vacuum with a "beater-bar" head or "groom" with a carpet rake to restore and lift crushed pile.

**DENTS** — (From furniture or heavy objects.) Shift the location of furniture from time to time. Brush the dented area or use a grooming tool to loosen and stand up the matted tufts. Use a steam iron, steam the dented area lightly and brush up the tufts with your fingertips. DO NOT LET THE IRON TOUCH THE CARPET.

**SPROUTS** — To remove yarn tufts that stick up higher than the carpet, clip off the excess length with a scissors or fingernail clipper. DO NOT USE A KNIFE.

**SNAGS** — If tufts are pulled out of the carpet, clip off with a scissors. NEVER PULL THEM. If a long "run" occurs, the yarn must be professionally retufted or glued back in place. Snags occur most frequently in loop pile constructions.

**BURNS** — Remove the charred tips of burned fibers by cutting with a curved fingernail scissors. If the burned spot is deep, it may require replacement. We suggest that you keep a few small pieces left from installation to provide for this contingency.

**SHEDDING** — It is normal in new cut pile carpets. The amount shed is of no consequence. Regular vacuuming removes the loose fibers without harming the carpet.

**FUZZING** — Most noticeable in older loop pile carpets, fuzzing is the pile of loose fibers still bound at one end. It is caused by fiber breakage, surface wear and the cutting of filaments by embedded grit. Carefully clip off protruding fibers.

**PILLING** — "Pills," small balls of entangled fibers and lint, can be safely clipped off with scissors.

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## Vatican Letter

## Debate over making the budget public

by Agostino Bono

The Vatican is in the midst of a major effort to get the world's 854.6 million Catholics to increase voluntary contributions aimed at covering the Vatican's yearly operating budget shortfall. It has sent letters to the world's bishops outlining the problem. It has published isolated figures showing how rapidly the shortfall increases from year to year. Well-respected cardinals have given interviews debunking the notion of excessive Vatican wealth.

But what the Vatican has not done is publish its complete yearly budget, showing detailed breakdowns of income and expenses.

Why this has not been done is a mystery. Full disclosure is favored by a 14-member papally appointed council of cardinals studying Vatican finances. It is favored by Italian Cardinal Giuseppe Caprio, president of the Prefecture for Economic Affairs of the Holy See, who puts together the annual budget for Vatican departments. It is even favored by Pope John Paul II.

"I am in agreement. This should be clear," he said during a March 31 press conference when asked if he agreed with church officials advocating full disclosure as a way to increase contributions to the Vatican.

But he also said he does not have the final say in the matter, indicating the man with the key to the mystery is his secretary of state, Cardinal Agostino Casaroli. "On these themes, it is better to talk to Cardinal Casaroli because he is more competent than I am," the pope said, referring to his delegation of budget authority to the cardinal several years ago. The delegation was part of a general papal plan to decentralize authority on administrative matters so as to leave the pope with more time to concentrate on universal church issues and problems. So far, Cardinal Casaroli has been silent as to why detailed budgets have not been made public.

The silence is puzzling to church officials who argue for full disclosure and have access to the yearly budget figures. Their argument is that full disclosure would help raise funds because it would show that the money is going for needed church expenses which cannot be reduced. They add that full disclosure would also end speculation that the Vatican has much to hide about its finances.

Officially, the Vatican has limited itself to publishing incomplete figures showing overall spending and

income. The emphasis has been on the growing yearly shortfall. It was \$20 million in 1979, the first year figures were published. This jumped to \$56 million in 1986. The Vatican estimates the 1987 shortfall at \$63 million. To get around the situation, several cardinals have been making public additional pieces of financial information.

One of the latest to do this was Cardinal Caprio. In an April Italian newspaper interview he said a main reason for the sharp rise in Vatican expenses has been the increased church activities since the Second Vatican Council. Since the council, Vatican agencies have increased from 37 to 47 and personnel has increased by 50 percent. Another reason for the upswing in expenses has been a tenfold increase in salaries between 1970 and 1985, largely because of high Italian inflation, Cardinal Caprio said. The cardinal also made public for the first time the amount of

money the Vatican has in invested funds. He said this was \$275 million. The cardinal released the figure to show that income produced from the investments could not cover the shortfall.

Previously, members of the papally appointed council, such as Cardinal John Krol of Philadelphia, have made other details available. Last year, Cardinal Krol said the Vatican has no pension fund and must pay retired employee benefits out of its yearly operating budget.

Both cardinals argue that these and other still-secret figures show that the most practical solution to paying the bills for universal church operations is an increase in voluntary contributions. "My argument has always been if you keep this private, you can do so if you pay your own bills. If you're making an appeal, credibility demands that you explain why," Cardinal Krol said in March.

## The Pope Teaches

## Why Jesus called himself 'Son of Man'

by Pope John Paul II

remarks at his general audience Apr. 29

It is significant that Jesus frequently referred to himself as the "Son of Man" while it was others who called him the "Son of God." The title "Son of Man" is first used in the Old Testament by the prophet Daniel to describe the mysterious person that he sees in a vision. Daniel recounts: "As the visions during the night continued, I saw one like a son of man coming on the clouds of heaven . . . He received dominion, glory, and kingdom; nations and peoples of every language served him." When the prophet asks for an explanation of his vision, he is told that "the saints of the most high shall receive the kingdom and possess the kingdom forever." Hence we shall come to understand that this text describes both an individual and the whole people as well.

When Jesus calls himself the "Son of Man," he is using an expression from the canonical tradition of the Old Testament. However in the time of Jesus the expression had come to mean simply "man," so by referring to himself as the "Son of Man" Jesus was able to conceal almost completely the Messianic meaning which the title held in the teachings of the prophets.

For Jesus, his identity as the "Son of Man" meant that he was the representative of God, the herald of the kingdom of God and the prophet calling people to conversion. In addition, it meant that he was the "representative" of the people, a true man in every sense of the word, but one who shared their sufferings in order to redeem them according to the Father's plan. More than once Jesus said that the "Son of Man" must be lifted up, and this "lifting up" would include for him the humiliation of the cross but would also signify his glorification. As Jesus said, "When you have lifted up the Son of Man, then you will know that I am he."



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# ENTERTAINMENT

## Viewing With Arnold 'Making Mr. Right' misses the possibilities

by James W. Arnold

In "Making Mr. Right," John Malkovich is a blond android—a robot that looks and acts like a human being—who falls in love with a woman. It's a fantasy premise with possibilities, but "Mr. Right" misses most of them.

Malkovich is Ulysses, a high tech creature designed to be as smart as a human but free of the frailties and emotions that make such ventures as seven-year probes into deep space too difficult. His scientist-creator, Jeff Peters (also Malkovich), has made him literally in his own image, not only physically but in his own disinterested, laboratory-bound personality.

Of course, it won't last. Woman, as ever, complicates matters. A brash image consultant (spunky Ann Magnuson) is hired to work up public support for the project. Her strategy is to humanize



Ulysses so that he'll win the approval of women. But after a minimal dose of humanity, the poor creature falls in love with her and loses all interest in lonely journeys into space.

Since Magnuson's character is named Frankie Stone, the script by Floyd Byars and Laurie Frank apparently intends to be symbolic. Or perhaps only a tease. Jeff Peters is the Frankenstein figure here. Frankie instead incites the spark of a soul: she turns the "monster" into a man. (I wish the movie were that profound. Actually, she may incite only the spark of lust, since Peters stupidly provided Ulysses with the basic male anatomy, a serious blunder that the movie occasionally becomes over-fascinated with.)

The title has nothing to do with what it seems to suggest—a woman consciously creating her Dream Man. What happens is a kind of feminist joke. By civilizing Ulysses, Frankie without knowing it serves an antidote to the masculine ideals of impersonal science and total dedication to the task.

In the end, the scientist goes off into space isolation and the robot stays for

love and relationships and (presumably) to smell the roses. The male, thus feminized, is a better human being (thank you, "Tootsie"). Mr. Wrong is now Right.

While it's easy to see these intentions under the silly plot, "Mr. Right" as a movie seldom gets either its ideas or its jokes into comic orbit. E.g., to show his awakening, poor Malkovich is required mostly to gaze slackjawed as Ms. Magnuson puts on lipstick or kisses him on the cheek, or to ask her such questions as why people fall in love. "If I were human," he says, "I'd be in love with you."

Not dead stuff here. Nor are the writers or director Susan Seidelman ("Desperately Seeking Susan") especially imaginative in working out the comedy details. Turning Ulysses loose at a shopping mall and crashing a fancy party have to serve as highlight moments. Except for Frankie, an airhead career woman who seems obsessed mostly with her makeup and unfaithful boyfriend, and Trish (Glenne Headly), a rapid oversexed apartment-mate, few characters get beyond the introduction stage.

Malkovich is skilled enough to make Ulysses seem both robotic and endearing as he sees women for the first time, makes love (off-screen, thankfully), and falls into vast childlike admiration for the contemporary culture that his creator Peters abhors. The culture is represented by Miami—malls, fast food, credit card buying sprees, showy weddings—and neither Ulysses, Frankie or the film angle into it from a high spiritual plane.

"Mr. Right" is clearly another variation on the "nice guy alien visits America" movie—"Starman" for sure, but also "Crocodyl: Dundee," "Splash,"

"Star Trek IV," etc.—but it's a cut below all of that group.

Seidelman mostly contributes a woman's perspective, and makes us realize how conditioned we are to seeing movies from a man's viewpoint. Other times that may be worth more, but here it amounts to seeing women off-the-pedestal, so to speak, as men seldom see them, e.g., in unattractive positions. Also there are feminine jokes about armpits, diets, clothes, purse contents and male sexuality.

Finally, of more import: Films are telling us what we should already know—that artificial life in all its forms is pushing onto the moral agenda.

"Mr. Right" suggest that machines that love are more deservedly human than people who don't. But in truth no computer can love, or even reflect on the fact that it exists. Only people, created in the old-fashioned way, can do that. The movies seem to be telling us to hang onto that divine gift. The danger is not that machines will be like people, but the opposite.

Mr. Right can probably get along with E.T. and Max Headroom, and even with us. But can we get along with each other?

(Good idea, nice moments, but mostly *nada*; some sexy talk; not generally recommended.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Extreme Prejudice.....	O
Gothic.....	O
Sweet Lorraine.....	A-II

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

## TV special looks at fast-growing Mormon Church

by Henry Herx and Tony Zaza

The fastest-growing and richest church in America today is the Church of Jesus Christ of Latter-Day Saints, according to "The Mormons: Missionaries to the World," airing Wednesday, May 13, 9-10 p.m. on PBS.

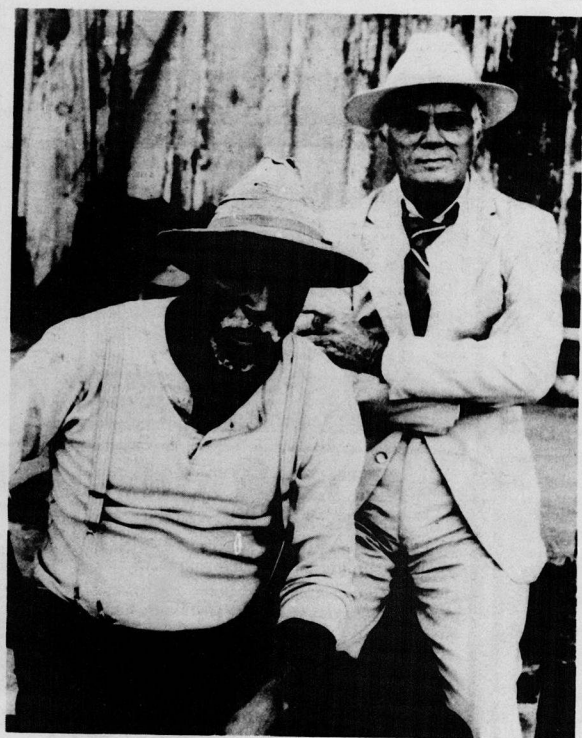
This independently made documentary gives a too-brief history of America's most successful indigenous church from its early 19th-century founding by prophet Joseph Smith to its current president, Ezra Taft Benson, former secretary of agriculture in the Eisenhower administration.

If you expect to learn what your Mormon neighbors believe and how they worship, you will be disappointed. The central focus of the program is on the unique Mormon practice of encouraging its young men at the age of 19 to commit themselves to a two-year mission somewhere in the world. The result is that each year almost a quarter-million converts—that's one every 2.5 minutes—join the church's membership, which now exceeds six million.

Viewers will see the intensive training these young men receive and follow a small group of them to Guatemala, where in the past decade they have been flourishing. Here a native Protestant minister criticizes the Mormon missionaries as representing the American image of wealth and success which Guatemalans hope to attain by conversion.

While the documentary itself takes no stand on this or any other issue, it opens the door for Mormon critics to do so. The result may not be exactly balanced, but it is by no means a hatchet job.

For instance, it talks with a young man who dropped out of his Mormon commitment—about his sense of failure and what this has meant for his family. But it shows a number of others for whom their mission has been beneficial. In the background are two related



"GATHERING OF OLD MEN"—Louis Gossett Jr. (left) and Richard Widmark star in the CBS presentation airing Sunday May 10. The dramatic special is the story of a group of elderly black men who band together to defend a young man from a vigilante mob after the shooting of a white racist. Widmark plays a detective in the film, adapted from the Ernest J. Gaines novel. (NC photo)

issues. One is the status of women in a church which excludes them from priesthood and relegates them to the role of wife and mother. Although a

Mormon official explains that women at the age of 21 may apply for a mission, several women say that this is discouraged.

Much more central to the theme of the program is the issue of church authority and unquestioning obedience to its discipline. A Mormon official is shown telling an unknown group he is addressing that it is wrong for a Mormon to criticize the church in public or even to question church decisions.

The picture that emerges from the documentary is of a church institution that is authoritarian. Some viewers will find nothing wrong with that, but others may see it as an intrusive attempt to control the lives of its members. It is a view, however, that is unlikely to please Mormon officials.

As an American church that is rapidly attracting converts, the way in which it does so is certainly a subject of significance for a public television program. Whatever controversies the documentary arouses about the accuracy of its depiction, non-Mormon viewers will at least have had the advantage of knowing what the issues are that need to be resolved.

### TV Programs of Note

Tuesday, May 12, 9-10 p.m. (PBS)  
"Thy Kingdom Come." The Christian fundamentalist movement is the subject of this "Frontline" documentary which charts its course from the movement's beginnings in the deep South to its entry in mainstream American politics. The program explores the lives of those in the movement and the multimillion-dollar world of television evangelists.

Thursday, May 14, 8-9 p.m. (PBS)  
"Moyers: In Search of the Constitution." Bill Moyers talks with Supreme Court Justice Harry A. Blackmun, who wrote the majority opinion in Roe vs. Wade, the case that legalized abortion in a conversation about the emotional and moral challenge of interpreting the Constitution. The question is how sensitive Moyers will be to the pro-life issues that continue to generate controversy over the court's abortion decision.



# Two Catholic Republicans join presidential race

by Liz Schevchuk

WASHINGTON (NC)—And then there were more—Catholics running for president—with the formal declaration of candidacy by former Secretary of State Alexander Haig and the announced intentions of former Nevada Senator Paul Laxalt.

The two, seeking the Republican nomination, join at least two other Catholic hopefuls, Democrats Bruce Babbitt, former Arizona governor, and Sen. Joseph Biden of Delaware, as well as various non-Catholic candidates. (See March 20 *Criterion* for article on Babbitt and Biden.)

Both Haig and Laxalt entered the presidential fray with strong links to the Reagan administration and a record of differing with some fellow Catholics on national issues.

Haig, 62, kicked off his campaign March 24. Laxalt, 64, April 28 announced his intention of running and formed an "exploratory committee," although he said he will wait until he sees if he can raise enough money to finance a run for the presidency before committing himself irrevocably.

Haig became nationally prominent during the last days of the Watergate-bedecked Nixon administration, when, as chief of staff, he is credited with convincing President Nixon to resign.

He later served as supreme commander of NATO and then left the Army as a four-star general in 1979. Haig's brother is Jesuit Father Frank R. Haig, president of Le Moyne College, Syracuse, N.Y.

Haig's habit of speaking out has sometimes stirred controversy. One occasion was when Reagan was shot and Haig, in the absence of Vice President George Bush, announced "As of now, I am in control here in the White House, pending the return of the vice president."

Another occurred when, testifying on Capitol Hill, he mentioned the four American churchwomen slain in El Salvador in 1980. As he put it, "Some of the investigative evidence on the killings of the four American women in El Salvador would lead one to believe that perhaps the vehicle may have run a roadblock, may have been perceived to have been doing that, and there was an exchange of fire."

He later explained that he meant only that some might have believed the nuns were trying to run a roadblock. He added, "I haven't met any pistol-packing nuns in my days."

As secretary of state, Haig often became point man for Reagan's Central American policies, such as increased military aid to El Salvador, which were criticized by the Catholic bishops and other church social justice groups.

But if some Catholics were not always happy with Haig, neither were some militant, hard-line Protestants. Bob Jones Jr., chancellor of Bob Jones University, once denounced Haig and asked followers to "pray that the Lord will smite him,

hip and thigh ...that he shall destroy him quickly and utterly."

When he announced his candidacy, Haig said: "What I offer is leadership, leadership to take our country safely into the next decade, to build a more prosperous America; leadership to dedicate America to excellence in all fields, and leadership, above all, of an America willing and able to keep the peace."

If Haig becomes president, he won't be the first ex-general with national recognition but no previous elected office to hold the job. Ulysses S. Grant and Dwight D. Eisenhower did the same thing.

Laxalt's experience includes two terms as a senator from Nevada and one term as governor of that state.

In the Senate, Laxalt achieved a mixed record. For

example, Network, the Catholic social justice lobby, reported that in 1986 Laxalt cast votes against the Network position on 16 of 18 issues, dealing with such matters as the budget, Strategic Defense Initiative, chemical weapons, aid to the Nicaraguan "contra" rebels, sanctions on South Africa, and campaign financing.

The National Right to Life Committee's tabulations show a more positive record where the abortion issue is concerned. Its voting record for 1985-86 shows Laxalt voted the right-to-life way on four of four votes, in addition to voting in 1983 for a constitutional amendment against abortion and co-sponsoring other recent pro-life bills.

An old friend of Reagan, Laxalt said he wants to run for president because "it is absolutely essential that we continue the Reagan agenda."

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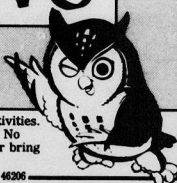
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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

## May 8

The Student Council of Cardinal Ritter High School will sponsor its annual Ritter-Noble Flower Sale from 8:30 a.m.-4 p.m. in the back parking lot, 3360 W. 30th St.

## May 9

A Pre-Cana II Day for couples preparing for a second marriage will be presented by the Family Life Office from 9 a.m.-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$30 fee includes lunch. Call 236-1596 to register.

A Mother/Daughter Day of Reflection will be presented from 9 a.m.-3 p.m. EDT at Mount

St. Francis Retreat Center. Call 812-923-8817 for information.

A dinner/dance entitled "That's What Friends Are For," co-sponsored by Mary, Queen of Peace Parish and St. Augustine Episcopal Church in Danville will be held at the Westside K of C at 7 p.m. Music by Tuxedo Junction.

Single Christian Adults will sponsor a Springtime Road Rally leaving Nativity Parish parking lot, Southeastern Ave. west of Meadows Dr., at 6:30 p.m. Trophy and special prize awarded to winning person or team. Entry fee \$3/car. Call 862-4550 for information.

SS. Peter and Paul Cathedral Ladies Court #191, Knights of St. Peter Claver will host a Spaghetti Supper from 5-9 p.m. at the Benjamin Harrison Memorial Home, 1230 N. Delaware St. \$5 donation. For tickets call 637-3386 or 297-1822.

Warren Little League will present its Third Annual Monte Carlo

Night fundraiser at 6:30 p.m. at Fatima K of C, 1313 S. Post Rd. No admission. Adults only.

## May 10

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

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

The second of five May pilgrimages to the shrine of Our Lady of Monte Cassino, sponsored by the Benedictine monks of St. Meinrad Archabbey will be held at 2 p.m. CDT.

## May 11

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a film on "Divorce and Other Monsters" and discussion. Children K-grade 6 are especially invited. For information call 236-1596 days or 844-5034 or 291-3629 evenings.

## May 12

Mother Theodore Circle #56, Daughters of Isabella will hold its annual Memorial Mass and Pitch-in Dinner at 5:30 p.m. in the con-

ference room of St. Elizabeth's Home, 2500 Churchman Ave. (corrected notice)

The Ave Maria Guild will meet at 12:30 p.m. for dessert and coffee and business meeting at St. Paul Hermitage, Beech Grove.

## May 12-13-14

A Senior Citizens Retreat will be presented at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## May 13

St. Mark Parish, U.S. 31 S. at E. Edgewood Ave. will hold a Luncheon/Card Party at 11:30 a.m. in the church hall. Men are welcome.

A Leisure Day on "A Time for New Beginnings" will be conducted from 9 a.m.-2 p.m. by Trinity Mission Father Tom Stepanski at Fatima Retreat House, 5353 E. 56th St. Call 545-7681.

A Natural Family Planning class will be held at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15/couple. Call 236-1596 for information.

The Terre Haute Deaneary NCCW will sponsor a Spring Luncheon and Style Show at 12 noon at Holiday Inn. Call 812-255-9795 or 812-234-0540 for information.

## May 14

The Mary Series continues from 7:30-9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Historic Landmarks Foundation of Indiana will sponsor a free historical tour of St. John the Evangelist Church, Capitol Ave. at Georgia St., conducted by Dr. James J. Divita at 5:30 p.m. Everyone is welcome.

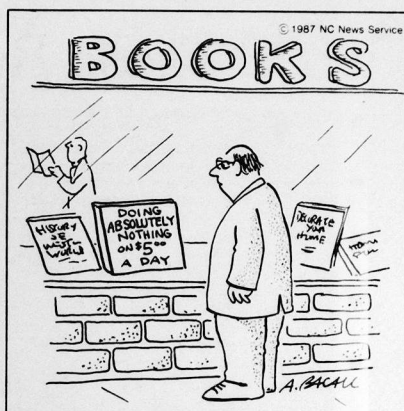
St. Vincent Hospital Guild will hold a Luncheon/Card Party beginning at 11:30 a.m. at Ft. Harrison Officers Club. Call 872-3330 for information.

## May 14-15-16

The CYO of St. Lawrence Parish, Lawrenceburg will hold a Garage Sale. Call 812-637-0291 for donation pickup.

## May 15-16

St. Margaret Mary Parish, 2405 S. 7th St., Terre Haute will sponsor



a Rummage Sale from 8 a.m.-4 p.m. on Fri. and from 8 a.m.-1 p.m. Sat.

Archabbey continue at 2 p.m. CDT.

## May 15-16-17

A Charismatic Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

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

## May 17

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

The pilgrimages to the Shrine of Monte Cassino sponsored by the Benedictine monks of St. Meinrad

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for Mass followed by a meeting at 8:45 a.m. in the cafeteria.

An Indianapolis area Pre-Cana Program will be held from 12:45-5:30 p.m. in the parish hall, 936 Prospect St. Admission \$1.25. Pre-registration required. Call 236-1596.

The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

Msgr. Charles Ross will celebrate noon Mass at St. Pius X Church in honor of the 50th anniversary of his ordination. A reception will follow in Ross Hall.

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# 1,800 join in CROP Walk fund drive

by Margaret Nelson

About 1,800 people, many from Catholic parishes, know about the CROP Walk from experience. Walkers collected more than \$70,000 in pledges for the six plus miles (10 kilometers) they walked. The money will be distributed to feed the hungry here and abroad.

The name sounds like it is a walk through fields of corn. In fact, the original meaning for the Church World Service acronym, Christian Rural Overseas Program, is no longer used. Twenty-five percent of monies raised will be distributed to agencies serving local hunger needs: Gleaners Food Bank, St. Vincent DePaul Society, Indiana Christian Leadership Conference Food Pantry and

the Church Federation of Greater Indianapolis. The remaining funds help with feeding the hungry overseas, along with self-help development, disaster relief and refugee resettlement.

The walk on Sunday, May 3, began at the Catholic Center assembly hall after a quick registration and a prayer for its success and safety. The participants were told to obey all traffic laws and signals. Some had signs and balloons, along with the "CROP" stickers or pins they received that looked like red and white "stop" signs.

People of all ages walked, though most were in the 20 to 40 age range. Couples pushed strollers (one with twins) and some pushed wheelchairs carrying handicapped participants. Some curbs and streets were

a little rough for just walking, but those "walking for two" continued undaunted.

The St. Philip Neri rectory was a welcome sight to all! It was about the half-way mark. And plenty of ice water and cookies and restrooms were available for the walkers. This was the second "check point," where the pledge cards were marked. It was "downhill" all the way, after that.

A paramedic van followed the walkers, checking from time to time that no one was having problems. Once, a child's piercing scream—probably from a bee sting—drew the instant response of the emergency squad. And a car with a CROP Walk insignia drove by from time to time to see if anyone needed help or a ride back. In fact, it would have been easy to stop at any point in the

walk, by having someone drive to different points along the designated route, or by asking for or accepting a ride in this marked car.

The possibility of getting a ride became more tempting near the end of the walk. Six miles is no Sunday stroll. But helping feed the hungry is worth some temporary aches. The Catholic Center was a welcome sight!

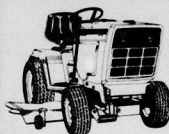
Though it is difficult for the staff to break down participation this early, at least 12 Catholic parishes were actively involved in the CROP Walk this year. Some parishioners who were unable to walk helped with registration and rest stop maintenance. Judy Dunson, of the CROP Walk office, commented, "We've been very pleased with the participation of the Catholic parishes."

Those who did not hear about the CROP Walk or never got around to making a pledge can donate through their parishes or send it to: The Greater Indianapolis CROP Walk for the Hungry, 1100 W. 42nd St. Indianapolis, IN 46208.



**READY TO GO**—Some of the 1,800 people who participated in the CROP Walk for the Hungry assemble at the Catholic Center to begin the 10 kilometer walk on Sunday, May 3. (Photo by Margaret Nelson)

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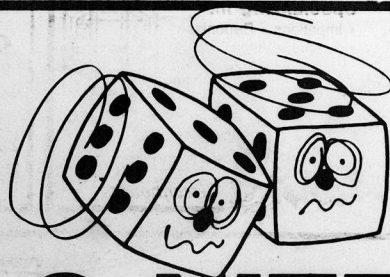
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# Reflect on church teaching, cardinal urges childless couples

CHICAGO (NC)—Couples facing the "difficult burden" of childlessness should make decisions about modern procreative techniques only "after prayerful and conscientious reflection" on church teachings, Cardinal Joseph Bernardin of Chicago said.

In a forum for medical students and researchers at the University of Chicago medical school April 29 Cardinal Bernardin said the church teaches that "love-making and life-making" are twin aspects of marriage and marital intercourse, and the two "cannot be separated."

Cardinal Bernardin defended the Vatican's recent statement rejecting human procreation outside the context of loving marital intercourse.

He stressed the reasons behind that position, even though he acknowledged that "many people, Catholics included," may not accept every part of the church's stand on that issue.

He said he has "heard the pain of loving couples, Catholic and non-Catholic, who desperately want the gift of a child.... I share their pain. We must offer them love, support and understanding."

"And in the end, after prayerful and conscientious reflection on this teaching, they must make their own decision," he added.

The Vatican's "Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation," issued March 10, received "mixed reviews" but was welcomed even by some

who disagreed with some aspects of it, Cardinal Bernardin said.

He said he was concerned that "the relativism that has come to mark so much of our contemporary culture" would lead many to reject the instruction "out of hand simply because it dares to assert that there are some normative principles which can and should guide our concrete choices."

He said the instruction comes from a context of "a belief in the dignity and goodness of human knowledge and creativity" and a belief that "perduring and normative human values" must guide that creativity.

The "first principle" needed to understand the instruction, he said, is "the inviolable dignity of every human life."

The second important principle "is the essential and necessary relationship between human sexuality, marriage and parenthood," he said.

Human sexuality is different from animal sexuality because human thinking, choosing and loving bring a capacity for intimacy, he said.

"Intimacy bespeaks warmth, tenderness, love, fidelity and generativity.... Human intimacy yearns for the interpersonal commitment and fidelity of heterosexual marriage and is celebrated in marital intercourse."

The "third and most controversial principle" in the procreation instruction, the cardinal said, is that "the making of love is always to be open to life when a couple celebrates

marital intercourse, and the making of life is always to be the result of the making of love in the context of marital intercourse. There is an essential unity that cannot be broken.

"This teaching, admittedly, is not accepted by many people, Catholics included," Cardinal Bernardin added.

"Obviously, this part of the instruction has received the most press attention," he said. "And for good reason, because of the significant number of loving couples who experience the pain of infertility and for whom one of the proscribed procedures might be their only possibility for the conception of new life."

In the extensive commentary that followed the instruction, many who welcomed Vatican conclusions such as the prohibitions against surrogate motherhood, embryo freezing, or third-party artificial insemination, still criticized the position that fertilization outside the womb involving the wife's egg and husband's sperm is not allowed.

Cardinal Bernardin said some critics argue "that the church is being inconsistent when, on the one hand, it says that marriage is ordered toward the creation of new life and then, on the other hand, opposes the use of scientific technology to allow a loving but infertile couple to conceive."

Some have also criticized the position as "a narrow biological or 'act-centered' approach which fails to take into account the total context of marital love," the cardinal said.

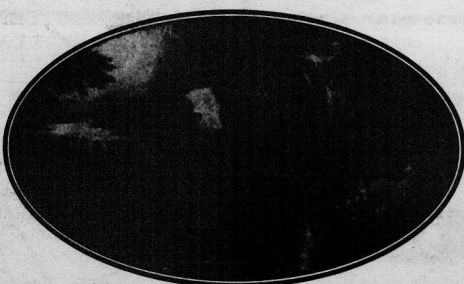
He argued, however, that "the terms" for evaluating human procreation "must be greater than the act of intercourse and the desire for new life." He called for recognition of the intricate interrelationships "central to the human experience" which technology substitutes for when it replaces "the ecstatic union of two bodies becoming one-in-love as the source of life."

"Could it be," he asked, "that we are tampering with something so fundamentally human that we are endangering the quality of future human life?"

He also asked what the implications for genetic planning are "if we remove the creation of life from the mystery and unpredictability of interpersonal marital communion."

The church's "natural law" tradition argues against violating such a fundamental natural process "even though the intention is noble," he said.

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## Local stations to televise pope's rosary on June 6

by John Thavis

VATICAN CITY (NC)—A worldwide rosary broadcast led by Pope John Paul II will be televised Saturday, June 6 by at least 90 local stations in the United States, the Vatican's top communications official said.

The rosary recital, on the eve of the start of a special year of devotions to Mary, is expected to reach the 50 largest U.S. population centers, said U.S. Archbishop John Foley, president of the Pontifical Commission for Social Communications.

While none of the major U.S. networks picked up the program, most of the local stations that did are network affiliates, Archbishop Foley said April 30.

In Indianapolis WISH-TV, channel 8, will carry the telecast. Other stations that have agreed to carry it include WHAS, channel 11 in Louisville, and WXIX, channel 19 in Cincinnati. The hour-long broadcast will begin at noon.

The rosary will be led by the pope from the Basilica of St. Mary Major in Rome, believed to be the oldest church dedicated to Mary. A London transmission center will link the pope's recital with responses from 17 Marian sanctuaries throughout the world.

"As far as I know, it's the first time a pope will have prayed with this kind of international participation," Archbishop Foley said.

Poland's state-run television was among those expected to broadcast the program, Archbishop Foley said. The pope is scheduled to visit Poland June 8-14.

In the United States, he said, the National Shrine of the Immaculate Conception in Washington is expected to be filled for the event. Other shrines connected by satellite are in Fatima, Portugal; Lourdes, France; Knock, Ireland; Czestochowa, Poland; Cap-de-la-Madeleine, Quebec; Guadalupe, Mexico; Aparecida, Brazil; Lujan, Argentina; Cacape, Paraguay; Manila, Philippines; Bombay, India; Dakar, Senegal; Mariazell, Austria; and a site in Bavaria.

Coordinating the worldwide telecast will be Global Media Ltd., based in Marina del Rey, Calif. Dan Fendel, spokesman for Global Media, said the broadcast, called "Prayer for World Peace," will require the use of 18 satellites.

The producer and director of the program will be Global Media president Tony Verna, who in 1985 orchestrated "Live Aid," the rock benefit concert broadcast worldwide to raise funds for African famine relief.

Archbishop Foley said the pope will pray five decades of the rosary, in English, Portuguese, French, Spanish and German. He said the mysteries were chosen to reflect the role of Mary and the Holy Spirit: the Annunciation, the Visitation, the Crucifixion, the Resurrection and the descent of the Holy Spirit on the Apostles.

In addition, Scripture readings will be made in Greek, Dutch, Polish, Russian and Arabic. Archbishop Foley said Russian was chosen to mark millennial celebration of Christianity in an area that now forms part of the Soviet Union.



## youth corner

# On developing a healthy self-image

by Charlie Martin, NC News Service

### RESPECT YOURSELF

Now if you disrespect everybody/That you run into/How in the world do you think/Anybody's supposed to respect you /If you don't give a heck about/The man with the Bible in his hand/Just get out the way and let/The gentleman do his thing/You're the kind of gentleman/That wants everything their way/Take the sheet off your face boy/It's a brand new day.

Refrain: Respect yourself/Respect yourself/If you don't respect yourself/Ain't nobody gonna give a good hoot/Na na na/Respect yourself/Respect yourself.

If you're walking around/Thinking that the world owes/You something 'cause you're here/You're going out the world/Backward like you did when/You first came here/You keep talking about the/president won't stop air pollution/Put your hand over your mouth/when you cough, that'll help the solution/You cuss around women and/You don't even know their names/Then you're dumb enough to/Think that it makes you a big ol' man.

(Repeat Refrain)

Respect yourself (Repeat six times)

Recorded by Bruce Willis;  
written by Mack Rice and Luther Ingram;  
© 1971 by East-Memphis Music Corp  
(copyright assigned to Irving Music Inc. 1981)  
and Klondike Enterprises Ltd.

Bruce Willis, of TV's "Moonlighting" fame, does some musical moonlighting of his own. The title of his latest hit gives all of us some good advice: "Respect Yourself!"

As the song suggests, life is empty and disappointing without self-respect. Individuals low on self-respect find little worthwhile in themselves or others. They are more likely to think "that the world owes you something 'cause you're here." Such an attitude alienates others and leads most of our efforts toward failure.

But when we respect ourselves, we realize the importance of our lives. We refuse to take chances with our future. We say "no" to drugs, drinking and driving, or to any other action that might endanger our lives.

Self-respect brings self-appreciation. When we're strong in self-respect, we recognize our gifts and talents. We enjoy being ourselves and take pride in what we accomplish.

This self-confidence allows us to be more tolerant of others. We respect the right of others to make decisions and live by their own values. We preserve our own identity while at the same time encouraging others to develop theirs.

Perhaps the surest sign of self-respect is generosity. The care that we show ourselves flows outward to others. We're willing to share the best of ourselves with others, like our caring and our laughter.

Each of us can be this type of person. It's true, life treats people differently. We do not all possess the same backgrounds, looks or talents. Yet each of us is a true reflection of the one God who made us.

Respect this innate goodness in yourself and keep finding ways to express it.

(Your comments are always welcome. Please write: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

## Super Monday looks at soaps

What effect does the world of soap operas have on how we live our lives? This is the topic of the CYO Super Monday, from 7-9 p.m., May 18, at the CYO Youth Center, 580 E. Stevens St. in Indianapolis. The speaker will be Richard J. Powell, a teacher at Chastard High School in Indianapolis. Friends are welcome. For more information, call the CYO at 317-432-9311.

## Youth events

For more information: call 317-625-9544 for Cornerstone Denary events, 317-625-9511 for CYO events, 317-645-0864 for New Albany Denary events, 317-647-5729 for Tell City Denary events and 317-625-9480 for Terre Haute Denary events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

- May 11 Sign-up deadline for Terre Haute Denary Youth Day
- 17 Terre Haute Denary Youth Day and Mass, 1-10:15 p.m. at St. Mary's Village Church
- 18 Super Monday, 7-9 p.m. at CYO Youth Center
- June 7-13 "Anytown" leadership workshop for incoming juniors and seniors at Rough River Lake in Ky. Cost: \$175. Contact New Albany Denary Aquinas Center
- 9-10 New Albany Denary Peer Leadership Training
- 15 Belle of Louisville Cruise for Southern Indiana youth, 7:30 p.m. Contact New Albany Denary
- 16-18 Mid America Youth Ministry Conference at St. Mary's College in South Bend
- July 15 Belle of Louisville cruise for all youth in archdiocese
- 20-24 Christian Leadership Institute at CYO Center in Indpls.
- Nov. 19-25 National Youth Conference in Pittsburgh (cost will be around \$350)

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## Book reviews

# Berlin Wall: recalling a crisis

*The Berlin Wall: Kennedy, Khrushchev, and a Showdown in the Heart of Europe*, by Norman Gelb. Times Books (New York, 1987). 321 pp., \$19.95.

Reviewed by Joseph R. Thomas

For this book, Norman Gelb, an experienced broadcast and print journalist, returned to Berlin where he was chief European correspondent for the Mutual Broadcasting Network when East German security forces, acting with the blessing of their Soviet sponsors, sealed off the western sectors of Berlin with a monstrous wall in the summer of 1961.

It was a major development in the ongoing Cold War between the Soviets and the West and came at a time when the fear of a new armed conflict was a gripping reality. Just how close we came to a nuclear showdown may never be known, but Gelb indicates that it was close enough to give political leaders and common citizens alike the jitters.

The erection of the wall, a zig-zag barricade that stretches for 103 miles and not only divides Berlin but shuts off access from surrounding areas as well, was a surprise ploy in Russia's effort to put an end to the Allied presence there. The West had been girding for some overt action ever since the Berlin airlift had successfully beaten back the first effort to force withdrawal in 1948. East Germany itself had been

sealed off but the existence of a free, although isolated, Berlin remained as a constant reminder of communist failure.

Some 300,000 East Germans a year fled to the West through Berlin. Between 1949 and the erection of the wall, close to 3 million people used it as an escape route. Nevertheless, Allied planners never once thought it likely that the area would be walled off, starting with a hastily erected barbed-wire barricade strung up almost overnight on Aug. 13, 1961. In the dead of night, Germans on both sides of the city's dividing lines were awakened by the sound of jackhammers and the rumble of trucks.

Had action been taken then, it might have put an end to

the plan, Gelb speculates, but action was impossible because the West had no inkling of what was happening and no counter-plan. Indeed, since the barricade was going up in the Soviet zone and in East Germany, the decision was to make a formal protest but forego the use of force or even a threat of force.

The wall indeed has been an effective deterrent to East German defections. But it is a symbol of failure too for it stands as a reminder of the continuing need of communist East Germany to fence its own people in.

Every fresh attempt to breach the wall—and there are many, including some that are successful—bears the failure again. And bares too the failure of Soviet policy to win control of all of Berlin for its East German stand-ins.

While the situation remains relatively quiet now, Gelb, without attempting to look into the future, leaves the reader with the feeling that at some point Berlin will once again be on the front pages of the world's newspapers.

(Thomas is editor in chief of The Christophers.)

## Extension offers material on the church

CHICAGO (NC)—The Catholic Church Extension Society, which supports mission activities in the United States, is planning massive distribution of a new 16-page brochure and 64-page book on the Catholic Church.

The brochure, titled "The Catholic Church: Who Are We?" and the book, "What It Means to Be Catholic," in magazine format, are designed as primers for non-Catholics and as refresher for Catholics on the basics of their faith.

Father Edward Slattery, president of the Chicago-based Extension Society, said that the goal is to put copies of the publications in the hands of every American by the year 1990.

"We know from national surveys that the No. 1 means of bringing new members into the church is through one-on-one interaction," Father Slattery said. "It usually starts with a question from a non-Catholic about what the church teaches or why we observe certain devotions. These two publications are designed to help ordinary Catholics answer common questions about our beliefs," he said.

The brochure is similar to those used by other faiths as inserts into metropolitan newspapers, said Capuchin Father Anthony Scannell, president of Franciscan Communications in Los Angeles, which wrote the brochure and produced both publications in cooperation with Extension.

The book, written by Father Joseph Champlin of Syracuse, N.Y., a columnist and author, expands on the brochure and gives a more in-depth look at the Catholic faith.

"This is the first of its kind for Catholics who would like to invite their neighbors to learn more about the church or who would even like to review the faith themselves," Father Scannell said.

The evangelization materials already are popular. "We have hardly publicized these materials and already the response has been overwhelming," Father Slattery said.

Parishes have used the brochure in a variety of efforts, including censuses, convert classes, parish renewal and religious education programs.

Copies of the brochure and book are available from Extension at 35 E. Wacker Dr., Chicago, Ill. 60601.

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## rest in peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† AMRHEIN, Maurice, 71, St. Michael, Brookville, Apr. 29. Husband of Fern Eckler; father of Michael, Rodger, Gary, Stephen, Mark, and Mary Horninger; brother of Richard, Orville, Raymond, William, Ernest, Esther Mosler and Florence Schneider; grandfather of 13.

† BLACKMORE, William F., 74, Little Flower, Indianapolis, Apr. 11. Brother of Mary J. Gaspar; uncle of Cecelia G. Klinkose.

† DEWEES, Foster E., Sr., 65, St. Augustine, Jeffersonville, Apr. 27. Father of Diane Hall, Debbie Roudis, Foster E., Jr. and Terry G.; brother of Dave, Bill, Ruth Garbrough and Otilie Biesel; grandfather of seven; great-grandfather of one.

† GEIS, Mary, 90, St. Michael, Brookville, Apr. 16. Mother of Harold, James, and Corinne Johnson; sister of Nettie Schmacker; grandmother of 12; great-grandmother of seven.

† HESS, Edward Martin, 66, St. Michael, Charlestown, Apr. 11. Husband of Margaret James; father of Gary Lee, Michael, Myra Jo Myers and Donna K. Laffin; son of Catherine; brother of Paul, and Rose Feldpausch; grandfather of four.

† HULL, Ruth, 84, St. Gabriel, Connersville, Apr. 23. Mother of Helen, Roy and Ralph, grandmother of 5, great-grandmother of 6.

† ISLER, Fiske W., Sr., 85, St. Augustine, Jeffersonville, Apr. 26. Father of Joseph F., Albert J., Fiske W., Jr., Peggy Kuhn and Frances Copper; brother of Rosemary Witt and Carolyn Driscoll; grandfather of 15; great-grandfather of 16.

† LAMM, Anthony J., 69, St. Christopher, Speedway, Apr. 27. Father of Judith A., and Lorraine Santoro; brother of John Florence Prisco and Lucille; grandfather of two.

† MORGANTHAL, Alvin, 66, St. Joseph, St. Leon, Apr. 30. Father of Linda Hoog, Brenda Zimmer, Carol Sturwald and Robert; brother of Mary Rita Klenke and Marilyn Graf; grandfather of 10.

† REDMOND, Kevin M., 32, Our Lady of Lourdes, Indianapolis, Apr. 28. Son of Mary Ann; brother of Bridget Giles, Anne Krachey, Mary T., Brendan P., John E. and Tim N.; grandson of Ann Adams and Ruth.

† SCHWARZ, Thelma, 59, St. Lawrence, Lawrenceburg, Apr. 29. Wife of Anthony; mother of Cathy Ann; grandmother of three.

† TAYLOR, Fern E., 69, Little Flower, Indianapolis, Apr. 19. Sister of Helen, Ralph and Robert.

† VIGNA, Bessie L., 80, Little Flower, Indianapolis, Mar. 30. Mother of Carl J. and Bill G. Arnold, George M., Vera (Kitty) Denney and Helen Moser; grandmother of 11; great-grandmother of nine; sister of Julia Kristie, Earl D. and Glenn Henderson; half-sister of Betty McKibben and Robert V. Hendrickson.

† WANINGER, Paul, 65, St. Paul, Tell City, Apr. 24. Husband of Rose Amelia; father of Juanita Graves and Paul L.; brother of Henrietta Strobel, Olivia Wink, Robert, and Raymond; grandfather of eight; and also great-grandfather of ten.



# Pope stresses anti-Nazi activities

by Greg Erlanson

COLOGNE, West Germany (NC)—From the start of his second pastoral visit to West Germany, Pope John Paul II addressed the issue of Catholic resistance to Nazism.

The theme was integral to his beatifications of Edith Stein, a Jewish convert who became a Carmelite nun and was killed in a Nazi concentration camp, and German Jesuit Father Rupert Mayer, an early and outspoken critic of Adolf Hitler and his party.

The pope also addressed the role of the institutional church—the German bishops' conference and the Holy See—in opposing the Nazis.

The church's response to the extermination of millions of Jews and others the Third Reich considered expendable in its drive for racial purity, has been a source of controversy and debate since the end of the Second World War.

In 1964, the German playwright Rolf Hochhuth wrote "The Deputy," a play alleging that Pope Pius XII was indifferent to the fate of the Jews in Nazi Germany. The play reflected a view which has persisted in some quarters for decades.

Last March a representative of a German dissident Catholic organization critical of the institutional church accused the pope and the German bishops of attempting to "change history." By focusing on Edith Stein and Father Mayer "the pope wants to make us forget that the church collaborated with the Third Reich," said Ulrich Wilken, spokesman for The Church from Below.

In his talk with the bishops' conference April 30, the pope singled out those he called "courageous witnesses" against Nazism. Besides Edith Stein and Father Mayer, the pope mentioned Cardinal Clemens August Graf von Galen and Bishop Johannes Baptist Sproll of Rottenburg. Car-

dinal von Galen was an outspoken critic of Hitler's policy of euthanasia, Pope John Paul said.

A booklet published by the West German government on "German Resistance to National Socialism" also cited another Catholic, Berlin government official Bernhard Lichtenberg, who was arrested for publicly praying for the Jews and other detainees and subsequently died on the way to the Dachau concentration camp.

The German bishops' conference has compiled a thick chronicle called "Priests under Hitler's Terror," a compendium of actions the Nazis took against priests who opposed them. A spokesman for the Archdiocese of Munich told National Catholic News Service last March that 40 percent of all German Catholic priests opposed the Third Reich.

The Nazis waged an "increasingly fierce and open campaign against the Christian

faith and the Catholic Church," the spokesman said. As a result, "the freedom of action" of the German bishops "was restricted to an ever greater extent."

Of particular concern for the German bishops was a concordat between the church and the German government establishing the rights of the church.

But Nazi violations of the pact led to the one papal encyclical outspokenly critical of their activities—Pius XI's 1937 "Mit Brennender Sorge" (Of Burning Concern). The encyclical denounced the violations and the rising racial ideology of the Nazi regime.

Twice cited by the pope as an example of "unmistakable protest" against Nazi persecution of the Jews was a pastoral letter by another bishops' conference. In July 1942 the Dutch bishops publicly protested the deportation of Dutch Jews in a pastoral letter despite a stated Nazi willingness to spare Jewish converts to Catholicism from the deportation order if the bishops remained silent. Described by the pope as a "fateful decision," it led to the Nazi order deporting Edith Stein, her sister Rosa, and all other Jewish Catholic converts.

## Sister in Alaska wins Lumen Christi award

CHICAGO (NC)—Citing her zeal as a missionary for 15 years in the Diocese of Juneau, Alaska, the Catholic Church Extension Society in Chicago has given its 1987 Lumen Christi award to Irish-born Presentation Sister Margaret McCarthy.

Sister McCarthy "has traveled hundreds of miles a month, sometimes taking all-night ferry rides and other times bouncing around in small float planes," said Bishop Michael H. Kenny of Juneau, who nominated her.

"I am impressed by how well she knows the people, Catholic and non-Catholic alike. They love and respect her and understand how she has dedicated every fiber of her being to labor on their behalf."

The diocese has a Catholic population of 7,000 scattered over a 450-mile-long chain of islands and coastland covering 38,000 square miles in southeastern Alaska. Isolated mining and fishing camps sometimes can be reached only by plane or boat.

Father Edward J. Slattery, Extension president, said Sister McCarthy's zeal for home missions "highlights the possibilities for holiness in the ordinary life of any Catholic."

Sister McCarthy left Ireland at age 40 to pursue a lifelong dream of missionary work in Alaska and since 1972 has worked in almost every mission area of the Juneau Diocese. She works at a Juneau soup kitchen and shelter and does outreach to the poor and to prisoners.

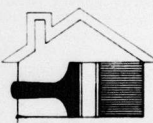
She is parish administrator at St. Ann's Mission in Yakutat, a native fishing village of 400 at the northern tip of the diocese. For 13 years she has made twice-monthly plane trips from her convent home in Juneau to the mission, where she has assisted the people in organizing their regular Communion services, religious education, church maintenance and community outreach.

She also helped establish a senior citizen nutrition program and a child protection league in the village.

In Juneau, she makes regular visits to the regional juvenile detention center and the state's maximum security prison. For four years she has volunteered at the city's only soup kitchen and shelter, the Glory Hole, an interdenominational facility. She helps with cooking and cleaning, finding volunteers and counseling.

"Lumen Christi" is Latin for "Christ's light." The Extension Society established the annual award in 1978 to honor Catholics who, by their lives, are outstanding examples of missionary work.

The honor includes a personal award of \$2,500 to Sister McCarthy and a \$25,000 grant to the diocese for evangelization work.



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# Pope uses Germany's past to urge present action

by Greg Erlanson  
NC News Service

Pope John Paul II used themes from Germany's past—Nazism and Christian divisions—in urging modern West Germans to protect life and pursue Christian unity during his April 30-May 4 visit to West Germany.

The pope beatified two victims of Nazi persecution and praised a late cardinal who spoke out against Nazi euthanasia policies. He told Protestant and Greek Orthodox church leaders to work to "increase our oneness" and called for the renewal of Catholic life.

While visiting an economically depressed area, he called unemployment a "social scandal" and urged workers to let Christ "play an important part" in their lives.

When he arrived in Cologne April 30, the pope praised those "courageous witnesses" against Nazism. He urged modern church leaders to perform a similar witness against abortion and euthanasia, which "threaten the dignity and fundamental rights of mankind."

In a Munster town square May 1, the pope praised the late Cardinal Clemens August Graf von Galen for his strong opposition to Nazi euthanasia programs and said the church "expects" politicians to help protect

the unborn. He called on peace movements to "try to stop the war on unborn life with the same energy that it tries to stop other wars."

"Today again there are powerful forces in society that pose a threat to human life," the pope said. "Euthanasia, mercy killing ostensibly on grounds of human sympathy, is again pronounced with alarming frequency and finds new, misled champions," he added.

Earlier in the day, the pope beatified Edith Stein, a Jewish woman who converted to Catholicism and died in a Nazi concentration camp. Beatification is the last step before a person is canonized as a saint.

The church says Edith Stein was martyred for her Catholic faith, but some Jewish writers and spokesmen questioned whether she was martyred for her Christian faith or her Jewish heritage.

The pope, stressing that heritage, called her a "great daughter of Israel."

"For Edith Stein baptism as a Christian was by no means a break with her Jewish heritage," the pope told 75,000 people in an outdoor stadium in Cologne. He quoted her as writing, "My return to God made me feel Jewish again."

Edith Stein was raised in a Jewish family, became an atheist, then converted to Catholicism. She became a Carmelite nun, Sister Teresa Benedicta of the Cross, and

was arrested in Holland with other Catholics of Jewish descent after the Dutch bishops spoke against Nazi policies. She was executed in Auschwitz in 1942.

On May 3 in Munich's Olympic Stadium, the pope beatified Jesuit Father Rupert Mayer, who was arrested several times and imprisoned for his outspoken opposition to the Nazis—particularly for their harassment of the Catholic Church. The priest died shortly after World War II.

Pope John Paul urged the crowd of more than 80,000 to follow the late Father Mayer's example in defending "God's rights."

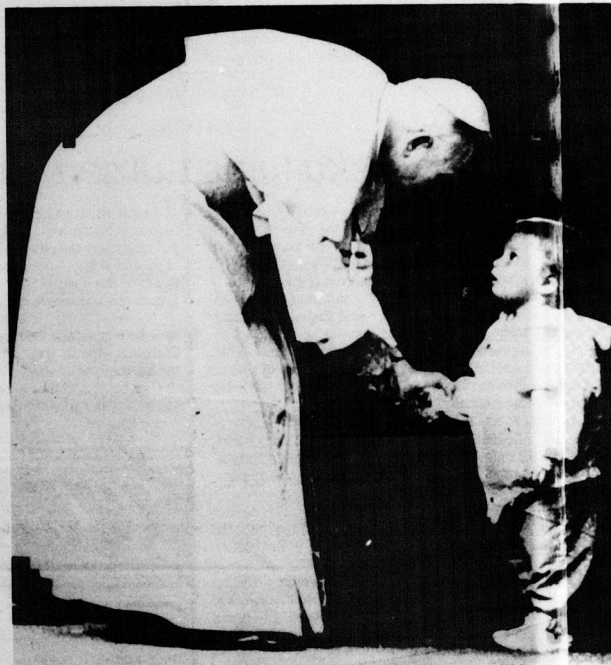
"Where God and his laws are not respected, man's rights, too, will not be

respected," the pope said. He called Father Mayer a "preacher of truth."

At a coal mine near Bottrop in Germany's industrial heartland the previous day, the pope called unemployment "a social scandal."

Leaders in government and industry "cannot simply accept unemployment as something given—nor can they trust alone in market mechanisms," he told an audience of 10,000, including miners in orange coveralls and hardhats. "They bear special responsibility for future-oriented solutions."

The pope urged further development of the idea of "worker co-ownership of the means of production."



GERMANY—On his way to meet West German President Richard von Weizsäcker in Bonn, Pope John Paul II pauses to greet a little boy. (NC photo from UPI-Reuters)

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