



Marian Year will begin this Sunday

*Pope's rosary to be telecast tomorrow;
Archbishop O'Meara to start observance Sunday*

by John F. Fink

The Catholic Church throughout the world will observe a special Marian Year beginning this Sunday, which is Pentecost in the church's calendar. The observance will continue until the feast of the Assumption on Aug. 15, 1988.

The Marian Year was announced by Pope John Paul II last Jan. 1. He said then that, during the Marian Year, every diocese should foster intense devotions to Mary so Catholics can make a "renewed commitment to following the will of God."

In the Archdiocese of Indianapolis, Archbishop Edward T. O'Meara will inaugurate the archdiocesan observance by presiding at

the 10:30 a.m. Mass at the Cathedral of SS. Peter and Paul.

The archbishop is also scheduled to be the celebrant for the televised Mass which will be broadcast at 7 a.m. Sunday on channel 59.

On Saturday, Catholics and those of other faiths world-wide will be able to watch on television as Pope John Paul leads congregations in 17 Marian shrines in 12 nations on five continents in the recitation of the rosary for world peace. The global telecast will show the pope leading the rosary from the Basilica of St. Mary Major in Rome and people responding in the various shrines.

Mother Teresa will be seen participating by responding to the pope's recitation from Czestochowa, Poland.

Local television stations planning to telecast the program are WRTV, channel 6, Indianapolis; WTHI, channel 10, Terre Haute; WHAS, channel 11, Louisville; and WXIX, channel 19, Cincinnati. It will be telecast live at 6 p.m. Rome time, which is 11 a.m. Eastern Standard Time and 12 noon Eastern Daylight Time.

Besides the recitation of the rosary, viewers and listeners will be able to hear and see diversified choirs and visuals of religious art treasures, shrines and churches.

During the Marian Year, Catholics should be encouraged to improve their knowledge about Mary's role in salvation through educational programs, according to suggestions sent by the Vatican to local bishops. The suggestions also include the promotion of Marian devotions and "working for human promotion" through educational and social action programs, according to Cardinal

Luigi Dadaglio, president of the Vatican's Central Committee for the Marian Year.

As human promotion themes, Cardinal Dadaglio suggested "hunger and indigence, persecution and exile, marginalization, suffering and pain of men in many parts of the world, the just demands of women, the necessity of religious liberty."

Pope John Paul has also suggested pilgrimages to Marian shrines. In the Archdiocese of Indianapolis, Father John Beitzans, archdiocesan director of Activities for the National Shrine of the Immaculate Conception in Washington, D.C., has announced that the annual pilgrimage to the shrine will be from July 20 to 26. This shrine is one of those that will be participating in the pope's rosary tomorrow.

A Marian shrine within the archdiocese is Monte Casino, located near St. Meinrad Archabbey.

Pope to start Poland trip Mon.

by John Thavis

ROME (NC)—Some of the places Pope John Paul II is scheduled to visit during his June 8-14 trip to Poland harbor bitter memories from the struggle between government authority and human rights.

The birthplace of the now-suppressed independent Solidarity union movement and the tomb of a slain activist priest are among sites he will visit which symbolize that struggle.

But the trip is expected to set a tone of reconciliation rather than political challenge, and the pope will probably dwell more on Poland's spiritual direction than the shortcomings of its communist government, said a number of church sources interviewed in Rome.

The release last fall, following church pressure, of the remaining group of political prisoners did much to ease Polish tensions, the sources said. So did a subsequent meeting between the pope and Polish leader Gen. Wojciech Jaruzelski at the Vatican in January and renewed church-state dialogue sessions in Warsaw.

The conciliatory atmosphere was reflected in May by Polish primate Cardinal Jozef Glemp of Warsaw and Gniezno, who told reporters in Stockholm, Sweden, that "things are slowly getting better in Poland." The cardinal has spoken increasingly of church collaboration in helping Poland out of its "isolation" and its economic crisis.

But not all Polish Catholics, and not even all bishops, are pleased with that collaboration.

A well-informed Polish source at the Vatican said many Poles are confused by the new atmosphere.

"The church (in Poland) is cautious, often too cautious. There's the risk that by proceeding toward safety, toward protection of its own position, it will lose its basic links with the people," he said.



AUDIENCE PARTICIPATION—A woman cheers during a talk by Sister Thea Bowman during the National Black

Catholic Congress in Washington. See story on page 23. (NC photo by Ron Thomas)

While several church-state differences remain, notably in areas of education and the right of association, there are signs that Poland is moving toward the kind of national dialogue the pope called for during his last visit in 1983.

This year, the pope plans to visit Gdansk, the birthplace of Solidarity, as well as nearby Szczecin and Gdynia, also union strongholds. But, according to a high Vatican official, (See POPE TO, page 28)

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Archdiocesan Annual Appeal reaches 65 percent of target

The 1987 Archdiocesan Annual Appeal reached 65 percent of the \$2,050,000 goal as of Friday, May 29. This is a ten percent increase from the previous week's progress report.

According to Cathy Verkamp, director of development for the archdiocese, \$1,332,954 had been pledged by 19,850 participants at that time.

Compared to the 1986 appeal at the same time, the amount pledged and number of participants is almost identical. However, the average pledge continues to remain higher at \$67.

"Our number one goal this year is to increase the number of participants,"

Verkamp said. "Any gift, large or small, is greatly appreciated."

At the latest report, 28 parishes had surpassed their parish goals. An additional 18 parishes were very close—80 to 99 percent of goal. Also, 11 parishes had surpassed their 1986 results, although they had not yet reached this year's goal.

Verkamp said that this year's theme, "Let's do together what we cannot do alone," accurately states the purpose of the campaign. She said, "This means that 158 parishes comprise the Archdiocese of Indianapolis. Together, as one faith community, we can make the Archdiocesan Annual Appeal a success."

from the EDITOR

A year to increase devotion to Mary

by John F. Fink

"Mary has by grace been exalted above all angels and men to a place second only to her Son, as the most holy mother of God who was involved in the mysteries of Christ; she is rightly honored by a special cult in the church"—Vatican II document *Lumen Gentium*, The Dogmatic Constitution on the Church, paragraph 66.

Of all the changes that have occurred in the Catholic Church since, or as a result of, the Second Vatican Council, perhaps the most unintended has been a decrease in devotion to Mary, the mother of Jesus. Despite the fact that the council devoted a chapter of *Lumen Gentium*, The Dogmatic Constitution on the Church, to Mary, and this chapter reaffirmed all that the church has always taught about Mary, still there has been a lessening in devotion to her among many Catholics, although definitely not all.

In an effort to rekindle some of the devotion to Mary that used to exist among Catholics, Pope John Paul II has declared a Marian Year (actually 14 months) that begins this Sunday and continues to Aug. 15, 1988, the feast of Mary's Assumption into heaven. The last Marian Year was proclaimed by Pope Pius XII in 1954.

TO GET THE MARIAN Year off to a good start, the pope will be saying the greatest prayer to Mary, the rosary, over a world-wide television hookup, beginning at noon tomorrow. The pope will pray the rosary for world peace from the Basilica of St. Mary Major and people in Marian shrines all over the world will respond.

Most, if not all, of the people of the Archdiocese of Indi-

anapolis should be able to see this event since TV stations in Indianapolis, Terre Haute, Cincinnati and Louisville plan to broadcast it. The pope will be praying the rosary at 6 p.m. Rome time. That's 12 noon Eastern Daylight Time (for the five counties in the archdiocese that observe that time) and 11 a.m. Eastern Standard Time (for most of the archdiocese).

THE POPE HAS LONG had a great devotion to Mary and this is particularly expressed in the encyclical he wrote in preparation for the Marian Year ("The Mother of the Redeemer"). He said in the encyclical (the sixth of his pontificate) that "the Marian Year is meant to promote a new and more careful reading of what the Second Vatican Council said about the Blessed Virgin Mary, mother of God, in the mystery of Christ and of the church."

The first part of the 114-page document is an extended spiritual reflection on Mary's "pilgrimage of faith," from the Annunciation to the Crucifixion to her Assumption into heaven. The pope uses the many scriptural texts in the New Testament that refer to Mary and gives inspirational commentary about them.

Devotion to Mary has always been one of the distinguishing features of the Catholic Church. That devotion could be said to pre-date the church itself since Mary's cousin Elizabeth was the first to say, "Blessed are you among women, and blessed is the fruit of your womb." This devotion flourished particularly during the Middle Ages. Visit any art museum and see how many of history's greatest artists painted the Madonna and Child or sculpted the Pieta.

The rosary, too, came from the Middle Ages, although beads were first used to help Christians count the 150 Paternosters they said while the monks recited the 150 Psalms. The first reference to use of the beads to count Aves is in

the writings of St. Peter Damian in the 11th century. The Aves at that time consisted only of the first half of the Hail Mary that we pray today. The second half was added in the 16th century.

THE POPE SAID in his encyclical that he hopes the Marian Year will advance the unity of Christians, although he acknowledged that some discrepancies of doctrine exist between Catholic and Protestant churches about Mary's role in salvation. He wrote that Mary's mediation is an important part of her "maternal care," a view many Protestants don't share.

The Orthodox churches in the East, though, have always maintained a strong tradition of Marian devotion and the pope noted that "Mary occupies a privileged place in the worship of the ancient Eastern churches with an incomparable abundance of feasts and hymns."

The pope also devoted a section of his encyclical to Mary's great canticle, the Magnificat, touching on the role of Mary in the church's social teachings. Mary praises God who "has cast down the mighty from their thrones and lifted up the lowly... filled the hungry with good things, and sent the rich empty away," and the pope says that the church is aware "that the truth about God who saves cannot be separated from the manifestation of his love of preference for the poor and humble, that love which, celebrated in the Magnificat, is later expressed in the words of Jesus."

As a start toward increasing our devotion to Mary, we might make it a practice to say the Magnificat daily. (You can find it in your Bible in the first chapter of Luke, verses 46-55.) This prayer that Mary said at the time of the Visitation is part of the liturgy of Vespers. This prayer, the Salve Regina, the Memorare and, of course, the rosary, are Marian prayers that every Catholic should be familiar with and say often.



Dan Atkins: From nightclub act to priesthood

by Cynthia Schultz

Dan Atkins of Floyds Knobs will be ordained a priest in the Cathedral of SS. Peter and Paul in Indianapolis tomorrow. He is an example of the growing trend toward later vocations to the priesthood. He is 39.

Ten or 15 years ago, young men thinking of a religious vocation went directly into the seminary from high school. The average age at ordination was 26.

Not anymore, says Franciscan Sister Rita Hermann, associate vocations director for the archdiocese. "You don't have to follow the structured procedure," Sister Rita said. Men are realizing they have options, she said, noting that the average age at ordination now is 30-31.

Atkins has entertained thoughts of being a priest since the fifth grade, but it took him years to make the commitment. "The interest was always there," he said. But coming to terms with it was another story.

"I can have empathy with people who are afraid of making a commitment," said Atkins, who taught at Providence High School in Clarksville for 12 years. He credits his experiences at the school, especially his involvement with the retreat programs

there, with guiding him toward the religious life.

"I saw the hunger of the kids; how they felt about God and what they needed. I saw good being done in the sacrament of reconciliation. I started looking at the priesthood. I wanted to do things that a priest did," he said.

Father Wilfred Day, formerly a teacher at Providence and now director of priest personnel for the archdiocese, also gets some credit for helping Atkins to make his decision. "He was my friend; my confidant," Atkins said. "For the past five years, he took me under his wing."

Father Day said Atkins is a warm and caring person who has a wonderful ability to relate to people. "He sensed he wanted to do more; he had a calling," Father Day said. "I affirmed what I saw he had."

Father Day said Atkins will also take his musical talents with him into the priesthood. While a student at Providence, classmates taught Atkins to play the guitar. He was a natural. Though he is self-taught and doesn't read music, Atkins was soon playing and singing Joan Baez and Bob Dylan songs. By the end of high school, he was strumming at weddings, and in college had stints at coffee

houses. For 10 years, he played pop, standard, and folk music at a Louisville restaurant. Students will remember his musical ministry when he taught at Providence.

Atkins pointed out some differences in young men going into the priesthood compared to men in his age category. "Young classmates are going out with a sharp edge of enthusiasm," he said.

But the older man has his advantages, too. "I've been with professional people; challenging people," he said. Working with women has been a bonus for Atkins because of the crucial roles women now play in the church. "I feel comfortable with women," he said.

Atkins gives simple advice to men seeking a religious vocation: "Go for it. God is a God of surprises. He just calls people of the street. We tend to have the idea of the kind of person God calls. That's not the way. If you feel hungry, that's a good sign God's hungry for you."

Adolph Dwenger of Hamburg and Bob Green of Grovetown will be ordained with Atkins. Sacred Heart in Jeffersonville will be the site of Atkins' first Mass on June 7. On June 14, he will celebrate a special Mass at Providence High School.



Dan Atkins

Archbishop O'Meara's Schedule

Week of June 7, 1987

SUNDAY, June 7 — Eucharistic Liturgy at SS. Peter and Paul Cathedral, Indianapolis, 10:30 a.m.

MONDAY-THURSDAY, June 8-11 — Convocation of the Presbyterate, Archdiocese of Indianapolis, French Lick Springs Hotel, French Lick.

6/5/87

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Oldenburg to celebrate its sesquicentennial

by Cynthia Dewes

The town of Oldenburg, located in southeastern Indiana, will celebrate its 150th sesquicentennial anniversary in June and July with five days of special events honoring the German Catholic families who settled there in 1837 and formed the nucleus of Holy Family Parish. Known because of its historic buildings as the "Village of Spires," Oldenburg is the home of the Franciscan Sisters Community and Immaculate Conception Academy. The town was listed on the National Register of Historic Places in 1983.

Mass at 10:30 a.m. in Holy Family Church and a procession at 11:30 a.m. in honor of the feast of Corpus Christi will begin the celebration on Sunday, June 21. Since 1846, the procession honoring the Holy Eucharist has been a religious tradition at Holy Family Parish. The event will begin in church and proceed outdoors, stopping for Benediction at four decorated stations around town.

The entire community takes part in the

procession. Leaders carrying the cross and the American flag are followed by altar boys, and girls scattering flower petals. Next come Knights of St. John accompanying the Blessed Sacrament as guards of honor.

Behind the canopy under which the sacrament is carried march the "Shooters," or military guards, who fire volleys in honor of Christ the King as the Host is elevated at each stop. Parish members and others in the community walk last, reciting the rosary as they proceed.

Throughout the procession a band plays traditional hymns which were composed by a parishioner's grandfather. The ceremony ends with a return to Holy Family Church for a final blessing.

On Thursday, July 2 Oldenburg will celebrate Sisters of St. Francis Day. The Sisters have been a driving force there since 1851, when Mother Theresa Hackelmeier came from Vienna, Austria at the request of Father Francis Joseph Rudolf to found a community of sisters.

Some of the "spires" mentioned in the town's nickname, "Village of Spires," belong to buildings at the Franciscan Sisters' large motherhouse complex fronting on Main Street. These include the convent and the Main Chapel.

In honor of the sesquicentennial, the Sisters will conduct tours of their motherhouse and the academy on July 2, and offer picnic refreshments. They will also produce a locally written pageant called "Village of Spires." The first person narrative which chronicles Oldenburg and features a local cast will be presented Thursday, Friday and Saturday, July 2-4 at 7 p.m. in the academy auditorium. Admission is \$3 for adults and \$1 for children under 12.

Other sesquicentennial events include Firemen's Festival on Saturday, June 2 from noon through evening; Pioneer Day from 10 a.m. to midnight on Friday, July 3 and a "Freudentest" Fun Day celebrating German heritage from 8 a.m. to midnight on Saturday, July 4.



Archdiocesan Catholic Charities

Senior Companion Program 10 years old

by Judith Russell

"Whereas the Senior Companion Program is a unique organization that brings together seniors in need with other senior volunteers in an effort to assist senior citizens in conquering the frightening feelings of loneliness and isolation; and whereas founded in 1977 with 60 volunteers, the Senior Companion Program has experienced more than ten years of growth and today encom-

passes 130 persons serving as companions for more than 500 elderly persons in our community," begins the proclamation issued by Indianapolis Mayor William Hudnut to declare May 15 "Senior Companion Appreciation Day" on the tenth anniversary of the program.

Indeed, the Senior Companion Program (SCP) has emerged as one of the important programs which assists in supporting and enriching the lives of older adults in the com-

munity. The concept of mutuality, of reciprocity, of sharing, is a golden thread that runs through every aspect of the SCP. Implementation of this concept of sharing begins as the older adult shares the gifts of time, energy, wisdom, encouragement, and understanding with other elderly people who are in current need of such support.

The structure of the program is centered around the same sharing concept. The companions who are recruited and initially trained by the program office are then assigned to agencies in the community that place them in the homes of clients who need the support visitation a companion can provide. Thus the benefits a social service, health-centered, or senior-focused agency can bring to its constituency are broadened by the presence of companions, within the range of programs it offers to those in need.

Representatives from various community interests serve on an advisory council, bringing the wisdom of a number of different backgrounds, disciplines, interests, training, and concerns to the planning for the total program.

Consistent with this variety, sources for funding include the federal government (ACTION), state government (Indiana Department of Aging and Community Services), the city of Indianapolis, Central Indiana Council on Aging (CICOA), the Catholic Archdiocese of Indianapolis, agencies serving as volunteer stations, and individuals.

During the past year, two additions have been made to the program. One is a cadre

of non-stipended volunteers, of all ages and incomes, who visit elderly people regularly. These volunteers must agree to serve in the program by visiting an older adult at least once every two weeks for a minimum of six months. Several people have begun service in these non-stipended positions and moved into stipended positions when they became available, and eligibility requirements of age, income, and residence status had been met.

The second new addition to SCP was Project Independence. Several agencies, led by CICOA, submitted a proposal to Agency on Aging (part of Health and Human Services) for discretionary monies to benefit individual older adults. The major focus of the project is adults 75 or older who live alone, although others are also served in the program. The demonstration grant is in effect for a two-year period.

The SCP is responsible for the volunteer component of Project Independence. Volunteers have been recruited and trained to serve persons who live alone. Also, respite is provided for people who are the primary caregivers for older adults. A volunteer stays with the person needing care, thus providing the opportunity for the caretaker to rest and take care of personal business.

Thus the Senior Companion Program begins its second decade of service in the community of Indianapolis by continuing to be one of the threads in a tapestry of services to bring beauty and dignity to the lives of its older citizens.

DePrey named director at Fatima Retreat House

by Cynthia Dewes

Fort Wayne native Kevin DePrey began his new appointment as director of Fatima Retreat House in Indianapolis on June 1. Msgr. Francis Tuohy, chairman of Archbishop Edward T. O'Meara's search committee for a new director, made the announcement of DePrey's appointment on May 29 at a get-acquainted luncheon for Fatima's advisory board and staff.

DePrey has served the past five years as pastoral associate of St. Elizabeth Seton Parish in Carmel, in the Lafayette Diocese. Before that he was pastoral minister for three years at St. Charles Borromeo Parish in Fort Wayne. He holds a bachelor's degree in sociology and a master's degree in counseling from Purdue and a master's in pastoral ministry from Boston College.

Enthusiastic about his new position, DePrey says the job "pulls together my skills, experience and interests." As an administrator he hopes to serve as an enabler for the staff members, encouraging them to use their skills. He is also interested in pastoral aspects of the position such as counseling and spiritual direction, and in programming.

DePrey feels that Fatima Retreat House can help fill a spiritual vacuum left after Vatican II when formal devotions such as



Kevin DePrey

Benediction or novenas became less popular. He hopes to find creative ways for Fatima to offer spiritual enrichment, and wants it to become known throughout the archdiocese as a "haven to come to."

DePrey has been married for 10 years to Emily Wren, an administrator at IUPUI. The couple will continue to live in Carmel.

Fr. Wolter new director at Alverna Retreat Center

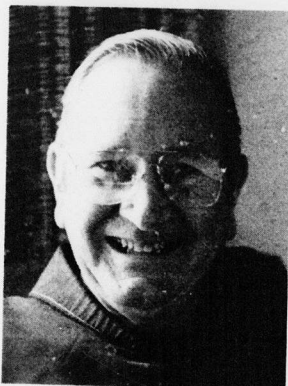
by Richard Cain

The Alverna Retreat Center's new director, Franciscan Father Martin Wolter, plans to continue using Alverna to make new spiritual resources and movements available to the people of the archdiocese. The appointment was made by the Franciscan Provincial Headquarters in St. Louis.

Over the past 40 years, Alverna, run by the Franciscans on a 36-acre, wooded estate on the Indianapolis far northside, has been involved in helping movements such as Cur-sillo, the Charismatics, Marriage Encounter and ministry to separated, divorced and remarried Catholics get started locally. "We want to continue being innovative," Father Martin said.

He also said that although it is not generally known, the center is open for spiritual direction, private prayer and private retreats.

Alverna's oratory (a chapel set aside exclusively for prayer), the "Portiuncula," is open 24 hours a day, seven days a week for anyone to pray in. There is no need to register or obtain permission. The grounds are also always open for the same purpose, he said.



Franciscan Father Martin Wolter

The center also plans to work closely with Our Lady of Fatima Retreat House and the Beech Grove Benedictine Center, the other two retreat centers in the Indianapolis area.

Father Martin, 70, has been working for the past 14 years at Alverna mainly in Marriage and Family programs and with the secular Franciscans. He is celebrating his 50th year as a Franciscan and his 41st as a priest. He has an advanced degree in spiritual theology and has also served as an assistant pastor in Nebraska, a pastor in Quincy, Ill., and in seminary teaching. But he is perhaps best known for his work with engaged couples in the Tobit Weekend and with the musician John Michael Talbot.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

Contributions to the Church

The economy of the church, as related last week, is based on voluntary contributions. However, it is more than mere choice that compels us to contribute to the support of our parish community, deanery and archdiocese. In committing ourselves to living the ideals of Christian community, we assume our personal and collective responsibilities to contribute material gifts, that which we are able, to assure its stability and long life.

In times past, when money was not available, churches were built by parish members who were skilled in the building trades; others contributed the materials. Offertory collections included food for the poor and the bread and wine to be used in the Eucharist. Contributions were made on the basis of personal responsibility to the faith community.

Today, when our gifts are mostly monetary, we fight the temptation to give on the basis of "services rendered," reflecting the current philosophy of consumerism. We Catholics are not exempt from pressures of the world. We must constantly remind ourselves that when we give to the church we are not doing just a nice thing, we are doing what we have committed ourselves to do.

Parish Financial Decisions

Decisions about financial matters are made by the parish council, the pastor with his people. The revised Code of Canon Law requires that each diocese and parish have a finance council to advise the bishop and pastor, respectively, in financial matters. The finance council assists in preparing budgets and making financial reports to the diocese and parish.

In the Archdiocese of Indianapolis there is an archdiocesan finance council assisting the archbishop. The finance committee of the parish council fills this role at the parish. Neither the council nor the pastor makes financial decisions in isolation from one another.

As a representative body of parish membership, the council presents the budget to the pastor for his ratification. The process leading to that decision calls for constant monitoring of financial performance against current budget; it requires the parish to establish priorities for the next year. The difficult task faced by the pastor and council is the paring of all the "want to's" down to the "can do's." Balancing the budget translates into living within the means of the parish.

Outside Responsibilities

The parish, by its nature, has responsibilities to the larger church. It is to be self-sufficient; a sign of its self-sufficiency is its ability to meet its responsibilities outside itself. These include the archdiocesan assessment, participation in the Archdiocesan Annual Appeal, collections for the universal church, and deanery commitments particularly in the case of inter-parochial high schools or deanery-centered programs. All the rest of the costs are directly related to the parish plant and operations.

Anatomy of a Monthly Billing

Each month a billing is sent from the Catholic Center to every parish in the archdiocese. Common to all is the archdiocesan assessment. This is the only item that is not related to parish plant or operations. It is typically a small portion of the total bill. It is sometimes referred to as the "cathedraticum" as identified in an earlier article.

All other items on the billing are parish incurred costs. They include parish personnel and property costs; parish and deanery commitments; parish debt repayment. Whatever the total bill, approximately 90 percent is directly related to the number of personnel serving the parish; property and liability insurance for plant and vehicles; debt repayment when applicable; and parish and deanery educational costs when applicable.

In order to provide adequately for the needs of all, parishes are required to participate in archdiocesan programs for personnel insurance and retirement; the same holds for the archdiocesan self-insurance program for property and liability. These programs will be topics for future columns.

Correction

The name of the valedictorian of the Academy of the Immaculate Conception, Oldenburg, was spelled incorrectly in the May 22 story about archdiocesan high school graduations. The valedictorian's name is Jennifer Kathryn Heffron. The salutatorian is Stephanie Ann Konieczny.

COMMENTARY

What Bishop McGann said at Casey's funeral

by Dale Francis

What was handled by the new media as a hard-hitting homily by the bishop from Long Island was richly enjoyed by some who look for opportunities to put down the president but caused considerable concern among Catholics who were shocked by the idea that a bishop would use the occasion of the homily at a funeral Mass for political purposes.

The letters to the editor column of a California Catholic paper led off with an angry letter from a reader who wrote: "Bishop John McGann of Rockville Centre, N.Y., demonstrated egregiously bad manners in using the funeral of the ex-CIA director to preach his ultra-liberal sympathies." That was one response.



There was another response from Helen Thomas, the United Press International columnist. She reported that "President and Mrs. Reagan were apparently not happy with Roman Catholic Bishop John McGann's homily," although she said they'd kept "their views private so far." Newswoman Thomas said, "It isn't often that a president has to sit still and listen to criticism." And she added, with obvious satisfaction, "What's more, McGann, who was participating in an ordination, kept Reagan waiting before the service."

Both responses were based on a total misunderstanding of Bishop McGann and what he said in the homily for his friend, Bill Casey. Bishop McGann has no "ultra-liberal sympathies" and the Catholic who wrote so angrily had no way of knowing he was not responding to what the bishop said. After all, that's the way the news media reported it.

As for Helen Thomas, she is one of those who makes the news. Her suggestion the

president was unhappy with the homily was her fiction. Her smirk that the president would have been displeased because Bishop McGann had to delay the Mass slanders the president and the bishop. The president didn't come to be honored but to honor an old friend. There was in her remark the suggestion the bishop might have deliberately made the president wait, a grossly unfair allusion on her part.

What did Bishop McGann say? You must remember, first of all, that he and the man he came to honor were old friends. They'd argued out disagreements, each with respect for the other. It was as an old friend he spoke.

Bishop McGann said that Bill's "conviction about the fundamentally moral purpose of American actions, I'm sure made incomprehensible to him the ethical questions raised by me as his bishop about our nation's defense policy...since the dawn of the nuclear age."

Bishop McGann said he was "equally sure that Bill must have thought us bishops blind to the potential of a communist threat in this hemisphere as we opposed and continue to oppose the violence wrought in Central America by support of the *contras*."

"I believe, given the world as he saw it, Bill was seeking to do what was best for the United States and for the freedom which allowed him to worship God openly as a Catholic believer."

When you read what Bishop McGann did say then you realize how the news media misled the public by portraying it as an attack on President Reagan's policies in the president's presence.

It was rather a compassionate recognition that a Catholic, in this case Bill Casey,



can hold a position different than that of the bishops while being in sincere good faith. Bishop McGann did not equivocate on the position he and his fellow bishops hold but there was nothing of denunciation, only compassionate understanding, in what he said.

Perhaps if he'd understood the world better, he would have known the news media would have deleted the compassion from his homily, turned it into an opportunity for political advantage. But it wasn't his purpose to use the media, to seek political advantage, but to pray for, and explain to others, what he knew about and respected in an old friend he called Bill.

Getting the light out from under a bushel basket

by Antoinette Bosco

Advertising people justify their business by saying a good product deserves good exposure. An ad man told me once it wouldn't be right for the company he represented to "hide its light under a bushel."

That expression, of course, comes right from the Bible. It made me wonder why the Catholic Church didn't try some new approaches to getting its light out from under a bushel, perhaps in ways not totally foreign to the world of advertising or at least borrowing a few of that field's best techniques.

Now I've seen this come to pass. The Catholic Church Extension Society, which



supports mission activity throughout the United States, has come out with a 16-page brochure about the Catholic Church. This brochure, a true evangelization effort, is contemporary, colorful, full of action shots and loaded with life. It's the kind of copy that captures attention.

The brochure has an attractive cover. Photo inserts show a couple getting married, teen-agers sitting on the grass in conversation, a bishop in the midst of a crowd and a nine-member interracial farm family sitting on an old vehicle with a dog.

The headlines inside are catchy: "A Searching People"... "A Worldwide Family"... "A People of Worship"... "A People of Sacraments"... "A People of Life."

The brochure begins, "We, your Catholic neighbors, would like you to get to know us—to understand a little about our beliefs and about the values that guide our lives."

What does it mean to be a "searching people"? All of us as human beings, no matter what our beliefs, have felt the presence of a Power beyond ourselves in a sunset or the crash of waves upon the beach or in the smile of a child or the loving arms of a friend, says the brochure.

It adds that "inwardly we have heard the call of eternity even as we have struggled to leave a lasting mark on the world as we pass through."

But, it continues, "we have also witnessed the destructive powers of nature... the atrocities of war, the unkindness of others... These challenges and contradictions force us to look within ourselves," to search for meaning and inner peace. Such a lifetime task "is a journey of faith."

The idea for the brochure came from editors at Franciscan Communications. They got the idea from brochures used by

other religious groups as inserts in metropolitan newspapers.

"Although there are many well-written pamphlets and books about Roman Catholic truths and morality, the church had no contemporary brochure to introduce itself in a popular way," said Capuchin Father Anthony Scannell. He is president of Franciscan Publications, which produced the brochure and also a complementary 64-page book titled "What It Means to Be Catholic."

In this day when the Catholic Church is getting front-page newspaper coverage, we ought to take advantage of being newsworthy. It is time to reach out to the millions of unchurched Americans and inactive Catholics.

One of my professors always used to say, "Don't keep the faith—spread the faith!" In our era, we ought to use all the best techniques at our disposal to evangelize.

1987 by NC News Service

Who needs formal pastoral planning? The church does!

by Fr. Eugene Hemrick

Can you guess who might be responsible for the following statements?

1. Five-year planning programs are a waste of time! Nothing worthwhile ever comes from them.

2. I am not an organizational person and really don't want to become involved in the nitty-gritty of administration.

3. I live from crisis to crisis, from moment to moment, like the Hebrews in the desert, from manna to manna. The only way to live life is to abandon oneself to the moment.

The statements are from a pope, an American bishop and a young associate pastor.

After reading the comments, those who advocate structured organization in the church must be muttering to themselves, "No wonder the church is having problems."

A psychologist might add that neglecting planning and living from moment to moment goes against people's most basic need for order.

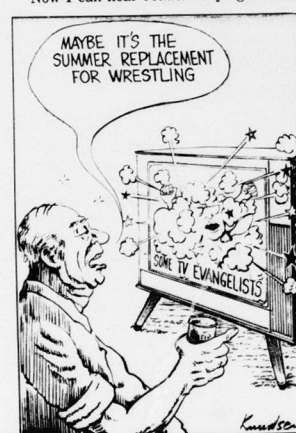
Although the attitudes of some church leaders jolt everything that is logical within us, don't dismiss them as foolish. They can lead to framing some serious questions that need discussing.



For example, when all is said and done, do we humans really create a better future through all our planning? In the end, doesn't God do it his way, a way that is often much different than we planned? Aren't we merely cooperators in his creation?

In history, haven't we seen some of the most non-organizational people make great impact on the church?

Now I can hear readers saying Father



Hemrick is avoiding the real question of responsibility and leadership. As long as leaders are on this planet they must be responsible for providing creative plans.

But many busy people in active ministry today are making it clear that they don't think formal pastoral planning is needed. It is an argument that is heating up. And it is raising some frustration to the surface.

For instance, those involved in church work expect to find the same kind of order, planning and goal setting that is found in the business world. Often they find the institutional church nowhere near the business world mentality.

At the same time, other sincere church leaders follow the principle that plans may be good for the business world but the church is not a business, it is a people of God who espouse God's plan. They argue that God's plan needs no improvement or five-year strategizing. If God's plan is followed, all else will fall in its proper place.

But for lay people and priests or Religious with organizational skills who want to do some planning to avoid living from crisis to crisis, such an approach is not palatable. This could mean that talented people will be lost to church work.

As the church moves into a future which demands even more planning and organization, I think those working in the church must get together and ask themselves some searching questions.

► On the one hand, how much do they

honestly feel that they alone are responsible for the church's future? Does working for the church mean they must be more conscious of divine providence?

► On the other hand, why has God put a need for order within us? When does relying on divine providence degenerate into neglecting the welfare of those God has given to our care?

If the church is to enjoy peace in its ranks on these questions, it must solve the question of what world those working for it are in.

1987 by NC News Service

The Criterion

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Indianapolis, IN 46206

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TO THE EDITOR

The charism of Holy Orders left out of column

One of the most important things about the permanent diaconate was left out of your column ("From the Editor," May 15 issue) and that is the charism of Holy Orders. There may be a need for ministers in parish work and in other areas such as chaplaincies where priests have traditionally served, but no longer do because of the shortage of priests. As you point out, the need is being filled by many lay and Religious people. The need for ministers is not the only impetus for a permanent diaconate.

I have known only two permanent deacons, but both of them felt "called" to dedicate their lives in a special way. They were both active in lay ministry before they entered the diaconate and could have continued serving in this way. I also know a very active lay leader who is not interested in the diaconate because he feels his call is to a lay apostolate. It seems to me the reasons are similar to those expressed by men who become religious brothers compared to those who become priests.

We are, perhaps looking at "vocation" in an outmoded way. We are all called, we all have a "vocation" by reason of our baptism. It doesn't really have as much to do with our

"state-in-life" as it does with the focus of our ministry. Our commitment to celibacy or marriage, to religious community or parish community grows out of our vocation to be Christ for one another.

We are either "church centered" in creating and sustaining community or "world centered" in bringing Christ to others—particularly those who do not know him. I believe there is a need for ordained and lay ministers in both church centered and world centered ministry.

As you point out in your column, the kinds of ministry which need to be done do not depend on having ordained ministers—deacons or priests. On the other hand the presence of ordained ministers in world-centered or church-centered ministry brings the fullness of the Body of Christ to both areas.

The charism of Holy Orders is an important part of the Body of Christ. Benedictine Sister Joan Chittister, prioress of Mount Saint Benedict in Erie, Pa., said in an interview, "I only live in community when I, too, create community. And that means you can't be the only person in charge... It can't be just your responsibility. That's when the community will get ineffective and unbalanced—when some of us expect the rest of us to keep it in existence. That is not to say that everyone does the same things. Everyone doesn't have to be on hospitality, but we all must be hospitable... Everyone does not have to be responsible for the same things in the same ways, but we must all feel a responsibility for this community." Everyone does

not have to be an ordained minister but everyone does need to feel "called."

The presence of ordained ministries in the church and in the marketplace keeps us mindful of the universal call of Christ. The permanent diaconate gives a dimension to that call which simplifies the witness of the priesthood.

Betsy Henley

Bedford

Nicaraguan elections were sheer pretense

Jesuit Father Joseph Mulligan, whose interview by *The Criterion* appeared in the May 22 edition, recites so many fictions about the actual political and religious situation in Nicaragua that one finds it hard to know where to begin in refuting his incredible claims.

Perhaps his most preposterous claim is that the Sandinista party had been "legitimately elected over six other parties." Nicaragua's supposedly democratic elections took place on Nov. 4, 1984. However, the elections as planned by the Sandinistas were nothing more than sheer pretense.

The clearest evidence that the elections were intended to be a charade comes from none other than Bayardo Arce, one of the nine Sandinista commandantes and director of the political commission which oversaw the electoral process. In a secret speech in the spring of 1984 to the Central Committee of the Nicaraguan Socialist Party (a Marxist-Leninist ally of the Sandinista Front), Mr. Arce began by acknowledging their request for an explanation as to why the Sandinista government had become embroiled in the

bothersome business of the elections. This speech, by the way, was captured on tape, so there is no room for the Sandinistas to worm their way out of this self-indictment.

Mr. Arce explained in his speech that the Sandinistas in 1979 came up with a program of forming a government that would appear acceptable to the Organization of American States while in reality they were advancing the cause of the communist revolution. This program included the semblance of fair elections. He states very bluntly: "What a revolution needs is executive expediency, which is the essence of the dictatorship of the proletariat, and from that point of view the elections are a hindrance. But from the point of view of the reality ~~we~~ ^{we} have, the elections are a tool of the revolution and a way of advancing in the building of socialism."

Mr. Arce also explained how the elections would make it appear that the Nicaraguan people (not just the Sandinistas) "are in favor of Soviet-Cuban advance, are in favor of totalitarianism, are in favor of Marxism-Leninism, are in favor of Soviet-Cuban military advisers, are in favor of revolutionary internationalism."

In another segment of his speech Mr. Arce noted that after the elections "the time will have come to think about a single party. Why should we communists go on wearing different shirts, if anyhow socialism is being built through the strategy of the Sandinista Front? We should think now about doing away with all this fiction of pluralism."

So much for the "legitimate" elections in Nicaragua in 1984. With such incriminating evidence as the above, how can Father Mulligan possibly bathe the Sandinistas in the light of a trustworthy political organization? Father Mulligan has either been thoroughly duped by the Sandinista charade or has sold out to their perfidious cause. Hopefully it is not the latter.

Richard Rust

Greensburg

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For interview write:

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Milwaukee, WI 53211

POINT OF VIEW

Should the U.S. fund abortion?

by Congressman Christopher Smith

Planned Parenthood is working hard to provoke a confrontation between Congress and the Reagan administration over U.S. funding of "population control" programs.

Planned Parenthood says that the fight is over whether the U.S. will continue to support effective birth control programs in developing countries. In fact, however, the Reagan administration has recommended \$226 million for such programs—\$36 million higher than the Carter administration level.

The fight is really over whether those "population control" funds should go to organizations which promote abortion, and even compulsory abortion, as a means of population control—as opposed to organizations which confine themselves to contraceptive family planning.

The most intense controversy centers on China's population program. The Chinese government permits most married couples to have only one child—and then only after the couple receives a "birth coupon" (which can take many years).

Western journalists and scholars have graphically detailed the various enforcement mechanisms of the Chinese program. In villages and factories, Communist Party "population police" systematically monitor women's menstrual cycles.

Pregnancies which occur outside of marriage, or within marriage but without a "birth coupon," are classified as "unauthorized." These mothers are subjected to intense pressure to submit to abortion. Most succumb.

The United Nations Fund for Population Activities (UNFPA) has played a key role in the development of China's "Big Brother" approach to population control. The UNFPA now points to China's program as a model for other developing countries.

But in 1985, Congress enacted an amend-

ment prohibiting further U.S. aid to "any organization or program which supports... a program of coercive abortion or involuntary sterilization." The Reagan administration subsequently determined that UNFPA's program in China violated the terms of the law, and the federal courts agreed. UNFPA gave up its U.S. funding—over \$40 million a year—rather than withdraw from China. A UNFPA-funded advocacy organization, the Population Institute, is now pressuring congress to restore the funds.

Another controversy involves the International Planned Parenthood Federation (IPPF), headquartered in London. The Reagan administration stopped funding IPPF in 1985 because IPPF refused to divest itself of abortion-related activities. It is a matter of public record that IPPF sees the legalization of abortion as part of its worldwide mission. It's a big job—abortion on demand is legal in only eight out of 126 less-developed countries.

The pro-life laws remain in effect in most developing countries because they reflect the social, cultural, and religious values of the people. That doesn't matter, though, to Big Brother in London. In fact, a 1983 IPPF committee report recommended that IPPF affiliates violate anti-abortion laws. "Action outside the law, and even in violation of it, is part of the process of stimulating change," as the report put it.

Significantly, that arrogant policy recommendation was signed by the president of the Planned Parenthood Federation of America. The same organization recently filed a lawsuit claiming that Planned Parenthood has a constitutional right to campaign against the anti-abortion laws enacted by sovereign foreign governments, without losing U.S. funds.

Well, I don't believe that we are under any legal or other obligation to fund such activities. I hope Congress will conclude that, especially in a time of crushing budget deficits, we have better things to do with taxpayers' dollars.

(Smith, a fourth-term New Jersey Republican, is a member of the Committee on Foreign Affairs of the U.S. House of Representatives. He is also a member of the Helsinki Commission, a human rights monitoring group.)



Welcome to
The Cathedral
of
SS. Peter & Paul
14th and Meridian Streets

Sunday Masses
Saturday Anticipation 5:00 PM
Sunday Morning 10:30 AM

cornucopia

Siblings once removed

by Cynthia Dewes

Grandma's sofa cushions are arranged in a circle of conestoga wagons on the floor where settlers and Indians are shooting it out with sticks. Three well-dressed ladies in knee length beads and oversize high heels are drinking tea from assorted jelly glasses nearby. A wanderer toddles past dragging her binkie and gaining on the cat, whom she has just evicted from his litter box. The television set is talking to itself.



In the kitchen, Aunt Min is pasting a velcro hair ribbon on little Beulah's wispy curls. Aunt Sadie is polishing patent leather shoes with spit, and Uncle Fred is doing his Three Stooges imitation to distract Baby while her bottle warms. Several persons under the age of six are blowing soap bubbles around his legs.

Grandpa is setting up the camera in the back yard, supervised by blood-related on-lookers and passing strangers. Neighbor kids are peeking through the fence while dogs bark in adjacent yards. Sonny is crouching in the honeysuckle bushes while his father circles the house hollering for him.

Grandma is throwing a few thousand diapers into the washer. Two androgynous punkers in matching rivets are giggling and giving to the car radio while they unload groceries. Little Wiine has consumed the last of a stolen bag of snacks, and is about to throw up in the crawl space where he's hiding.

The scene is a reunion of Cousins, that happy relationship in which fraternal affection and rivalry once removed form the basis for a whole new dimension in family. Brothers and sisters have grown and scattered, but when they meet, their children share in their happy memories and their

separate futures. Cousins are the mortar of immediate family.

Uncles and aunts are surrogate parents (forget about biology) when cousins gather. The newest baby's feet never touch the floor as he or she is passed from one comforting lap to the next. His/her eyes, nose, disposition are analyzed and discussed at length. Family resemblances and throwback blame-laying dominate the conversation.

Errant cousins who try pulling the dog's tail or trampling the flower beds are seldom successful. They are surprised, after assuming correctly that their parents are not watching, to find other critical eyes upon them and other firm hands removing them from the scenes of their crimes. At such a gathering, the walls grow ears.

Cousins know all the family jokes and secrets. They call each other up in middle age and laugh and cry over the old family stories. They take up where they left off at the last funeral or the annual reunion, although they may live on opposite sides of a country or a world.

Cousins are brothers and sisters under the skin, if not in fact. They are one of the best arguments against raising "only" children.

vips...



University. After ordination in 1947 he was released from the diocese to join the Society of St. Sulpice, a group of diocesan priests

✓ Father John F. Dede, pastor of St. Margaret Mary Parish in Terre Haute, celebrated the 40th anniversary of his ordination to the priesthood on Sunday, May 31. A native of Terre Haute, Father Dede attended St. Ann Grade School and later studied at St. Meinrad Seminary and Catholic

devoted to the formation of candidates for priesthood. For many years he taught university classes and served as a college president. He was appointed pastor of St. Margaret Mary Parish in 1973. Father Dede is a pro-synodal judge of the archdiocesan Metropolitan Tribunal, and has served as Dean of the Terre Haute Deanery since 1982.

✓ Father Donald R. Munro, a graduate of Our Lady of Lourdes Grade School and Secunia Memorial High School, was ordained to the priesthood on May 17 for the Diocese of Palm Beach, Fla. Father Munro worked at Ayres in Indianapolis, and in Ft. Lauderdale, Fla. before beginning seminary studies. He offered a Mass of Thanksgiving at Our Lady of Lourdes Church on May 31.



✓ Mr. and Mrs. Wilfred L. Day will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 10:30 a.m. on Sunday, June 21 in St. Mary Church, Lanesville, followed by a reception in the school hall. Their son, Father Wilfred "Sonny" Day will preside at the Mass. The couple's other children are: Carol Ullrich of Wheaton, Ill., Don of Jeffersonville, and Jerome of Lafayette. They also have four grandchildren. The Days invite friends and relatives to attend the celebrations. No gifts, please.



✓ Jamie Myers, an eighth grader at St. Luke School, recently won the Central Indiana Spelling Bee. During the past week he participated in the national spelling competition in Washington, D.C.



HERITAGE—Pictured are most of the sixty students at St. Roch School, Indianapolis, who have parents, grandparents, or a great-grandparent who attended the school since it opened in 1924. In the 3rd grade, 12 of the 27 children are the second or third generation. The school dedicated its 1987 yearbook to those alumni whose offspring now attend St. Roch's. (Photo by Brian Moebis)



✓ Three Benedictine sisters from Convent Immaculate Conception in Ferdinand will celebrate anniversaries of religious profession on June 7. They include (left) Sister Mary Paschal Schulte and (right) Sister Mary Edward Heckel, both celebrating 60th jubilees; and (standing) Sister Jovita Scheessele, celebrating her 50th anniversary. Sister Mary Paschal served the Indianapolis Archdiocese in teaching or housekeeping at Assumption School, Indianapolis; St. Mary of the Knobs, Floyds Knobs; and St. John the Baptist, Starlight. Sister Jovita taught at St. Paul Parish, Tell City.

✓ John Michael Talbot, a Christian musician formerly connected with Alverna Retreat Center in Indianapolis, is featured in the June 8 issue of *People* magazine. Talbot now serves as a Franciscan friar and lives in a Christian community, Little Portion Hermitage in Eureka Springs, Ark.

✓ Two recent graduates of Immaculate Conception Academy in Oldenburg have received academic recognition. Jennifer Kathryn Heffron, valedictorian, won a National Merit Scholarship. Salutatorian Stephanie Ann Konieczny received an appointment to the Air Force Academy in Denver.

check-it-out...

✓ A Christian singing group of John Stemkoski's Celebrant Singers will minister through music, song and testimony at 7:30 p.m. on Thursday, June 25 in Holy Family Church, 815 W. Main St. in Richmond. There is no admission charge for the 90-minute celebration, which features sign language for the deaf. Young people are encouraged to attend.

✓ Catholic Alumni Clubs International will hold their 30th national convention August 2-8 on the theme "Williamsburg '87, A Revolutionary Celebration" in Williamsburg, Va. Members of 48 nationwide clubs will meet to hear Father Thomas Lynch of the U.S. Catholic Conference present seminars on spiritual and sexual values. Dinner dances, tennis and golf tournaments, tours of Colonial Williamsburg and after hours parties will follow the seminars. A post-convention weekend will be held at the Ramada Oceanside Towers in Virginia Beach, Va. August 8-11. For more information contact the convention coordinators: Ann Weaver, 4144 Druid Ln., Dallas, Tex. 75205, 214-526-6154; or Kathleen Doherty, 1512 Mitchell Ave., Tustin, Calif. 92680, 714-730-0337.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

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

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

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Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____ Parish _____

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

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

✓ A creation-centered retreat entitled "The Spiraling Journey" will be presented Sunday through Saturday, August 9-15 at Beech Grove Benedictine Center. Benedictine Sisters Juliann Babcock, Sharon Bierman, Cornelia Gust, Jeanne Voges and Mildred Wannemuehler will staff the retreat and Father Joseph Vest will be liturgist. Themes include creation as a blessing, trusting the darkness and pain, creativity and new life, and transformation. An \$80 non-refundable deposit is required (total fee: \$275 or \$250 group rate for 3 or more mailed together). Registration deadline is Aug. 4. Call 317-788-7581 for more information.

✓ The 1967 Class of Cathedral High School and St. Agnes Academy will hold a 20 Year Class Reunion at the Indianapolis Athletic Club on Saturday, July 25. Reservation deadline is June 15. For information call Rich Radez days at 635-5550.

✓ The Society of Friends for Education (St. Rita School alumnae) will sponsor a "Soul Matinee" for the benefit of the school from 6 to 10 p.m. on Saturday, June 13 at St. Peter Claver Center, 3110 Sutherland Ave. The event features free refreshments, door prizes, oldies but goodies. The suggested donation is \$3; tickets are available at the school.

✓ **CORRECTION:** In an article on parish council workshops on page 9 of the May 22 *Criterion*, the date of the second workshop was incorrectly listed as June 1. The correct information is June 13 at St. Louis Parish, Batesville. We are sorry for any inconvenience the error may have caused.

✓ Historic Landmarks Foundation of Indiana recently awarded a "Continued Use" plaque to St. John Church in downtown Indianapolis. The church was one of ten Indianapolis projects recognized for its preservation efforts. "Continued Use" means that regular maintenance has been carried on, precluding the necessity for major renovation or rehabilitation. St. John will celebrate the conclusion of its sesquicentennial year on November 8.

Sr. Thomasine Beckmeyer honored

by Cynthia Dewes

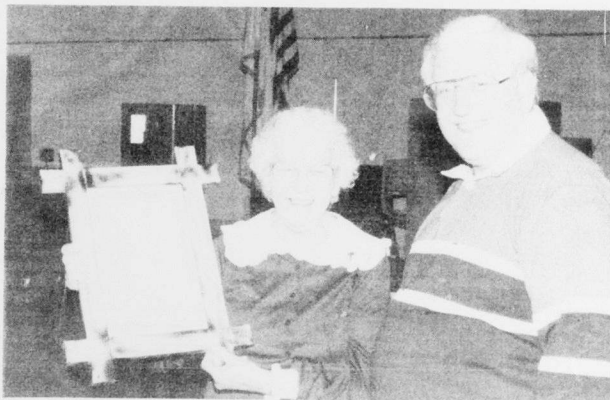
Franciscan Sister M. Thomasine Beckmeyer received the Little Buck, Little Doe Award on April 30 for her dedicated service to residents of Muscatatuck State Developmental Center in Butlerville. Don Polly, superintendent of the Center, presented the award as part of the annual volunteer recognition program of Muscatatuck's religion department.

For the past 10 years, Sister Thomasine has served as a religious instructor at the Center, where she conducted Catholic services composed of prayer, liturgy and Communion in the Center chapel. About 25 to 30 higher functioning residents from teen-agers to people in their 60s and 70s were included. She also helped with retarded children in vacation Bible schools and confides laughingly that they were a handful.

Sister Thomasine says she tried to "help residents relate to God through the example of Jesus." She found her students to be very aware of the message she was trying to give them. In a discussion of the hymn called "Oh, How I Love Thee" she once asked her students, "How do we know we love God?" One student replied, "It's in your heart."

During a recent observance of the Way of the Cross, Sister noticed that a man was having difficulty standing still. She smiled and said, "Jesus held the cross for us. Let's see if you can be still and hold that picture for us." According to Muscatatuck Chaplain Charles Chambers, Sister Thomasine has often demonstrated the ability to relate the lesson at hand to real human experience, and to evoke a variety of appropriate responses from the attentive participants.

Sister Thomasine entered the Franciscan community at Oldenburg in 1923 and professed final vows in 1929. She taught school for 48 years before retiring to the motherhouse. Having had some experience with



HONORED—Sister Thomasine Beckmeyer receives the Little Buck, Little Doe Award for her service to Muscatatuck State Developmental Center from Superintendent Don Polly.

retarded members of her own family, she was then asked to help at Muscatatuck, where there was no resident Catholic chaplain. She readily accepted the suggestion.

Now 83, Sister Thomasine is regrettably retiring from her volunteer work at Muscatatuck to pursue a less demanding schedule. Priests in surrounding parishes have become involved over the years and have

taken on the task of celebrating regular Masses at the Center, so she feels free to leave.

According to Chaplain Chambers, Sister Thomasine's "gentle, caring attitude is a living demonstration of the positive influence religious volunteers contribute to the institution. Her active leadership role will be greatly missed."

G. H. Herrmann Funeral Homes

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787-7211



Living rosary held at Madison

The Madison Knights of Columbus (K of C), Lodge 934, sponsored a "Living Rosary" on its grounds on Sunday, May 24. The "beads" of the rosary were represented by members of the Jefferson County Catholic community. Among those included were the Knights of Columbus and parishioners of all ages from the four parishes in the county: St. Anthony in China, and St. Mary, St. Michael and St. Patrick in Madison.

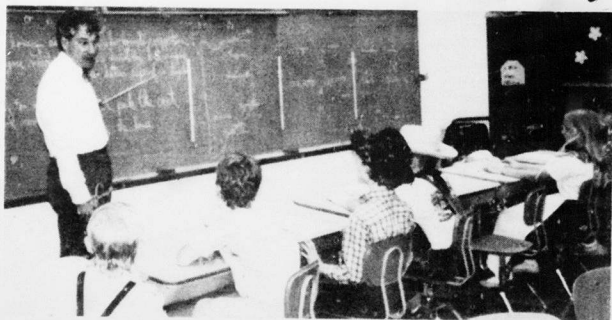
Each person in the rosary presented a rose as a prayer was read. The roses were distributed among four vases, which were

later used by the churches for their Marian altars.

Following the rosary, the K of C provided a luncheon for all participants and their guests. The devotion was planned to bring the Catholic community closer together in prayer and worship. A similar service has already been planned for next May.

Those involved in the preparations for this celebration included Grand Knight Bernard "Boo" Schafer, 3rd Degree Knight Donn Lorton, Pastoral Associate Mary Boedeker and Director of Religious Education Allen Boedeker.

Holy Spirit has Pioneer Day



SEMINARIAN—Paul Kernel is schoolmaster at Pioneer Day. (Photo by Joan Lukin)

The 4th grade class at Holy Spirit elementary school, Indianapolis, had a special Pioneer Day on May 18.

The opening ceremony consisted of a prayer, a song, and a presentation about Indiana state symbols, all of which had been prepared by the children. Information and art work on the state bird, the state flag, the state tree and the state flower were presented by the students. The state poem was read with some of the children taking the lines.

Square dancing and the singing of "Back

Home Again in Indiana" brought music to the day. And pioneer games, like the tug of war, were played by the students. Skills, such as quilting, taffy making, candlemaking and tin work, were demonstrated. Classes were cut to 20-minute periods.

At lunch time, students took a bag lunch to a shaded area in the school yard. Volunteer parents helped with the preparations for the day and the cleaning up.

Pioneer spelling games that the children had learned earlier in the year were played in the afternoon.

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Mary in Our Faith

What the Bible says about Mary

by Richard Cain
First in a series

At the beginning of this year, Pope John Paul II announced a special Marian year beginning with Pentecost and lasting 14 months until the Feast of the Assumption, Aug. 15, 1988. He said the purpose of the year is to promote a new and more careful reading of what Vatican II said about Mary in the mystery of Christ and of the church. This series of articles on Mary in our faith begins by looking at what the Bible has to say about Mary.

Using the Bible to learn about Mary is something like using the "Mona Lisa" to learn about the Italian landscape. The land-

scape is there and it can be studied. But how much we can see is limited by the overwhelming presence of the beautiful and enigmatic Italian banker's wife with her mysterious smile. Our study of the landscape will always be frustrated by the fact that Leonardo da Vinci chose his perspective and lighting to best illuminate the banker's wife and not the landscape behind her.

In the same way, the Bible is predominantly about Christ. Mary is there in the background. But most of the questions we may have about Mary cannot be fully answered by the Bible, precisely because its focus is on Christ and not on Mary.

But in telling the good news about Christ, the New Testament writers found they had

to include Mary. In a certain and very real sense, the two are inseparable. Thus, in the Bible, Mary is always seen in relationship to Christ.

To begin with, she is his mother. Through Mary, God the Son entered the world at a definite place and time and became human. Not only this, he became a particular human being with a definite personality, physique, gender, family, nation, culture and destiny—all inherited in a human way through Mary. Therefore, Mary anchors God in humanity (Gal. 4:4-6).

The New Testament writers saw Mary's relationship with Christ in at least two other important ways. "She's idealized by Luke as a fulfillment of those great women of the past who had absolute faith that God could do something new," said Benedictine Father Eugene Hensell, president of St. Meinrad Seminary and a professor of scripture. "In Luke and John, Mary also becomes the great symbol for a disciple," he added. Thus, Mary both helped prepare the way for Christ and also shows us how to follow in his footsteps.

The line of great women begins with Abraham's wife, Sarah. In Genesis 18, God appeared to Abraham in the form of three travelers. During their visit, the travelers promised to return in a year and at that time Sarah would have a son. When Sarah, back in the tent, overheard this, she laughed to herself in disbelief for she was sterile and beyond childbearing age. To this God responded, "Nothing is impossible for Yahweh. I shall come back to you at the same time next year and Sarah will have a son." When the son was born, he was named "Isaac" which means "laughter" in Hebrew.

Another example is the story of Hannah (1 Sam. 1). Like Sarah, Hannah was barren. In her despair, she made a vow to Yahweh. If Yahweh would give her a son, she would dedicate him to Yahweh. In this way Hannah gave birth to Samuel who became a great prophet of the Old Testament.

We see this same Old Testament pattern of promise and fulfillment repeated with Mary. In Luke 1, the angel Gabriel announced to her that she had been selected to be the mother of the Messiah. Mary asked how this could be since she was a virgin. When the angel explained that God would conceive the child in her womb, Mary's response was: "You see before you the Lord's servant, let it happen to me as you have said." The angel went on to reveal that Mary's cousin Elizabeth had recently become pregnant, even though she was barren and beyond childbearing age, "for nothing is impossible to God." Here we encounter again the theme of promise and fulfillment and in the same words God had spoken concerning Sarah in Genesis.

In Mary's case, however, this pattern of promise and fulfillment takes place at an entirely new level. It is new in that the fulfillment involves not only the birth of a child but the birth of God himself. It is also new in the way the receiver of the promise is asked to cooperate in the fulfillment of that promise through faith. "It's more radical than barrenness," said Father Hensell. "It is something totally new, but in conjunction with the way God has worked with salvation in the past."

The importance of Mary's faith in the incarnation is made clear by Luke's account. To begin with, before God conceived the Son inside her, God made a point of asking her permission. This means that more than Mary's body was involved. Her faith—including her intellect, emotions and will—were also called on to participate.

Secondly, when Gabriel appeared he greeted Mary with the words, "Rejoice, you who enjoy God's favor." This could also be rendered as "Hail, full of grace." Here, as Pope John Paul II pointed out in his recent encyclical letter on Mary, *Redemptoris Mater* (Mother of the Redeemer), the words "full of grace" function as a kind of title. They indicate something special about the relationship of her whole being to God.

We learn something more about this relationship in the next chapter, when Elizabeth greeted Mary with the prophetic words, "Of all women you are the most blessed... blessed is she who believed that the promise made her by the Lord would be fulfilled."

Elizabeth's words make it clear that it was Mary's faith that made it possible for her to be the most blessed of all women. For as John Paul pointed out in his encyclical, "And this son... she conceived in her mind before she conceived him in her womb: precisely in faith!"

Mary's faith also embraced more than the promise of a child. She realized and believed that somehow this child would fulfill all that God had promised Israel. Luke made this clear in the "Magnificat," Mary's hymn of praise in response to Elizabeth's greeting. After acknowledging what God has done for her, Mary linked this with the needs of the poor and of Israel. "It's basically a song of liberation" modeled on an ancient war song in Exodus 15, said Father Hensell. "Through Jesus, those who had no hope now will not only have hope but freedom."

Mary's total abandonment to God's will at the appearance of the angel Gabriel in turn marked the beginning of a disciple's journey of faith. She is the great disciple because after hearing God's word and accepting it in faith, she reached out to others in faith and persevered in her faith even to the point of suffering with Jesus.

Once Luke presented Mary's great act of faith, he immediately made her discipleship clear. For just as Jesus came to serve, so the first thing Mary did after Gabriel's visit was to reach out to someone else. She went "as quickly as she could" to Elizabeth's house and stayed to help until John the Baptist was born.

That Mary's discipleship would involve poverty, obscurity and suffering also quickly became clear. She had to endure the pain of travel during pregnancy and deliver her child in a stable. A little while later, when Mary and Joseph presented Jesus in the temple as called for by their Jewish faith, they could afford only two birds as a sacrifice—the offering of the poor (Luke 2:24; see also Lev. 12:8).

At this time, Simon appeared at the temple and uttered his prophetic prayer which became a second annunciation for Mary. Simon's words confirmed the original message from Gabriel about the messianic identity of Jesus. But they also included something new: "He is destined... to be a sign that is opposed—and a sword will pierce your soul, too..." This was a hint of the cross still to come.

Luke also made it clear that Mary continued to live out her life in the darkness of faith. When the shepherds came reporting their vision of angels, when Simon and Anna spoke their words of prophecy over the infant Jesus in the temple, and when a frantic Mary finally found her 12-year-old son in the temple after three days of looking, Mary did not fully understand what these experiences meant.

"All the gospel writers seem to be very cautious about allowing Mary any special insight into what Jesus was doing," Father Hensell said. Discipleship does not depend on theological knowledge but rather on faith in one's experience of who Jesus is—the Son of God.

In a less developed way, the Gospel of John also portrays Mary as the ideal disciple. She is present both at the beginning and at the end of his ministry, at the wedding feast at Cana and at the cross.

In John's gospel, a disciple is one who points beyond him- or herself. Thus, after the prologue, the gospel opens with John the Baptist who said: "... the reason I came baptizing is that he might be revealed to Israel" (John 1:31). In the same way, when there is a need, Mary pointed to Jesus and said: "Do whatever he tells you" (John 2:6).

It is often pointed out that Jesus seemed to downplay Mary. For example, when a woman said to Jesus: "Blessed is the womb that bore you and the breasts that nursed you," he replied: "Blessed rather are those who hear the word of God and keep it." (Luke 11:27-28) With a remark such as this, Jesus seemed to be focusing the woman's attention away from the physical relationship to the even more important bond of the spirit that develops from hearing and keeping God's word.

This is precisely why God went to the trouble of sharing God's will with Mary BEFORE it happened—so Mary could respond first with her faith before she responded with her body. In this way, she became the first—and the greatest—of Christ's disciples.

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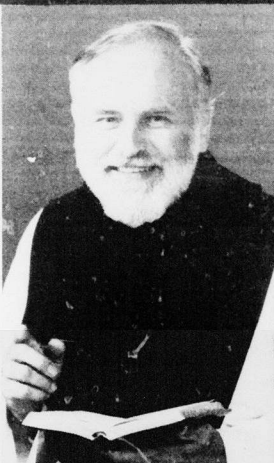
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Wayne Weible speaks on Medjugorje apparitions

by Margaret Nelson

On Sunday afternoon, May 31, about 75 people squeezed into a room set up for 35 to hear an eyewitness talk about a purported apparition of the Blessed Virgin Mary. The scene was The Hermitage on East 46th Street in Indianapolis, one of five places Wayne Weible presented his message last weekend. Weible, a Lutheran, said the whole story is quite unlikely.

The June 24, 1981, claimed appearance of Mary was in Medjugorje (pronounced Med-u-gor-jy), Yugoslavia—an unlikely place. It is a remote village of 400 families in the hills of the communist-controlled country.

And the six children to whom she is believed to have appeared were "very ordinary teen-agers." In fact, Weible said that the

reason the original two were on the road near the side of the hill was that they sneaked away from home to smoke cigarettes.

But most unlikely of all, observed Weible, is that a Lutheran newspaper publisher from South Carolina would be dedicating his life to presenting the message of Medjugorje.

Skeptical at first, Weible said that he himself had witnessed miracles at Medjugorje. He said he once saw the sun whirl and pale, and another time he also saw a 14-ton cross on the mountain disappear, though the sky was cloudless. These phenomena occurred at times the Madonna was purported to appear nearby to the young visionaries.

Weible believes now that prayer, especially the rosary, "can change the course of natural events. It can stop wars. It can cre-

ate happiness. It can put bodies back together and make them whole. It can put souls back together."

Weible cites the conversion of the villagers as the most amazing miracle. He said that the very ordinary St. James Parish has become a "perfect community of love," even though thousands join in them in worship. Mary is said to appear nightly in the St. James rectory. The church is crowded inside and out for Mass every evening, with about 35 to 40 priests concelebrating, Weible said.

Weible said believers must "have faith as a child," noting that the messages from Medjugorje have been simple and direct from the first appearances to the most recent. Observers are asked to live the life of Jesus Christ as related in the Bible; listen to the promptings of the Holy Spirit; pray as much and as often as possible, especially for the salvation of the world, which Weible said is "in urgent need of reconciliation;" and fast and offer penance by giving up the useless things in life.

Wayne Weible urged those present to carry the message of Medjugorje to those they came in contact with. He concluded his talk with the words the Blessed Virgin is said to end each visitation in Medjugorje: "Go in God's peace."

The Medjugorje apparitions have not



Wayne Weible

been officially approved by the church. If such approval is given, there would be no obligation for all Catholics to believe. Such approval would only say that there is nothing contrary to Catholic faith or morals and that following the suggestions in these messages can be helpful in efforts to holiness.

Mother Teresa to open new hostel

ROME (NC)—Mother Teresa of Calcutta said she has been permitted by Pope John Paul II to open a 74-bed hostel inside the Vatican for Rome's sick and destitute.

The house, to be called "Gift of Mary," will be run by Mother Teresa's Missionaries of Charity, to minister to the poorest people of India and some 60 other countries.

The pope is expected to lay the cornerstone for the new building, the Albanian-born nun said.

Mother Teresa announced the project during a visit to a Rome hospital May 25, and her remarks were reported by Italian newspapers the next day. The Vatican had not yet confirmed the news.

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Interview with Fr. Carroll Stuhlmüller

The Bible is a friend waiting to be discovered

by Richard Cain

Biblical scholar Passionist Father Carroll Stuhlmüller will be the main speaker at the archdiocesan convocation of priests. He will speak on the topic of priesthood and discipleship in the Old Testament. The convocation will be held Sunday through Thursday, June 7-11, in French Lick. Last week, The Criterion spoke by phone with Father Stuhlmüller at the Catholic Theological Union in Chicago where he is a professor of Old Testament Studies. The interview covered several topics including how to get the most out of personal Bible study, priesthood and discipleship and recent trends in Biblical scholarship.

The Bible is a great friend waiting to be discovered, Father Stuhlmüller said. "I wish people would read the Bible once a day," he said. "Read it as a friend. Look for something each day and try to form study groups."

However, he cautioned that Bible study needs to go along with participation in the liturgical life of the church. "The churches that are the most unified are those that read the Bible through a liturgical tradition of prayer united with the Eucharist."

Father Stuhlmüller is the author of two widely-used series of Biblical meditations. One series is designed around the Sunday

Mass readings and the other around the weekday readings. In using the meditations, he advised people to read the reading in the Bible for that day first, then attending the Eucharist so that one's reading and prayer are associated with the liturgical life of the church.

If one cannot attend Mass, he advised at least being conscious of uniting oneself with the church, its liturgy and tradition. "Tradition in the active sense of people learning, praying and reaching out," he added. "We don't just hand down a book. We hand down a living body of persons—Christ with many members fully alive."

Father Stuhlmüller also spoke on the topic of priesthood and discipleship in the Old Testament and how it applies to the church today. He said the Hebrew word for "disciple" means "someone who has learned." In the Old Testament, a good priest is someone who has learned in two ways. First, "he is a disciple of good forms of leadership found elsewhere in the Israelite community," Father Stuhlmüller said. Secondly, "he tried to bring forward a strong sense of God's presence not only in the sanctuary but in the people's daily lives."

The key is to find the right balance between these two discipleships, he said. "If the priest is too distant from society, there is the risk of irrelevance and isolation," he said. On the other hand, if the priest merely tells

the people whatever they want to hear in the way they want to hear it, his role will also be of no value. "People don't want their religious leaders to be just like their other leaders," he said.

The discipleship of the priest then becomes one of developing the ability to discern what is best in the world and the ability to challenge what is not best. Father Stuhlmüller mentioned the idea of parish councils as one example of how the church has learned from the world. "Parish councils are not revealed by God," he said. "They came in response to the success of democratic styles of leadership."

It is a mistake to see the discipleship of the priest as a passive one, learning from God and from human experience, Father Stuhlmüller said.

The idea of the priest as a double disciple has great importance today. More than ever, priests in this country face the challenge of learning from different ethnic communities—especially the black and Hispanic communities—so they can better learn how to present the gospel to them. "Have we been sensitive to their styles of leadership?" he asked. "Are we really able to perceive what is effective among them? Or do we simply go on as though it didn't make any difference if they are black, Hispanic, Italian or whatever?"

In the area of recent trends in biblical

scholarship, Father Stuhlmüller mentioned two approaches that have been gaining prominence. One is called canonical criticism. This approach emphasizes looking at books as a whole rather than dividing them up. In particular, the scholar tries to understand what the editors of a book tell us through the way they have put it together.

This approach tends to help us see divine inspiration as applying to the whole process through which the Bible came to be written, edited and collected—a process which took thousands of years and countless numbers of people. "What we're talking about here is not just inspiration of a verse but of a long tradition through which that verse became part of a large book," he said.

The second approach is sociological criticism. This approach tries to look at the different books in the Bible in the context of the different sociological movements going on at the time they were written and edited. For example, "what was involved in Exodus was not just giving (people) some land," Father Stuhlmüller said, "but liberating people from oppression and giving them the dignity of their own land."

He sees sociological criticism as particularly valuable in relating the Bible to the conditions of our own time. Through this approach the Bible becomes a "model for oppressors and oppressed around the world to learn from," he said.



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Elderly share their wealth of knowledge

by Stanley Konieczny

Society told them that their jobs were done: It was time to sit back and take life easy.

They disagreed. So this small group, including an insurance man, a business man, a pipe fitter, a truck driver, a postal employee and a custodian, rechanneled their time, energy and talent to the service of their parish community. They formed the Wednesday Crew of St. Peter Cathedral, Belleville, Ill.

Now they are "employed" every Wednesday with general repairs and groundskeeping around the parish plant. Their "pay" comes in sharing the good fellowship of co-workers and in knowing that they are making a valuable gift to their church.

Tom Bidell, former co-owner of a hardware store and a former parish trustee, learned of a similar volunteer work force at another parish and adapted the idea to fit the cathedral's needs. He recruited members by cornering prospects after Mass or at the store.

Though illness prevents Bidell from working with the Wednesday Crew now, the other members have retained his vision of service for more than two years.

The day's activities begin early for members of the Wednesday Crew, often with 6:55 a.m. Mass at the cathedral. The men eat lunch with the parish grade school children, "except when tacos are served," they said in unison. Then they work throughout the afternoon.

The work varies from painting to repairing the cathedral's kneelers and windows to trimming shrubs. When the Poor Clares came to Belleville, the Wednesday Crew dropped other jobs to refinish 24 wooden stools for the new Our Lady of Grace Monastery. Many Wednesdays are spent sprucing up the parish rectory and convent.

After their convent renovation was completed, the School Sisters of Notre Dame hosted a barbecue for the Wednesday Crew and their wives. Jokingly the workers told the sisters that they wanted to negotiate a new contract. So the sisters drew up a Wednesday Crew "contract" in which the men agreed to work hard for the beautification of the parish while not complaining about their "bosses."

The Wednesday Club "is a social group too," said Joe Kramkowski. "We



try to take our wives and sweethearts out once a month to a nice restaurant and tell some tales."

"These men are as faithful as the sun coming up on Wednesday morning," said Msgr. James McCormick, the cathedral rector. "They save the parish tens of thousands of dollars by their service."

Msgr. McCormick noted that the Wednesday Crew gives another gift to the parish that cannot be assigned a monetary value. "These men show true ministry to the church and give witness that work is noble, just like the carpenter Joseph did," he said.

St. Peter's senior citizens benefit the parish in other ways too. More than 40 women gather in two weekly shifts to make quilts. A dozen men and women, most retired, form the parish St. Vincent de Paul Society, which collects food every Wednesday and distributes it on Thursday.

Some dynamic individuals base their ministries in the parish as well. Celeste Cocheba, mother of three and grandmother of 10, retired in 1984 after teaching in the cathedral's elementary school for 17 years. Since then, Cocheba has become a counselor and president of the board of the Pregnancy Care Center, a non-denominational outreach to young mothers in need. She also has begun work on her youth ministry certification from Loyola University in Chicago.

"Ever since I raised my own family, I have been working with youths! It's a joy to be with them," Cocheba said. She would like more of her contemporaries to join in youth work.

"I would like to see grandpas reading in kindergartens and grandmas teaching youngsters how to sew," she said. "So many of these children don't even know what grandparents are and older people have such a wealth of knowledge to share!"

A lifelong member of cathedral parish, Joe Igel was ordained a permanent deacon in 1980 at 74. "I think the work of a deacon keeps me mentally and physically active," he said.

His ministry runs the gamut from scheduling at the cathedral to conducting communion services at a local nursing home to serving as the "eyes" of a blind friend.

"I never use the word 'old' because you never are old, you just age," he said. "If you want to do something and your health is good, then just do it."

Must the role of the elderly in the parish diminish?

by David Gibson

As is the case most weekday evenings, 70 people were to be served dinner one evening this spring in the dining room at a Catholic Charities center in a poor area of a large city. Directing activities in the center's tiny kitchen was a man I'll call Frank Maher, now 70 years old.

On hand to help him make this lasagna dinner for the poor a reality was a couple and their three children from the parish that had contributed the food for the evening; and four teenagers from two area Catholic high schools. That crew assembled late in the afternoon, whereupon Maher, with skill, confidence and patience, quickly got them working.

What was interesting was his attention to the teen-agers, who had been sent there to learn through experience a little of what it means to serve the poor. Maher quickly learned to call each youth by name and to make them aware of their usefulness and value. His respect for them was apparent.

And Maher's attention to the needs of the poor also was apparent that

evening, as he led them in grace and saw to it that each child had milk to drink, that each hungry person got enough to eat, that each person was served with dignity.

Must the gifts of the elderly within the Christian community diminish? Maher's gift of himself that evening hardly seemed to be in decline. It is his gift to be highly visible in the Catholic Charities center, taking a leadership role. It is his gift to recognize the dignity of those he works with and those he serves, a task in which many younger people might be found wanting. Perhaps few people know of his ministry, but those who do are touched by it.

The elderly often are forced to endure misunderstanding and stereotyping by society. One reason is that the later years of life tend to be looked upon solely as a period of loss. But, writes Kathleen Fischer in her book "Winter Grace: Spirituality for the Later Years" (Paulist), as is true at every stage of life, "aging is both descent and ascent, both loss and gain."

(See ROLE OF, page 13)

This Week in Focus

The elderly fulfill many responsibilities in parishes today. Though the elderly may be retired from their careers, many find new directions, and even new life, by turning their talents to the service of their parishes.

Stanley Konieczny tells about the Wednesday Crew, a group of men at St. Peter Cathedral in Belleville, Ill. They spend one day a week working around the parish, doing repairs and caring for the grounds. Their "pay" comes from their fellowship and the joy of knowing they are contributing to the parish. Konieczny is associate editor of The Messenger, Belleville's diocesan paper.

Father John Castlot unravels the mystery behind the great number of years some biblical people are said to have

lived. Living into an advanced old age was considered a sign of God's blessing, the scholar says.

Cindy Liebhart finds out what it is like to be a senior citizen by interviewing Dorothy Rigdon and Bernard Wiesman. It's different from what one might expect, Liebhart says. She is associate editor of the NC Religious Education Package.

David Gibson reflects on old age by telling of an encounter with a retired man who directed activities at a Catholic Charities soup kitchen for the poor. The encounter proved that many common images of the elderly are really stereotypes, the writer suggests. Gibson is editor of the NC Religious Education Package.

The elderly offer us much

by Cindy Liebhart

"At retirement, most Americans now face what amounts to a whole new generation of life," wrote Abigail Trafford in a recent Washington Post health supplement. Nearly 30 million Americans are now 65 or older—a figure expected to double by the year 2020. And people over 85 represent one of the fastest growing segments of the population.

"The Longevity Revolution has given Americans a bounty of time in which to leave footprints for future generations," Trafford said. "Each person would like to echo the 17th-century poet George Herbert and say: 'And now in old age, I bud again.'"

What does this mean for parish life? Witness Bernard Wiesman, 82, and Dorothy "Dixie" Rigdon, 79, both of Arlington, Va. Wiesman, who retired in 1970 from the U.S. Information Agency, has been an usher at St. Agnes Parish in Arlington for 37 years. He also serves daily Mass and was a special minister of the Eucharist for eight years. Long involved in labor and justice issues, Wiesman still serves on the executive council of the Thomas Legal Defense Fund, an organization that provides legal assistance for employees of U.S. foreign affairs agencies.

Seven years after she retired from the Department of Health and Human Services, Rigdon became a founding board member of Hospice of Northern Virginia, where she puts in 20 to 30 volunteer hours a week. She also has served for 15 years on the Arlington County Commission on Aging and is a longtime board member of the local Red Cross chapter. Last fall she organized an outreach committee to the elderly at Our Lady Queen of Peace Parish in Arlington.

Both Wiesman and Rigdon, who stress they are not unique in the kind or amount of service they render, believe there are many ways elderly people can and do serve parishes. At St. Agnes, Wiesman said, one



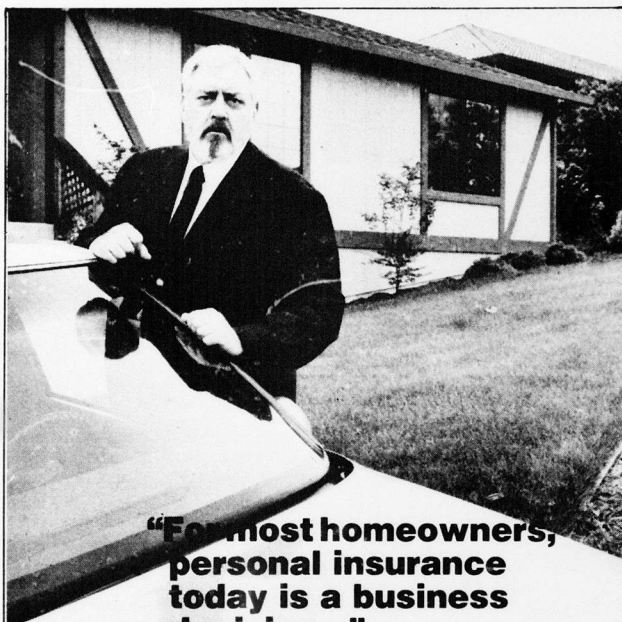
elderly man comes to the parish every Monday morning to do the bookkeeping for the Sunday collections. A group of older parishioners regularly visit people at a nearby nursing home and some parish women get together weekly to sew and needlepoint items for the altar. Others serve as Boy Scout leaders, athletic coaches, CCD teachers or as teacher's aides in the schools, Wiesman said.

Older parishioners who are not able to be quite so active could easily write letters to representatives in Congress when a parish gets involved in a social issue, like housing for the poor, Rigdon proposed. For the elderly, "the important thing is to keep volunteering" as much as they are able, he said. "For people who have been active all along, this won't be any problem."

But it is important that parishes make persistent efforts to draw those who have not always been

involved into parish activities, she said. The outreach committee Rigdon organized utilizes a "buddy system" approach, teaming a committee member with an older person whose needs have come to the parish's attention. In addition to running errands for the older people, or driving them to and from church, it is hoped that through visits and phone calls a real friendship will develop. "Once a relationship is established, the 'buddies' can follow through to help in whatever ways they can," she said.

Wiesman said parishes could help facilitate house-sharing arrangements for the elderly, matching people who are looking for a place to live with elderly homeowners who need company or help with household chores. Elderly people served in these ways could be performing a service themselves, he said. They may be providing a sense of purpose and usefulness to others.



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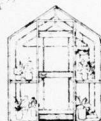
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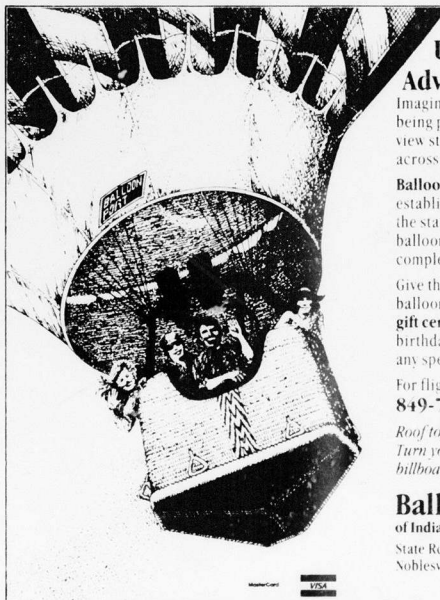
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The Bible and Us

How the elderly fared in biblical times

by Fr. John Castelot

Alulim of Eridu reigned as king for 28,800 years; Alagar for 36,000 years. These are the first two entries on a list of kings from Sumeria (modern Iraq) in the third millennium B.C.

The numbers are fantastic. Compared with these people, the biblical patriarchs were pikers. Adam only lived 930 years; Methuselah died at age 969.

Obviously these ages have symbolic meaning rather than mathematical precision. Both the Sumerian lists and the biblical genealogies come from the same general cultural region, where symbolism was highly valued. There have been all sorts of attempts to explain the exact meaning, but one thing is certain: A long life was considered a blessing.

We read that "Moses was 80 and Aaron 83 when they spoke to pharaoh" (Exodus 7:7). They were not applying for Social Security, but embarking on a hazardous, stressful march into an unknown future.

Later we notice that "Moses was 120 when he died, yet his eyes were undimmed and his vigor unabated" (Deuteronomy 34:7).

Speaking of God's blessings on the just, a psalmist exults: "They shall bear fruit even in old age, vigorous and sturdy shall they be" (Psalm 92:15). However, another psalmist prays: "And now that I am old and gray, O God, forsake me not... Though you have made me feel many bitter afflictions, you will again revive me" (71:18, 20).

Old age may have been a blessing but it was a not unmixed one. Poor old Isaac was bedridden and almost blind, vulnerable to the trickery of his son Jacob. Of one of the kings of Judah we are told, "In his old age, Asa had an infirmity in his feet" (gout?) (1 Kings 15:23).

Nonetheless, a long life was intensely desired, a sure sign of divine favor. King Hezekiah, stricken with an apparently fatal illness, "turned his face to the wall and prayed to the Lord" (Isaiah 38:2). His

prayer was answered and he was assured of 15 more years of life.

Of course, in the culture of biblical times the elderly were held in high respect. "Grandchildren are the crown of old men and the glory of children is their parentage... The glory of young men is their strength and the dignity of old men in gray hair" (Proverbs 17:6; 20:29).

Biblical ethics demanded that the old be esteemed and cared for and in the extended families of the day this was observed faithfully.

The New Testament reflects this same attitude, even though it gives few specifics. The elderly in Luke's infancy narrative obviously are held up as models. Zechariah and Elizabeth, Simeon and Anna.

The attention paid to widows and their care is especially instructive here. One long section on this subject indicates the concern of Christians for the place of widows in the life of the community (1 Timothy 5:3-16).

A truly Christian community respects and cares for the elderly in a loving a practical way.

Elderly need to be important

"Precisely because old age is a time of life which needs to fulfill itself in active and loving engagement, adequate prominence and help should be given to all the endeavors which help the elderly to emerge from an attitude of mistrust, solitude and resignation, and to become instead dispensers of wisdom, witnesses of hope and workers of charity.... The fact is that modern cultural patterns—in which an unbalanced emphasis often is placed on economic productivity, efficiency, physical strength, beauty and personal comfort—can make the elderly seem burdensome, superfluous and useless, distancing them from family and social life."

—Pope John Paul II in his 1983
ord Communications Day message

What is your image of the elderly?

To ask such a question is similar to asking what people are like at midlife. In that case, however, images immediately come to mind of this or that person for whom midlife is a time of decline or a time of new birth and renewed energy; for whom midlife does not seem greatly different from earlier adult years, for whom it is a time of crisis or for whom it has become the occasion of fulfillment and genuine maturity.

Obviously, people at midlife are diverse. They cannot be reduced to a simple formula or definition that explains them.

So, perhaps a way to get at our question about the elderly is to ask not what "image" of the elderly springs to mind for you, but what "images." For,

undoubtedly, the elderly cannot be reduced to a simple, single definition either.

To stir these images it might be asked: Who are the elderly people that you know?

However, the risk in asking these questions is that in many cases Pope John Paul II will be proved right: We'll learn how many of the elderly have been distanced from our family and social life; that they frequently exist on the margins of society; that many younger people don't know them.

The U.S. bishops expressed a concern about this in 1976, saying: "America today faces a great paradox. It is an aging nation which worships the culture, values and appearance of youth. Instead of viewing old age as an achievement and a natural stage of life with its own merits, wisdom and beauty, American society all too often ignores, rejects and isolates the elderly."

Who are the elderly people you know? How well do you know them? What are their needs? What are their gifts? Finally: Do the elderly thrive as vital members of your community?

Food for Thought

Kathleen Fischer's book "Winter Grace" is not only a book for younger people who want a better understanding of older people. It is also a book for older people, with practical advice on spirituality. The author's view of spirituality leads her to provide a Christian perspective on some specific areas that can become difficulties for older people, such as their relationships with their middle-aged children. Older people "want to know how faith illumines the realities experienced in the aging process itself," says the author. Spirituality for older people, she writes, involves finding a way "to turn losses into gains, to learn how the stripping process which often accompanies aging can be a gradual entrance into freedom and new life." Sometimes, she adds, "winter grace is also the capacity to affirm life in the face of death... (and) courage grown larger in the face of diminishment." (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1985. Paperback, \$7.95.)

Role of the elderly

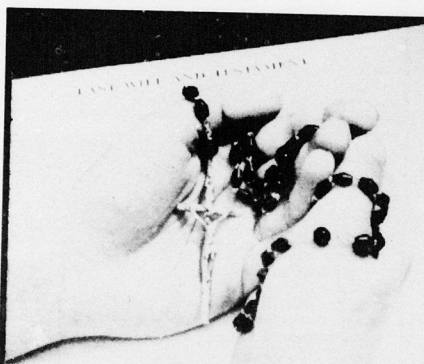
(Continued from page 11)

The fact is, the elderly pose a challenge to parishes. It is the challenge to recognize the unique period in life they have entered; to realize that they possess special graces, while experiencing real losses and needs.

Like Frank Maher, many of today's elderly can fulfill vital church ministries. The challenge is to avoid stereotyping and to understand that the elderly are part of the rich fabric of diversity within the unity of church life.

What Do You Think?

- The recognition of human dignity: It implies not only that human needs are served, but that people's voices will be heard; it implies respect, along with trust that each human person is made in God's image. How do you understand the words "human dignity." Do you think the human dignity of the elderly is generally well-recognized in society at large?
- Who are the elderly in your church community? What do you know of their needs? What do you know of their gifts and talents?
- Why does Pope John Paul II say that there is a tendency to distance the elderly from family and social life?
- How would you describe the elderly? Do you think a single, all-encompassing definition of the elderly can be found?
- Some people apparently view old age chiefly in terms of its limitations. How is old age also a time of special graces?



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Children's Story Hour

The road from San Angelo

by Janaan Manternach

Frances was the youngest of 13 Cabrini children. They lived on a farm at San Angelo, Italy. As a child she was sick often. During her childhood, she especially liked the family evenings. After a hard day of work, her father would read stories about saints and Christian heroes to the whole family.

By the time she was a teen-ager, Frances wanted to become a nun. She dreamed of going to China as a missionary. But no religious community would take her in because of her poor health. She studied hard and became a teacher.

She cared for her parents as they grew older. She also took care of sick and elderly people in her village. In 1870 both her parents died.

Frances moved to the town of Codogno and worked there with her pastor trying to improve the local orphanage. She worked hard and made many changes. But six years later the bishop closed the orphans' home.

However, he allowed Frances to begin her own religious community. Seven of the orphan girls were her first novices. She called her community the Missionary Sisters of the Sacred Heart. She and her young nuns taught and did charitable work.

Later Pope Leo XIII asked Mother Francis to go to the United States to work with Italian immigrants. Thousands lived in the slums of New York.

When Mother Frances Cabrini set sail, she knew little English and even less about the United States. She and six other nuns arrived at New York harbor in 1889. They lived in a cheap hotel overrun with mice.

The sisters shared the poor living conditions of Italian immigrants living in "Little Italy." They experienced the injustices and prejudice they suffered. "To grapple with their many problems, we must be close to them," Mother Cabrini told her sisters.

Mother Cabrini and her community

visited the elderly and sick in the decaying tenements. They brought food, medicines and love to the sufferers. They started schools and orphanages for poor children. In the evening they had classes for adults.

In 1909 Mother Cabrini became an American citizen. Despite her poor health she traveled much, opening up convents in several U.S. cities and in Europe and Latin America. She contracted malaria and died in Chicago in 1917.

Pope Pius XII canonized her in 1946 and four years later named her the patron of immigrants. Her feast day is Nov. 13.

Hidden Words

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

L	T	N	C	M	U	C	O	D
P	S	I	A	B	A	S	Y	
F	E	I	A	B	E	T	S	E
A	R	T	R	R	I	T	C	R
S	O	A	I	E	V	S	I	E
A	B	L	N	I	L	M	V	D
N	R	Y	I	C	A	U	O	L
T	N	E	C	W	E	L	N	E
S	P	R	E	S	U	S	D	F

FRANCES CABRINI ITALY NOVICES SLUMS ELDERLY

What Do You Think?

If you were one of the poor children living in the slums near Mother Frances Cabrini, how do you think you would feel about what she was doing? What would you like best about her?

Children's Reading Corner

To know what it's like to be old, it is valuable to spend time with elderly relatives. In the story, "How Does It Feel to Be Old?" by Norma Farber, a granddaughter asks her elderly grandmother that question. In words and phrases that are poetic, her grandmother explains some of the thoughts and feelings, advantages and disadvantages that accompany being old. As the grandmother repeats the question and then answers it, she shares the freedom, the loneliness, the changes and the fears and hopes of old age with her granddaughter. (Creative Arts Book Company, 833 Bancroft Way, Berkeley, Calif. 94710. 1981. Paperback, \$4.95.)

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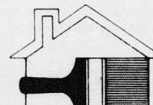
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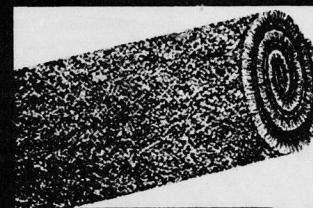
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Acts 2:1-11
Psalm 104
1 Cor. 12:3-7, 12-13
John 20:19-23

PENTECOST SUNDAY

JUNE 7, 1987

by Richard Cain

In this Sunday's readings, we see that opening oneself to God's spirit is both an event and a process. Even those closest to Jesus had to discover again and again what it really meant to have God's spirit.

The first reading from Acts describes the birthday of the church. On this day the Holy Spirit descended on the infant community of believers in the form of tongues of fire. The account is loaded with symbolism. To begin with, Luke said it happened on the Jewish feast of Pentecost. This feast was celebrated 50 days after the Passover (pentecost means 50th in Greek).

Pentecost or the Feast of Weeks was the Jewish celebration of the first fruits of the harvest season. The giving of the law to Moses on Mt. Sinai marked the birth of Israel as a nation also came to be celebrated on this day. For Christians, it marks the beginning of the harvest of souls. It is the day of the outpouring of the Holy Spirit which marked the birth of the church as a spiritual nation—a community of people united by a common life.

The mighty wind and fire are traditional code words for a manifestation of God's presence. Here, the sense is that God has become present in a new and definitive way in the church. This presence is primarily directed toward the sharing of the good news of Christ's salvation with all humanity.

The event is also linked with the story of the Tower of Babel in Genesis. In that story, the diversity of human languages is seen as the result of division caused by sin. In Luke's account, the speaking in tongues on Pentecost is a sign that God is now overcoming the division of humanity through the church and its sacred message of the gospel.

The idea that the Holy Spirit brings unity stands out even more in the second reading taken from Paul's First Letter to the Corinthians. In ancient

times many of the pagan religions emphasized the emotional side of religion. This seemed to be a problem among the Christians in Corinth. Furthermore, those who were more emotional were looking down on those who were not.

As we see today among charismatic, some gifts of the spirit (for example, speaking in tongues) bring with them powerful emotions of joy. This is good. But spiritual gifts are not given to us for our own pleasure but for the good of the whole church. Here Paul used one of his favorite analogies, that of the body, to describe how Christians should work together. The idea is that differences are not bad. They are essential if we together are to be able to help each other become all God wants us to be.

In the gospel reading we find what is known as an appearance narrative. A number of these narratives are found at the end of the gospels and at the beginning of Acts. They all have in common a certain pattern: (1) Jesus' followers are confused and afraid. (2) Jesus appears. (3) He speaks and is clearly recognized. (4) Then he commissions the witnesses.

The narratives all stress that something happened when Jesus returned. A frightened band of followers received a confidence and power to begin acting as Jesus did, preaching and healing in his spirit.

In this particular appearance narrative Jesus gives the apostles the Holy Spirit on the evening of the day he rose from the dead. Jesus shows this giving of the spirit symbolically by breathing on the apostles. In the Bible breath or wind is a symbol of God's spirit.

Taken together, these different accounts of the giving of the Holy Spirit show that it took time for the apostles to experience and understand what it meant. The life of the spirit is a process of growth that must be lived day by day.

The Pope Teaches

The divinity of Christ is revealed in our hearts

by Pope John Paul II
remarks at his general audience May 27

The Gospels tell us that the Father attests to the divine sonship of Jesus at the moment of his baptism. We read in Mark's Gospel: "In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan."

And a voice came from heaven, "You are my beloved son; with you I am well pleased." The voice "from heaven" is that of God the Father, who presents his son to those standing on the banks of the River Jordan.

This voice "from heaven," also speaks at the moment of Christ's transfiguration. Shortly before his passion and death, "Jesus took with him Peter and James and John, and led them up a high mountain apart by themselves, and he was transfigured before them. . . . And a cloud overshadowed them, and a voice came out of the cloud, 'This is my beloved son, listen to him.' " The Father's voice during the transfiguration is a further confirmation "from heaven" of the thoughts which were already maturing in the minds of the disciples about the words and deeds of Jesus.

Jesus wished the disciples' faith in his divine mission and sonship to be born of that interior revelation given by the Father. We see this clearly in Peter's own profession of faith. He says to Jesus, "You are the Christ, the son of the living God." And Jesus responds, "Blessed are you, Simon Bar-Jona for flesh and blood has not revealed this to you, but my father who is in heaven." It is the Father who interiorly reveals the truth of our faith that Jesus is the Christ, the son of the living God.



the Saints

ST. WILLIBALD



SON OF WEST SAXON RICHARD AND BROTHER OF SS. WINEBALD AND WALBURGA, WILLIBALD WAS BORN IN ESSEX ON OCT. 21, ABOUT THE YEAR 700, AND WAS EDUCATED AT WALTHAM MONASTERY. HE WENT ON A PILGRIMAGE TO ROME WITH HIS FATHER AND BROTHER IN 721. WHEN HIS FATHER DIED ON THE WAY HE CONTINUED ON TO JERUSALEM IN 724 AFTER A TIME IN ROME, HE WAS CAPTURED AND IMPRISONED BY THE SARACENS AS A SPY AT MESSINA, BUT WAS RELEASED AND CONTINUED HIS PILGRIMAGE, VISITING MANY MONASTERIES AND HERMITAGES. HE RETURNED TO ITALY IN 730 AND SPENT 10 YEARS AT MONTE CASSINO. WHILE IN ROME IN 740, HE MET POPE ST. GREGORY III, WHO SENT HIM AS A MISSIONARY TO AID HIS COUSIN, ST. BONIFACE. WILLIBALD WENT TO THURINGIA, WHERE BONIFACE ORDAINED HIM IN 741. HE WAS MOST SUCCESSFUL IN MISSIONARY WORK. LATER, BONIFACE CONSECATED HIM BISHOP OF EICHSTÄTT. WITH HIS BROTHER WINEBALD, HE FOUNDED A DOUBLE MONASTERY AT HEIDENHEIM. APPOINTED WINEBALD ABBOT AND HIS SISTER WALBURGA ABBESS, HEIDENHEIM BECAME THE CENTER OF WILLIBALD'S MISSIONARY WORK. FOR 45 YEARS BEFORE HIS DEATH AT EICHSTÄTT ON JULY 7, 786.

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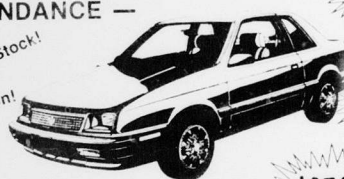
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Question Corner

Query about cremation

by Fr. John Dietzen

Q I am 75 years old and in good health. But when the time comes, I would like to donate my eyes and any other parts of my body that can be used. Then I would like to be cremated with a memorial Mass afterward. How would I arrange to do this? (California)

A As always when I deal with these types of questions, I urge you to discuss your plans carefully and prayerfully with your family. What happens with one's body if it is to be cremated, for example, or donated for scientific purposes, can enormously affect the members of the family who are left behind.

Children in a particular way, but all adults in their own degree, need opportunities for carrying out their grief over the loss of one they have loved. Presence with the body, even seeing it buried can (in our culture at least) be an essential part of that process. I'm not saying not to make such a decision; just talk it over thoroughly with those who will be affected by it.

Details of how to arrange for offering one's body to scientific research or for organ transplants usually are available from your local hospital and often from the funeral director.



Many states now have donor forms attached to driver's licenses. Your own secretary of state could provide that information. Your desire for cremation with a later memorial Mass is possible. It would be wise to discuss details of that plan with your parish priest now.

Q It has been my understanding that the lectionary is the book containing the biblical passages to be read at Mass. (I am a lector in our parish.)

However, you occasionally cite the lectionary as an authoritative document in some of your answers, such as the recent one concerning Masses for deceased persons.

I would be much interested in obtaining such a book which would provide guidelines for Mass. (Texas)

Family Talk

Guidance or domination

by Dr. James and Mary Kenny

Dear Mary: I just read your column about dateless daughters and depressed mothers. I had a mother like that, and I wish you would write something to help

those parents. The pressure they exert on their children is abusive.

My mother was so anxious about my lack of dates that I went out with guys just to keep her off my back. Those dates were awful.

I was convinced that if I did not marry I would be a failure. At times I fantasized that I would kill myself at age 30 if I were still single because I would not be able to live with the humiliation of no man wanting me.

This kind of pressure forces young people into unsuitable marriages that often end in divorce.

Why can't singles be appreciated for what they are? Many are fine, productive, kindly people who need the love and support of family and friends just as much as those who are married.—Illinois

Answer: Thanks to this reader who shared such a personal account of what a dominating parent can do to a child's feelings.

Parents who dominate their children start from the best motives. They want their children to make good choices that will lead to happiness and success in adulthood. Parents feel that, being older and wiser and having more life experience, they are able to judge what choices will be good for their child.

Here the dominating parent goes wrong. Despite the fact that parents know their children intimately, they cannot successfully make life-shaping decisions for their children. Major decisions such as whether to marry, whom to marry and what to do as a life work are choices only the person involved can make.

Many parents, who would not openly demand that a child make certain choices, exert subtle influence. One parent repeatedly reminds a son, "I'd be so proud if you became a doctor." Another parent discourages a daughter who wants to study law by commenting critically, "You won't be through school until you are 26!"

All parents tend to think they know what is best for their children. To prevent such concern from turning into dominance, here is a creed for parents of adult children. How much of it reflects your thinking?

1. I believe that important decisions such as choosing a career or a mate are my child's choices. I will attempt to encourage and support any choice which is not clearly dangerous to self or others.

2. I will not continue to treat adults as small children. I will encourage the child who wants to become a poet, but I will not support him through adulthood. If he chooses to work only part time and "live poor" so as to have time for writing, I will admire and applaud his courage and ingenuity.

3. I shall encourage my child when he or she needs "time out." The child who is not ready to go to college or vocational school right after high school often benefits from a year of working. Others need some time off after college before choosing a permanent job. All such choices are reasonable and may be very wise. At the same time, parents need not continue financial support. Parents need only encourage.

4. I believe that giving my children such freedom benefits me as well. Managing my own life is challenging enough. I do not need or welcome the burden of trying to manage the lives of my children.

Raising children that do things my way might seem satisfying. Raising children with the courage to make their own choices and to live by them is infinitely more rewarding.

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

1987 by NC News Service

What's Happening

St. Vincent's monthly calendar of healthful events.

Mindquest

Mindquest is a summer enrichment program for pre-school through 8th grade. Focus is on developmental, remedial and enrichment, problem solving and learning strategies. On-site and field trip experiences all emphasize the uniqueness of the individual child.
Fee: \$100
Call: 872-4200

Understanding Hyperactivity in Children

Characteristics of attention deficit disorders include inability to complete work, physically over-active, sloppy writing skills and a short attention span. Edward Auli, M.D., a pediatrician located in Carmel, will discuss and define hyperactivity, assessment and available therapies.

June 9
7:00-8:30 pm
Fee: \$5
Call: 846-7037

Impotence Education Group

The next meeting of the Impotence Education Group will be held at St. Vincent Hospital on June 10, 1987 at 7:00 pm in Schaefer Rooms B & C. Drs. M. Hostetter and T. Holland will be the speakers.

June 10
7:00 pm
Call: 871-3399

Wellness Assessment

This assessment consists of a fitness evaluation, a biofeedback stress evaluation and a computerized health risk profile. Results are reviewed with you in a 60 minute follow up session. Optional blood composition profile is available on request for an additional fee.

June 12 and 16
Fee: \$125
Call: 846-7037 for an appointment

Eating Disorders Support Group

Anorexia nervosa and bulimia are extremely widespread eating disorders that, if not recognized and treated successfully, can lead to lifelong problems and in extreme cases even death. Individuals interested in learning more about these disorders are invited to attend this free program.

Medical professionals present different issues concerning eating disorders at regular monthly meetings of the support group. Meetings are held at St. Vincent Carmel Hospital at 7:30 pm on the third Tuesday of each month.

June 16
7:30 pm
No fee
Call: 573-7200

Infant Enrichment

Mom and/or dad and baby learn and experience play and exercises which will enhance infant development. Special activities emphasizing visual, spatial and tactile stimulation are demonstrated.

June 16
(Birth to 4 months) 6:30-7:30 pm
June 23
(5 to 8 months) 6:30-7:30 pm
Fee: \$10
Call: 846-7037

Tai Chi

This ancient Chinese art is a relaxation exercise which promotes physical, mental and spiritual well-being. The slow, gentle movements of the "meditation in motion" are suitable for people of all ages and physical abilities.

June 17-July 22 (Wednesdays)
7:30-8:30 pm
Fee: \$35
Call: 846-7037

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Learn self-massaging techniques for the face, neck and head to relax the body and calm the mind.

June 22
6:30-8:30 pm
Fee: \$10
Call: 846-7037



St. Vincent Hospital and Health Care Centers

Vatican Letter

World's bishops asked for more money

by Agostino Bono

VATICAN CITY (NC)—Hefty envelopes filled with Vatican budget figures and a request for help in meeting the Vatican's growing annual budget shortfall went to the nearly 4,000 Catholic bishops worldwide in May. The bulk of the mailing consisted of documentation, never before provided to the bishops, detailing Vatican income and expenses and reasons why spending has outstripped earnings. The shortfall is estimated to be \$63 million for 1987.

The bottom line: New sources of steady income are needed for the Vatican from self-sufficient local churches.

Since 1984 a special 14-member council of cardinals has been working on plans to reduce the Vatican's growing shortfall. The mailing appeal was put together by the council and sent some time after their March meeting.

But why the call to collegiality, the selling job, in a hierarchical church where authority comes from the top? Can't the Vatican just order some extra yearly collections or require dioceses and bishops' conferences to forward a certain portion of their income?

It probably could, but it does not because of a belief that contributions to the maintenance of Vatican operations should be voluntary and because canon law gives most of the fund-raising authority to local bishops and bishops' conferences.

The key canon is 1271, which says: "In view of their bond of unity and charity and in accord with the resources of their dioceses, bishops are to assist in procuring those means whereby the Apostolic See can

properly provide for its service of the universal church according to the conditions of the times."

The Apostolic See, or Holy See, consists of the central agencies—with headquarters at the Vatican—which govern the universal church. The canon "does not call for taxation of dioceses or others by the Holy See. Rather the support system seems to be voluntary," according to a commentary by the Canon Law Society of America.

The approach gives local dioceses and national bishops' conferences great flexibility in determining how they raise funds for the Vatican. It also put a greater burden on the churches in wealthy countries since the contribution system must be "in accord with the resources of their dioceses."

Although canon law says the church "has an innate right to require from the Christian faithful whatever is necessary for the ends proper to it," the specific means and mechanisms of getting money is left to local bishops and bishops' conferences. "The faithful are to contribute to the support of the church by collections and according to the norms laid down by the conference of bishops," says Canon 1262.

Diocesan bishops are given the right to establish special collections for local, national or global church projects. They even have the right, under Canon 1263, "to impose a moderate tax" on church institutions under their jurisdiction for diocesan needs. The same canon also allows a bishop "in cases of grave necessity" to impose "an extraordinary and moderate tax" on the Catholics in his diocese.

The Holy See cannot exercise any of these powers over the universal church. It is pretty well limited by

canon law to accepting contributions and approving locally set fees for juridical actions requested from it, such as papal dispensations. When it comes to fund raising the Vatican is selling collegiality to the bishops.

My Journey to God The Weight of Wind

Sundered is the heart
pressed to a wall of wind
trapped in a curling wind,
snatched to the cyclone's side,

far from the promise of time,
from the shelter of years, torn
from pasture, cottage, hearth,
laughter, the marriage of voices

swept up
to be struck down
pierced through
ruled

by the weight of wind,
the sharp and living wind.

—by E.R. Mattax

(Mattax is a member of St. Monica parish in Indianapolis.)



Carpet Column

JIM O'BRIEN

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Now is the time of year to purchase and install artificial turf on patios, drives, porches, walkways, pool areas, etc.

The recommended time to install outside turf is when the temperature is 72°, sustained for a 48-hour period. This allows the backing, adhesive and the surface to warm up so that a good installation follows.

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There is a great deal of "gimmick" advertising going on now with artificial turf. Some ads read "\$\$\$ per square yard," some read "\$\$\$ per running foot," some read "\$\$\$ per square foot." Be sure to check them out and make sure of 6' or 12' goods. Pricing per square yard is the best pricing barometer.

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ENTERTAINMENT

Viewing with Arnold 'Ishtar' threatens neither mind nor soul

by James W. Arnold

"Ishtar" is one of those incredible self-indulgences in which movie people with big reputations occasionally bury themselves.

The people in this case are Warren Beatty and Dustin Hoffman, 20-year superstars whose up-front salaries per film are in the magnitude of \$5.5 million each. Also writer-director Elaine May, a comedy talent fabled on both coasts, despite the fact that her major movie work is sparse. Since the early 1970s, her only original project has been "Mikey and Nicky," a much-labored-over but little seen cult film.

It's hard to believe these top-drawer veterans would spend a year or more of their productive maturity on something like "Ishtar." If it were perfect, it would be (as intended) a funny and profitable emulation of the silly but diverting Hope-Crosby "Road" movies of almost 50 years ago. A modest enough target, even at an outrageous negative cost of \$40 million. (Only a few movies have ever cost more.)

But "Ishtar" is not perfect, or even close, though it has a few moments (don't we all?). Basically, all this time, talent and money has resulted in a movie to compete on a level with such recent comparable comedies as "Spies Like Us" and "Jewel of the Nile."

As these comparisons may suggest, "Ishtar" is dumb and innocent. It



threatens neither mind nor soul. It may not be "King Lear" but it has no appreciable sex or violence, and kids would like it if they had the vaguest idea of what is going on, and why it might be funny.

Beatty and Hoffman are Lyle Rogers and Chuck Clark, a couple of aging, compulsive songwriter-performers with absolutely no talent or awareness of the fact. If there was ever a dangerous premise for a movie in an era of total wipeout in musical taste, this is it. It's vital that the audience see them as not just bad, but as humorously bad. They can't write and they can't sing, and we have to listen to them over and over.

To be entertaining and bad at the same time is the most difficult trick in Show Biz. Frankly, it works for a little while, mainly because it's Warren and Dustin making fools of themselves up there. May also has contributed some bad-but-funny lyrics ("There's a wardrobe of love in my eyes/Look around and see if there's something your size").

What other humor there is depends on your recognition of some ludicrous pop music connections. E.g., when the guys go into an empty bar in the wee hours, the phonograph is playing Sinatra's "One More For the Road." Working at a piano in an Italian restaurant, Chuck sings "That's Amore." Later in Morocco, they start the nightclub crowd singing along to "Strangers in the Night."

If you or your kids don't think any of that is funny, clearly this is not your movie.

As soon as the fellows get an agent



ISHTAR—Warren Beatty (left) and Dustin Hoffman, as two down-on-their-luck songwriters, find themselves stranded in a North African desert on a blind camel in "Ishtar." The comedy, which Arnold calls "a literal desert of witless clichés," is classified A-II by the U.S. Catholic Conference. (NC photo)

(Jack Weston), he books them into fictional Ishtar (actually, Marrakesh) and we move into the stereotyped Third World movie farce. As fanatic Shiites rebel against a fat cat Emir backed by the CIA—all somewhat larger than life—we enter a literal desert of witless clichés.

Among them: streets full of spies following each other; Beatty offering to buy a blind camel as a coded password and then actually getting one and all the possible variations on blind camel jokes for another hour; the boys chasing away vultures as they lurch across the Sahara dying of thirst, and, of course, looking funny in Arab outfits. (The CIA guys, led by Charles Grodin, all have short haircuts and wear white shirts and ties under their Taureg robes.)

Isabelle Adjani is aboard as the Dorothy Lamour character, an idealistic native beauty who is a leader of the rebels. In what must be a bizarre joke by May, we never see her except in baggy native robes in which only her face is visible, and the heroes both have difficulty determining her gender.

No question that the male stars are suitably bumbling and mostly lovable.

Beatty is (ironically) the shy one who can't get along with women. Hoffman has an uproarious scene in which he fakes it (to save his skin), conducting an arms auction in made-up Arabic.

But frankly, both seem a bit long-in-the-tooth to be carrying on like this. (Both are 50. Hope and Crosby were 35 in their "Road" movie heyday, and even then seemed embarrassed. They also had the advantage in that, for sure, one was funny and one could sing.)

The main effect is of a lightweight movie trashed gracefully by elephants.

(Heavy talents crush expensive farce; a few chuckles in the desert; generally innocent but not recommended.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

The Stepfather O
Ernest Goes to Camp A-III
Amazing Grace and Chuck 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.

'Bopha!' shows brutal nature of apartheid

by Henry Herx and Tony Zaza

Providing further testimony of the brutal nature of South Africa's apartheid rule is "Bopha!," a documentary airing Friday, June 12, 10-11 p.m. on PBS.



CHIMNEY—Sweep "Barnacle" Brown, played by Courtney Roper-Knight, accidentally falls down a chimney into a plot of murder and intrigue in "The December Rose," on Wonderworks June 6 and 13.

The title is the word used by black South Africans to mean being arrested by the police, in this case, the black policemen who are the subject of the program. Using both documentary footage and dramatic sketches, the program shows the role played by some blacks in maintaining white supremacy in a largely black land.

Judiciously narrated by actor Sidney Poitier, the program explains that blacks join the government police force because it is one of the few opportunities black South Africans have for a decent-paying job with some status. While not sympathetic, the program's perspective recognizes the anguish many of these black policemen suffer in enforcing racist laws against their own people.

This is partly because the documentary depends to a large extent upon the work of the Earth Players, a theatrical troupe of four black actors who tour the townships with their play of the same title. Interspersed with scenes from this drama about a son whose father and uncle are policemen is footage of the actual violence and conflict that continues to erupt in this hate-filled police state.

Produced and directed by Daniel Riesenfeld, this aspect of apartheid has received little attention here and is presented in a most compelling manner. At the top it points out that the images of police brutality that are shown are not what the South African government wants the world to see.

One of the points it illustrates well, because it is fundamental to the reason blacks join the police force, is that apartheid is not only a political system but a means of economic control. With over 10 million blacks living below subsistence level, South Africa has one of the largest pools of cheap labor in the free world.

Although there are no theaters in the townships,

blacks put on plays wherever they can find space and an audience. This kind of theater makes up in energy what it lacks in theatrical facilities and, if for no other reason, the program should be watched simply to see the stark but talented performance of the Earth Players.

Because public assemblies are routinely banned, this kind of township theater is one of the few forms of peaceful protest against the regime. Even more important, according to the program, is that the church has become a vital force by providing a forum for voicing protests against the injustice of racism.

Unfortunately, the program concludes on the cycle of violence caused by a repressive regime that rules by force rather than reason. In a country that has suffered unrest ever since the 1976 student revolt in Soweto, the role of the policeman has become increasingly apparent.

The black policeman is on the front line of what Poitier describes as a civil war. Today's activists see him as a collaborator in the oppression of apartheid, and not only is his home targeted for petrol bombs but, if caught alone, he is subject to death, usually with a burning tire around his neck.

That is one of the realities of life and death in 1987 South Africa. Yet the program closes on a more rational note in a song begun on stage and then continued by a group of blacks on a township street. Its lyrics are about going to Pretoria to get the laws changed, but "if they don't listen to us, we are going to cause trouble for them." The threat is very real.

It's an impressive program about how apartheid is trying to play black against black. Once again, witness is given to the injustice of a regime that appeals the conscience of the world. It should be seen, especially by those responsible for American foreign policy.

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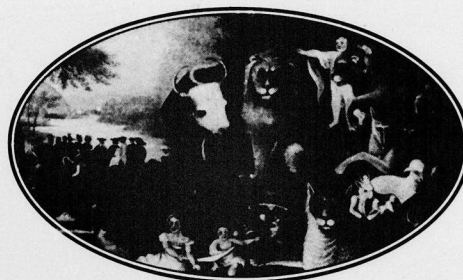
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TV organizer says:

Worldwide rosary recitation brings religion and science closer

by Sr. Mary Ann Walsh

WASHINGTON (NC)—Saturday's recitation of the rosary using satellite television to link Pope John Paul II with people at shrines around the world "allows science and religion to move closer together," said Tony Verna, organizer of the event.

Verna, producer of Live-Aid, which brought rock stars together for a famine-relief benefit in 1985, spoke about the telecast, titled "Prayer for World Peace," at a May 28 press breakfast in Washington.

It's "a simple prayer and a simple idea," he said.

The hourlong broadcast links 17 countries on five continents via 18 satellites, 75 cameras and 1,000 technicians.

In the United States participants will pray the rosary at noon Eastern time (11 a.m. Indianapolis time) at the National Shrine of the Immaculate Conception, Washington, responding to the rosary the pope will lead from Rome's St. Mary Major Basilica at 6 p.m. Rome time.

The televising of the regular first Saturday of the month papal rosary, usually carried only by Vatican Radio, marks the eve of the start of the Marian year, which begins the following day, Pentecost.

During the Washington press breakfast, Verna said the pope will be aware of his linkage to shrines everywhere via a television set next to his kneeler in the basilica. A second

TV will be located at the rear of the ancient church so the pope can see Catholics waving white handkerchiefs at him from shrines around the world, he said.

The custom of waving white handkerchiefs as a gesture of respect comes from Fatima, the shrine in Portugal where tradition holds that the Blessed Virgin appeared and encouraged recitation of the rosary.

The complex TV project, which will include a shot of the planet Earth from a weather satellite, will be coordinated by Verna from a London studio being built to accommodate the broadcast.

With him at the studio will be Archbishop John P. Foley, president of the Pontifical Commission for Social Communications and a Philadelphia native. Archbishop Foley will give the program's English-language commentary, one of seven for the program.

The multilingual event also will include brief Scripture meditations in five other languages, including Russian. Russian was chosen "in recognition of the special devotion to the Mother of God" in the Soviet Union, which in June 1988 celebrates the millennium of the introduction of Christianity in the nation, Archbishop Foley said at a May 8 Vatican press conference.

Voice of America will carry the broadcast into the Soviet Union, Verna said.

Other readings will be in Greek, the original language of

the church; Polish, the pope's native tongue; Dutch, in honor of the Netherlands' tradition of sending missionaries to foreign lands; and Arabic, the language of many biblical lands today, Archbishop Foley said.

Verna, president of Global Media Ltd., said the production is being done in conjunction with the Vatican's communications commission and will cost more than \$2 million. He emphasized that the church makes no profit on the event which is funded primarily by grants from the Bic Corporation and Lumen 2000 International, a foundation recently established by the Vatican.

Lumen 2000 International, with headquarters at the Vatican Television Center, is headed by Redemptoris. Father Thomas Forrest, an American, to prepare for a decade-long media event—1990-2000—to celebrate the 2,000th anniversary of Christianity.

Anything above Verna's costs is slated to go to the Catholic Media Foundation, established in March 1987 by attorneys for Global Media and Paul Dietrich, publisher of *Saturday Review*, Dietrich said May 29.

The Catholic Media Foundation is expected to develop future television projects and will have its first board meeting in July when it is to be turned over to a group of prominent Catholics in media who will completely control it, said Dietrich, a former CBS executive.

The idea for the Catholic Media Foundation was developed at a Vatican meeting between officials of Global Media and the communications commission to provide a means to accept tax-deductible donations to pay for the rosary program and to ensure that if there are profits, they continue to be used for Catholic evangelization through television, Dietrich said.

He said that Verna's fees are limited to 20 percent of the profits from distribution of videocassettes which will be offered for sale in the United States through a toll-free number flashed on the screen at the end of the program. Photographic books on the event also will be sold.



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'Firmness' issue takes new twist in Seattle decision

by Jerry Filteau

WASHINGTON (NC)—Last October the papal pronuncio to the United States said in a public report that the Holy See considered Archbishop Raymond Hunthausen of Seattle "lacking the firmness necessary to govern the archdiocese."

In May a three-bishop commission, pressed into service to end an impasse over church authority in Seattle, declared in a new public report that "no matter how personally firm in his teachings and practices the archbishop himself may be, without intending it he is perceived as generating, or at least

accepting, a climate of permissiveness within which some feel themselves free to design their own policies and practices."

Between the two statements is a fundamental difference in fixing the blame for whatever weaknesses in Catholic teaching or practice might exist in the Archdiocese of Seattle.

The first report reflected a view that the archbishop himself was primarily at fault—certainly not in a moral sense, as other parts of the report thoroughly attested, but in the sense that he somehow did not have all the qualities needed to govern his people well and keep them on a path of sound Catholic thinking and practice.

The second report said that the fault—again not (or at least

not necessarily) in a moral sense—seems to lie more with the archbishop's priests and other pastoral leaders than with the Catholic people themselves.

The May report expanded on this central issue. It said that Archbishop Hunthausen "asserts unconditionally his own commitment to formal church teaching," but clear official teachings of the church "seem to be confused in the minds of some (others)."

While Archbishop Hunthausen has taken "laudable steps" to correct abuses cited by the Vatican, the May report said, "certain practices mandated by the Holy See seem to be modified arbitrarily by some pastors and other persons charged with responsibility for archdiocesan activities," and "no substantive changes will endure until this climate or orientation (of permissiveness) changes."

The decisions which flowed from the two different perspectives were also different. In the first case, reflecting a view that the chief source of weakness was with the archbishop, the Holy See named an auxiliary bishop, Bishop Donald Wuerl, with instructions to Archbishop Hunthausen to cede to him final authority over those areas of governance in which abuses had been uncovered.

In the second case, reflecting a view that the problem was more at middle management and grass-roots levels, Archbishop Hunthausen was given a coadjutor, Archbishop Thomas J. Murphy, to help him intimately in all areas of archdiocesan governance and eventually, upon his death or retirement, to succeed him as archbishop of Seattle.

The idea this time, it appears, is that the archbishop, whatever his own capabilities, faces a difficult situation in which he needs help—not someone taking over instead of him in the specific areas of difficulty, but someone helping him in all areas.

In addition, the three-bishop commission established to resolve the Seattle controversy—Cardinals Joseph Bernardin of Chicago and John O'Connor of New York and Archbishop John Quinn of San Francisco—is to remain in existence for the next year to give any further assistance needed.

Bishop Wuerl, acknowledged as a good man who was put into an impossible situation, was to receive a new assignment.

Initial reactions reported in Seattle indicated a mixture of agreement and disagreement, of hopefulness and dissatisfaction. Archbishop Hunthausen himself said he accepted the proposed resolution, but he did not agree "with all of the commission's assessment" of the situation in Seattle.

Difference between coadjutor, auxiliary

by Jerry Filteau

WASHINGTON (NC)—What's the difference between a coadjutor and an auxiliary bishop?

The news May 27 about the Holy See's latest action in the Seattle Archdiocese raised that question.

In simplest terms, a coadjutor is the closest helper a diocesan bishop can have. An auxiliary is also a helper, but he does not automatically have all the same power or authority as a coadjutor.

When a diocesan bishop dies or retires, a coadjutor automatically becomes the new diocesan bishop. An auxiliary does not.

Bishop Adam Maida of Green Bay, Wis., was asked in a telephone interview about the differences following the appointment of Bishop Thomas Murphy of Great Falls-Billings, Mont., as coadjutor with right of succession to Archbishop Raymond Hunthausen of Seattle.

While he is chairman of the U.S. bishops' Committee on Canonical Affairs, Bishop Maida said he was speaking personally as a canon lawyer, not in the name of the committee.

All bishops, Bishop Maida said, "are successors of the apostles and are constituted pastors within the church. In this role they all share the rights and obligations of teachers of doctrine, leaders of sacred worship and ministers of governance."

In older legal terminology in the church, a bishop who headed a diocese was called the local Ordinary. Since the new Code of Canon Law was introduced in 1983, Bishop Maida said, the bishop in charge is called the "diocesan bishop."

"A coadjutor," he said, "is a bishop who has been assigned to a diocese and who will automatically succeed as the next diocesan bishop.... A coadjutor bishop aids the diocesan bishop in the entire governance of the diocese and takes his place if he is absent or impeded."

In church law before 1983, coadjutors could be appointed with or without the right of succession. In the new law, all coadjutors have the right of succession.

An auxiliary may be called on to aid in governing the whole diocese, or he may be given a more narrow, specialized role, such as responsibility for a geographical region of the diocese or for an ethnic, language or racial group.

A key element in the Seattle case was that Bishop Donald Wuerl had been appointed not simply as an aux-

iliary, but an auxiliary with special powers. He was given full, final authority over some aspects of archdiocesan governance. Bishop Wuerl's assignment ended May 27. Archbishop Murphy has no such special powers.

But Bishop Maida said that the new coadjutor archbishop would undoubtedly have a special consultative voice in all decisions in those areas where Bishop Wuerl had been given final authority. He cited a clause in church law which says that the diocesan bishop and his coadjutor "are to consult with one another on matters of major importance."

Another element of difference between the everyday authority of an auxiliary bishop and that of a coadjutor is spelled out in that Canon 406 of the Code of Canon Law. This requires the diocesan bishop to name his coadjutor a vicar general of the diocese and "commit to such a bishop

rather than to others those matters which by law require a special mandate."

Both Bishop Maida and Father Donald Heintschel, also a canon lawyer and associate general secretary of the National Conference of Catholic Bishops, said this language clearly gives preference to the coadjutor as second in command in any areas where someone other than the diocesan bishop can have authority only by special mandate from him.

According to the code, delegation of authority by "special mandate" from the diocesan bishop is required for any matter which the law explicitly reserves to the diocesan bishop.

With auxiliary bishops, church law recommends consultation by the diocesan bishop on major matters, but with coadjutors the law requires such consultation, Bishop Maida said.



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the active list



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

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 5-6

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 5-7

A Scripture Retreat for men and women on "Matthew Revis-

ited" 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 888-2861.

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. Reservations necessary. Call Pat Robinson 856-5351 or Peg Mehalik 241-4180 for information.

June 6-7

Providence High School, Clarksville will hold its Spring Festival from 2-11 p.m. Sat. and from 11 a.m.-9 p.m. Sun. 5k Trek, balloon rides, chicken dinner on Sun.

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.

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3rd — 1-WEEK DALE HALLOW HOUSEBOAT VACATION
4th — HONDA SCOOTER

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 Marott Hotel. Call 257-2554 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, 8140 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.

Mother Theodore Circle #56, Daughters of Isabella will hold a meeting and social hour at 2 p.m. in the conference room of St. Elizabeth's Home, 2500 Churchman Ave.

June 8

Separated, Divorced and Remarried Catholics will meet for a program by Franciscan Brother Martin Masler on "Be Good to Yourself" at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 226-1596 days or 844-5034 or 291-3629 evenings for information.

June 9

The Ave Maria Guild Picnic will be held at 12 noon at St. Paul Hermitage, Beech Grove. Guests invited. Bring covered dish and table service.

June 9-11

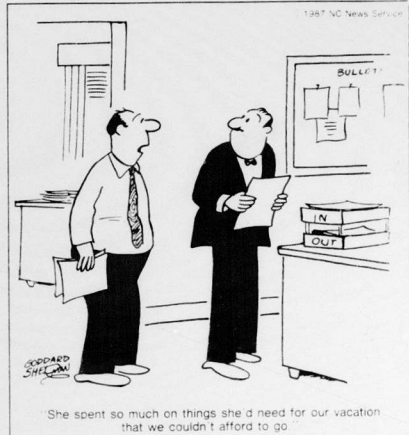
A 1987 Christian Catholic Tent Revival will be held at Mount St. Francis Retreat Center beginning at 7:30 p.m. EDT each evening. Hymns, prayers, sermons and reception of the sacraments. For information call 812-923-8817.

June 10

St. Mark Parish, U.S. 31 S. and E. Edgewood will hold a Luncheon and Card Party beginning at 11:30 a.m. Men are welcome.

June 11

The Wedding Ring series on the spirituality of marriage continues from 7:30-10 p.m. with "Tohit" at Alverna Retreat Center, 8140



Spring Mill Rd. Call 257-7338 for information.

call Ken and Carolyn Gardner at 317-832-7023 or the Family Life Office at 317-236-1596.

June 11-13

Nativity Parish, 7300 South-eastern Ave. will hold its Summer Festival serving food from 5-8 p.m. daily. Booths open until 11 p.m.

A Festival will be sponsored by Little Flower Parish, 1401 N. Bosart Ave. from 5-11 p.m. Thurs. and Fri. and from 4-11 p.m. Sat. Meals catered by Peachey's served 5:30-7:30 p.m. Teen Dance Fri. 7-11 p.m. Admission \$2.

St. Anthony Parish will hold its Summer Festival at 379 N. Warman Ave. Food served from 5 p.m. Celebrity dunk tanks, WENS D.J.s.

June 12-14

Holy Angels Parish Summer Festival '87 will be held from 5-11 p.m. Fri. and Sat. and from 3-10 p.m. Sun. (restaurant open at noon Sun.).

An ecumenical retreat on "The Healing Power of Christian Joy and Humor" will be co-sponsored by Alverna Retreat Center and the Fellowship of Merry Christians at the Center, 8140 Spring Mill Rd. Call 257-7338 for information.

An Engaged Encounter Weekend for couples in the Indianapolis area will be held. For information

A Men's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

Tri-State Marriage Encounter will sponsor a marriage weekend. For information call Mike and Carol Reddington 513-451-4728.

June 13

A regional workshop for parish pastoral councils will be held from 9:30 a.m.-5 p.m. in the school cafeteria of St. Louis Parish, Batesville. Lunch provided.

The Booster Club of Sacred Heart Parish in Terre Haute will hold its annual Benefit Dance from 9 p.m.-1 a.m. at Plumbers and Steamfitters Hall, \$12.50/person includes drink, buffet and door prizes.

The Society of Friends for Education (St. Rita school alumnae) will sponsor a "Soul Matinee" from 6-10 p.m. at the Peter Claver Center, 3110 Sutherland Ave. Donation \$3. Tickets available at the school.

June 14

Franciscan Sister Mary Inez Schuman will be honored for her (Continued on page 23)

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Proud to be black and Catholic

by Janet Watkins

Watkins is president of Black Catholics Concerned and was one of the 10 delegates who represented the Archdiocese of Indianapolis at the recent National Black Catholic Congress in Baltimore. Here are thoughts from a journal she kept during the convention.

There was the roll call of the dioceses. Every diocese had its banner just like the states at a political convention. The Archdiocese of Indianapolis must be pretty important because we were in the fourth row from the front.

Keynote speaker Franciscan Sister Francesca Thompson referred to herself as the Ku Klux Klan's dream girl because she is black, Catholic, female and a Religious. "We were not taught to look to Capitol Hill for salvation." "1894 (the date of the last National Black Catholic Convention) was a long time ago, so don't tell us change takes time!" "Black power

is changing what is to what it can be." "Black is what you feel, not how you look."

Benedictine Father Cyprian Davis said black spirituality is holistic, contemplative, joyful and prayerful.

Cardinal John O'Connor, Archbishop of New York, said: "Whites have heard too much and seen too little, where blacks have truly seen and heard." "The resolutions from this congress will fail only if you (blacks) don't tell us what to do in the dioceses."

Father Clarence Williams said: "There are no welcome signs in front of our churches." "We will have black gold when we have black self-pride."

Some blacks want to be seen only as "Catholics." Yet we belong to the black race. So we must be proud of being "black"

and "Catholic" and realize that we have the right not to ask but demand (in the right way) that our culture be integrated into our Catholic worship. As blacks we must not forget our roots that are so deeply planted in Africa.

(After seeing a film called "Fire in the Pews":) How can there be "fire in the pews" when there is ice in the pulpit?

Music should be about healing and bringing people back to church. We Catholics must realize it's all right to clap, cry and say "amen" in our churches. It's all right to show our weaknesses. There is no better place than in church.

My needs and emotions should be experienced in my parish. Blacks must feel some ownership in their parish. They should feel that this is MY parish, this is MY archdiocese, these are MY people.

I was proud and excited to be part of the congress and the church. But more important, I was proud and excited to be a black woman who is part of a race that has so much to share with the church and world—if it will open its arms and embrace me and my people.

the active list

(Continued from page 22)
Golden Jubilee in religion at a 3 p.m. Mass and 4 p.m. reception at Our Lady of Lourdes Parish.

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

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

An Indianapolis area Pre-Cana program will be presented from 12:45-3:30 p.m. at the Catholic Cen-

ter, 1400 N. Meridian St. \$15 fee. Pre-registration required. Call 236-1400 for information.

St. Benedict Parish, Terre Haute will hold its annual Picnic in Hawthorne Park. Call 812-232-8421 for information.

St. Mary Academy Class of 1937 will celebrate its 50th Reunion with 12 noon Mass at Holy Spirit Church, followed by 2 p.m. luncheon at the Marriott. For information call Florence Bauer 786-0028 or Kathryn Kirschner 787-3780.

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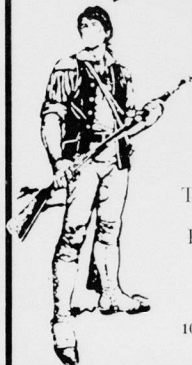
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Book Review

Chesterton: master of paradox

G.K. Chesterton, by Michael Ffinch. Harper and Row (New York, 1987). 369 pp., \$18.95.

Reviewed by Frank Allen

This popularization of the life of G.K. Chesterton pays tribute to the famous, obese and prolific poet, critic, lecturer and philosopher (1874-1936), showing that he was much more than the author of the popular Father Brown series.

Called the "recreusement of old Grub Street," essentially a "jolly" journalist, he published columns and articles in journals and newspapers for 30 years on a wide variety of topics, "from China shepherdesses to baby-worship, from ugly things to penny dreadfuls," including the Boer War, censorship, ethics, eugenics and evolution.

His florid and flexible discursive prose style, building on parallel structure, his ability to coin aphorisms ("The Christian ideal has not been tried and found wanting; it has been found difficult and left untied.") and his memorable handling of the intriguing paradox ("There is more simplicity in the man who eats caviar on impulse than in the one who eats

grape-nuts on principle."), always entertainingly, enabled him to move from journalism to literature.

Besides quoting much formerly unavailable work from Chesterton's secretary's archives, this biography's most interesting passages concern Chesterton's career as a popular and well-paid lecturer. He traveled widely (mostly in times before cars were widespread) on schedules that would have crushed many a thinner, less capable man.

One is sorry not to have heard him speak—along with Mark Twain. He even appeared on the BBC and, except for his untimely death, could have become a popular broadcaster.

Although he published too much (a list in the back includes 109 separate titles), his studies of Robert Browning and Charles Dickens, his novels "The Napoleon of Notting Hill" and "The Man Who Was Thursday," some poetry, and the Father Brown detective stories (which ironically he thought the least of his works), among many of his masterful essays, will last.

Ffinch fails to come to grips with Chesterton's weaknesses: trying too many fields, verbosity, misquoting and inattention

to detail, sexism (Chesterton argued against women's suffrage), and above all, a fondness for Benito Mussolini and a deep strain of anti-Semitism.

The drama in his life is his distaste for Calvinism and agnosticism, the movement away from Anglicanism and Anglo-Catholicism to Roman Catholicism. His conversion on Sunday, July 30, 1922, in a chapel in the Railway Hotel, near Beaconsfield, was a turning point in his life.

Chesterton's eccentric personality, his delight in dressing up, for eating "salmon, veal cutlets, cream meringues," for the Bohemian lifestyle, make him a memorable and amusing literary figure. But, more importantly, in his critical essays, it is the good sense, the wit, the high enthusiasms for varieties of life and decency, and the life of spiritual values that make the "Master of Paradox" worthy of serious attention.

rest in peace

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

† BACKMAN, Allee, St. Pius X, Indianapolis, May 16. Wife of William J.; mother of Veda Marie.

† BILLINGSLEY, Rosie Coluccio, 75, St. Paul the Apostle, Greencastle, May 20. Mother of James, Joseph, and Elizabeth Pulliam; grandmother of six.

† BUSSING, Judith Ann, 48, Annunciation, Brazil, May 19. Mother of Cindy Joan Horton; daughter of Dorothy Jackson.

† DANNACHER, Victor J., 87, Little Flower, Indianapolis, May 22. Husband of Louise B.; brother of Virginia Parker; uncle of Charles.

† DILL, Jerry L., 72, Our Lady of Providence, Brownsville, May 20. Husband of Mildred L. Bauer; father of Gary J., Dennis G., Jay L., and Judith M. Mader; brother of Lloyel and Darwin; grandfather of nine.

† GIBSON, Gladys M., 73, St. Andrew, Richmond, May 9. Mother of Barbara H. Merritt, Juanita M. Donna M. Bourne and Phillip; sister of Robert Bussen; grandmother of 13; great-grandmother of eight.

† GUTZWILLER, Elizabeth M., 81, St. Mary, Batesville, May 19. Mother of William R., and Doris Schipper; grandmother of five.

† HAMMONS, Kenneth V., 47, Little Flower, Indianapolis, May 16. Father of Kenneth Michael, Diane Sowell and Ann; brother of Francis Leonard and Joseph; grandfather of two.

† LUDWIG, William T. "Rusty," 72, St. Paul, Tell City, May 16. Husband of Frances; father of Elsiebeth Sullivan and Vernon; brother of James and Robert; grandfather of six; great-grandfather of two.

† PETTERSON, Catherine, 80, St. Joan of Arc, Indianapolis, May 18. Aunt of Pamela R., Patricia A. and Dr. Robert J. Naylor, and Joann Tomanich; sister-in-law of Jack Naylor.

† PRUITT, Elizabeth, 83, St. Michael, Bradford, May 18. Mother of Joseph, Jr., Larry, James, Michael, Doris Woods, Helen Gilligan, Carolyn Zimmerman, Sharon Senn and Mary Messmer; sister of Dorothy Vornholt, Chester and Edward Leezler; grandmother of 38; great-grandmother of 46; great-great-grandmother of three.

† REEDUS, Upshaw, 63, St. Bridget, Indianapolis, May 20. Husband of Elvora P. Scott; father of Michael and Deborah A.; son of Cornelia S.; brother of Carlie, Jr., Jimmie, Geraldine, and Elva Mosley; grandfather of two.

† SHEEHAN, Bertha, 67, St. Catherine of Siena, Indianapolis, May 20. Mother of Deborah Wyn and Jerry.

† STENGGER, Reuben H., 69, St. Louis, Batesville, May 23. Husband of Helen; father of Charles and Mary Beth.

† TELLIS, Lelan, 72, St. Paul, Tell City, May 15. Uncle of Albert and Joseph C. Cassidy and Evelyn Deutsch.

† WHITE, Catherine G.G., 80, Christ the King, Indianapolis, May 21. Sister of Leo T. and John T.

† WURZ, Malcolm J., 62, St. Anthony of Padua, Morris, May 19. Husband of Rosemary; father of Timothy, Kathy Bace, Jane Wood, Connie and Renee; son of Cora; grandfather of six.

† ZURSCHMIEDE, Joseph, 29, St. Michael, Indianapolis, May 23. Son of Joseph, and Marilyn Schuler; brother of Ann Hilgert and Mary Beth.

Sr. Wilfrieda Effing buried



BEECH GROVE—Benedictine Sister Wilfrieda Effing died in St. Paul Hermitage way on May 19 and was buried from Our Lady of Grace Convent on May 22. She was 93.

Sister Wilfrieda was born in Poseyville. She professed final vows as a Sister of Providence in 1918 and served as a domestic worker in many parishes in the Indianapolis Archdiocese and the Diocese of Evansville.

In 1970 Sister Wilfrieda retired to Our Lady of Grace Convent. She entered St. Paul Hermitage in 1979. She is survived by one brother, Henry, of Evansville.

Sr. Irma Rose dies May 17

ST. MARY OF THE WOODS—The Mass of Christian Burial was celebrated here for Providence Sister Irma Rose Hammerstein on May 19 in the Church of the Immaculate Conception. She died May 17 at the age of 78.

The former Estelle Hammerstein was born in Evansville. She entered the Congregation of the Sisters of Providence in 1926 and professed final vows in 1933. She taught school and was principal at schools in California, Illinois, Indiana and Maryland.

Sister Irma Rose's assignments in the Indianapolis Archdiocese included: St. Malachi School, Brownsburg; St. Agnes Academy, St. Anthony, St. Thomas Aquinas and St. Simon Schools in Indianapolis; and St. Mary School, Richmond.

One sister, Gertrude Hon of Fort Smith, Ark., and several nieces and nephews survive Sister Irma Rose.

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BERETTA 2-DR	9042	638	417	176	STD	STD	N/A	N/A	47	123	179	123	
CAVALIER RS 2-DR	7937	574	417	176	STD	STD	106	149	47	123	179	123	
NOVA 4-DR PKG 1	7876	N/A	N/A	N/A	N/A	STD	N/A	N/A	N/A	STD	N/A	N/A	
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88 ROYALE 4-DR	12299	STD	STD	176	STD	STD	106	149	47	123	242	166	
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Recent film classifications

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

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

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

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

About Last Night	O
Aliens	A-IV
Alien Quatermain and the Lost City of Gold	A-II
The Allnighter	O
Amazing Grace and Chuck	A-II
*An American Tail	A-I
Angel Heart	O
The Aristocats	A-I
Assassination	A-III
The Bedroom Window	A-III
Betty Blue	O
Beyond Therapy	O
Black Moon Rising	O
Black Widow	A-III
Blind Date	A-III
Blue Velvet	O
*The Boy Who Could Fly	A-I
Brighton Beach Memoirs	A-III
Broken Mirrors	O
Burglar	A-III
Children of a Lesser God	A-III
*Clockwise	A-II
The Color of Money	A-III
Creepshow 2	O
Crimes of the Heart	A-III
Critical Condition	A-III
Crocodile Dundee	A-II
Dead of Winter	A-III
Death Before Dishonor	A-III
Down By Law	A-III
Duet for One	O
84 Charing Cross Road	A-I
Ernest Goes to Camp	A-III
Extreme Prejudice	O
52 Pick-up	O
Firewalker	A-II
The Fly	O
The Fringe Dwellers	A-III
From the Hip	A-II
Gardens of Stone	A-III
The Golden Child	O
The Good Father	A-II
The Good Wife	O
The Gospel	O
According to Vic	A-III
Gothic	O
Half Moon Street	O
The Hanoi Hilton	O
Heartbreak Ridge	O
Heat	O
Hollywood Shuffle	A-II
Hoosiers	A-I
Hot Pursuit	A-III
Impure Thoughts	A-III
Editor	A-II
*The Karate Kid Part II	A-I
King Kong Lives	A-III
Lady and the Tramp	A-I
Lethal Weapon	O
Light of Day	A-III
Little Shop of Horrors	O
Making Mr. Right	A-III
Mannequin	A-III
Menage	O
Miss Mary	A-III
*The Mission	A-III
The Morning After	A-III
The Mosquito Coast	A-III
*Mother Teresa	A-I
My Demon Lover	O
My Sweet Little Village	A-II
Nightmare on Elm Street, III	O
The Night Stalker	O
No Mercy	O
Nobody's Fool	A-II
*Nothing in Common	A-III
Nutteracker, The	O
Motion Picture	A-II
One Woman or Two	A-III
Outrageous Fortune	O
Over the Top	A-II
Peggy Sue Got Married	A-II
Personal Services	O
Platoon	A-IV
Police Academy 4	A-III
Prettykill	O
Prick Up Your Ears	O
Project X	A-II
Radio Days	A-II

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VATICAN CITY (NC)—Pope John Paul II told a group of English bishops that the faith of lay people must be strengthened to promote a "deeper awareness of the spiritual dimension of their ordinary activities."

"It is a matter of recognizing the transcendent in the otherwise mundane activities of home and parish, of the work place and school," the pope added.

The pope told them the role of the lay apostolate is "intimately joined" with that of the church, "to spread the kingdom of God over all the earth."

Such a role must be sustained by the sacraments and popular devotions like the rosary and Stations of the Cross, he said, as well as by "an active love and service of neighbor."

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Pope to start Poland trip Monday

(Continued from page 1)

the pope's message there is not expected to center on workers' rights as it did in 1983.

"There is a religious and moral character to this trip. There's the feeling that something needs to be said in Poland about the 10 Commandments," the official said. "There will be some reference to human rights, but one cannot repeat the same things in every trip," he added.

The trip revolves around a national eucharistic congress, and many of the pope's talks are expected to be on the importance of prayer and communion.

As he did in 1983, the pope is expected to meet privately with Lech Walesa, the former Solidarity leader who is still a symbol of political opposition in Poland.

But Walesa himself said recently the trip "will be a moment of reflection for everyone."

Its success will not be a question of "who draws the most advantages from it: the communists or the Catholics?" he said in an interview published May 17 in the Italian daily *Corriere della Sera*.

The mood of collaboration has also been reflected in recent meetings between church and state leaders. After years of hard negotiations, Poland's bishops and the government appear closer to agreement on a formula which would, in principle, protect church rights. At the same time, the stage is being set for full diplomatic relations between Poland and the Vatican, perhaps in the second half of this year, Vatican and Polish sources have said.

"The building for the nunciature is ready and waiting in

Warsaw," a Polish diplomatic source said in an interview in May.

Many Poles, said the Polish source at the Vatican, will be looking for the pope to clarify the church's role in a socialist state, as he outlines a moral direction for Polish society. For them, a highlight of the trip will be the pope's private visit to the tomb of Father Jerzy Popieluszko, an outspoken critic of the government who was murdered by security officers in 1984. His burial place in a Warsaw church has become a popular shrine, and there is a strong movement for his beatification as a martyr.

Vatican sources said they see progress in many traditional areas of Polish church-state conflict. They said mass media have been opened up somewhat to the church, citing the first broadcast of the pope's midnight Mass last Christmas and the expected telecast of a papal rosary recital in June.

Official censorship has lessened, they said, although paper rationing continues to be a problem for religious newspapers and journals.

Church construction still requires a series of time-consuming permit applications, but estimates are that since Pope John Paul was elected, more than 1,000 new churches have been built. Moreover, the churches are often full—for Sunday and weekday Masses, catechism lessons, youth meetings and other events.

Poland's bishops last fall denounced a new "science of religion" course introduced in public schools, calling it "atheization." Vatican sources said that the government has since removed the atheistic content of the courses, and may scrap the plan altogether.

Another topic the pope is likely to address, sources said, is the right of Catholic lay people to form associations independent of political parties. The Polish government is so sensitive about the issue, and its implications for state socialism, that it suppressed an article on the subject that was to appear in a Catholic journal last fall.

At stake is the future of a myriad of cultural groups, many aimed at youths, which have a strong Catholic element but are technically separate from the church.



GOING HOME—Map shows route Pope John Paul II will travel during his June 8-14 visit to Poland. It will be the third visit to his homeland since becoming pope. (NC map by Michele Grandison Smith)

Typical are the chapters of the Catholic Intellectuals' Club, which offer lectures open to the public on a wide variety of religious and political issues. They are tolerated by authorities, but the state has so far refused to grant a permanent legal basis to such groups.

World peace and Poland's experience in World War II is likely to be a central theme when the pope visits Gdansk, where the Nazi invasion of Poland began, and Szczecin, the city once described by Winston Churchill as a northern pole of the postwar Iron Curtain.

Outside Lublin, the pope is to visit the former Nazi concentration camp of Majdanek and later will beatify a Polish bishop who died in the camp at Dachau—the fourth beatification or canonization of a Nazi victim in recent years.

"The Second World War is important to this pope. He sees and speaks of the war in a Christian light, and believes it offers lessons on man's pride," said a Vatican official.

The program may also give Pope John Paul a chance to return to a favorite theme: the spiritual unity of Europe.

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