

## Three will be ordained priest June 6

Three deacons will be ordained to the priesthood for the Archdiocese of Indianapolis at Saints Peter and Paul Cathedral on Saturday, June 6 at 11 a.m. They are J. Daniel Atkins of Floyds Knobs, Adolph Dwenger of Oldenburg, and Robert K. Green of Grovertown.

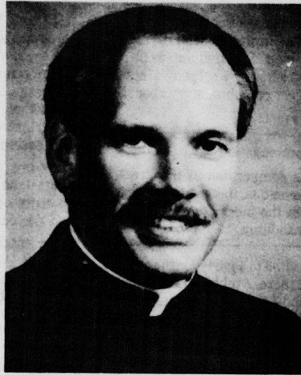
Archbishop Edward T. O'Meara will officiate at the ordination. Joining him will be many of the priests of the archdiocese and the Benedictine community of St. Meinrad.

The Cathedral Choir, composed of persons from many parishes will take part in the service under the direction of Geraldine Miller. Father Stephen Jarrell is in charge of the ordination liturgy.

**J. DANIEL ATKINS** is the son of Carl R. and Margaret Atkins of Floyds Knobs. He attended St. Mary of the Knobs elementary school, Our Lady of Providence High School in Clarksville, Pittsburg State University, Indiana University-Southeast and St. Meinrad School of Theology.

He will celebrate his first Mass of Thanksgiving at Sacred Heart Church in Jeffersonville at noon on Sunday, June 7. Fathers Lawrence Richardt and Michael Hilderbrand will be concelebrants and Father Wilfred Day will be the homilist. A reception will follow in the parish hall.

His other Masses of Thanksgiving will be at St. Mary of the Knobs on Saturday, June 13 at 7:30 p.m.; Our Lady of Perpetual Help on Sunday, June 14 at 10 a.m.; and Our Lady

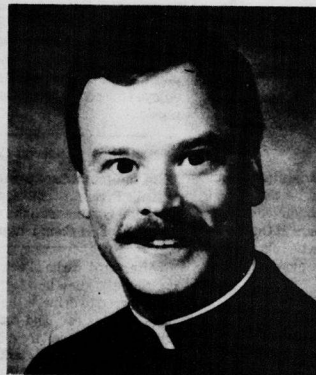


J. Daniel Atkins

of Providence High School on June 14 at 3:30 p.m.

**ADOLPH DWENGER** is the son of Clarence and Bessie Dwenger of Oldenburg. He attended elementary school at St. Anne, Hamburg, and Holy Family, Oldenburg. He also attended Batesville (Indiana) High School, Duns Scotus College Seminary in Southfield, Michigan and St. Meinrad School of Theology.

His first Mass of Thanksgiving will be at



Adolph Dwenger

St. Anne's, Hamburg, at 9 a.m. on Sunday, June 7. Franciscan Father James R. Fitzpatrick will concelebrate and Father Jeff H. Godecker will be the homilist. A second Mass of Thanksgiving will be celebrated at St. Anne's at 4:30 p.m. the same day with Father Robert Ray, director of spiritual life at St. Meinrad, giving the homily. A reception will follow this Mass in the St. Anne Parish Hall.

**ROBERT K. GREEN** is the son of Donald E. and Shirley A. Green of Grovertown. He



Robert K. Green

attended West elementary school, Plymouth High School, Ancilla Domini College, Indiana University-South Bend campus, and St. Meinrad. He received his theology training at Mt. St. Mary's of the West, Cincinnati.

His first Mass of Thanksgiving will be at Our Lord Jesus Christ the King, Indianapolis, on Sunday, June 7 at noon. Fathers Kenny Sweeney, Anthony Volz and John F. Geis will concelebrate, and Father Glenn L. O'Connor will be the homilist. A reception will follow in the parish school.



**PIT STOP**—Archbishop Edward T. O'Meara stopped to see Father Glenn O'Connor, pastor of St. Philip Neri Church, Indianapolis, who was working as a member of the pit crew of Johnny Rutherford at the 71st Indianapolis 500 Race. The archbishop gave the invocation during pre-race ceremonies. (Photo by Chuck Schisla)

## 1,500 Black Catholics make national pastoral plan

by Julie Asher

**WASHINGTON (NC)**—Ten local delegates joined Black Catholics from around the country in Washington last weekend to develop a national pastoral plan emphasizing evangelization and to send a message to the larger U.S. church—they're proud of their black heritage and their Catholicism.

Pastoral priorities approved at the National Black Catholic Congress held at The Catholic University of America concerned evangelizing the larger black community, being black and Catholic, leadership and pastoral ministry, and outreach to the community through schools and parishes.

The 1,500 delegates from 110 U.S. dioceses also issued a strong call for the appointment of black bishops as heads of dioceses when vacancies occur. Bishop Joseph L. Howze of

Biloxi, Miss., is the only one of the nation's 11 black bishops who heads a diocese.

The delegates also asked that dioceses allocate money through the year 1990 to implement their plan.

Delegates met in celebration, reflection, small-group meetings and general sessions (See **BLACK CATHOLICS**, page 26)

### Seattle solution

The Vatican has restored Seattle Archbishop Raymond G. Bushman's authority, removed his auxiliary, Bishop Donald Wuerl, and appointed Bishop Thomas J. Murphy of Great Falls-Billings as coadjutor archbishop with right of succession. (See full story on page 28.)

### Looking Inside

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## Archdiocesan Annual Appeal reaches 55 percent of target

As of Thursday, May 21, the seventh Archdiocesan Annual Appeal had reached 55 percent of its \$2,050,000 goal. With almost 77 percent of the parishes giving at least preliminary reports, 16,282 pledges have been made, totaling \$1,126,897, according to Cathy Verkamp, director of development for the archdiocese.

This is down from last year's drive, when by May 22 \$1,286,096, or 63 percent, was pledged.

Verkamp said that the number of pledges reported so far is down somewhat from last year, but that the average amount is up. The number of pledges so far is 16,282, compared to 19,472 last year. The average amount of

each pledge this year is over \$69, compared to \$66 last year.

"It's extremely preliminary," Verkamp said, "We still have a long way to go to meet our goal, but we can do it."

By May 19, only 18 parishes in the archdiocese had surpassed their goals. Five of these parishes were in the Indianapolis West Deanery, which had reached 79 percent of its appeal goal.

The Archdiocesan Annual Appeal supports the programs of most archdiocesan agencies as well as special projects offered by deaneries throughout the archdiocese. Support is also given to Latin American missions and financially distressed parishes.

from the editor

# When Dave Brubeck composed a Mass

by John F. Fink

The *New York Times* recently reviewed the premiere of jazz great Dave Brubeck's eighth sacred composition, and it brought back memories. Dave is known as one of the best jazz musicians of all time, but he is also a composer of serious music.

One of those sacred compositions was commissioned by Our Sunday Visitor while I was president of that company. It was the music for a Mass which we called "To Hope—A Mass for the New Decade," which we did in 1980. We approached Dave because we had been impressed by his Christmas pageant, "La Fiesta de la Posada," and his Easter cantata, "Beloved Son."



Since he was not a Catholic, Dave was hesitant about attempting to write music for a Mass, but he was talked into it by Ed Murray, OSV's director of religious education who is now on the staff of the Oblate Fathers at Our Lady of the Snows, Belleville, Ill. Dave and his wife Iola studied the Mass and appropriate parts of the Bible thoroughly and then started writing the music.

THE FIRST PERFORMANCE of the Mass was as a concert in Philadelphia's Cathedral of St. Peter & Paul during a convention of the National Association of Pastoral Musicians. Before the concert Cardinal John Krol hosted a reception and dinner.

As we were walking from our hotel to the reception I was surprised at how nervous Dave was about meeting Cardinal Krol. "Should I kiss his ring?" he asked. I replied that that is a custom that used to be prevalent but usually isn't done today, although there would be nothing wrong with doing it. So when he was presented to the cardinal, Dave kissed his ring.

Later during the reception I happened to be near Car-

dinal Krol and overheard him say to one of the priests, "Did you see that? Dave Brubeck kissed my ring!"

The two of them got along great, talking together very animatedly during the dinner. The cardinal knew a lot about Dave's music. He also enjoyed the concert in the cathedral. It was the only time I've ever shared a pew with a cardinal.

A COUPLE MONTHS later "To Hope" had another "premiere," this one in Cincinnati by the Dave Brubeck Quartet and the Cincinnati Symphony Orchestra conducted by Eric Kunzell. This was with Cardinal Joseph Bernardin who was still Archbishop of Cincinnati. I invited him to be my guest at the concert and he graciously accepted. He, too, enjoyed the concert and was very complimentary about the music.

## Special Commendation

In the journalism awards competition at last week's Catholic Press Association convention, this column received a special commendation from the judges in the category "Best General Commentary Column."

Afterward, we had been invited to a party for the orchestra. Since he knew how to get there, Archbishop Bernardin volunteered to drive, so he and I first walked to his apartment, got his car, and returned to the theater to get the others. As he drove, Archbishop Bernardin showed us some of the Cincinnati landmarks. It was the only time I've ever had an archbishop as a tour guide.

The Brubeck Quartet with other orchestras performed the Mass in several other places, including Huntington, filming each concert. We then used the film to prepare a television program, with the help of a grant from the Catholic Communication Campaign. PBS broadcast "To Hope: A Celebration with Dave Brubeck" nationally in 1981.

Since Dave is known primarily as a jazz musician, the Mass he composed was too often referred to as a jazz Mass, especially since the term "sacred jazz" has found accept-

ance among musicologists. Duke Ellington, Mary Lou Williams, Billy Taylor and Oscar Peterson are known for their sacred jazz.

But "To Hope" really is not a jazz Mass. Although Dave would play jazz during improvisational parts during concerts, the music borrowed from many different cultures, from oriental to the American Indians. It was entirely reverent and could be used during the celebration of Mass.

IT'S APPROPRIATE THAT one part of the music was borrowed from the American Indians because Dave is an Indian. His father worked as a cowboy, was a Methodist who practiced Christian Science and belonged to the Presbyterian Church. Dave, now 66, got his music talent from his mother, who was a church organist. His original quartet, which included Paul Desmond, was one of the most popular jazz ensembles of the post-World War II era.

Today one of Dave's sons, Chris, is a member of the quartet, on electric bass. The other two are Randy Jones on drums and Bill Smith on clarinet. The group recently had a successful tour of the Soviet Union.

One of the things that somewhat surprised me was how nervous Dave still gets before a concert, despite the fact that he has been doing this for decades. This is because he is a perfectionist—with those he is playing with, to be sure, but especially with himself. The other person who gets very nervous before concerts is Iola. I know this from having sat beside her while the quartet is performing.

Dave's latest work, which premiered in New York last month, is from the Acts of the Apostles, the story of the early church after the Resurrection. Dave said that this was the part of the New Testament that he knew the least so it took him two years to write. I believe him because I know how thorough he is.

There's one other thing you might like to know about Dave Brubeck: After completing his Mass and having it performed, Dave became a Catholic. Ed Murray was his godfather.

**Archbishop O'Meara's Schedule**  
Week of May 24, 1987

**SUNDAY, May 24** — Consecration exercises for St. Mary High School, Madison, 8 p.m.

**MONDAY, May 25** — Consecration exercises for St. Mary High School, Madison, 8 p.m.

**TUESDAY, May 26** — Consecration exercises for St. Mary High School, Madison, 8 p.m.

**WEDNESDAY, May 27** — Consecration exercises for St. Mary High School, Madison, 8 p.m.

**THURSDAY, May 28** — Consecration exercises for St. Mary High School, Madison, 8 p.m.

**FRIDAY, May 29** — Consecration exercises for St. Mary High School, Madison, 8 p.m.

**SATURDAY, May 30** — Consecration exercises for St. Mary High School, Madison, 8 p.m.

**SUNDAY, June 1** — Consecration exercises for St. Mary High School, Madison, 8 p.m.

## Catholic students rank high on Iowa tests

by Joe Peters

Catholic school students' average scores on the Iowa Test of Basic Skill (ITBS) this spring are, as in past years, well above the national average for all areas tested.

For 1987, the complete composite average scores for 1987 for grade levels 3-8 fall between the 88th and the 93rd percentile nationally. The national average percentile

is set at 50. The complete composite score covers vocabulary, reading, language arts, mathematics, and work-study skills.

An average at the 90th percentile means that the archdiocesan schools as a whole tested as well or better on these skills than 90 percent of all schools tested nationwide at the given grade level. Average percentiles in each individual skill area are well above national average.

The average grade equivalents recorded range from six to ten months into the next grade levels, with the average being about eight months. Grades 7 and 8 show the greatest gain in grade equivalency.

The major purpose of the archdiocesan testing program is to allow teachers to better diagnose and provide for differences among individual students. The tests do not assume uniform requirements for student learning from school to school. Thus, the results are not meant to be a comparison of "satisfactory" performance among the schools.

The ITBS complete composite of national percentile scores for the elementary schools in the archdiocese in May, 1987, ranks grade 3 with an average percentile of 89; grade 4, 88; grade 5, 90; grade 6, 89; grade 7, 90; and grade 8, 93.

## Parish in New Albany hosts family life workshop

The adult catechetical team of Our Lady of Perpetual Help in New Albany recently cosponsored a workshop on "Family Life: Celebrating the Ages and Stages" with the archdiocesan Family Life Office.

The Saturday afternoon event began with a keynote talk by Val Dillon, director of the Family Life Office. Five workshops were offered and all participants gathered for a closing liturgy.

One workshop covered "The First Years of Marriage," with the early adjustments, arrival of the first child, working wife, finances, schedules, and other concerns of the newly married. A couple married ten years, with pre-Cana and sponsor couple experience—Dennis and Easie Reilly—led this workshop.

Parenting the pre-teen and teen was the focus of "The Challenge of Parenting Adolescents," led by Mark Bouchard, a high school religion teacher. And the "empty nest" syndrome and plans for retirement were addressed in "Letting Go and Moving On," led by Dick and Mary Rosengarten, who are the parents of four grown children.

Ann Wadleton and Neatha Diehl, cofounders of the Catholic Widowed Organization and Sara Walker, coordinator of the Separated, Divorced and Remarried Catholics, addressed "When Death or Divorce Touch Your Family." The focus was on the grieving process, available peer ministries, and remarriage.

Val Dillon offered the workshop, "Grow-

ing While You're Going Through the Stages" with a focus on the Myers-Briggs Personality Inventory.

## Benedictine Austin Newberry ordained

Benedictine Austin Newberry, was ordained to the priesthood on Sunday, May 17, 1987, by Archbishop Edward T. O'Meara in the Archabbey Church of Saint Meinrad. Father Austin, a 28-year-old native of Gulf Breeze, Fla., is the son of Mr. and Mrs. Herbert Newberry. He graduated from Gulf Breeze High School in 1977, and received a B.A. in History from Saint Meinrad College in 1981. On August 15, 1984, Fr. Austin professed his solemn vows as a Benedictine

monk. He received an M.A. in Religious Studies from Indiana University in 1986 and the Master of Divinity degree from Saint Meinrad School of Theology earlier this month.

Father Austin has been appointed Coordinator of Liturgy for the Spiritual Formation Program at Saint Meinrad Seminary and he will also serve as the Administrative Assistant to the Vice-Rector/Provost of Saint Meinrad College.



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## This Far By Faith' schedule for June 1987

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for June. The program can be heard from 2:30-3 p.m. Sundays on WNCN-AM, Indianapolis (413 AM).

Host	Guest	Guest
June 7	William Joseph Ryan	William J. Ryan
June 14	Fr. James Smith	John Smith
June 21	William Joseph Ryan	William J. Ryan
June 28	William Joseph Ryan	William J. Ryan



# Program to help parents cope with death of newborn

by Cynthia Dewes

Learning to cope with the death of a newborn baby (pre-natal up to the age of one month) will be the subject of a four-day workshop conference June 25-28 sponsored jointly by St. Francis Hospital Center and the Hoosier Lutheran Chapter of the March of Dimes. Called "Resolve Through Sharing," the program will train counselors, clergy, health professionals, funeral directors and others who assist grieving families.

The workshop will be conducted by Rana Limbo, R.N., M.S., director of the program, and Sara Rich Wheeler, R.N., M.S.N., director of education for the program. Both women are currently enrolled in the doctoral nursing program at Indiana University. They recently co-authored a book entitled *When a Baby Dies: A Handbook for Healing and Helping*.

Courses will include a 3-day counselor certification, a 1-day hospital coordinator certification, and a combination of the two. The workshop will be held at Holiday Inn Holiday South, 520 E. Thompson Road in Indianapolis.

Planning for "Resolve Through Sharing" was begun in 1979 by Catherine Goettl and Caroline Smiley, two Wisconsin nurses working at LaCrosse Lutheran Hospital/Gundersen Clinic Ltd. where the program's headquarters are now located. The two saw a need for special counseling for families who experienced miscarriage, newborn or stillborn death of their infants. Significant statistics show that miscarriage accounts for 15 percent of the total birth rate, while newborn or stillborn deaths amount to 1 percent each of births recorded by hospitals.

Modern technology makes accurate identification of pre-natal and newborn deaths easier, since events which women formerly believed to be menstrual difficulties or mysterious complaints can now be correctly diagnosed as spontaneous abortions, etc. However, this skill also becomes one of the factors which contribute to the grief of affected families.

In a society where technology can eliminate infertility and a host of other formerly insurmountable problems, it is shocking for families to find that technology cannot always prevent their babies' deaths.

Furthermore, according to Michele Wood, a nurse practitioner and unit manager of St. Francis Family Center, infant death is out of sync with the expectations of a family. It interrupts the pursuit of family goals and dreams, and is often the first time family members encounter the death of a close relative.

The grief families experience over infant death is as traumatic as any other kind of grief. Long term depression and breakdown may result if the loss is not dealt with at the time it occurs.

Wood compares the "Resolve Through Sharing" training to a retreat experience. She describes her work with grieving families as the "best professional experience I've ever had."

A Community Outreach Program dealing with the death of a newborn will be held at St. Francis Hospital Center on Wednesday, June 24 preceding the workshop. For more information about the "Resolve" program, the workshop, or the outreach evening, call the Family Center at 317-782-6499 or 317-783-8114.

## Catholic schools to join in drug prevention program

A number of Catholic schools will join public school systems in Marion County to introduce Project I-STAR (Indiana Students Taught Awareness and Resistance), a new community program sponsored by Lilly Endowment Inc. Sixth and seventh graders may begin to learn how to say "no" to drugs as early as next fall.

Lilly Endowment has pledged \$2.5 million over the next three years to implement the I-STAR concept, which should reach 5,000 Marion County students next year and about 25,000 at its peak in 1989-90. The grant represents the largest single elementary-secondary commitment in Lilly Endowment history.

Designed by researchers at the University of Southern California (USC), the program is aimed at reducing the level of abuse of the so-called "gateway drugs"—cigarettes, alcohol and marijuana—the substances young people usually try first. Adolescent children are taught appropriate social resistance skills in order to respond to peer pressures. I-STAR stresses the positive by helping the young people feel good

about standing their ground and choosing the drug-free lifestyle.

The two-year curriculum contains 45-minute units that include classroom activities, worksheets, role-playing exercises and homework assignments. The designated teachers will undergo two days of instruction by the USC training team. Parents will meet to learn about the project and receive training in drug prevention techniques to use at home and learn how to collaborate on homework assignments.

Project I-STAR will eventually include local government, businesses, churches, social service groups and the mass media in encouraging adolescents to choose a healthy, drug-free lifestyle. An evaluation process is built into the I-STAR program, which has been successful in other cities.

Administrators from the Marion County Catholic schools that are expected to participate in the program met in May at the Catholic Center. They include 24 elementary and four secondary facilities. Some other Catholic schools in the county already have similar projects in place.

## State museum displays religious treasures of Hungary

by Margaret Nelson

Those who miss seeing the pre-Vatican II gold and silver chalices at Mass might enjoy the display at the Indiana State Museum. The "Treasures of Hungary, Gold and Silver from the 9th to the 19th Century" will exhibit about 70 of these exquisite pieces until July 12.

Catholics will identify with the chalices, ciboria, crosses, and even a tiny prayer book cover. Part of a Smithsonian Institution Traveling Exhibition, the collection is borrowed from the Hungarian National Museum.

Hallmarks of the master artisans form a wall backdrop to the display tables. A fourteenth century silver gilt monstrance from St. Bartholomew's Church, Gyongyos, follows the Gothic architectural form, with many tiers of fine openwork forming spires and finials.

Several displays feature chalices. Each is unique in style and workmanship. Some are decorated with silver filigree, some with small stones, and some with enamel pictures of the saints. Very fine twisted wire forms borders on many of the pieces. The attention to detail and the color combinations make each work distinctive.

Other metal works that were used in the liturgy are the several standing crosses, monstrances and even an 18th century bishop's crook. The religious symbols carried over into items from the home in the form of the elegant reliquaries and a holy water font. The rare 17th century prayer book cover is inlaid with enamel, turquoise, amethysts and garnets.

And 17th and 18th century dress for special occasions was enhanced with ornate breast crosses and rosettes. The display also includes decorative hair and hat pins, necklaces, and belts and belt buckles that were designed for the men as well as the women.

The elegant household items in the display include various unique tankards, plates, spice containers, and even a coffee pot. One



SILVER GILT—Hungarian 14th century chalice is in Indiana State Museum exhibit.

17th century covered tankard by goldsmith Sebastian Hann is double-walled and heavily embossed with scenes depicting the Judgment of Solomon and the triumphal march of Alexander the Great. The base, cover and scroll handle are ornamented in fine detail.

Those wishing to see the exhibit may visit the Indiana State Museum, on the northwest corner of Alabama and Ohio streets in Indianapolis, from 9 a.m. to 4:45 daily. On Sunday, the building does not open until noon. There is no admission charge, but donations are accepted. Limited parking is available just north of the building.

## New adult ed approach in New Albany

by Margaret Nelson

The adult religious education program at St. Mary's Church in New Albany has a definite connection with Sunday Mass. In fact, it is designed to follow the themes of the Sunday readings.

Last summer, St. Mary's adult religious education committee got together and studied the readings of the Sundays of the year. In the "brainstorming" session that followed, members thought of speakers who could speak to the ministry of each week's theme. Speakers were recruited from the

New Albany area and as far away as Louisville.

The format for the one hour Sunday morning program was up to each speaker. But it usually consisted of a short lecture and some small group sharing of the subject being discussed. Most of the twenty-five or so participating were St. Mary's parishioners, but there were some visitors.

Carole Strohbeck, director of religious education, said the program was successful, though she would have liked a better attendance. During December and January the focus was on a family film series.

## Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger  
Secretary for Temporalities

### Church Governance

The basic structures of the local church include the parish, deanery and diocese.

These units of structure make it possible for the local or particular church to govern itself. In governing itself, it also must provide for its self-sufficiency in temporal matters. Here we concern ourselves with the Archdiocese of Indianapolis.

This particular church consists of more than 200,000 Catholics living in 39 counties in central and southern Indiana. There are 164 worshipping communities identified as parishes. Parishes are bonded together in groups of 10 to 20 each; these groups are called deaneries. Eleven such deaneries encompass the Archdiocese of Indianapolis.

The chief pastor of the Archdiocese of Indianapolis is Archbishop Edward T. O'Meara. As pastor, the archbishop has a threefold responsibility: teaching, governing and sanctifying. He is called to meet these both in his person and in his administration. Similarly, the pastor of a parish has the identical responsibilities in a parish; he is empowered to do so by appointment of the archbishop just as the archbishop is appointed by the Holy Father.

In a deanery, one of the pastors is named dean. As pastor he has the threefold responsibility; however, his role as dean is more one of coordination and administration. He is given special administrative responsibilities and authority delegated by the archbishop. He relates

particularly to deanery structures, the Deanery Pastoral Council and a Deanery Board of Education. In that sense he exercises governance at the deanery level.

### Funding Archdiocesan Operations

The economy of the Roman Catholic Church is based on voluntary contributions. In other words, there is no financial resource available to the church except that which comes to it by the deliberate choice of the individual donor.

Each of us, of course, has a personal responsibility to contribute to the support of the church. You will recall this is a distinct precept. Compliance is a matter of accepting that personal responsibility. The amount of the contribution is proportionate to our ability to give. Tithing, the giving of 10 percent of God's gifts to us, is rooted in the ancient Judeo-Christian tradition; it is our heritage. This is certainly an ideal for which we all strive.

Parishes are expected to be self-sufficient. Each parish as well has a responsibility to provide a small portion of the funding necessary for archdiocesan administration. This assessment is levied on each parish and represents a small percentage of the total parish budget. This was once known as the "cathedraticum" or cathedral tax used to fund the bishop's needs in diocesan administration.

This small amount by necessity is supplemented by the Archdiocesan Annual Appeal and service fees. As each of us individually is called to support the parish, so each parish is called upon to support the work of the larger church, the archdiocese.

Next we will explore the "anatomy" of the monthly bill that each parish receives from the Catholic Center and how financial decisions are made at the parish. Meanwhile, if you have a question, address it to Matters Temporal, P.O. Box 1410, Indianapolis, Ind. 46206.

# COMMENTARY

## Trade imbalance linked to worker rights

by Magr. George G. Higgins

The U.S. trade deficit is perhaps the most vexing and perplexing problem facing the United States. Its effects touch every facet of our lives, and its implications include a moral dimension usually not considered—worker rights.

Yet worker rights—the ability of workers to freely join together, to form unions and to act together to obtain decent working conditions and a living wage—are not separate and apart. They are intertwined with the trade problem as surely as are the problems of technological change and world markets.

The purpose of trade is to raise the living standards of all countries. But what of the reality? Over the last several years, the United States has suffered huge trade deficits, leading to such a rapid shift of employ-



ment and loss of jobs that many have rightly described it as a process of "de-industrialization."

The current trading system recognizes and tries to prevent practices which give countries an unfair advantage at the expense of their trading partners, for example dumping goods at below market price. However, low wages, oppressive working conditions and the denial of worker rights can also provide unfair competitive advantage, although these factors are often not considered relevant.

In countries where these practices abound, they depress the growth of domestic markets, making economies more dependent on what they export, which in turn undercuts American living standards by eliminating jobs. For the long haul, that's disastrous for both countries—destroying the American market without replacing it.

These conditions are not morally neutral. They are sometimes wrong and unjust to workers trying to earn a decent living.

The absence of one particular right—

forming labor unions—was singled out in the recent U.S. bishops' pastoral message on the economy as a factor leading directly to the loss of jobs here.

"The restrictions on the right to organize in many countries abroad," said the bishops, "make labor costs lower there, threaten American workers and their jobs, and lead to the exploitation of workers in these countries."

The bishops are keenly aware that trade policy illustrates the "conflicting pressures" that interdependence can generate: Claims of injustice from developing countries denied market access are countered by claims of injustice in the domestic economies of industrialized countries when jobs are threatened and incomes fall.

It is no surprise that workers and governments have become more aware that the denial of worker rights has some role in the trade deficit.

Also, in recent years there has been interest in using the privilege of trade with the United States as a lever to assure at least minimal worker rights in other countries. Indeed, one might ask, doesn't the United States—the biggest, most influential actor on the world stage—have a responsibility to do so? But, where to start?

Historically the International Labor Organization has promulgated labor conventions which serve as a benchmark for labor rights. The ILO has a unique tripartite membership consisting of employer, worker and government delegates.

The existence of worker rights is formally recognized in the ILO conventions, which offer labor unions worldwide some standards against which to measure their own advances. ILO standards say, for example,



that workers have the right to create and join unions, draw up union rules and elect leaders. These standards call for a 40-hour workweek, generally set the age limits of child labor at 15 and provide for recommendations on mechanisms for preventing workplace accidents and work-related illnesses.

These rules serve as the basis of the debate on guaranteeing worker rights. They also embody the idea that respect for the dignity of work and workers is the only way to produce a level playing field in international trade relations.

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## Bishop of military joins group examining deterrence

by Dick Dowd

He has been down in the Air Force missile silos with the young shavetail lieutenants and early captains who train and wait and hope the order to fire never comes.

He's been a monk of a Benedictine monastery, learning their ways of prayer, as a novice, a seminarian and then a priest for nearly a generation—37 years.

He's been trained in psychology and communications and holds advanced degrees in both. His doctorate in Canon Law bears the seal of the prestigious faculty of the Angelicum in Rome, the Dominican University named for St. Thomas Aquinas—the Angelic Doctor.

Now at 61, Angelo Thomas Acerra is an



auxiliary bishop in the world-wide Archdiocese for the Military Services. He's just been appointed by Archbishop John May, the conference president, to the special committee of U.S. bishops who are taking the moral measure of the nuclear arms in the U.S. deterrence armory.

At the November 1985 meeting, two years after they enacted the peace pastoral, a new question was raised by Detroit's Auxiliary Bishop Thomas Gumbleton, one of the pastoral's drafters. Did the U.S. government's defense arsenal still meet the pastoral's standards of morality? It was clear he did not think so. A committee was appointed to answer the question he raised.

Chaired by Chicago's Cardinal Joseph Bernardin, the special deterrence committee included three members of the pastoral's original writing team, New York's Cardinal John O'Connor, Norwich's Bishop Daniel Reilly and Bishop Gumbleton. Archbishops Roger Mahoney of Los Angeles and John

Roach of St. Paul-Minneapolis rounded out the group.

The bishops worked without publicity. In fact the only public mention came when Cardinal O'Connor, ready to launch a synod in his New York Archdiocese, asked out and another archbishop, Oscar Lipscomb of Mobile, took his place.

That's why the naming of Bishop Acerra seems so appropriate. Cardinal O'Connor, a former Chief of Navy Chaplains, had been the only member of the committee who had shared his prayer and his life, on a day-to-day basis, with those who were the immediate concern of the pastoral: the U.S. military defense forces.

Back in 1983, when the pastoral's third draft was finally approved, Chaplain Acerra was still in Air Force blue. What did his military parishioners think of the writing of this Catholic pastoral on peace?

"The military has always been aware that we're dealing with something—nuclear

energy—that has great potential, both good and bad, and the moral implications are much deeper than people realize.

"The young men with whom I dealt for years, those who sit down in those silos at missile sites, they think about it. They were very appreciative of the statement because it made the rest of the world aware of what they lived with every day. The moral consequences of their jobs... were by and large completely ignored by the general public."

The deterrence committee will be nearly two years old at this November's meeting, so it seems likely some report will be made.

And the bishop is quite right. Until our pastors wrote their document, most of us never gave too much thought to those 20-year-olds in the silos. I've always been glad, however, that we still have a defense capability that keeps the ideas of personal freedom and constitutional liberty a major factor on the world scene. I do not want my children to die in chains.

## Thinking about Gary Hart, the news media and the gospel

by Richard B. Scheiber

Gary Hart has always represented himself as the thinking person's candidate. Usually, one is wise to take that sort of claim with a grain of salt. But this time, Candidate Hart got this writer to thinking, so maybe he wasn't that far off the mark.

To be truthful, Hart can't take all the credit for this achievement. The media in general, and the *Miami Herald* in particular, had a hand in it, too.

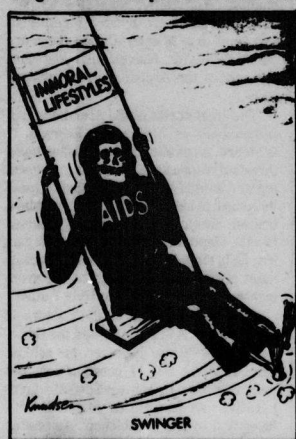
These people did not get me thinking about politics, though. If that was their goal, they missed it by a wide mark. They did get me thinking about the Gospel. If they knew that, it would terrify them, since the last thing they want to be associated with, especially media people, is any serious thought about religion.

Despite Gary Hart's and the media's best intentions though, they did send me back to the Gospel. I got to thinking about how forgiving Jesus always was to sinners. His forgiveness cut across all lines, from cheating tax gatherers to cheating husbands and wives. His approach was always the same:



You've done something sinful, now you're forgiven, so reject the sin, repent and get on with your life.

No, he never came down hard on sinners, always on sin. What he could not abide was hypocrisy. That's why he said so many harsh things to some of the pharisees. Their focus



was public appearance, not spiritual substance.

Human nature hasn't changed much since those days. In the media-Gary Hart situation, there's plenty of good, old-fashioned hypocrisy to go around. First of all, there was the candidate himself, who claimed to be pure as driven snow when it came to marital fidelity, even to the point of daring reporters to follow him around and observe his "dull" way of life. It's almost as if he had a death wish.

Nobody really knows what happened between Hart and Donna Rice, but it does make one wonder how seriously the candidate takes his solemn marriage vows, and if he doesn't take them seriously, how seriously would he take an oath of office as president? It's a legitimate concern.

The hypocrisy isn't all one-sided, either. Look at the media, for example. Many segments of that noble enterprise spend a good deal of effort trying to convey the idea that extra-marital and pre-marital sex is either a positive good, or at least a benign activity. I find it amusing when they suddenly gasp in shock when a public figure gets caught doing precisely the things reporters and writers expect them to do anyway, and pass hard judgments on the alleged sinners.

I suppose we should all be grateful that major media people even subtly acknow-

ledge that there may be some objective standards when it comes to sexual morality.

The thing all of us should probably learn from this whole mess is that sinners, including all of us, need forgiveness, repentance and reform. We should also keep in mind that the one thing almost guaranteed to move Jesus to righteous anger was not people who sinned, but hypocrisy.

the criterion

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# TO THE EDITOR

## Solution for priest shortage

With the present shortage of priests, those who are still available are faced with the necessity of caring for two or more parishes and, consequently, are becoming physically exhausted by their effort to help so many people. They need help badly, and from what I have learned of the diaconate program in other places, I think it would be an excellent solution.

Naturally, I am not suggesting that anything will ever take the place of the priesthood, and we pray constantly for an increase in vocations to the priesthood and religious life. But this program could certainly be considered as a stop-gap until things improve.

I spend several months each year in Michigan. In the church we attend there is a young married man (a permanent deacon) who, with his family, spends all his summer vacations helping the pastor. Father Joe (the pastor), celebrating his 40th year as a priest this year, is the only priest in the parish and, during most of the year, he is able to manage alone, but in the summertime, with the influx of summer visitors, he needs help, and seems very appreciative of the deacon's presence.

We've come to know this talented young

man over the years, and we believe he derives great satisfaction from his devotion to this worthy cause. If this program were established in this archdiocese, other young men might devote part of their time to assisting our heavily burdened priests. And if the candidates are anything like the young deacon in Michigan, I'm sure many priests would welcome them into their parishes.

I sincerely hope that this program will be given serious consideration by the personnel striving to find help for the priests doing so much to further the Kingdom of God on earth.

Madge Ginn

Beech Grove

## Experiences with deacons

Last month at the Seymour Deanery council meeting, I shared my experiences in a parish where there were two permanent deacons assigned.

When I was living in St. Patrick's Parish, Perry, Ga., in the late 1970s, two men from the parish were among the 19 ordained to the permanent diaconate in the Savannah diocese. These two deacons, to whom I shall refer as Max and Joe, were assigned to Perry because there was need for their ministries. St. Patrick's is the only parish in

Houston County, Ga., and serves a mission church, St. Julianna, in nearby Fort Valley.

When I moved to Perry the Ladies' Guild was dominating the parish and the pastor. There was no organized religious education program and the liturgy was listless.

Max was a retired non-commissioned officer, married, with six children, now grown. Joe was a working dispatcher for a local long-distance trucking company, married, with five children. Max came on very strong, too strong at first. Parishioners had no preparation for the ministries to which these deacons were ordained. All they knew was that Max and Joe had been attending classes in Savannah for three years.

But Max could sing and he encouraged the parishioners to sing with him. Slowly, they did. He reorganized the sacristy for more efficient operation. He took over training of altar boys. He took his turn at giving the homily. He suggested ways to improve the liturgy. He worked with inmates at the county prison. He established Wednesday evening rosary.

Joe had less time to give because of his employment schedule. He was a good homilist. He had a gentle, no-threat personality.

Both Joe and Max promoted the appointment of extraordinary eucharistic ministers as soon as the Savannah diocese adopted the program, and I was appointed. They were supportive, especially through the period when parish women refused to accept the cup from a woman. Max also encouraged me to learn the prayers and the procedure to administer the Eucharist after the rosary on Wednesdays.

Since I returned to Indiana in 1980, I have made visits to Perry to my family there. St. Patrick's has grown. I can see the improvement—especially involvement of the laity. A

CCD program has been organized with sacramental preparation for the children. A choir has been organized.

Joe died early in the 1980s, but Max has carried on, working with a new pastor and the laity to stimulate community and growth. He is no threat to women, priest or laity. He maintains a balanced view of the potential of St. Patrick's and St. Julianna's.

From my experiences, I believe the permanent diaconate should pose no threat to anyone, provided selection and assignment are thoughtfully made and that the laity is well-prepared for what a deacon's ministries are by authority of Vatican II.

I would not advocate assignment of a deacon in a parish where the pastor has problems delegating his work, where there is a DRE or CRE and a liturgist/music director, and where the laity is deeply involved in liturgical and social ministries.

In localities where one parish has a Sister in administration and a parish a few miles away has a non-resident priest administrator, I believe a deacon would make a difference in the life of both parishes. And in long-established parishes with a pastor who cannot do alone what he sees needs to be done, a well-chosen deacon could help bring such a parish to new life.

It may be that hesitancy to establish the permanent diaconate in this archdiocese comes from an unexpressed assumption that every parish will need a deacon. As I see it, the problem is not that every parish will need a deacon, but that every deacon will need to be assigned where he is most needed. In the Savannah diocese, Archbishop Lessard knew the problems in Perry well and his assignments of deacons there has been fruitful.

Portia Christian

Franklin

## POINT OF VIEW

## The challenge of teen chastity

by Molly Kelly

In the past year, I have given hundreds of talks on the subject of chastity to thousands of teen-agers throughout the United States and Canada, and I have, happily, been overwhelmed by their positive reaction. In many states I have received standing ovations from teens after completing my talk in which I told them that chastity was "the way for you to go." Now mind you, I am not saying they clapped for me, but rather it was the message they applauded!

Having experienced this first hand, I find peculiar the comments from some adults who have never heard me speak, but know only that my subject is chastity, and that I address teens. Some adults have commented, "Chastity! What an old-fashioned word! Do you really say that?" Others comment, "I guess you never get into public schools with a message like that!"

You can readily see from these comments that the word chastity, along with its real meaning, is in grave danger of becoming obsolete. We who understand and believe in chastity must do our utmost to resurrect it, and by that I mean explain it, teach it, and practice it ourselves.

Why am I high on chastity? Because I'm high on teens. In speaking to many thousands of teen-agers, I have found them to be a very sensitive, caring, beautiful generation. They are a generation that deserves to be respected, and teaching them chastity does just that!

Adults have the responsibility of teaching chastity to the young. When we neglect to teach chastity we open the door for our young people to experiment with sexual relationships. Adults have to counteract, with words and actions, the message teens receive through TV, movies, videos and other media, that sex is permissible outside of marriage.

I ask you for a moment to think of the most pressing problems facing our teens today. There is tremendous concern over the rising number of teen suicides. There is a

gnawing awareness that drugs and alcohol are being abused by many, many teens. Yet it seems to me that teen-age pregnancy is the most talked about, and written about, problem of the 1980s. The media report the 1.5 million pregnant teens as an epidemic.

In every state there are panels and commissions being formed to "study the problem," but what important ingredient is missing from every panel and commission? You guessed it—teen-agers! Why aren't there teens on these panels? After all, teen-age pregnancy most certainly involves teens, and yet it is adults who are pushing abortion and contraception on teens. It is adults who are behind the school-based clinics. In other words, adults are not trying to solve the problem at all, they are trying to "treat it." And the very things they are pushing as treatment only serve to make the problem worse.

Why is all of this happening? Because our adult society, on the whole, does not respect teens. They seem to feel that teens today are "sexually out of control" and need drugs and devices to put in and on their bodies so they won't get pregnant. How can we tell teens to use self-control and not take drugs, and then turn around and give them drugs because we think they can't use self control and say no to sexual relationships? That's a mixed message!

There are some adults who do attempt to discuss chastity with young people, but then undermine their own efforts by saying, "But if you're going to be sexually active, then use birth control." That's another mixed message! In effect you're saying, "I don't think you're responsible enough to control yourself."

Adults, especially parents, must have confidence in the message of chastity and encourage and support our young people to make this choice. By teaching our young people self control, we help them to mature spiritually and socially.

Chastity is the only solution that takes care of the harmful physical, mental, spiritual, and social side effects—and it puts our young people in control of their lives.

Our teens can, and will, practice chastity if they understand that it is the only solution that respects them.

(Molly Kelly is President of Pennsylvanians for Human Life.)

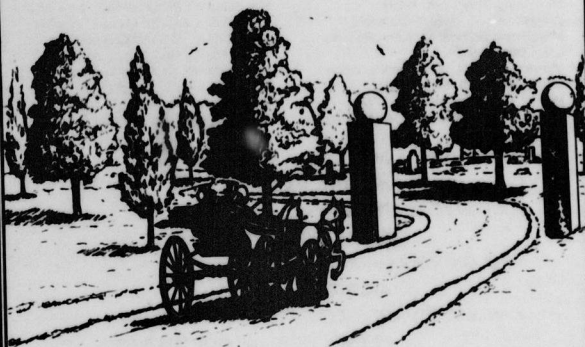


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## CORNUCOPIA

# Fooling Mother Nature

by Cynthia Dewes

It's an age of experts. Not only can we fool Mother Nature, but we can clone her products, simulate her systems, and use her authority to support other kinds of creative (can you say weird?) activity.

We used to do boring, natural things: be born, grow up, mature, fall in love, marry, have babies, run them through the exact same cycle, and then die. Now we are given subliminal messages in the womb and spied upon while we try to suck our thumbs in peace and quiet.

We are seen naked to the world through ultrasound. Our sex before birth is no longer a mystery, which may or may not delight our parents, they may not be our parents.

Our mother may be someone other than the woman who is carrying us around inside her. Our father may be long dead, and ourselves the result of a previously flash-frozen gleam in his eye. Our multiple brothers and sisters may be duplicates of us, rushed to

simultaneous birth by a chemical ingested by our parents... whoever they were.

And that's only when we're born!

As we proceed from infancy to childhood to teen age we are hassled further by white-knuckled mommies who cling to theory rather than instinct. We are dropped into swimming pools at age three months to forestall fear of water, and taught the alphabet before we can say "da da." When we act like kids we are analyzed first and hugged later.

In maturity we are introduced to a whole new world of opportunity, mostly sexual, where the condom has replaced The Pill as icon. Abstinence, monogamy and too much self discipline are widely thought to make us nervous, sick or crazy... the same dire results which used to be ascribed to the

## Honorable Mention

In the journalism awards competition at last week's Catholic Press Association convention, this column ("Cornucopia," by Cynthia Dewes) received an honorable mention in the category "Best Regular Column on Culture, the Arts and Leisure." The judges said, "This column is sprightly and folksy, with a nice balance between nostalgia and currentness."

unmentionable sin(s). Isn't it interesting how history repeats itself.

Marriage introduces us to the flip side of the reproductive enchanted kingdom. Chemicals become anathema once we are pregnant, and we eschew caffeine, alcohol, artificial sweeteners and twinkies.

By the time we reach middle age we've been bullied into believing it's all our fault because we ate real butter and rode a golf cart. We are encouraged to drink club soda, eat fruit, and pump iron so we can ignore aging (on the theory that if we don't acknowledge it, it will go away).

But it won't. Advanced age presents many of the same indignities we experienced while languishing in the womb. Tubes and needles are stuck in us. Our bodily functions are monitored over the public address system. We are given mashed peas for dinner.

Strangers half our age call us by our first names and offer us ice cream. We are forced from our homes and put in sterile environments in the company of people who watch TV game shows.

There is some doubt as to what happens next, and a lot of talk goes on about pulling plugs and turning off respirators. As in the beginning, some favor letting us go and others want to keep us.

But in the end, Mother Nature wins. You can't fool her forever.

yard between Holy Rosary Church and the CYO office at 580 E. Stevens St. Carotta will soon take a position as Director of Religious Education at Boystown in Omaha, Nebraska. All friends and associates are invited to attend the reception.



✓ Benedictine Sister Norma Fultz, a Bloomington native, will celebrate her 25th anniversary as a Religious on Sunday, May 31 at Convent Immaculate Conception in Ferdinand. Sister Norma is an associate professor of library service and media resources librarian at Ball State University in Muncie. Formerly she taught English and served as librarian at the Academy of the Immaculate Conception (now Marian Heights Academy).

✓ The Secular Franciscans of the Sacred Heart Fraternity will hold a Profession Sunday for four novices, Freida Duncan, Thomas Weakley, Bill Booher and Ella Vinci, on May 31 at Sacred Heart Church, 1530 Union St. Mass will be celebrated at 2 p.m. followed by Profession and a social. Everyone is invited to attend.

## The Ad Game

**\$25 — A PUZZLE FOR PRIZES — \$25**

The following readers correctly unscrambled last week's puzzle:

Charolette Mervar, St. Christopher, Indpls.  
Mildred Schmitz, Holy Spirit, Indpls.  
Stephen Codamaz, St. Gabriel, Indpls.  
Fran Sellers, St. Joseph, Rockville  
Betty Beyer, St. Vincent, Shelbyville  
Charlotte Filcer, Holy Spirit, Indpls.  
Hank Herpel, St. Maurice, Greensburg  
Betty Meyer, St. Mary, Greensburg  
Theresa Brennan, St. Mary, North Vernon  
Vicki Sargent, St. Rose of Lime, Franklin  
Mike House, St. Barnabas, Indpls.  
Sharon Huber, Holy Name, Indpls.  
Sr. Marie Bernard Witte, St. Anthony, Indpls.  
Marilyn Keyler, Holy Name, Beech Grove  
Stephen Taylor, St. Anthony, Clarksville  
Jo Quigley, St. Agnes, Nashville  
Joanne Jamie, Lady of Lourdes, Indpls.  
Genevieve Watson, Christ the King, Indpls.  
Mrs. William Thane, St. Roch, Indpls.  
Lois Woods, St. Simon, Indpls.  
Maureen McQueen, St. Bernadette, Indpls.  
Mary Dring, Holy Spirit, Indpls.  
Wilhelmina Herbert, St. Rita, Indpls.  
Mrs. Harold Schmitt, St. Mary, Rushville  
J.C. Dubow, Indpls.  
Margaret Sanders, St. Catherine, Indpls.  
Martha Roush, St. Mark, Indpls.  
Mildred Akers, St. Ann, New Castle  
Sr. Marietta Lueken, Christ the King, Indpls.

Sara Hiehaus, St. Gabriel, Connersville  
Linda Suba, St. Thomas More, Plainfield  
Louise Wigal, Lady of Greenwood, Indpls.  
Mary Lou Brite, Little Flower, Indpls.  
Pat Russell, St. Pius X, Indpls.  
J. Faulkner, Holy Spirit, Indpls.  
Mrs. Dennis Foley, Little Flower, Indpls.  
Ruby Whiteside, Holy Trinity, Indpls.  
Barbara Kendall, St. Peter, Elizabeth  
Mary Dugan, St. Christopher, Speedway  
Maureen Duncan, Little Flower, Indpls.  
Ellen Hagist, Holy Name, Beech Grove  
Elsie McGuirk, St. Michael, Bradford  
Monica Gottenmoeller, St. Jude, Indpls.  
Arlene Krebs, St. Malachy, Pittsboro  
Cindy Traub, St. Pius X, Indpls.  
Judy Pitcher, St. Anne, Mooreland  
Lynnell Nelson, St. Monica, Indpls.  
Brenda Davis, Holy Name, Beech Grove  
Linda Owens, St. Michael, Greenfield  
Ruth Cole, Perpetual Help, New Albany  
Rita Schueler, Perpetual Help, New Albany  
David Hollensead, St. Michael, Bradford  
Patricia Riley, St. Paul, Greencastle  
Nancy Adams, Holy Cross, Indpls.  
Alberta Howell, St. Mark, Tell City  
Sr. Rose Lang, St. Joseph Academy, St. Louis  
Arlene Locke, St. Gabriel, Indpls.  
Rebecca Alstott, St. Barnabas, Indpls.

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THE CRITERION

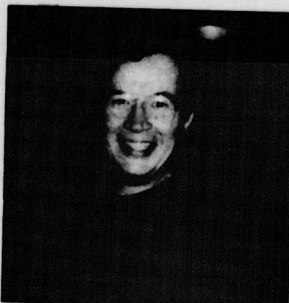
Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week...

**Ellen Hagist, Holy Name, Beech Grove—Your Check for \$25 is in the Mail.**

- 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.

**Look for "The Ad Game" in Next Week's Criterion!**

## vips...



✓ Franciscan Father Thomas Fox, former member of Immaculate Heart of Mary Parish and son of Marie Fox and the late James V. Fox, will celebrate his 25th Anniversary as a Franciscan priest on May 31 in Corpus Christi Church in Chicago, his current parish. Father Tom attended St. Joan of Arc Grade School. He served as chaplain of the American Embassy in Bonn, West Germany, as a teacher, and with Marriage Encounter. He now works with the Bishops' Peace and Justice Commission, and will study the work of the Church in El Salvador this fall.

✓ Mike Carotta, who is leaving his position as archdiocesan coordinator of adolescent catechesis, and his family will be honored at a Wine and Cheese Reception from 4 to 6 p.m. on Sunday, June 14 in the court-

## check-it-out...

✓ Write For Christ will hold a meeting on the subject of "Desk Top Publishing" at 7 p.m. on Monday, June 15 at the Community Church of Greenwood, 1477 W. Main St., Greenwood. Write For Christ is a non-denominational group of amateur writers who meet monthly. The public is welcome to attend, and amateur writers are encouraged to bring manuscripts to critique. For more information call George or Carolyn Allen at 317-881-3815.

✓ The Region VII Youth Ministry Coalition will hold its Third Annual Summer Institute on Youth Ministry July 6-31 at Archbishop Cousins Catholic Center in Milwaukee, Wis. Courses offered include: "Personal Development of the Minister" July 6-10; "Youth Ministry Theory and Skills" July 13-17; and "Theological Enrichment for Ministry" July 20-24. Fees are \$175/tuition; \$150/week room and board. Free Seminars will be held on the evenings of July 8 on "Managing Personal Needs," and July 15 on "Surviving the First Month of Youth Ministry." Three retreats will also be offered: "Call to Ministry" July 17-19, \$125 entire cost; "Professional Development and Life Planning" July 27-31, \$300 entire cost; and "Spirituality of the Minister" July 29-31, \$125 entire cost. Write: Region VII, care of David Phillips, Office of Youth Ministry, P.O. Box 2018, Milwaukee, Wis. 53201.



**HOLY SPIRIT**—Conducted a self-study designed by the Office of Education. A good report was given by the study team of Indianapolis school principals (from left) Kathy Griffin, St. Thomas Aquinas; Sondra Wellman, St. Luke; Providence Sister Marie Gelger, Holy Spirit; and Providence Sister Rosemary Eyler, St. Matthew's. Recommendations were presented to the board of education for next year's planning.



✓ **Mother and Unborn Baby Care** Pregnancy Problem Centers will sponsor an Information Night for prospective volunteers at 7 p.m. on Tuesday, June 16 in suite #819, 445 N. Pennsylvania St. Pro-life volunteers are needed to staff the centers and to help with fund raising, mailings and public speaking. Call 632-3720 for more information.

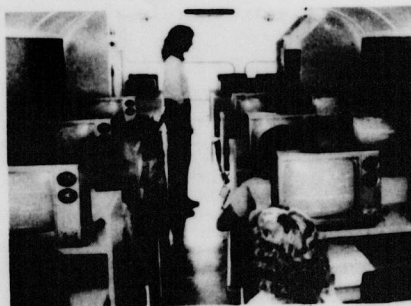
✓ **Two free informational programs for Senior Citizens** will be sponsored by Oakleaf Village apartment community, 8480 Craig St.: a Financial Planning-Investing for Income Seminar at 1 p.m. on Tuesday, June 16; and a Senior Health and Wellness Fair from 1 to 3 p.m. on Tuesday, June 23. Refreshments will be served. Persons needing transportation may call 842-6564 to arrange for Oakleaf's van to pick them up.

✓ **St. Mary Church in New Albany** will hold an **Inquiry Sharing between Masses** on Sunday, June 14. Anyone interested in learning about the Catholic faith should meet at the rectory at 9:30 a.m. Direct questions to Carol Strohbeck at 812-944-017.

✓ **The Irish-American Heritage Society** will present a Cabaret Concert entitled "There Were Roses," featuring Irish musicians Mick Moloney, Robbie O'Connell and Jimmy Keane at 8 p.m. on Thursday, June 4 at the Holiday Inn, 21st and Shadeland. Cash bar opens at 7 p.m. Tickets are \$7.50 each and are available by calling Alice Davis at 353-6664 evenings.

✓ **The communication and performing arts department of Christian Brothers College in Memphis, Tenn.** is offering to churches and schools touring productions of "Julian," a 90-minute dramatic monologue on the life of Julian of Norwich. Born in 1342, Julian of Norwich was a mystic who became known as "the mother of English prose" for her spiritual book "Revelations of Divine Love." It was the first book thought to be written in English by a woman. Susan-Lynn Johns, professor and department head at CBC, will perform as Dame Julian. Send booking inquiries to: Performing Arts, Christian Brothers College, 650 E. Parkway South, Box 43, Memphis, Tenn. 38104.

## Columbus All Saints uses public computer bus



**COMPUTER BUS**—Students at All Saints Catholic High School in Columbus use the public school computer bus.

Cooperation between two innovative administrators has led to the availability of 18 computer terminals and a printer to All Saints Catholic School, Columbus, three days a week. And they are all contained in one converted public school bus!

Since May 12, students in grades 3-6 at All Saints have had forty-minute computer classes twice a week in the colorful bus that is owned by the Bartholomew Consolidated School Corporation (BCSC). The computer instructor, Robin Campbell is also provided by the public school system.

"The computer bus has been a peak in a long-standing relationship with Bartholomew Consolidated School Corporation," according to Benedictine Sister Anna Rose Leuken, principal of All Saints. "It indeed exemplifies how two different parties can work together for the educational enhancement of all students."

The bus was the idea of BCSC superintendent Ralph Lieber and was designed by Jeff Marshall, building and grounds director. The moving computer laboratory has more stations than most schools, plus its own generator and back-up system. Since the bus has been rebuilt and padded and a sensitive heating and cooling system added, the temperature can be kept at a steady 72 degrees.

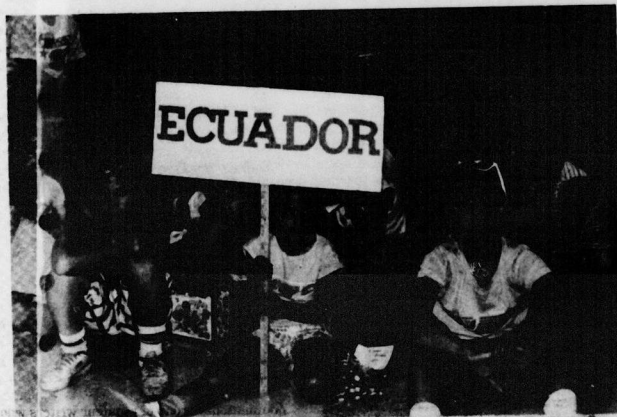
The vehicle, which cost \$47,000, is expected to generate many times that amount because students from schools such as All Saints can be included in enrollment figures for state financial aid.

Called "Disc Drive" by the BCSC staff, the bus will provide students with exposure to computer keyboarding, word processing, logic and problem solving, data basing, and other high tech skills.

All Saints has experienced a history of cooperation with BCSC, partly because of its proximity to the public middle school and high school. Eighth grade students have participated in practical arts facilities and algebra classes at Northside Middle School. Speech, psychometric and Chapter I services have been provided to the Catholic school as well.

All Saints students who live along the public school bus routes have received transportation services. And students from St. Columba and St. Bartholomew have received lunch service from the public school—right at All Saints after Sister Anna Rose became principal.

## Little Flower celebrates Pan Am



Students at St. Therese Little Flower, Indianapolis, studied the countries that will participate in the Pan Am Games as school days came to a close this year. In fact, the annual concert and the field day had this theme.

A standing room crowd attended the concert in the church on Thursday, May 14, as all grade levels joined in demonstrating their music abilities. Banners and flags from countries participating in the Pan Am Games filled the church. Classes and individuals presented a varied vocal and instrumental program.

The junior choir sang, "Fifty Nifty United States" and the honor choir presented "Touch a Hand, Make a Friend." First place winners in the 1987 Talent Show played: Jonathon Gardner, the "Vivaldi Concerto," and Christine and David Gardner, the piano duet "Ballet by Debussy."

The full school sang a Pan Am medley, with the kindergarten demonstrating games from Jamaica, grade one playing xylophones and grade two playing rhythm instruments.

Finally, the audience was asked to join the students in singing "America the Beautiful."

The next day, a field day continued the Pan Am focus. Teachers had directed the making of banners and each class had studied the customs of one particular participating country and made displays for the hall. Then each class observed what the others had learned.

For the field day, each teacher had charge of two teams of students, with each team representing a different Pan American country. Each team had one student from each grade level. Each team's 8th grade student gave game directions on the playground and kept score by timing or adding the points for skills, and the 7th grade student served as captain.

Ann Agresta, who directed the activity, said that the twenty different games were simple, testing basic skills. They included shooting baskets, picking pennies out of a pool with feet, bowling, and jumping rope. She expected the Pan Am excitement to carry the students through the final day of school.

## Greenwood has Spanish Mass

Father Mauro Rodas, pastor of St. Mary Church, Indianapolis, said the Mass in Spanish as he celebrated with the students of Our Lady of the Greenwood School, Greenwood, on Friday, May 22. The Mass in Madonna Hall was the culmination of a week of study of the Pan Am countries at the school.

Every classroom of the school studied a different country. Part of the field day activities Tuesday included a scavenger hunt with a search for items used in the different Pan American countries. On Thursday, samples of foods used in these countries were brought for the children to taste. Crafts were demonstrated and exhibits were placed in the school hall. One Greenwood doctor has been teaching Spanish to interested students on Saturday.

During the Mass, Father Joseph Riedman, pastor of Our Lady of the Greenwood,



**Fathers Mauro Rodas, Joseph Riedman**

explained the offertory gifts symbolic of some of the countries studied. They included the pinata and the mi amigo symbol, as well as the bread, wine, and water.

After communion time, the second grade students stood on the steps of the altar and sang, "Love in Any Language," using sign language.

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# Woods repays a 147-year-old debt

by Anne Hicks

On Oct. 22, 1840, Joseph Thralls and his wife Sarah were the first to welcome Mother Theodore Guerin, foundress of the Sisters of Providence at St. Mary of the Woods, and her five companions, taking them in as house guests until their convent could be readied.

As Joseph assisted the sisters in moving their belongings into the modest four-room dwelling and making room in the loft where corn was stored, he could not possibly have foreseen the important piece of history he was beginning, not only for the Sisters of Providence but for his family as well.

Now, in honor of the Sisters of Providence's sesquicentennial in 1990 and the unique connection between the Thralls family and the history of St. Mary of the Woods, the great-great-granddaughters of Joseph Thralls have been offered partial scholarships to St. Mary of the Woods College.

Twins Jeanette and Jeanine Thralls, both residents of St. Mary of the Woods Village, and the youngest of eight children of Alfred Thralls, Jr., and Mary Ruth Maher Thralls, have been accepted to St. Mary of the Woods College.

Each will receive an annual \$5,000 scholarship from the Sisters of Providence. Funding for these scholarships was authorized during a recent meeting of the Congregation Council for the Sisters of Providence.

"The Thralls once took us in. This is now our opportunity to take the Thralls in," noted Sister Joyce Brophy, Provincial of Sacred Heart Province at St. Mary of the Woods.

Even though Joseph and his wife Sarah have long been remembered by the Sisters of Providence for their hospitality, the Thralls' contributions extend beyond their generosity to the Sisters of Providence. Joseph and his two brothers, Jacob and Francis, owned extensive property called Thralls Station, an area which would later

become St. Mary of the Woods Village and the site of the foundation of the Sisters of Providence.

This April the Village community celebrated the 150th anniversary of the foundation of the first Catholic church in Vigo County. The one acre of land on which this church was built was bought from Joseph and Sarah Thralls for \$15.

Joseph Thralls also owned approximately 80 acres of land, most of which is the present site of St. Mary of the Woods College. The 40 acres owned by Jacob extended almost to St. Mary of the Woods Village and Francis' property encompassed the eventual location of the Village and beyond, including the present village church and cemetery.

In November of 1840, Joseph Thralls' 80 acres were bought by Bishop de la Hailandiere for \$1,800 and the building of the motherhouse at St. Mary of the Woods officially began.

Much like their ancestors once welcomed



Jeanette and Jeanine Thralls

six Sisters of Providence into their home, Jeanette and Jeanine are now welcomed into the Woods community, and Le Fer Hall, a residence hall slightly larger than that four-room dwelling of 150 years ago!

## Senate committee dumps pro-life amendment to civil rights bill

WASHINGTON (NC)—The Senate Labor and Human Resources Committee voted 11-5 May 20 to defeat an amendment designed to render the controversial Civil Rights Restoration Act "abortion-neutral." The committee also voted 11-5 to reject a separate amendment expanding the "religious tenets exemption" in the bill.

The "abortion-neutral" amendment, known in the Senate as the Danforth amendment and in the House as the Taubke-Sensenbrenner amendment, would ensure that educational, medical and similar institutions receiving federal funds are

not required to provide abortion services or benefits. The amendment on abortion has been backed by the U.S. Catholic Conference, public policy arm of the U.S. bishops.

Pro-life and church sources expressed optimism about both amendments' chances for success in the full Senate despite the committee action.

The Civil Rights Restoration Act would overturn the Supreme Court's 1984 Grove City College case ruling that only programs receiving federal funds in such institutions as universities, not the entire institution, can face financial

penalties for violations of civil rights laws. Four laws, including the 1972 civil rights education amendments, would be strengthened.

Pro-lifers fear that without the amendment, the bill also would reinforce a 1975 federal government interpretation that the education amendments' Title IX section demands provision of abortion services. Even religious hospitals that provide teaching programs could be forced to provide abortion services or lose federal funds, the pro-lifers warn.

As currently worded in the proposed bill, the "religious tenets exemption" would free an institution "controlled by a religious organization" from having to apply the law's provisions "if the application... would not be consistent with the religious tenets of such organization." The somewhat expanded version, defeated by the Senate committee, would grant the exemption not only to an institution "controlled by a religious organization" but also to one "which is closely identified with the tenets of a religious organization."

Dan Quayle, the only Indiana senator on the committee, voted for the amendment.

The issue of whether Catholic and other religious institutions should have to provide abortion services was discussed by the committee. According to Senator Lowell Weicker (R-Conn.), "throughout history, churches, by their silence, have aided and abetted discrimination as much as any institution. Once you have come into the ballpark of the Constitution of the United States, then, by God, you play by the rules of the Constitution and not your faith. If they take federal funds," he said of Catholic institutions, "they can't deny an abortion if it is requested."

Senator Orrin Hatch (R-Utah) then objected to such a development. "If this bill passes in its present form, then Catholic institutions which are not owned and controlled by that church but nevertheless affiliated with the church are going to have to provide abortion as a matter of course," he said. "That is, I believe, an abomination."

## Korean archbishop faults junta


SEOUL, South Korea (NC)—The archbishop of Kwangju, South Korea, has said the government denies political rights while allowing a moneyed elite to amass fortunes. He also criticized the government's effort to keep political turmoil down during the 1988 Summer Olympics in Seoul by cracking down on the opposition.

Archbishop Victorinus Yoon Kong-hi said the world sees South Korea as "making good cars," but being unable "to put its political house in order." In a May 4 homily coinciding with the end of a nine-day fast by 62 Seoul priests, he said the government is not promoting "genuine democracy for the sake of amending the constitution." Government opposition groups are pressing for direct election of the president, rather than through an electoral college.

"The indirect voting system... exists for the sake of the government and the financial elite," the archbishop said. "Why does the present government strongly disregard the principle that the natural consequence of one's misdeeds is that right will always prevail?" the archbishop asked. The priests' fasts sought to "wake us all to the reality that we have forfeited values and become insensitive to the lies portrayed in the media every day."

"Everyone knows today that the government seized power through military might," he said. "Our citizens generally decry the present government's invalidity and illegitimacy." He said democracy and human rights, not the 1988 Olympics in Seoul, are what is needed for South Korea's development.

Thousands of people demonstrated May 17-18 to mark the seventh anniversary of the start of a student uprising in Kwangju which was precipitated by President Chun Doo-hwan's declaration of martial law. Protesters, who claimed as many as 2,000 people were killed and about 2,000 injured during the 1980 uprising, clashed with police following services in Myongdong Cathedral in Seoul May 17.



### Carpet Column

JIM O'BRIEN

### Demonstrating Carpet Quality

While judging quality is complex and some of the most important factors, like fiber characteristics, cannot be seen, it is possible to demonstrate some comparisons of quality to a customer. Never attempt to compare quality between two different carpet styles, between a loop-pile and a cut-pile for instance, or between two different fibers. They are designed and manufactured differently to achieve different effects. Comparisons between them are meaningless. Carpet can be divided into three major categories for determining quality:

**LEVEL LOOP AND MULTILEVEL LOOP CONSTRUCTIONS:** Pile Density is of greatest importance in these constructions. The general rule is "the denser, the better." In comparing samples, see how close the individual loops are to each other. Press down on the pile with one finger and see how easy or difficult it is to penetrate to the backing. Bend the carpet as it would be bent over the tread of a stair and compare the amount of backing material exposed. Better carpet will have closer spaced loops, will be more difficult to penetrate to the backing and will show less backing when bent.

**CUT PILE AND CUT-AND-LOOP CONSTRUCTIONS (Excluding Velvet Plushes):** The major considerations for these constructions are pile density, depth of pile, twist level, and twist stability. Pile density is the closeness of the individual tufts of yarn to each other. The denser and deeper the pile, the more luxurious its appearance and feel, and the better its performance will be.

Twist is the rotation of the yarn bundle around its center. Twist level is the relative tightness or looseness of this twist, and twist stability is the ability of the yarn bundle to retain the original twist level through walking, cleaning and use.

Twist is put into the yarn prior to carpet manufacture. In general, the tighter the twist level the less bulk in the carpet, but the better the carpet's performance.

One way to judge the twist levels of various samples is to look closely at the cut tips of the individual tufts. They should be neat, well defined and should not flare open. A carpet with clean and neat yarn tips will usually have an acceptable twist level. Heat-setting of the twisted yarn locks the twist in place and makes the good performance gained through twisting permanent. Oftentimes you cannot see it, but you can point out its importance and emphasize the value of heat-set yarns.

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# New Albany man spreads God's love as clown

by Cynthia Schultz

It's been 10 years since Don Backherms of St. Mary's in New Albany arranged for a clown from Clyde Beatty's Circus to entertain some children at a local hospital. After he saw the effect the clown had on the children, Backherms was hooked.

"The love they had for this clown... I wanted that love," said Backherms, 53.

So he studied makeup techniques and

other clowns' tricks such as pulling colorful streamers from his mouth and making handkerchiefs disappear. A year later, Backherms made his debut as "Koko."

Backherms has since performed in "every hospital in the area," in nursing

homes and parades, and at school fund raisers and the Special Olympics. Of the 15 appearances he averages each year, he spreads his cheer for free except for about three events which include private parties and commercial jobs. But this is only to meet expenses, he explained.

Backherms said his favorite places to visit are convalescent centers. "The older people are more appreciative," he said.

Clowns see many sad things. Two incidents stand out in his mind. A sad little lady in a nursing home would not smile for Backherms. "I just want to die, why can't I die?" the lady asked. "I want to leave this world. Why won't Jesus take me?"

Backherms satisfied the lady with a simple answer. He said, "Jesus is preparing a special place for you. He wants you to stay here until it's ready." The lady smiled.

Once during a Pegasus Parade in Louisville during Derby week, Backherms was walking the parade route when a little girl with two black eyes caught his attention. "I spotted this little girl hiding behind a nurse's knee trying to get a view of the parade without being seen," he said.

Backherms got down on his knees and looked at the girl. "I love you," he said. "Do you love me?"

The little girl didn't answer.

"That left my heart in the middle of the street," he said. The parade went on without him while he waited for the girl to warm up to him. Eventually she did, giving him a hug.

He later discovered the girl was from a shelter for abused children. "Clowns aren't supposed to cry, but this one did," he said.

If Backherms is dressed in his clown suit and passes children playing in vacant lots, it's not unusual for him to stop to pass out candy or bubble gum. "I love doing it," he said.

He calls his clowning a hobby. But it's also much more. "It's an avocation," he said. "I feel like it's something my higher power wants me to do. It gives something back to the people—you give them yourself. It brings a little joy into their lives."



Don Backherms (Photo by Linda Cooper)

## Little Flower offers summer school

St. Therese Little Flower School, Indianapolis, will offer summer school programs for remedial and for enrichment classes.

The remedial program will include reading and math for grades 1 through 8. The classwork is individualized to meet students' needs.

Enrichment classes will include creative writing/language, computers, math, and foreign language.

The classes will be scheduled Monday through Thursday from June 15 to July 23. All subjects will last one hour and forty-five minutes except language, which will be one hour in length.

Those with questions about the summer school programs at Little Flower should call the school office, (317) 353-2282.

## Vacation church school

Summer Vacation Church School will be offered at St. Luke Church, Indianapolis. It is open to all children from 4-year-olds to those entering 4th grade. The classes will be held Monday, June 22 through Friday, June 26. Scripture stories, prayer services, playtime, and refreshments will be included. The parish clown ministry will participate.

Registration forms are available in the church narthex and should be returned by Monday, June 1. Volunteers for teaching, playground duty, nursery, or kitchen are welcome and are asked to call 259-4373.

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# Pope involved in plot against Hitler, scholar says

by Agostino Bono

ROME (NC)—At the beginning of World War II Pope Pius XII took "a terrible risk" and conspired with German generals planning to overthrow Adolf Hitler in hopes of ending the conflict, according to Jesuit Father Robert Graham, a prominent Vatican historian.

The generals' plan was to negotiate a peace once in power, he said. But they eventually got "cold feet" and dropped the plan.

At the request of the generals the pope secretly relayed the plan to the British government, said Father Graham.

A leading figure in the plot was ex-Army chief of staff Gen. Ludwig Beck, who resigned in early 1938 in a disagreement with Hitler over the dictator's expansionist policy, according to historians.

"It was an unfriendly act by the pope against Hitler," which if discovered by the

Nazi leader would have been disastrous for the Catholic Church, Father Graham said. The pope did it "for the cause of peace," he added. "If it worked, 20 million people wouldn't have died."

The plot, developed in 1939 and early 1940 prior to the German invasion of France, called for Hitler's arrest and a takeover of the German government, he said.

The papal involvement in the coup planning first came to public light in 1945 at the Nuremberg trials of German officials accused of war crimes, Father Graham said. The plot and Pope Pius' role in it were mentioned during the trials, he said.

In an interview with National Catholic News Service, Father Graham said he agreed with the comments on the episode contained in a recently published book, "Britain and the Vatican During the Second World War," by British historian Owen Chadwick. In the book, Chadwick says that "never in all history had a pope engaged so delicately in a conspiracy to overthrow a tyrant by force."

The book cites British Foreign Office documents which indicate the pope relayed the German generals' message and information about who the generals were to British Ambassador to the Holy See D'Arcy Godolphin Osborne.

Documentation of Pope Pius' action has existed for many years, but many give it no credence because the evidence goes against their image of the pope as refusing to publicly criticize Hitler, said Father Graham.

There was no coup because "the German generals got cold feet and they never acted," said Father Graham, who has written extensively about the church in World War II, basing his work on Vatican documents.



**PLOT AGAINST HITLER**—A Vatican historian, Jesuit Father Robert Graham, said that Pope Pius XII entered into a plot by a group of German generals to overthrow Adolf Hitler in hopes it would end World War II. At the request of the generals, the pope relayed their plan to the British government but the generals never carried out their plan. If the plot had worked, Father Graham said, "20 million people wouldn't have died." (NC photos)

"Meanwhile the pope had been compromised" because he relayed the message, Father Graham said. "If Hitler would have found that out, the information would have scandalized German Catholics, risking a schism," he added.

It also would have risked the credibility and status of the Vatican as a neutral state during the war, he said. As a result the pope and the Vatican had to keep this information secret during the conflict, the historian said.

"In 1946, the pope typed out on his own machine and corrected in his own hand" an article for the Vatican newspaper, *L'Osservatore Romano*, on his role in the conspiracy, said Father Graham. The article, not attributed to the pope, answered a Czechoslovakian Communist newspaper which said the evidence of papal contact with the gen-

erals was proof of Vatican collaboration with the Nazi regime, Father Graham said.

The manuscript of the article is in the Vatican archives.

The article says the pope transmitted "some questions from these (German) circles to other belligerent parties on the scope of the war and conditions for peace."

The story of the pope's involvement with the generals was also supported by Italy's foreign minister, Giulio Andreotti, 68, who said he knew Ambassador Osborne.

In a front-page article in the May 17 Rome newspaper *Il Tempo*, Andreotti said the pope had most of the evidence in his possession regarding the plot hidden once the Germans occupied Rome for fear they would also enter the Vatican.

## Pope advises priestless parishes

VATICAN CITY (NC)—Noting a growing shortage of priests worldwide, Pope John Paul II said priestless parishes that cannot rely on a visiting priest every Sunday should try to meet regularly in prayer services and when possible distribute Communion using previously consecrated hosts. Church rules allow the reception of Communion outside of Mass in a rite modeled on the Mass. "This form of celebration does not replace the Mass, but should make it more desired," the pope said.

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*A real power in our lives*

## What the Bible says about the Holy Spirit

by Fr. John Castellet

My brother Bob and I were very close as adults. When we were growing up, however, we fought like cats and dogs, much to my mother's distress. Alike in many ways, Bob and I were quite different also. He was good at math. I was not. I was good at language and social studies; he was not.

He had a knack, a talent, a "spirit" that I lacked, a receptivity to things mathematical that made it easy for him to understand and enjoy them. This is not easy to define but it is very real, something like having a special, built-in antenna.

Jesus tried to get something like this across to Nicodemus. Jesus spoke to him of the need for birth in the Spirit, for a new sensitivity to matters beyond human experience. Well disposed though he was, Nicodemus found it hard to understand and Jesus resorted to using a simple example.

The wind, he said, blows where it will. You don't know where it comes from or where it goes but there's no denying its reality. So it is with everyone born of the Spirit. It may be mysterious but it is undeniably real.

Nicodemus still failed to understand and Jesus expressed surprise. Somewhat teasingly he said: "You hold the office of teacher of Israel and still you do not understand these matters?"

Now, Jesus could have been referring to Nicodemus' inability to grasp the simple comparison with the wind. But, more probably, he was expressing astonishment at Nicodemus' slowness to

grasp an idea which was far from uncommon in the Jewish Scriptures.

There are repeated references to "the spirit of the Lord," "the spirit of God" in these writings. Over and over we read that God sent his spirit on a prophet or a king or some other chosen agent of divine activity.

What is involved in all these instances is some communication of divine power which enables a person to know or to act in a way surpassing normal abilities.

In the first creation story, for instance, we read that "a mighty wind swept over the waters" (Genesis 1:2).

This also can be translated: "The spirit of God hovered over the waters." The idea is the same: God's creative power is poised for action.

Then in Genesis 2:7 God is said to have blown "the breath of life" into Adam's nostrils, "and so man became a living being."

Wind, breath, spirit: These are all ways of denoting something very real—the power of God, which is being communicated. Nicodemus should have known this, as he should have known passages like this one where the prophet Ezekiel addressed the Israelites in exile: "I will give you a new heart and

place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you" (36:26).

The outpouring of the Spirit (power) of God was anticipated as one of the signs of the end-time, when God would inaugurate the resurrection. Peter alludes to this expectation when, in his Pentecost speech, he cites the prophet Joel: "It will come to pass in the last days, God says, that I will pour out a portion of my spirit on all flesh" (Acts 2:17).

The first Christians were quite familiar with the notion of God's Spirit. For them it was not a vague abstraction. It was the very real, dynamic action of God's power in their lives. It raised them above the ordinary and enabled them to do things they could never have done all by themselves.

They experienced the activity of the Spirit—as just one example will show.

Upon Peter's release from prison, the little community broke out in ecstatic, prayerful thanks. Then we read: "The place where they were gathered shook and they were all filled with the Holy Spirit and continued to speak the word of God with boldness" (Acts 4:31).

It is not the shaking, however, that is so remarkable. It is, rather, the fact that this frightened little group of nobodies, in spite of threatened imprisonment or worse, was emboldened to continue to preach the Good News. For them, this was clear evidence of the action of God's Spirit—evidence that his power was being communicated in their lives.

## What makes it difficult to talk about the Holy Spirit?

by Fr. David Monahan

Pentecost afternoon was warm and blue and I pulsed with happiness as I barreled down Interstate 44 toward my hometown. At first, it was an indistinguishable white object in the right lane. Seconds later, it was obviously a large white bird, a pigeon or dove.

I didn't slow down. Birds don't stand still; they get out of the way of cars, don't they?

Wham! For a millisecond a circular explosion of white feathers blew helter-skelter in front of me. Emotions swirled. Dumb bird! Wouldn't happen again 10,000 runs on this highway! Birds don't count, humans do!

All the same, it seemed a little sacrilegious for a Catholic priest to blast a white dove on Pentecost Sunday.

Unlike the bird on the highway, a problem with the Holy Spirit is that he just won't stand still.

("Did you say 'he'?" an uninvited voice interrupts from the background. "Sorry, ma'am," I answer, "but, well, you know.")

("No, I don't know what you are trying to say. But may I suggest you respectfully ask the Holy Spirit. She knows," the woman responded emphatically.)

As I was saying...

A number of factors complicate discussions of the Holy Spirit. Take the Holy Spirit's name. Catholics over the age of 40 were taught to pray, "In the name of the Father and of the Son and of the Holy Ghost."

Along came the Second Vatican Council and all at once the whole Catho-

lic Church was praying, "and of the Holy Spirit."

(Once again, the uninvited voice breaks in to say, "Wait one minute, sir! Did you say 'all at once'?" And that it happened at Vatican II?)

("Well, gosh," I answered, "it seemed that one year we were praying to the Holy Ghost and the next to the Holy Spirit.")

(In a commanding tone the voice shot back, "May I suggest you employ a bit of historical research before you make such statements? For example, in a volume of documents, 'The Church Teaches,' published in 1955 well before Vatican II, the Holy Spirit is an undisputed celebrity.")

("Couldn't it be that the movement from Ghost to Spirit was taking place gradually and would have become uni-

versal in the English-speaking world even without the council?")

I asked two Catholics how they pictured the Holy Spirit.

"I'm not very imaginative in my own spiritual life," said George Martin, editor of the popular biblical monthly, *God's Word Today*. "I think of the Holy Spirit as a person but it is such a mystery... I can't go too far untangling it."

"I picture him just as a presence," Jean Mellus said. "I have no visual image." She is an Oklahoma City homemaker and a member of the Catholic charismatic renewal.

These two, each of whom I know to have more than the usual devotion to the Holy Spirit, seemed to indicate that the Spirit is more "with" them in prayer than the object of it. Both agreed that most of their prayer is addressed to God as a Father.

"I don't know that I pray directly to the Holy Spirit," said Mellus. "I pray to the Father through the Son—and not always through the Son. The Holy Spirit within convinces you that you have that access to the Father."

Let's face it. The Holy Spirit is supremely personal and alive, though difficult to picture. In his 1966 encyclical letter on the Holy Spirit, Pope John Paul II called the Spirit "Person-I love," "Person-Gift."

Person-Gift provides the energy to open our hearts to the Father and to the Son. Person-Love moves us to embrace with love our forgiving Father and his Son, our wonderful older brother.

### This Week in Focus

Repeatedly in Scripture we see that God sends his Spirit into the world. In these instances a communication of divine power is occurring, enabling people to know or to act in ways surpassing ordinary experience, writes Father John Castellet. The biblical scholar sets the stage for our discussion of the Spirit in this week's NC Religious Education Package.

Professor Pheme Perkins also talks about scriptural images of the Spirit, pointing out that the Spirit breaks into the world in strange shapes and experiences; this sometimes causes people to regard the Spirit as frightening. The writer is a professor of Scripture at Boston College in Chestnut Hill, Mass.

Katharine Bird interviews Father Edward Braxton and Jesuit Father John Haughey to get the theologians' views of the Holy Spirit. Both suggest that the Spirit is an elusive concept, difficult to pin down but undeniably present in the world. The Spirit calls on people to become all that God wants them to be, Bird is told. She is associate editor of NC's Religious Education Package.

Father David Monahan also discusses images of the Holy Spirit, suggesting that people often do not have a concrete image of the Spirit. There are reasons why the Spirit is difficult for people to discuss, he adds. Monahan is editor of *The Sooner Catholic* in Oklahoma City, Okla.

# Ours is a spirit of power

by Katharine Bird

"Any place where human dignity is being affirmed or pursued is where the Spirit is," said Jesuit Father John Haughey, pastor of St. Peter's Parish, Charlotte, N.C. For him, the Spirit "is the source of power that brings us from where we are to where God would have us be."

He sees the Spirit at work in human rights movements, in efforts to house the homeless and when reconciliation occurs between people. "You can cast your eye over the length and breadth of the world and any place where human beings are being cleansed of the mud and blood that has been thrown on them," that's where the Spirit of God is, Father Haughey said.

The theologian said that Doubleday Publishers asked him to write a book about the Holy Spirit in 1972 because "hundreds of thousands of people" were saying they had a radical change in their relationship to God in Catholic and Protestant charismatic renewal movements.

They testified they had "a more immediate sense of God's presence than they had hitherto experienced. Most identified this as God the Holy Spirit," Father Haughey said. The book is "The Conspiracy of God: The Holy Spirit in Us."

Father Edward Braxton, a theologian, connects the Holy Spirit with judgment. By calling on the Holy Spirit's help in the process of making important decisions about jobs, or a move, or marriage, people can avail themselves of the Spirit's wisdom and insight, the priest said. He is theological adviser to the William H. Sadlier Inc. publishing house in New York.

Both priests observed that people often find it difficult to identify with the Holy Spirit.

"The Holy Spirit is nebulous to many," Father

Braxton said. People usually say "God" to refer to the Father and identify him as the creator. When they say "Lord," people usually mean the Jesus of the gospel stories, identifying him as the Redeemer.

"The image of the Holy Spirit as the Sanctifier is more elusive," Father Braxton said. Yet it is through the Spirit, the Sanctifier, that people have a share in God's holiness.

Father Haughey suggested that the Spirit's characteristic of being "transparent" or "shy" gets in the way of forming a clear image. The Spirit is not interested in drawing attention to itself but to the Father and Son, he said. "The Spirit, it seems to me, is given to bear witness to the presence of the Father and Son in the world."

He added that the way the Spirit becomes incarnate is in people. "We are the flesh of the Holy Spirit."

Ordinarily people "do not think about the Spirit until they have some kind of an experience that they have to explain," Father Haughey said. What most often brings people to this point, he said, is "desperation—all my systems are down. People are in a crisis, a spiritual, a relational, a physical or financial crisis."

Even then, though, people can't command or control the Spirit. "All you can do is wait for the Holy Spirit to come upon you," Father Haughey said, referring to Acts 1:7 where Jesus tells the apostles to return to Jerusalem and await the Spirit the Father will send.

"We can't be presumptive," added Father Braxton. "We don't have the Spirit. He has us."

"We can't push a button and get him. But as faithful people, we can be reasonably confident if we call on the help of the Spirit, the Spirit will be there."

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## The Bible and Us

## Images of the Holy Spirit

by Pheme Perkins

When I was a child some prayers referred to the "Holy Ghost," reminding me of the spooky shadows at night that made me curl up under the covers and hurry to sleep.

Less frighteningly, the words "Holy Ghost" reminded me of an incident after my grandmother died when I was about 10. Mother went into my grandmother's bedroom one night and had the unmistakable feeling that Grandmother somehow was present.

Those images help capture the difficulty we can have thinking the Holy Spirit part of our lives. The Spirit breaks into our world in strange shapes and experiences. The Spirit's power can seem frightening. The biblical readings associated with Pentecost provide some other images:

► God makes a covenant with Israel in thunder, lightning, heavy clouds and trumpet blasts. Mount Sinai shakes (Exodus 19:16-20).

► Ezekiel sees a defeated Israel like a whole valley of dead, bleached bones. Suddenly the Spirit of God comes from the four winds and breathes life into them. That new life is a sign of God's power to conquer all human forms of death and hopelessness (Ezekiel 37:1-14).

► The prophet Joel speaks of the Lord's day. Terrible signs of judgment will come upon the earth. At the same time, God's Spirit will fall upon the people in such a way that all will see visions and prophesy (3:1-5).

Pentecost is described using some of those images. God's Spirit comes to the apostles like fire. Suddenly people who had been frightened and "in hiding" come out to preach to the world (Acts 2:1-11).

This reminds us that the Spirit is God's power working for salvation:

► It is a life-giving power that can break through to us even when we seem to have devastated the earth and lost all hope.

► But the coming of the Spirit also asks for our response. Israel must renew her covenant ties with the Lord. Disciples must announce the coming of God's rule in Jesus. They cannot remain hidden away in a corner.

Throughout history, the Spirit has called forth prophets, leaders, martyrs and saints to speak a message of renewal and life in situations that seemed dead to God's presence. But St. Paul reminds us that every Christian has a calling from the Spirit. All received the Spirit in baptism.

And how do we express this gift of the Spirit? Not necessarily in prophecy or tongue-speaking.

► We express the Spirit in the special gifts we contribute to building up the whole community (1 Cor. 12:3-13).

► We also can have something like the "dry bones" experience in our prayer life. Behind our own weaknesses or the inability even to know what to pray for, the Spirit can direct our lives toward God.

The Spirit is a hidden, mysterious presence, continuing to support and nurture us. That's even better than I dared to suspect as a 10-year-old, when the words "spirit" or "ghost" turned my thoughts back to grandmother, hoping that her fun, love and outright spoiling were still "present" around the house.

## Education Brief

## The Holy Spirit expands us

*"The triune God... giving himself in the Holy Spirit as gift to man, transforms the human world from within, from inside hearts and minds. Along this path, the world, made to share in the divine gift, becomes—as the council teaches—ever more human, ever more profoundly human, while within the world, through people's hearts and minds, the kingdom develops in which God will be definitively 'all in all.'"*

—Pope John Paul II in his 1986 encyclical on the Holy Spirit

Obviously the growth spoken of here is interior growth. There is the suspicion—the instinct, perhaps—that the human spirit will expand if the right way is open for it. People find it exciting—a hopeful sign—that the human spirit is poised for growth.

But is there a corresponding fear that the human spirit won't grow, that somehow it risks becoming locked up, trapped? For Pope John Paul II, among the factors that may hinder the human spirit are "the conditionings and pressures exerted" upon people "by dominating structures and mechanisms" in society. In his encyclical on the Holy Spirit he wrote: "It can be said that in many cases social factors, instead of fostering the development and expansion of the human spirit, ultimately deprive the human spirit of the genuine truth of its being and life."

The horizons of human life open up precisely when the human spirit is open to God's Spirit, the pope believes. This relationship with God does not take away from the human spirit or diminish it or make it smaller. Instead, the human person's relationship with God "enables him to understand himself, his own humanity, in a new way." Along this path lies "the full discovery of the meaning of humanity," the pope says.

Under the influence of the Holy Spirit, the inner person "matures and grows strong," the pope writes. He adds: "In the communion of grace with the Trinity, man's 'living area' is broadened and raised up to the supernatural level of divine life."

## What Do You Think?

• The Holy Spirit enables people to surpass themselves and gives them a new sensitivity to matters beyond ordinary human experience, Father John Castellet writes. And Pope John Paul II has written in an encyclical that God's Spirit expands the human spirit, broadening people's horizons, in effect. Think about this for a few moments, then discuss it:

► Do you think of God's power as a power to expand your horizons, to make you a fuller person?

► Do you regard God's power as a power of love, enabling you to love others?

► What are some matters beyond ordinary human experience to which God's Spirit makes you sensitive?

► What are some ways you would like your human spirit to expand and grow? What are some ways you think God's Holy Spirit would prompt you to grow?

• Jesuit Father John Haughey tells Katharine Bird that he sees the Spirit at work in the world wherever the "mud and blood" that has been thrown on humans is being cast off. What does he mean?

• Do you think it is sometimes difficult for people to discuss the Spirit, as some of our writers suggest? Why or why not?

• Pheme Perkins refers to the Spirit that revives dry bones in Scripture. What is the significance of this story for people today?

## Food for Thought

It often seems that to explore the spiritual life means to explore "my" spiritual life, to focus on oneself. In "Behold the Beauty of the Lord: Praying With Icons," Father Henri Nouwen tells how he learned "that a life in the Spirit is in essence a life in community." The well-known author adds: "That God reveals the fullness of divine love first of all in community, and that the proclamation of the Good News finds its main source there has radical consequences for our lives." Once this is realized, he says, "we can no longer separate the spiritual life from life in community, belonging to God from belonging to each other and seeing Christ from seeing him in one another." In this book, Father Nouwen says that after Pentecost, God is present in the Spirit of the risen Christ living within his disciples and filling them with new hope, courage and confidence. This Spirit gives the disciples of Jesus the strength to bring the "Good News of God's inexhaustible love and mercy to all humanity." Father Nouwen tells how he turns to icons, such as the four Russian icons discussed in the book, at times "when I cannot pray, when I am too tired to read the Gospels, too restless to have spiritual thoughts, too depressed to find words for God or too exhausted to do anything." He adds, in "our energy-draining society," this sort of practice can help to "safeguard that inner space where we can keep our eyes fixed on the beauty of the Lord." The book includes reproductions of icons discussed by the author and thus can be useful for prayer. (Ave Maria Press, Notre Dame, Ind. 46556. Paperback, \$7.95.)

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## Children's Story Hour

# Spirit of freedom

by Janaan Manternach

Stephen Langton lived almost 1,000 years ago. Yet what he did then helped make it possible for us to be free today.

He was born in England around 1170 A.D. It was a time when powerful men ruled through fear. They did what they pleased but forced others to carry out their commands.

When Stephen was still a young boy, his parents sent him to study in Paris. He especially loved to read the Bible. But he found it hard to find his favorite stories in the Bible.

So when he was older, Stephen invented a way to make it easier to look up Bible stories. He divided the whole Bible into chapters and verses.

Stephen became a priest and went back home to England. People were impressed by his knowledge and goodness. He became so well-known and admired that Pope Innocent III called him to Rome to help renew the church. He was also named a cardinal.

In 1207 Pope Innocent saw to it that Cardinal Langton became archbishop of Canterbury in England. But King John of England did not like Stephen and would not let him come back home to England.

Cardinal Langton went to live with monks in France. He spent his time praying and studying and became an expert in the history of the laws of his

country. He believed deeply that people had basic rights and freedoms. He knew the Bible taught that freedom was a sign of the Holy Spirit's presence.

But he needed to find a way to make sure people actually would be free. He knew that to fight for freedom and justice might lead to prison, torture and even death. For six years he prayed and studied.

Finally the pope convinced King John to let Cardinal Langton return to England as Canterbury's archbishop. So in 1213 Stephen Langton came home. But the king still wanted to control the church and the whole country.

Soon the archbishop became the leader of a brave struggle for freedom and justice. He knew the laws and history of England better than anyone, including the king. Many powerful leaders agreed with him. The king threatened them but finally they forced the king to meet with them.

Cardinal Langton, King John and many of the people's leaders met together at Runnymede, England, in 1215. The archbishop helped draw up a document, signed by King John, that would assure the rights and freedoms of English citizens. It became known as the Magna Charta—a model for laws that would be written centuries later.

Cardinal Langton continued to work for freedom until he died in 1228.



## What Do You Think?

The Holy Spirit is a Spirit of life, creating life everywhere and helping the human spirit within each of us to grow. What are some signs that your human spirit is growing? For example, are you becoming more aware that each person in the world is made in God's image?

## Children's Reading Corner

In "The Cave of Snores," by Dennis Haseley, there is a young boy whose father's snoring is so loud and deep that it fills the night and wards off wolves and creeping thieves. The snoring keeps the whole flock of sheep safe. But the other shepherds, annoyed by the sound, hire a wizard to silence the father's snores forever. But his son realizes he must do something about this and finds the cave of snores. When he finds his own power to snore, his father's power returns. It is a wonderful story suggesting there are powers within us that can be used to overcome evil and do good. (Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. 1987. Hardback, \$11.95.)

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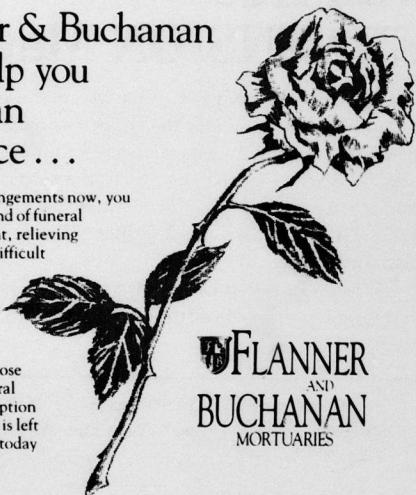
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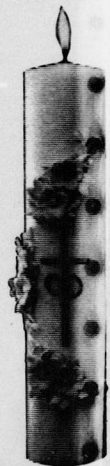
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# the sunday readings

Acts 1:12-14  
Psalm 27:1, 4, 7-8  
I Peter 4:13-16  
John 17:1-11

SEVENTH SUNDAY OF EASTER

MAY 31, 1987

by Richard Cain

I hate to wait. It seems such a waste of time.

If I look deeper, I find what I really don't like about waiting is the feeling of dependence and helplessness—the inability to prove my worth through action. But in waiting there are the gifts of humility, trust, patience, compassion and self-knowledge. For only when I'm unable to prove my worth do I learn I already have it.

This Sunday's first reading from the beginning of Acts challenges me to see the value of waiting. The scene is Jerusalem. Jesus had risen, appearing to the disciples. He commissioned the Eleven as apostles ("ones who were sent") and told them to wait in the city until he sent them the Holy Spirit.

In other words, the first thing he sent them to do was to wait.

The apostles must have felt a lot of confusing emotions. They now knew Jesus was alive. But he was no longer with them in the comforting physical way he had been. His new presence eluded their desire to clamp him down safely by his side.

Needing to feel his presence, they retreated to the upper room where they had celebrated the Last Supper. Here they felt they were with him in a special way. Here they must have begun celebrating the Eucharist—trying out the new priestly role Jesus had given them on the last night he was alive.

Luke was careful to note that others were with them, the women who had been a vital source of support for Jesus in his ministry. Chief among them was Mary, the mother of Jesus.

In Mary, I see the perfect example of someone who learned how to make the most of waiting. It was her cooperative waiting which made it possible for God to come into the world in human form. Now Mary took the apostles under her wing, teaching them how to wait creatively.

The passage says that together they devoted themselves to constant prayer. This doesn't mean they spent 24 hours a day on their knees reciting the psalms.

To me, prayer is anything that opens us to God at a particular time. Sometimes that means repeating a rote prayer while kneeling. Other times it means appreciating a sunset; going to Mass; responding to someone who interrupted my "prayer" time; or getting some sleep. Prayer in this sense—living in the presence of God—is the key to making the most of waiting.

The second reading is from the First Letter of Peter. In this section Peter gave a pep talk to those who were embarrassed about being called "Christian." Evidently at that time, the title was considered an insult—as, for example, the title "Moonie" is today for members of Sun Myung Moon's non-Christian cult, the Unification Church.

For Peter, the title "Christian" was something to be proud of. Persecution was to be expected. After all, Jesus had predicted in the Sermon on the Mount that his followers would be persecuted.


According to Peter, persecution was a blessing because Jesus himself was persecuted. If we get treated the same as Jesus, we can be pretty sure that our friendship with him is real. (The key is to be sure we are suffering because of our friendship with Jesus and not for some other reason.)

The gospel reading is taken from the final speech Jesus made in the Gospel of John. It is known as Jesus' High Priestly Prayer because it is the final prayer he made before offering himself up as a sacrifice on the cross. The prayer has a three-part form. First Jesus prayed for himself, then for his disciples, then finally for all believers.

Jesus began: "Father, the hour has come! Give glory to your Son that your son may give glory to you..." What Jesus meant by his glory was his Passion—his time of ultimate helplessness and waiting before the Father. A key point in John's gospel is that the crucifixion and the resurrection are really two sides of the same coin. The waiting of the cross and the action of the resurrection—only together do they clearly show their meaning, the power of God's steadfast love.

## the Saints by Luke

### ST. NORBERT



NORBERT WAS BORN OF NOBLE PARENTS IN 1080 IN WHAT IS NOW XANTEN, WEST GERMANY. HE WAS MADE A CANON AND SERVED IN THE COURTS OF THE ARCHBISHOP OF COLOGNE AND EMPEROR HENRY V. LIKE MANY CLERICS OF HIS DAY HE LIVED A LIFE OF LUXURY.

ONE DAY IN 1115, A BOLT OF LIGHTNING KNOCKED HIM FROM HIS HORSE. SEEING THIS AS AN INVITATION TO A LIFE OF PERFECTION, HE RETIRED TO A CELL NEAR XANTEN WHERE HE LIVED THREE YEARS OF PENANCE.

AFTER ORDINATION HE TRIED UNSUCCESSFULLY TO REFORM HIS BROTHER CANS OF XANTEN.

NORBERT THEN GAVE HIS GOODS TO THE POOR AND JOURNEYED BARFOOT TO SAINT-GILES, FRANCE, WHERE POPE GELASIUS II AUTHORIZED HIM TO PREACH. NORBERT EVANGELIZED THROUGH EUROPE AND WON MANY CONVERTS TO THE FAITH.

NORBERT ESTABLISHED A MONASTERY NEAR LAON, FRANCE, IN 1121 IN THE WILD VALE OF PREMONTE. HIS FOLLOWERS BECAME KNOWN AS THE PREMONSTRATENSIS, ADOPTING THE CONTEMPLATIVE LIFE OF ST. AUGUSTINE WITH THE INTENTION OF MAKING REPARATION FOR INJURIES OFFERED TO THE BLESSED SACRAMENT. IN 1126 NORBERT RELUCTANTLY AGREED TO BECOME ARCHBISHOP OF MAGUIBURG IN SOUTHERN GERMANY, A LAND HALF PAGAN AND HALF CHRISTIAN. HERE HE WORKED FOR THE CHURCH UNTIL HIS DEATH IN 1134.

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## The Pope Teaches Jesus is God's self-portrait

by Pope John Paul II  
remarks at his general audience May 20

The truth that Jesus is the Son of God constitutes the essential newness and originality of the New Testament. The promise of the Messiah was contained in the Old Testament expectations of Israel. The longings were fulfilled in Jesus of Nazareth, who often called himself the Son of Man. At the same time, through his words and deeds, Jesus gradually made himself known as the Son of God.

In the Creed we profess that Jesus is the Son of God in the strict and full sense. We say: "We believe in one Lord, Jesus Christ, only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one being with the Father." In these words, the Creed gives expression to the fullness of God's self-revelation to us.

The truth of Jesus' divine sonship pertains to the essence of the revelation of God as an undivided trinity of persons: the unity of the Father, Son and Holy Spirit. It is the Son who reveals the Father. This is affirmed when Jesus says: "No one knows the Father except the Son and any one to whom the Son chooses to reveal him." But the Gospel also says that "no one knows the Son except the Father." And, in fact, by revealing the Father to us, Jesus is sharing with us, in a certain sense, the knowledge that the Father has of himself, for the Father knows himself in the Son. In this way, the ultimate source of the New Testament revelation of Jesus as the son of God is the Father himself.



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## Question Corner

## Explaining the Eucharist

by Fr. John Dietzen

**Q** My parents and I recently had a discussion about alcohol and the Eucharist. Is alcohol in the Eucharist at all as part of the accidents that remain after the transubstantiation? My own belief is that after the consecration it smells, tastes and feels like alcoholic wine without any alcohol being present. Am I right? Or my parents? (Florida)

**A** The transformation of the bread and wine into the body and blood of our Lord, which we believe takes place in the Eucharist, is on an entirely different level than you are speaking of.

It is true, as the Council of Trent says, that Jesus is "truly, really and substantially" present under the appearance of bread and wine but that in no way changes what you call the accidents of those elements.

The consecrated bread looks, tastes and has exactly the same chemical characteristics and effects as it had before.

The same is true of the consecrated wine. To relate it to your question, the alcoholic effects of the wine would be no different after the consecration.

In some effort to put a name on this mystery of the eucharistic change, the church for centuries has used certain ancient Greek philosophical categories that have been accepted as "christianized" by some Cath-

olic scholastic theologians like St. Thomas Aquinas. (For his efforts in this regard, by the way, St. Thomas suffered nearly constant attack and condemnation from various quarters of the church for his theological innovations.)

Thus we are accustomed to say that in the Eucharist the substance changes (transubstantiation) but the accidents remain the same. That is one way to put it, of course, and this terminology preserves the central truths of this great mystery of our faith, but no theologian ever claimed that it "explains" very much.

A few weeks ago during a session with our little first communicants one seven-year-old said to me, "My mother told me to ask you how the bread becomes the body of Christ."

After making a silent vow to get even with her mother at the first opportunity, I said, "We don't really know. All we know is that Jesus said when he held the bread and wine, 'This is my body; this is my blood'; he told us to eat and drink his body and blood to remember him and what he did for us. And we believe him."

Those words are valid for seven-year-olds. And all the philosophies and theologies in the world cannot very much improve on them.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)



## Family Talk Learning to like ourselves

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have just moved to Florida on my own, and I am very lonely. I have a hard time liking myself. Some of it may stem from being mistreated as a child. But a lot of it comes from the fact that I have developed various habits which I don't like in myself. These include nail biting, frugal ways and things like that.

I am single, age 32 and don't have much to live for. How could anyone like me, because I don't. Please help me with some suggestions for learning to like myself.—Florida

**Answer:** What a wonderfully direct letter about a problem we all have: learning to like ourselves. The major drawback to liking ourselves is that we have read too many books on self-esteem. We are concerned about measuring up to some standard or ideal. We look to see approval of our actions reflected in the eyes of important others. This is a mistake, because we all fall short.

Self-acceptance is a necessary first step. Accept what you are, nail-biter and all. As one friend of mine said, "I've learned to like myself, warts and all." It is especially important to accept and like our "warts."

After all, our flaws are what make us human and real. It is the littleness in us, the defects graciously acknowledged, that others may find lovable. We don't love people for their achievements; we love them, among other things, for their shortcomings, for the stories they tell on themselves.

Accept yourself with humor. Learn to laugh happily and lightheartedly at yourself. A grown man still biting his nails. How marvelously silly!

Learn to enjoy the natural beauty around you. Take walks. Smell the flowers. Listen to the water washing up on the sand. Watch a sunset. Feel the breeze. These can be refreshing experiences, too often missed. It is easier to like ourselves when we are enjoying something.

Remember, you are a part of all nature, a part of everything that exists. Your body is constructed from the same atomic building blocks that make every other living and non-living thing. You are a part of the great celebration of existence, surrounded by very real relationships.

Take a deep breath and reach out your soul to nature. Put yourself in touch. Enjoy the fact that you exist, not alone, but in a network.

Exercise your body. Don't just take a walk, but move along briskly enough to feel your lungs expand and your blood flow. Twenty minutes a day of brisk walking and you will be surprised at how much better you feel physically. And you will learn how much your improved physical well-being affects your mental outlook.

Your letter indicates that you have already begun to accept yourself. Keep it up. Learn to laugh gently at what you consider flaws. And at the same time, reach out to nature and find your place among your fellow creatures. Do not worry and feel guilty over what should be in your soul but is not. Instead, learn nature's blessed tolerance for what is.

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## Vatican Letter

# Italian bishops caught in web of politics

by Agostino Bono

Italy's bishops are caught in a web of partisan political controversy. With the June elections approaching, the bishops have been criticized for what other people interpret them as saying. Every denial and attempt at clarification has further entangled them.

The situation reflects the Italian habit of reading between the lines, emphasizing what was not said more than what was actually said. The habit becomes refined at election time because Italians are especially skeptical that politicians and special-interest groups tell the whole truth.

At issue is a mild statement released by the five-member president's committee of the Italian bishops' conference a month before the June 14-15 elections for the national Parliament. It said Catholics had a responsibility to vote according to their Christian consciences.

It did not mention any of the 19 political parties fielding candidates nor any of the specific campaign

issues. It even said that people of the same faith "do not necessarily" make "identical political choices."

But three-fourths of the way through the 800-word statement, the bishops asked Catholics to remember their "tradition of unity" at the polls.

This was immediately interpreted as support for the Christian Democratic Party, which draws its inspiration from Catholic social teachings and has been a political friend to the Catholic Church.

The Christian Democrats also form the country's largest party and have been the dominant group in the coalition governments that have ruled post-World War II Italy.

Leaders of the other parties quickly stood in line to criticize the bishops for playing partisan politics. They called the statement "a note of intolerance" and an effort to present Catholics with "choices of faction, not of principle."

When Bishop Camillo Ruini, general secretary of the bishops' conference, tried to clarify the situation, he also got caught in the web. When he said at a press conference that the statement was aimed at promoting only the good of the country, it was interpreted as a shift in position by the bishops, who were thought to be distancing themselves from the Christian Democrats.

This was not the interpretation the bishops wanted, so they issued a two-paragraph clarification of Bishop Ruini's remarks, denying that he modified the bishops' position.

The bishops are promoting "the good of the country, as is stated in the very text of the statement," said the clarification.

But this only produced another round of criticisms by non-Christian Democrat politicians that the bishops should stop trying to get Catholics to vote for one party.

"There is no tradition of a unified Catholic vote in our country," said former Prime Minister Bettino Craxi, a Socialist.

The result was a lively running news story for the Italian press. It even involved Polish-born Pope John Paul II, the most important bishop in Italy. The bishops' original statement attributed the troublesome "tradition of unity" phrase to the pope, but as an indirect quote.

In the midst of the controversy, the pope held an unscheduled private meeting with Cardinal Ugo Poletti, president of the bishops' conference, and Bishop Ruini.

But at the end of the meeting, the Vatican issued only a one-line announcement that the meeting was held, making it tough to read between the lines to discover a papal view.

**If the controversy continues, the elections might give a clear idea of the hierarchy's political clout in a country where 98 percent of the population professes Catholicism, less than 25 percent attends Mass weekly and about 34 percent votes Christian Democrat.**

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uprooting	waiting
warring	evolving
scarring	adapting
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daring	pleading
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—Shirley Vogler Meister

(Meister is a member of Christ the King parish in Indianapolis.)

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# ENTERTAINMENT

## Viewing with Arnold

# A tribute to books for lovers of the word

by James W. Arnold

'84 Charing Cross Road' is a violin concerto of a movie, soft and elegant.

It's the exactly correct item if your recent trips to the cinema have plunged you too deeply into a depressive funk—too much sex, noise, glam, pretention, mayhem, cynicism, and general lousy taste. Not to mention a whole summer of nerds, agonized adolescents, almost human robots and saliva-dripping monsters yet to come.

'Road' has none of that stuff. Its biggest laugh comes when the heroine reads aloud from Cardinal Newman's "Idea of a University" to a fussing baby, and the baby begins to gurgle in delight. The saddest moment is when she reads a letter about the death of an old friend she has never seen. The most moving, though, may be when she reads aloud John Donne's sermon on death, which compares it to a book being translated into another language.



Obviously, this movie has much to do with books, and reading and the love of literature. It may be the film medium's most impressive tribute to print, in fact, since Truffaut's "Fahrenheit 451." But "Road" has other rare and uplifting qualities as well. It's about friendship and unprofane love that is established, and endures, without the friends ever meeting except through mind and language, and about genuine kindness across cultures and vast distances.

In short, it's about many of those aspects of humanity that we call "humane" because we want to imply something more, something closer to the divine.

"Road" is a charming setup for the talents of veteran actress Anne Bancroft, last seen in the underrated "Garbo Talks." Here she is Helene Hanf, a Manhattan script-reader (eventually TV writer) who in 1949 began a 20-year correspondence with a small London bookshop by inquiring after several out-of-print books she couldn't find in New York.

The quirky humor and informality of her requests brought a response in kind

from Frank Doel, the shop manager, played with low-key reserve by Anthony Hopkins. The correspondence escalated through the years to embrace the clerks and secretaries and their families. Mutual gift-giving began with Helene sending rare food items to the Britons during the postwar period of rationing and hard times.

In the weighty '80s, when most business mail is carried on between computers employed by conglomerates, rarely touched by human hands much less spirits, a story about love growing out of a routine commercial transaction is particularly touching. It seems almost nostalgic and Dickensian.

Since it emphasized fond feelings between Americans and the English, it's no surprise that Hanf's book about her experience has had enduring appeal in Britain. Adapted for BBC-TV in 1975, it became a play in London in 1981. The movie, produced by Mel Brooks (Bancroft's husband), has a mostly British cast and crew, imaginatively directed by David Jones ("Betrayal"). It was unveiled in January at the U.S. Film Fest in Utah, and has since been trying to make it in American theaters—without sex, violence or a very meaningful title (it is the address of the bookshop).

The affection-via-airmail motif was also touched recently in the Emmy-winning TV drama, "Shadowlands," about the letters between Christian author C.S. Lewis and the American convert who eventually became his wife. There is really no romance in "Road," although director Jones subtly suggest a poignant but innocent bond between the celibate Helene (who lost a beau in the war) and the married Frank, whose wife and children also become Helene's good friends and correspondents.

The deeper appeal in the show is in the wit of the letters and the beauty of the literary passages occasionally quoted. Helene is marvelous, a feisty, self-educated booklover who prefers the old over the modern, the used over the new, the complete rather than the edited and excerpted.

There is also art in Jones's ability to add visual quality to what would otherwise be mere exchanges of readings. As we hear the words, we observe the characters' lives and public events of the era in New York and London, and watch them age and change. Finally, through the magic of editing, they seem even to talk to each other.

They're all good company. The only sequence in the expertly woven mosaic that begs belief is middle-aged Helene being arrested in campus unrest at Columbia. Bancroft, one of the cinema divas of her time, now and then over-indulges her Bronx origins, but is otherwise a total, endearing smash.

When Helene finally gets to London, too late alas, and stands in the dusty emptiness of the shop haunted by the ghosts of friends she never saw, we're moved and in touch with the feelings that used to make filmgoing precious and vital, and now and then, still do.

(Upbeat comedy-drama for lovers of the word; recommended for mature viewers of all ages.)

USCC classification: A-I, general patronage.

## Recent USCC Film Classifications

Beverly Hills Cop II ..... O  
Harry and the Hendersons ..... A-II  
The Gate ..... 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.

# Two specials on what happened after a war

by Henry Herx and Tony Zaza

Marking the 20th anniversary of the Six Day War as a tremendous victory with seriously troubling consequences is "Israel—The Price of Victory," airing Tuesday, June 2, 9-10 p.m. on PBS.

The "Frontline" documentary recalls the Israeli euphoria in June 1967 at the crushing military defeat of its Arab neighbors and the capture of the Golan Heights from Syria and the West Bank from Jordan. The occupied territories were seen as necessary bargaining chips in negotiating a Mideast peace settlement.

Things have not worked out this way. In fact, according to some of the Israelis interviewed on the program, the occupied territories have become an obstacle not only to the peace process but also to the survival of the state as a democracy.

They argue that the occupation has a brutalizing effect on the young Israeli soldiers who patrol its towns and countryside. It acerbates the friction between Arab and Jew and results in terrorism from both sides.

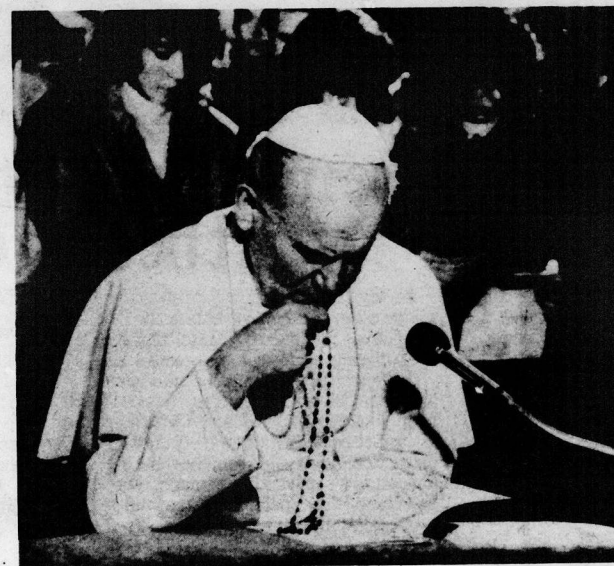
Most of all, it has caused the rise of the religious right who claim the West Bank as Jewish lands from which the Arabs should be excluded. The growth of Jewish settlements in these lands make them impossible any longer to be thought of as "bargaining chips."

The program sees a marked difference between the dreams of Israelis 20 years ago and the Israeli realities of today. The external threat of Arab attack has caused internal pressures politically, socially and economically, not least of which is the growing dissatisfaction among Oriental Jews who form half of Israel's population but who have not shared in the benefits of Israel's development.

The program draws no conclusions and offers no prescriptions. It stands as

an impressionistic overview of the current state of the nation of Israel, presented in human terms of ordinary people and scholars rather than leading politicians or officials.

For an American supporter of the state of Israel, the result is sobering, if not disquieting, given the examples of the polarization between extremists and moderates. Produced by Ofra Bikel, an Israeli, its sympathies are with the original vision of a secular Jewish state.



ROSARY FOR THE WORLD—Pope John Paul II, pictured in 1983 praying the rosary with a group of young people in Rome, will lead a worldwide rosary on the eve of Pentecost June 6 which will be telecast over at least 90 U.S. stations covering 50 of the nation's largest population centers. The pope will recite the rosary in English, Portuguese, French, Spanish and German and the telecast will air at noon EDT. (NC photo)

Its report on how the occupied territories have led away from that vision is made with a certain sense of sadness and regret, an attitude many viewers will share.

## "After the War"

At the end of World War II, the United States found itself facing an expansionist Soviet Union poised on the brink of a liberated but exhausted Western Europe. Examining the history of that critical period is "After the

War," airing Friday, June 5, 10-11 p.m. EDT on PBS.

The British-made documentary, narrated by Lewis Lapham, editor of Harper's magazine, is essentially a tribute to Secretary of State George C. Marshall and his bold initiative exactly 40 years ago in committing the United States to the economic reconstruction of Europe.

## TV Programs of Note

Sunday, May 31, 7-9 p.m. (AFC)  
"Walt Disney World's 15th Birthday Celebration." Rebroadcast of the celebrity-filled salute to the theme park and the U.S. Constitution bicentennial featuring President Reagan, Sen. Edward M. Kennedy, D-Mass., and Charlton Heston. Hosted by Bea Arthur and Betty White. Musical mix of patter and patriotism for the younger set.

Sunday, May 31, 8-9 p.m. (PBS)  
"The Feathered Swarm." Looking at the struggle of a small bird to survive on the plains of East Africa is a "Nature" documentary which explains why local farmers fear swarms of these birds almost as much as they do locusts.

Sunday, May 31, 9-11 p.m. (ABC)  
"Riviera." Rebroadcast of the made-for-TV movie set against the lavish panorama of the French Riviera, where a one-time secret agent comes out of hiding to save his father's chateau. Not an adventure with artistic or thematic significance, but works as a picture postcard travelogue.

Tuesday, June 2, 4-5 p.m. (CBS)  
"God, the Universe, and Hot Fudge Sundaes." Rebroadcast of a drama about a teen-ager whose sister's illness forces her to question her religious beliefs. Inspirational programming for youngsters trying to come to terms with the contradictions and disappointments of life.



# Catholics are called to be servants

SAN ANTONIO, Texas (NC)—Catholic journalists must constantly remind readers of their dual mission to serve the downtrodden and to unify diverse peoples, said San Antonio Archbishop Patrick Flores. "It is no disgrace to be servant to the wretched, the unwed mother, the undocumented, the illegal alien and the AIDS victim," said the archbishop, stressing the importance of service.

He made the comments during the homily of the opening liturgy the first day of the May 20-22 Catholic Press Association convention in San Antonio.

"What makes the Catholic Church 'catholic' is the fact that it is supposed to be open to all," said Archbishop Flores, who 17 years ago was the only Hispanic bishop in the United States. Today there are 19. He said he is embarrassed that only three percent of the U.S. black population is Catholic.

The reason there are so few U.S. black Catholics, he said, is that "not too long ago

they were not wanted in our schools, in our institutions, in our seminaries." By excluding certain peoples from the church, said the prelate, "we are trying to change the face of the church—not allowing it to be catholic."

He said there is "nothing Jesus wanted more" when on earth than to accomplish

unity between "us and God" as well as among men and women on the planet. "One cannot be Catholic and refuse to serve," the archbishop said, adding that Christ might have chosen to be a great military leader or ambassador, but instead "he only came with one greatness—as a great servant."

Serving others keeps Catholics happy, he said. When parishioners complain "how come our pastor has an Irish accent or a Mexican accent, how come our pastor is bald-headed, how come he's fat," or make disparaging remarks about the quality of the choir's singing, Archbishop Flores said he asks them what they are involved in at the parish. "Nada. Nothing," he said they respond. "No wonder. You're unhappy because you're doing nothing. Get busy. Then you won't notice accents or the choir."

## New videotape on bishops' mission pastoral

NEW YORK (NC)—The Society for the Propagation of the Faith has produced for national distribution a videotape presentation on the U.S. bishops' pastoral statement on missions, titled "To the Ends of the Earth." The video was part of a \$150,000 effort of the society to educate U.S. Catholics about the bishops' statement. It stresses that all members of the church become missionaries through their baptism and confirmation.

The statement, approved by the bishops last November, restates the church's missionary task in a way that embraces concerns of their pastoral letters on war and peace and on the U.S. economy while keeping them related to the message of salvation through Christ, said Bishop William J. McCormack, the society's director. "Unless people get the concept of Christ as the beginning and end, we won't get far in implementing the peace and economic pastorals."

The videotape is for use in schools, parishes and other educational settings. Print materials accompanying it include a study edition of the missions pastoral with discussion questions, a pamphlet-sized summary of the missions document and a manual for use by teachers and discussion leaders.

(Further information is available from the society at 366 Fifth Ave., New York, N.Y. 10001. (212) 563-8729.)

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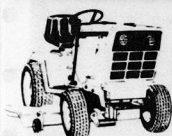
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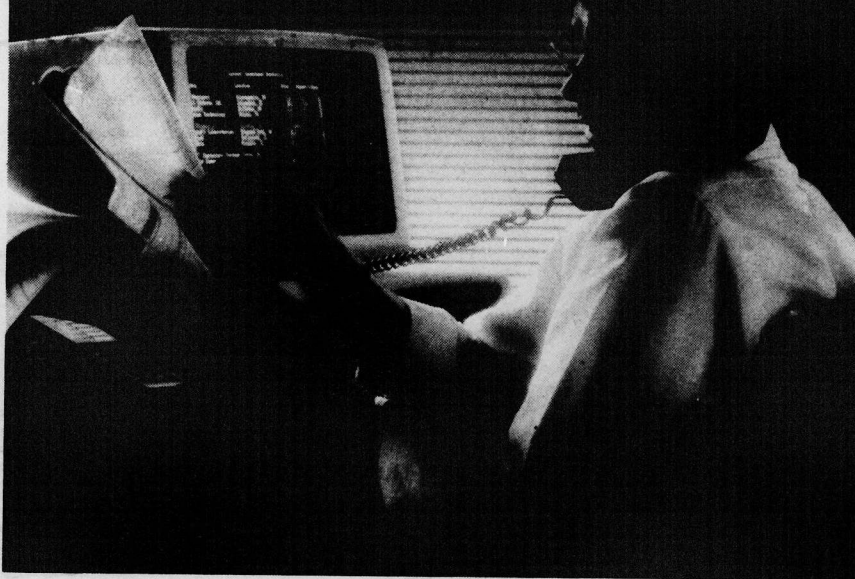
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# Hunthausen's authority restored; coadjutor archbishop also appointed

by Jerry Filteau

WASHINGTON (NC)—In a single stroke May 27 Pope John Paul II:

► Restored Archbishop Raymond G. Hunthausen's authority in Seattle.

► Removed his auxiliary bishop, Bishop Donald Wuerl, who earlier had been given special governing powers in the Seattle Archdiocese.

► Gave Archbishop Hunthausen a new coadjutor archbishop without any special powers.

Named coadjutor archbishop of Seattle with right of succession was Bishop Thomas J. Murphy of Great Falls-Billings, Mont.

The announcement was made in Washington by Archbishop Pio Laghi, papal nuncio to the United States.

A U.S. bishops' commission involved in resolving the case said in documentation accompanying the announcement that the real problem in Seattle is not Archbishop Hunthausen but a general "climate or orientation" in which he has been "perceived" as permissive "no matter how personally firm... (he) may be."

Both the special powers given to Bishop

Wuerl and his appointment 18 months earlier as auxiliary bishop of Seattle were terminated with Archbishop Murphy's appointment.

"Bishop Wuerl remains at the disposition of the Holy See for another assignment," the announcement said. It did not state where Bishop Wuerl would be reassigned.

The pope's Seattle decisions were "based substantially on the proposal we submitted," said the three-bishop commission, headed by Cardinal Joseph L. Bernardin of Chicago, which the Holy See formed last February to assess the Seattle situation and to recommend steps to resolve it.

The commission, which also includes Cardinal John O'Connor of New York and Archbishop John Quinn of San Francisco, is to work with Archbishops Hunthausen and Murphy for the next year to help them resolve problems in Seattle.

In conjunction with the announcement of changes in Seattle, the commission released its five-page report to the Holy See on Seattle and a letter to all the bishops of the country regarding the resolution of the controversy.

Also released was a 1985 letter to Arch-

bishop Hunthausen from the Vatican's Congregation for the Doctrine of the Faith which had closed the two-year investigation in his archdiocese which it had overseen since 1983.

The letter, formerly secret and itself a source of controversy and speculation, contains a list of problems found in the Seattle Archdiocese. Its contents had been given confidentially to the priests of Seattle in 1985, and rumors of what it said had circulated since then.

The 1985 letter should be used, the Bernardin commission said, "as the primary guide for the direction in which the church in Seattle must move beyond the point it has already reached."

Archbishop Murphy, 54, held parish posts and was priests' senate president and seminary rector in Chicago before he was named bishop of Great Falls-Billings in 1978. He has a reputation for a collegial, consultative style of leadership.

Archbishop Hunthausen, 65, has been a bishop since 1962 and archbishop of Seattle since 1975. He is nationally known for his tax resistance to U.S. military spending and his outspoken opposition to the nuclear-carrying Trident submarines based in Puget Sound within his archdiocese.

The Bernardin commission's report drew a series of conclusions which, in both content and style, seemed clearly aimed at ending the Seattle controversy, one of the most divisive in-church issues in U.S. Catholicism since the papal birth control decision of 1968.

The Bernardin commission's conclusions included that:

► "The ultimate key to the situation" is not a lack of firmness or adherence to church teaching and practice by Archbishop Hunthausen. Rather, there is an "overall attitudinal 'climate'" in his archdiocese under which his "almost legendary... compassion" has been misconstrued by others as "permissiveness."

► In the Vatican's actions on the case, the commission unanimously agreed that "no steps were intended as punitive, regardless of perceptions to the contrary."

► Bishop Wuerl, despite "dedicated efforts" to carry out the job the Holy See asked of him, was placed in "exceedingly difficult circumstances beyond his control."

Agreeing with the Holy See's earlier judgments that changes are needed in Seattle, the Bernardin commission declared that there is a "climate of permissiveness within which some feel themselves free to design their own policies and practices."

At issue in Seattle have been a wide range of concerns, from unauthorized Catholic-Protestant eucharistic sharing and other liturgical abuses to questions about the force of church teaching against homosexual activity, from alleged church approval of invalid second marriages to weaknesses in the formation and ongoing education of priests.

Despite frequent objections by his supporters that Archbishop Hunthausen was unfairly treated because he was never shown



Archbishop Raymond Hunthausen



Bishop Thomas Murphy

a specific list of complaints that he could deal with, the commission said that was not the fundamental issue.

"More than individual items which might need correction," it said, "it is the overall attitudinal 'climate' or psychological and ecclesiological orientation of the archdiocese which is the ultimate key to the situation."

It said the 1985 letter from the doctrinal congregation—however it was perceived at the time it was originally sent—was "reasonably clear in both specifics and intent" and also seemed aimed at correcting an overall climate of indifference to church teaching and discipline.

In its report to the Holy See, the commission made a recommendation consisting of five elements which it called "essential." These were:

► "The auxiliary bishop should be transferred to another See."

► "The archbishop should recover his faculties as diocesan bishop."

► "A coadjutor archbishop should be named."

► "The Holy See should establish target dates for the completion of the tasks referred to in the letter of the Congregation for the Doctrine of the Faith."

► "The commission should be mandated, for a period to be determined by the Holy See, to assist in the accomplishment of these tasks."

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## youth corner

## Retreats on justice and leadership

There will be two retreats each lasting a week for youth in July. They are the Justice and Peace Institute and the

Christian Leadership Institute. You should be a prospective sophomore to sign up for either retreat.

The Justice and Peace Institute will be from 11 a.m. Monday, July 13, to 3 p.m. Friday, July 17 at Conference

Point on Lake Geneva in Wisconsin. The first three days look at our relationship with all creation. The fourth day explores world problems and the final day looks at skills to develop social action that can be used in your parish youth group or school. The cost is \$125. The registration deadline is Wednesday, July 1.

The Christian Leadership Institute is for youths who are now or will be in a leadership role in their parish, school or some organization. This institute will help you discover and improve the skills needed to be a good leader, including communication, planning, building a consensus, and prayer. It will be held Monday-Friday, July 20-24, at the CYO Center in Indianapolis. The cost is \$100. The deadline for registration is Monday, June 22.

For more information on either retreat, contact your youth minister, parish or the CYO Office, 580 E. Stevens St., Indpls., Ind., 46203 317-632-9311.

## Music and Life

New single by Starship  
is about infatuation, not love

by Charlie Martin, NC News Service

## NOTHING'S GONNA STOP US NOW

Looking in your eyes I see a paradise/This world that I found is too good to be true/Standing here beside you want so much to give you/This love in my heart that I'm feeling for you/Others say we're crazy, I don't care about that/Put your hand in my hand, baby, don't ever look back/Let the world around us just fall apart

Refrain: And we can build this thing forever/Sing this song forever/Nothing's gonna stop us now/And if this world runs out of lovers/We'll still have each other/Nothing's gonna stop us/Nothing's gonna stop us now.

I'm so glad I found you I'm not gonna lose you/Whatever it takes, I will stay here with you/Take it through the good times/See it through the bad times/Whatever it takes is what I'm gonna do/Others say we're crazy, what do they know/Put your arms around me, baby, don't ever let go/Let the world around us just fall apart/Baby, we can make it, we're heart to heart.

(Repeat Refrain)

All I need is you/All that I ever need/All that I want to do/Is hold you forever/Over and over.

(Repeat Refrain)

Recorded by Starship;  
written by D. Warren, A. Hammond  
© 1987 RCA-Ariola International

The movie "Mannequin" hardly has enthused the critics. However, the film's theme song, "Nothing's Gonna Stop Us Now," has risen high in the pop charts, adding another hit to Starship's long list of successes.

The song is full of emotion, idealism, and charm—all key ingredients of infatuation. Falling in love is a high energy

time in life when people are sure that even if "this world runs out of lovers, we'll still have each other."

The song also states, "We can build this thing forever." Infatuation feels wonderful but effort is required to keep love growing. Here are some ideas on how to build love on something stronger than infatuation:

(1) Go slow. Take time to learn about each other's interests, differences, talents and weaknesses.

(2) Keep some space. Infatuation asks a couple to be together as much as possible. Real love recognizes the importance of time away from each other.

(3) Clarify personal goals. Infatuation is ready to sacrifice anything for the feeling of being in love. Yet no one relationship can meet all needs. Both individuals need interests outside of their love.

## City-wide dance

There will be a free outdoor dance for all youth in the Indianapolis area Friday, June 5 at Our Lady of the Greenwood in Greenwood. It will be 7:30-11 p.m. in the parking lot behind Madonna Hall with music by K & C D.J.s.

Engaged Encounter  
Weekend

June 12, 13, 14

Indianapolis

September 18, 19, 20

Terre Haute

October 23, 24, 25

Indianapolis

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**YEAR ENDS**—Following a student-faculty ball game at St. Luke's School, Indianapolis, participants attend an outdoor liturgy celebrated by Msgr. Francis Tuohy, pastor. This event ended springtime activities which included a first grade liturgy and reception to honor mothers, and a ceremony recognizing student council members.

## Terre Haute Mass for seniors

Sacred Heart parish in Terre Haute is hosting a Mass to honor all graduating seniors in the deanery. The Mass is Sunday, May 31, at 9 a.m. A

reception will follow in the school. Family and friends are welcome to attend. Sacred Heart is located at 2322 N. 13<sup>1/2</sup> St.

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## 'Lifesigns' schedule for June

Following is the schedule for the 'Lifesigns' series for June on the four Central Indiana radio stations that carry the program. All times are E.S.T. WICR-FM, 88.7, Indianapolis, Sunday at 11:30 a.m.; WWWY-FM, 104.9, Columbus, Sunday at 10:30 a.m.; WRCR-FM, 94.3, Rushville, Sunday at 6:30 p.m.; WAXI-FM, 104.9, Rockville, Sunday at 5:30 p.m.

Date	Program topic
June 7	"Church Music" — O.L. Greenwood, Greenwood
June 14	"S.A.D.D." — Chard H.S., Indianapolis
June 21	"Strangers" — O.L. Greenwood, Greenwood
June 28	"Coming to America" — Youth for Understanding

# the active list



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

## May 29-30

Mary, Queen of Peace Parish in Danville continues its Annual Festival from 4 p.m.-12 midnight Fri. and from 12 noon-12 midnight Sun. For information call 745-2347 or 745-5761.

\*\*\*

A CWS Rummage Sale will be held at St. Joseph Parish, Rockville.

## May 29-31

St. Bernadette Parish, 4826 Fletcher Ave. will hold a Summer Festival '87 from 5 p.m.-midnight Fri. and from 4 p.m.-midnight Sat. and from 3-10 p.m. Sun.

## May 30

Providence Sister Catherine Livers will present a one-day intensive retreat called "Come Apart and Rest Awhile" at Fatima Retreat House, 5353 E. 56th St. \$30 fee includes two meals (\$10 deposit required). Call 545-7681.

\*\*\*

A Workshop for Parish Pastoral Councils in the New Albany Deanery will be sponsored by the archdiocesan office for pastoral

councils at Sacred Heart Parish, Jeffersonville from 9:00 a.m.-5 p.m.

## May 31

The May pilgrimages sponsored by the Benedictine monks of St. Meinrad Archabbey to the shrine of Our Lady of Monte Cassino conclude at 2 p.m. CDT.

\*\*\*

The youth group of St. Joseph Parish will hold a Rummage Sale at the corner of Lynhurst and Rockville Rd. Donations are invited.

## June 1

Separated, Divorced and Remarried Catholics (SDRC) will hold their monthly business meeting and open forum discussion at 7 p.m. in St. Charles Borromeo Church, 2222 E. Third St., Bloomington. An officers' slate will be selected for elections June 15. For information call Patrick Fitzgerald 812-336-1500.

## June 2

The annual Senior Mass will be celebrated by Archbishop Edward T. O'Meara at 11 a.m. in SS. Peter and Paul Cathedral. Luncheon follows in the Catholic Center.

## June 2-4

A Catholic Golden Agers Retreat will be held at Mount St. Francis Retreat Center. For information or reservations contact the Center at Mount St. Francis, Ind. 47146, 812-923-8817 or call N. Gottbrath 502-451-8583.

## June 3

The Adult Faith Team of St. Malachy Parish, Brownsburg will hold a Parent Support Group meeting at 10 a.m. in the parish meeting room (rectory basement).

\*\*\*

A Natural Family Planning Class will be held at St. Monica Parish, 6131 N. Michigan Rd. at 7 p.m. Call the Family Life Office 236-1596 for reservations.

## June 4-6

The Altar Society of St. Mary Parish, New Albany will hold a Rummage Sale. Donations welcome. Call Gerry Wilson 812-944-8150 for pickup.

## June 5

Channel of Peace Community will hold a First Friday Mass at

7:30 p.m. following 6 p.m. soup and bread supper at St. Mark Parish, 6047 S. East St.

\*\*\*

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey. Refreshments afterward.

## June 5-7

A Scripture Retreat for men and women on "Matthew Revisited" will be presented by Benedictine Father Conrad Louis at Fatima Retreat House, 5353 E. 56th St. For information call Janet Miller 253-7934 or Fatima 535-7681.

\*\*\*

Our Lady of the Greenwood Parish will present its Summer Festival from 5-11 p.m. Fri., from 9-11 p.m. Sat. and from 12 noon-10 p.m. Sun. Dinners, CYO dance, beer garden, drawings. For information call 888-2961.

## June 6

The World Apostolate of Fatima (The Blue Army) will hold a First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone is welcome.

\*\*\*

A 50s Dance featuring a DJ, jitterbug and hoola hoop contests, will be held from 8 p.m.-1 a.m. at St. Ann Parish School, 2850 S. Holt Rd. \$5/couple. BYOB. Please call in reservations by June 1 to: Pat Robinson 856-5351, Peg Mehalich 241-4180 or Ernie Reuter 241-4378.

## June 7

A Pentecost Living Rosary featuring homilist Father James Higgins will be held at 7:30 p.m. at St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. Bring lawn chairs.

\*\*\*

St. Agnes Academy Alumnae will hold their annual reunion at 10:30 a.m. Mass in SS. Peter and Paul Cathedral followed by a breakfast buffet at the Marriott Hotel. Call 356-2554 for information.

\*\*\*

A Retreat for Newly Married Couples (1-5 years) will be held

from 8 a.m.-5 p.m. at Alverna Retreat Center, 6140 Spring Mill Rd. Call 257-7338 for information.

\*\*\*

St. Vincent Hospital Calix Unit will meet in chapel for 8:30 a.m. Mass followed by a 9:15 a.m. meeting in the cafeteria.

\*\*\*

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7

p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Poch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; W. staid K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 6 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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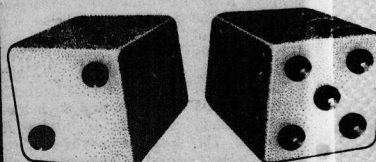
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# Solution coming slowly in bitter San Jose dispute

by Gerard E. Sherry

SAN JOSE, Calif. (NC)—The dispute between the bishop of San Jose and a group of Vietnamese Catholics seeking a personal parish took a step toward resolution May 10 when Bishop Pierre DuMaine lifted the penalty of excommunication from the group's leaders.

Tran Cong Thien and Tran An Bai met with Bishop DuMaine and affirmed their loyalty to the church and to the bishop and joined with him in a statement of reconciliation and collaboration. They had been excommunicated last August for rejecting the mission status of a parish the bishop had erected for Vietnamese Catholics in the diocese. They also opposed the appointment of Father Paul Duong as pastor.

The dispute has divided the 4,000-member Vietnamese community for more than two years. Thien and Bai led demonstrations against the bishop, disrupted liturgical services at churches and demanded a personal

parish for the Vietnamese. They claimed Father Duong was opposed to the personal parish concept.

While the statement of reconciliation and collaboration was issued at the May 10 press conference attended by the bishop and Thien and Bai, protestors outside marched with signs and chanted "No Father Duong." At the press conference, Bishop DuMaine and the Vietnamese leaders agreed that they should work together to provide sacramental and pastoral services for the Vietnamese.

Reaching those goals could be hampered because some of the Vietnamese Catholics who had been loyal to Bishop DuMaine said they rejected any agreement reached with the dissident leaders.

Bishop DuMaine urged collaboration, saying, "We recognize that it will not be easy to dispel all misunderstandings, calm all emotions, and heal all wounds. But we are determined to pursue these ends for the good of the church and all our Vietnamese faithful."

## Pray for persecuted in Lithuania

BROOKLYN, N.Y. (NC)—Catholics in Lithuania have declared May 23-31 as days of prayer for prisoners of conscience, according to the Brooklyn-based Lithuanian Information Center. The National Conference of Catholic Bishops urged U.S. Catholics to add their prayers. Since it was overrun by Russia in 1940, the predominantly Catholic country has suffered severe religious repression.

The Brooklyn center said at least 35 Lithuanian prisoners of conscience—including three priests—are known to be in prison or exile. It said the bishops and apostolic administrators of Lithuania appealed for the release of the three priests in March.

Ten former Lithuanian prisoners recently appealed to Soviet leader Mikhail Gorbachev for the release of the priests and other prisoners of conscience.

Two of the imprisoned priests—Fathers Sigitas Tamkevicius and Alfonsas Svarinskas—were returned to labor camps after refusing to sign confessions of guilt for their alleged crimes.

The U.S. State Department has said Soviet authorities "have apparently mounted a large-scale assault on all religious activists not controlled and sponsored by the state, with special emphasis on the Lithuanian Catholic Church."



**VIETNAMESE DISPUTE**—About 100 Vietnamese Catholics chant "No Father Duong" in the courtyard of the San Jose chancery in Los Altos, Calif. The protestors opposed Father Paul Duong being appointed as pastor of a mission church they have occupied. (NC photo)

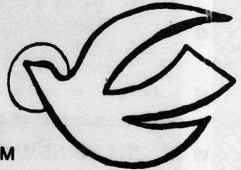
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A Reflective Prayer on the Gospel  
Life of Jesus and His People

**HOMILIST:** Rev. James Higgins

**WHERE:** St. Charles Borromeo  
2222 East Third Street  
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**DATE:** Feast of Pentecost (Sunday, June 7)

**TIME:** 7:30 PM

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**SATURDAY, JUNE 6**

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**AUCTION**  
9:00 AM, Saturday

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# Theologian says study of ethics cannot replace human prudence

by Tracy Early

NEW YORK (NC)—Jesuit Father Richard A. McCormick warned Catholic hospital administrators that study of ethical principles could not relieve them of the responsibility and



Jesuit Father Richard A. McCormick

anguish of individual decision-making. Father McCormick, a moral theologian at the University of Notre Dame, spoke on "Ethical Decision-Making: The Burden of Uncertainty" in a seminar held at St. John's University in New York.

"I am not here to relieve anyone of anguish," he said. "There is no relief available. Beware of ethicists bearing certainties. Steer away from the consoling but deceptive comfort of easy solutions."

In an interview, Father McCormick said his warning also applied to the moral teaching of the church. "Don't ignore the teaching of the church, but don't absolutize it," he said. "Don't look at it uncritically."

He said the Vatican document on procreation released in March contained aspects that were "unpersuasive" and "not anywhere near certain," particularly the rejection of in vitro fertilization using the egg and sperm of a married couple.

The document, which treats a wide range of moral issues surrounding the growing technology of human reproduction, rejects what is called the "simple case" of in vitro ("test-tube") fertilization—that of uniting under laboratory conditions the egg and sperm of a married couple who are otherwise unable to have children—on the grounds that any procedure in which fertilization takes place outside the woman illicitly separates procreation from the marital act.

In the past, Father McCormick said, members of the church have been led to expect the priest will tell them what to do. "We've trained Catholics not to take responsibility," he said. They should be encouraged to seek as much information as possible, he said, but responsibility for the actual decision remains theirs.

Father McCormick said 90 percent of physicians he had

dealt with saw the word "ethics" as a threat when it was used in such contexts as "ethics committee." But ethics committees, he said, should be educational and not decision-making or enforcement bodies. Ethics properly understood, he said, is not an intrusion from outside the medical sphere but a way of helping health care personnel respond to patients in all their human dimensions. Sensitizing people to the ethical dimension, he said, brings not merely "good ethics" but "better health care."

Father McCormick said the responsibility of doctors, nurses and others to make ethical decisions could not be evaded by absolutizing the right of patients to autonomy. An emphasis of recent years on the right and responsibility of patients to make decisions about their care, he said, was a justified reaction to the "paternalism" of physicians, including his own father, who assumed they knew best, and who sometimes made decisions without the patient's knowledge and perhaps against the patient's will.

But an overreaction in which physicians just carry out the wishes of the "consumer," he said, is "disastrous" because it leaves medicine value-free. "The physician must practice according to moral values," he said.

The seminar participants were also told that the burden of individual decision-making about the termination of some procedures at the end of a patient's life could not be avoided by following a rule of keeping all bodies alive as long as possible regardless of any other considerations. "Don't see death as the ultimate enemy," Father McCormick said. "Life is a basic good, but not an absolute one."

## So. African church paper wins

DURBAN, South Africa (NC)—A weekly newspaper sponsored by the southern African bishops and covering black South African issues has received a top press freedom award from the South African Society of Journalists. But its editor, Zwelakhe Sisulu, was unable to attend the awards ceremony because he is in detention. Sisulu was taken into custody last December under South African state of emergency rules. Archbishop Denis Hurley of Durban accepted the award

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**LITURGICAL RITUAL**—Bishop Joseph L. Howze of Biloxi, Miss., incenses the altar at Washington's National Shrine of the Immaculate Conception. Bishop Howze was the main celebrant at the opening liturgy of the National Black Catholic Congress, which drew delegates from more than 100 dioceses across the United States. (NC photo by Ronald W. Thomas)

## Black Catholics plan

(Continued from page 1)

to hammer out their plan from a working document of concerns gathered at listening sessions of black Catholics held in U.S. dioceses over the last several months.

The nation's black bishops and a number of white bishops attended the congress, including Archbishop James Hickey of Washington, Cardinal Bernard Law of Boston, Archbishop Roger M. Mahony of Los Angeles and Cardinal John J. O'Connor of New York.

Delegates' top priorities included:

- Evangelization by blacks of the country's 6 million to 10 million black Americans who have no formal church affiliation.

- Study of cultural and historical contributions of black Americans to church and society through local committees of black historians and scholars.

- Strengthening of black family values through parish family life programs that affirm black traditions, history and development.

- Comprehensive training for black men and women for ministry within the church at all levels.

- Continual spiritual development through retreats and days of recollection reflecting blacks' lived experience.

- Church decision-making at all levels involving blacks, showing appreciation of black culture.

- Continued financial support for Catholic schools in black communities and special efforts to ensure quality education.

- Developing black parishes as "beacons of hope" to communities through vibrant liturgies, social outreach and church involvement in community problems. Delegates proposed that the pastoral plan be carried out through joint efforts of parish leadership, parish councils and committees, diocesan offices for black Catholics and diocesan officials.

As he opened the congress, Auxiliary Bishop John Ricard of Baltimore, congress chairman, told delegates to remember they spoke for all U.S. black Catholics and that their work was about "nation-building."

"I somewhat tremble to think how risky it is to bring folks together from so many places, with so many different ideas," he said. "Some may feel it's too soon, it's too late, we won't ever make it or question why at all. But we are ready and it's time."

Cardinal O'Connor urged delegates to guide him and his fellow bishops. "In New York there is a lot of talk about ministry 'with' blacks, not 'to' blacks," the cardinal said. "We're dead as a church if we think we minister 'to' blacks and do not accept the enrichment they bring."

The church "must weep" over the fact that only 1.3 million of the 30 million U.S. blacks are Catholic, said Cardinal O'Connor. He said the church must tell blacks all over the country "they need not abandon their blackness by becoming Catholic."

Archbishop Pio Laghi, apostolic pronuncio to the United States, also briefly addressed the congress and gave greetings from Pope John Paul II.

Keynote speaker Franciscan Sister Francesca Thompson, assistant to the dean and associate professor of Afro-American studies at Fordham University in New York, said the congress was about black power. She told her listeners to be discontented and restless to break down walls of bigotry in the church and society.

Some see "black power" as frightening, she said May 22, but it stands for black freedom, black self-determination and black pride. In an address punctuated by applause and shouts of "Amen" and "Yes," she said it was time for black Catholics to become "inheritors of the kingdom, not merely the stepchild." Black power, she added, does not mean blacks taking over the church, or being a threat to whites, but instead is a promise for a better church. Sister Francesca is a member of the Sisters of St. Francis in Oldenburg.

Another speaker, Paulist Father Clarence Williams, president of the Black Catholic Televangelization Network and pastor of St. Anthony Parish, both in Detroit, said black Catholics were called to "a double-duty discipleship." They must come to church for inspiration and direction and go out to the world for service, he said.

"We can't do evangelization until we do evangelism," Father Williams said. "We want to go in the name of the Lord and we haven't gotten to know the Lord. A church is a praying church and a going church." Black Catholics often think of themselves as "a double minority," he said, as black in a white church and Catholic in a Protestant community, so they need to sell themselves on themselves.

Blacks must study their history and global black Catholicism, Father Williams said, noting that Catholics of African descent number 120 million. "Self-esteem is our most precious commodity," he said. "When we have black Catholic pride, we'll have black gold for our community."

Auxiliary Bishop Eugene A. Marino of Washington, in his homily at the opening Mass, said blacks "have been in the church a long time 'and we intend to stay' and bring other blacks into the fold. Black Catholics 'want to share the good news of the Catholic faith... to share our conviction that the Catholic Church is a good place to be.' If blacks waited to solve all the problems in the church for blacks before evangelizing, 'there won't be any folks left,' he added.

The 10 delegates from the Archdiocese of Indianapolis included: Dr. Shirley R. Evans from SS. Peter and Paul, Lillian Hughes from Holy Angels, Damon Johnson from Holy Angels (youth representative), Doris Parker from St. Lawrence, Evelyn Reed from St. Bridget, Father Clarence Waldon from Holy Angels, Janet Watkins from St. Monica, David Weir from St. Thomas Aquinas, Franciscan Sister Angela Williams from Oldenburg, and Lois Wills from Sacred Heart in Terre Haute. (Unless noted, the parishes are in Indianapolis.)

The Criterion will feature experiences and comments from our delegates in next week's issue.

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## Book Reviews

## Peace pastoral: did it work?

*Tranquillitas Ordinis: The Present Failure and Future Promise of American Catholic Thought on War and Peace*, by George Weigel. Oxford (New York, 1987). 489 pp., \$27.50.

Reviewed by Fr. John Langan, SJ

George Weigel's new book is a polemical history of American Catholic thought on issues of war and peace. It is both valuable and irritating.

It is valuable both because it uncovers forgotten material, particularly from the statements of the bishops during and after World War II and because it offers an alternative reading of the familiar story in which American Catholicism rediscovered the Gospel after Vatican II and moves farther and farther to the left.

This second fact also makes it irritating, particularly since Weigel insists on presenting this movement as an abandonment of the Catholic heritage found in SS. Augustine and Thomas Aquinas, and Jesuit theologian Father John Courtney Murray. The book is also irritating because it is repetitive and accusatory.

It would, however, be a considerable mistake to dismiss the book as a right-wing tract. Weigel is aware of the ambiguities and limitations in previous Catholic formulations about the peace that is available to us in the present order of things; and he is honest enough to acknowledge when he thinks it necessary to criticize these formulations.

He also has a sharp eye for the rhetorical excesses and ideological vulnerabilities of the Catholic left so that his study

should be particularly instructive for those who will be most irritated by it.

The battles that Weigel's approach provokes are not over his theology, which is fairly traditional. It draws on Augustine, Aquinas and Father Murray and it affirms the norms of just war theory and the modest expectations of an incarnational Christian humanism. Rather, the fight is over the political use that Weigel makes of this heritage and over the interpretation of recent religious and intellectual history.

His criticisms of the document are substantial, but he underestimates the intellectual difficulties the bishops confronted and overestimates the extent to which the letter

## Plea for development of lay spirituality

*Confident and Competent: A Challenge for the Lay Church*, by William L. Droel and Gregory F. Pierce. Ave Maria Press (Notre Dame, Ind., 1987). 110 pp., \$3.95.

Reviewed by Katharine Bird

William Droel and Gregory Pierce make an impassioned plea in their book for the church to get more involved in helping lay people address their concerns as Christians in the home, at work and in the communities where they spend most of their time.

departs from the heritage he affirms. In fact, one reason why the policy positions of the pastoral are farther to the left than Weigel would like is that the letter was conservative in its moral methodology.

A more generous appraisal of the pastoral would see it as a conscientious and courageous contribution to a complex dialectical process of both understanding and making peace.

Despite occasional rhetorical excesses and polemical preoccupations, the book makes a valuable contribution to the critical reassessment of post-Vatican II Catholicism.

The ambiguities and tensions in the work of the council and in those movements of thought and action which appealed to it for legitimization have to be explored, and the limitations of what was attempted and hoped have to be acknowledged. Here, Weigel's book, even while it is highly controversial, is also richly instructive.

(Father Langan, a Jesuit, is acting director and senior fellow of the Woodstock Theological Center at Georgetown University in Washington.)

"The church has two distinct but symbiotic functions: to be a nourishing community for its members and to sustain and improve the world," they say.

"Lay people must recognize that they are the vanguard of the church at work in the world, penetrating and perfecting the temporal sphere. For who is the church at work in the world if not mothers, fathers, teachers, government workers, accountants, secretaries, lawyers, artists, doctors, nurses, production workers and others?"

"Confident and Competent" builds on the 1977 "Chicago Declaration of Christian Concern" on the role of the laity in the world outside of the church. The book is best, perhaps, in providing examples of what it means for laity to be about the church's work in the world; for instance, by forming groups such as the Brooklyn Ecumenical Cooperative which is renewing an urban neighborhood and by dealing with family responsibilities.

On the negative side, the book raises some questions in several areas. The first is the authors' suggestion that the church might better motivate people to pursue social justice issues by appealing to their "self-interest." Such an appeal will work, they insist, because people act out of conflicting and mixed motives.

A second problem area is the authors' insistence that the church's teaching of a "preferential option for the poor discourages those lay people who are following a middle-class road to sanctity." Droel and Pierce state this as a fact without supportive evidence. How do they know this?

A third problem area concerns terminology. The authors, aware that their book might be read as making a sharp distinction between work that is appropriate for clergy and that appropriate for laity, try to bridge the gap by coining a new phrase. They say: "A better distinction . . . might be between the church of preparation and reflection and the church at work in the world."

Overall, "Confident and Competent" is an interesting endeavor at creating interest in an important topic.

(Ms. Bird is associate editor of the Today's Faith series that appears weekly in *The Criterion*.)

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(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.)

† FEISTIKI, Katherine, 74, Our Lady of Lourdes, Indianapolis, May 14. Cousin of Mary, Sarkis and Edward Fustukjian and Anton Hajjar.

† HEARLIHY, John, 61, Holy Spirit, Indianapolis, May 9. Husband of M. Jane; father of Arden Geer and Jill Lawson; grandfather of four; brother of Thomas, Robert and Joseph.

† HUDSON, Beatrice, 82, St. Louis, Batesville, May 15. Sister of Thelma Buffo and Rosie Herring.

† HURST, Margaret H., 88, St. Joseph, Shelbyville, May 10.

† JOHNSON, Elisea T., 71, St. Mark, Indianapolis, May 13. Mother of Francis (Skip), Michael F., Patricia Williams, William R. (Randy) and Charlene; grandmother of nine; sister of Madeline Crawford, Loretta Boyle, and William and John Fitzpatrick.

† KENNEDY, Paul R., 80, St. Joan of Arc, Indianapolis, May 13. Brother of Alma, Elizabeth Kinder, Mary Louise Connor, Donald, Kenneth and Joseph.

† KLENE, Raymond G., 76, St. Mary, Greensburg, May 17. Father of Margaret, Donna Franklin and Pat Pruett; brother of Clarence, John, Jim, Rose Tumulty, Lorretta Brown and Cathrine Collins.

† MEYER, Florence, 66, St. Roch, Indianapolis, May 9. Sister of Dolores Landwerlan and Kathleen Firestone.

† MUELLER, Martha, 91, Assumption, Indianapolis, May 10. Mother of Evelyn King and Dorothy Frazier; grandmother of 12; great-grandmother of three.

† MULVANEY, Thomas A., 67, St. Christopher, Speedway, May 10. Husband of Jane Losse; father of Sally A., Karl L., Dennis K., Terence S. and Thomas A., Jr.; brother of Anne McInerney, Ruth Freeman and James; grandfather of five.

† OVERTON, Leroy "Luck," 77, St. Mary, New Albany, May 10. Husband of Bonnie Davis; father of Donald, Phillip, Nicholas, Charlotte Watkins and Alma Waters; brother of three; grandfather of seven; great-grandfather of one.

† REILLY, Beulah M., 77, St. Augustine, Jeffersonville, May 12. Sister of Mary Catherine Northam.

† WYATT, Marie E., 90, Holy Trinity, Indianapolis, May 15. Mother of James T. and Joan M. McCune; sister of Margaret A. McPheeters; grandmother of four; great-grandmother of three.



# A solid spirituality is key to future of lay ministry

CHICAGO (NC)—Whatever this fall's world Synod of Bishops does, "fostering lay spirituality will be essential in the expanded lay role of the future," said Cardinal Joseph L. Bernardin of Chicago.

He said that the synod, to be held in Rome Oct. 1-30 on the topic of the laity, "will be an important event in the church's life."

But how well lay people take up their role in the church or the world "ultimately depends on the quality of their spiritual lives," he said.

Cardinal Bernardin, a member of the synod secretariat's permanent council and one of the U.S. delegates to this year's synod,

wrote about the October Synod on the Laity in a series of columns in April and May in his archdiocesan newspaper, The Chicago Catholic.

He said that "the Second Vatican Council did a great deal to change the way the laity are viewed" in the church, and "there will be no regression" from that view at the synod. The growing secularization of culture and the increasing shortage of priests and Religious make a more active lay presence in both church and world vital, he said.

Progress since Vatican II in lay activity within the church has been "extremely heartening," but the record is not as good on

lay Catholic presence in the world, he said. "This mission of the laity in and to the secular order was a central element of Vatican II's teaching about lay people," the cardinal said.

Emphasizing the need for a solid spirituality or "interior life" as a basis for all apostolic activity, Cardinal Bernardin said that despite a wide diversity in "styles" of spirituality, there are "certain components" that provide a common framework for "every Catholic spirituality." These, he said, "include the Eucharist, the other sacraments, communal and personal prayer, Scripture reading, spiritual direction."

Basing "activity and activism" on "the interiority of prayer and reflection" is not easy today, but "it's never been a simple matter," Cardinal Bernardin said. "A little silence before God," he suggested. "Not a great thing in itself, yet often a very difficult thing to achieve."

For many lay persons, he said, "family spirituality" is especially important, including elements such as "the encouragement spouses give one another for their spiritual growth... parents introducing their children to the interior life and guiding their early development... couples and families offering support to one another."

## How well does new defense budget follow church teaching?

by Liz Schevchuk

WASHINGTON (NC)—When the House of Representatives took up the budget for fiscal 1988 this spring, Catholic social justice advocates offered some advice: Restrain defense spending to free up money to help the poor.

Maybe the House paid attention.

Its \$289 billion fiscal 1988 defense spending authorization bill, approved on a 239-177 vote May 20, pared some \$23 billion from President Reagan's defense budget of \$312 billion.

The bill also:

- Stipulates the United States should adhere to the limits of the unratified Strategic Arms Limitation Treaty, SALT II, which the Reagan administration exceeded in late 1986 when it deployed another cruise missile.

- Calls for dismantling of any weapons that exceed the SALT II limit.

- Prohibits testing of nuclear weapons of more than one kiloton (equivalent to 1,000 tons, or 2 million pounds) of TNT if the Soviet Union also stops such testing and agrees to U.S. monitoring of its activities. Current limits allow tests of 150 kilotons.

- Cuts funds for the Strategic Defense Initiative, the space-based anti-satellite weapons program commonly known as "Star Wars," from Reagan's request of \$5.8 billion to \$3.1 billion.

- Interprets the 1972 Anti-Ballistic Missile, or ABM, treaty in such a way to allow little room for further deployment of such weapons as the space-based system.

- Allocates no funds for production of the "bigeye" chemical weapons bomb.

- Cuts from 21 to 12 the number of further MX missiles to be built for test purposes.

- Retains a ban on tests in space of such weapons as the airplane-launched ASAT rocket.

- Bans use of U.S. military forces in Nicaragua, except in limited emergencies, such as the need to protect U.S. citizens.

Despite the bill's passage in the House, the debate isn't over. The Senate too must pass the bill, and, after that, the two chambers must agree on a final version. Reagan also may veto any bill seen as too skimpy. Furthermore, authorization

bills usually are followed by separate appropriations bills that can bring other changes.

In a letter to House members in March, Msgr. Daniel F. Hoye, USCC general secretary, recommended that "the level of military expenditures should be reduced in real terms. The dedication of so much of the national budget to military purposes has greatly reduced our ability to deal with" other needs, "especially the growing needs of the poor," he wrote.

"When deciding upon reductions in the defense budget, attention should be given to arms control criteria as well as fiscal criteria," he wrote, asking the House members to consider the guidelines found in the bishops' 1983 pastoral letter on war and peace.

That pastoral urged "negotiations to halt the testing, production and deployment of new nuclear weapons systems." It

also called attention to the MX missile. A year later, then-Archbishop (now Cardinal) John J. O'Connor of New York and Cardinal Joseph Bernardin of Chicago, in congressional testimony, voiced additional skepticism about the MX and about space-based weapons systems as well.

"We know the MX will cost several billion dollars," the two said in their testimony. "The continued questioning of its strategic value, as well as its assured cost, should be sufficient to require a reconsideration of MX deployment."

Further, they testified, "the impact of space-based defense, like the MX, on the stability of the arms race is precisely why it is under severe questioning as it has been in the past."

"From the perspective of our pastoral letter, we support efforts to prevent the initiation of a nuclear race on yet another frontier—outer space," they added.

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# Pope to fly TWA despite labor dispute

WASHINGTON (NC)—The U.S. bishops have chosen Trans World Airlines to fly Pope John Paul II around the United States this fall, despite a protest by the TWA flight attendants' union. The airline also will provide two companion planes for nearly 400 journalists and church officials expected to accompany the pope on his Sept. 10-19 visit.

Msgr. Daniel Hoye, general secretary of the National Conference of Catholic Bishops, announced May 15 that TWA had been confirmed as the final choice.

He said the decision was made after "considerable study and review" of objections raised in April by the Independent Federation of Flight Attendants, which struck TWA for two months last year and is engaged in multimillion-dollar litigation with the company. In a letter to the federation, Msgr. Hoye said he reviewed its objections "with persons knowledgeable in the labor movement, with experts in Catholic social teaching and with legal counsel."

The federation had accused TWA of age and sex discrimination and retaliation against strikers when it hired some 2,500 new flight attendants during the 1986 strike and retained them after the strike ended.

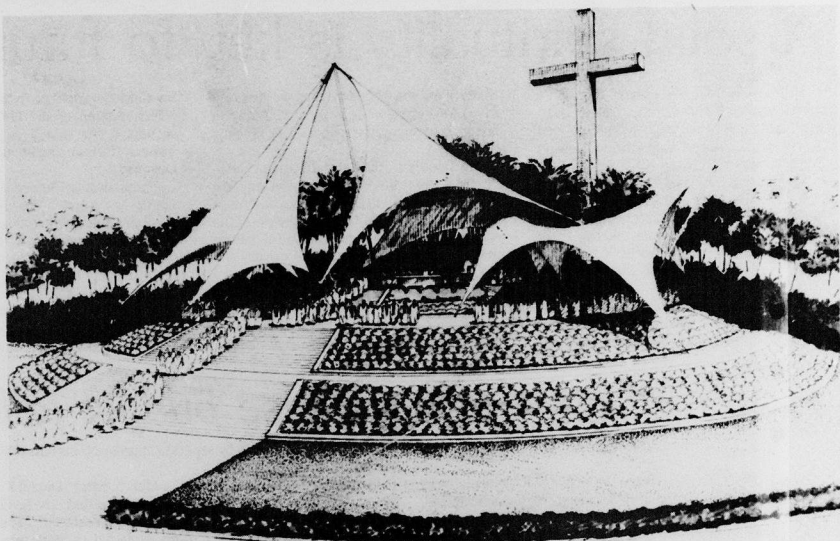
Msgr. Hoye said his study included a review of "the recent ruling of the Equal Employment Opportunity Commission which found no reasonable cause to support the claim that TWA discriminated against members of the IFFA on the basis of age or sex."

TWA officials said the hiring and retention of new flight attendants was neither illegal nor retaliatory, and it is rehiring the strikers by seniority as new job openings occur.

Msgr. Hoye said use of TWA for the papal trip had the support of the International Air Line Pilots Association, which includes TWA pilots. He said TWA gave the low bid on the papal trip, has ground and operational bases in more of the cities on the itinerary than other international airlines.

## Support pope's U.S. trip by giving to poor, archbishop says

MIAMI (NC)—Archbishop Edward A. McCarthy of Miami is encouraging contributions of some \$5 million to local charities to offset allegations that Pope John Paul II's visit will consume money which would otherwise be spent on the poor. "If we can get a million people to respond at an average of \$5 apiece, there will be \$5 million going to our poor. So there won't be that complaint that this is somehow depriving the poor," he said in an interview in May in The Miami News daily paper. The archbishop said he will urge everyone who sees the pope during his Sept. 10-11 stay in Miami or who are influenced by the visit to contribute money to a favorite charity for the poor.



MIAMI ALTAR—Edward D. Stone Jr. and Associates of Fort Lauderdale, Fla., the architectural firm that designed the Kennedy Center for the Performing Arts in Washington, has released this drawing for the outdoor altar where Pope John Paul II will celebrate Mass

Sept. 11 on the campus of Florida International University in Miami. About 500,000 people are expected to participate in the Mass. Edward J. Gerrits Inc. of Miami will build the altar at cost and will donate the labor. (NC photo)

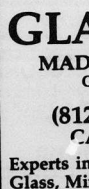


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