



## 40 priests affected by clergy changes

by John F. Fink

Thirty-eight priests of the archdiocese and two who are members of a religious order are affected by personnel changes announced this week.

Most of the changes will take effect July 8. The exceptions are the two religious order priests, Society of the Divine Word Fathers Ponciano Ramos and Edwin Daschbach, who were appointed pastor and associate pastor, respectively, of St. Rita Church, Indianapolis, effective June 15.

The appointments include the assignments of the three priests who were ordained June 6 and two retirements.

The complete list of the new appointments appears on page 2 of this issue.

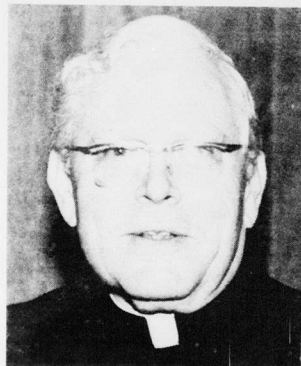
The appointments were all made by Archbishop Edward T. O'Meara at the end of a long process conducted by the priests' personnel board. Father Martin Peter, vice chairman of the personnel board, said, "We are very sensitive to the concerns of the parishes and the priests. Priests are not assigned without consultation; they have input." He said that hundreds of hours are devoted to decisions about assignments.

The newly ordained priests are Fathers Daniel Atkins, Adolph Dwenger and Robert Green. All three have been assigned as associate pastors—Father Atkins at St. Jude, Indianapolis; Father Dwenger at St. Paul, Indianapolis; and Father Green at Holy Spirit, Indianapolis.

The two retiring priests are Father Joseph W. Dooley, pastor of St. Mary's Church, Richmond and Father William J. Engbers, pastor of St. Paul's Church, New Alsace.

Father Dooley was ordained in 1944 and his first assignment was as assistant at St. Mary's, Richmond, where he was later to be pastor. He was an instructor at St. Mary of the Woods College, Ladywood School and Marian College and served as archdiocesan synodal judge and synodal examiner. In 1966 he was named pastor of St. Thomas Aquinas Parish, Indianapolis, and in 1979 pastor of St. Mary's Church, Indianapolis. He was named defender of the bond for the Metropolitan Tribunal in 1976 and he retained this assignment when he was named pastor of St. Mary's, Richmond, in 1981. Father Dooley also started the apostolate for the deaf in the archdiocese and plans to continue with that ministry.

Father Engbers was ordained in 1939 and his first assignment was as assistant at St. Michael's Church, Cannelton. He was subsequently appointed to Sacred Heart Church, Terre Haute, in 1941; American Martyrs, Scottsburg, in 1947; as administrator of American Martyrs and the mission in Salem in 1951; and as pastor of St. Paul's in New Alsace in 1966.



Father Joseph W. Dooley



Father William J. Engbers

## Priests discuss discipleship at annual convocation

by Richard Cain

One thing stood out at the archdiocesan convocation of priests held last week at French Lick: A new kind of priest is developing. This new kind of priest is a strong leader not only because he can recognize the needs of others and serve them but also because he can recognize his own needs and allow others to serve him.

This new sense of shared ministry started with the rise of lay leadership in the church. But now it is affecting the way priests work with each other. "Before there was a lot of competition," said Father Albert Ajamie, pastor of St. Mary in Lanesville. "Now there's a lot more affirmation, sharing of troubles and challenges."

Priests are seeing themselves not only as members of a hierarchy but as members of a fraternity. "We're in it together," said Archbishop Edward O'Meara. "I try to emphasize the brotherly nature of our work."

It was in this context that the priests decided last year to devote their next two gatherings to looking at how their priesthood is rooted in the concept of discipleship as found in the Bible. Last November, they discussed discipleship as it is portrayed in the New Testament. Last week, the 115

(See CONVOCATION, page 29)



CLOSING LITURGY—Some of the 115 priests attending last week's convocation are shown participating in the liturgy. (Photo by R. Cain).

### Looking Inside

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## Archbishop O'Meara will receive evangelization award

Chicago—The National Council for Catholic Evangelization (NCCE) has named Indianapolis Archbishop Edward T. O'Meara as recipient of its first annual Pope Paul VI Award for Leadership in Evangelization. Marsha Whelan, NCCE president, will present the award to Archbishop O'Meara on June 27 during the fourth annual NCCE conference, to be held in Indianapolis June 25-28.

The NCCE recently established the Pope Paul VI Award for Leadership in Evangelization in order to be able to recognize individuals and groups who demonstrate leadership in Catholic evangelization. The award is named after Pope Paul VI, who convened

the 1974 Synod of Bishops that was devoted to evangelization. Following the synod, Pope Paul VI wrote the 1975 apostolic exhortation, "On Evangelization in the Modern World."

In naming Archbishop O'Meara as the 1987 award recipient, the NCCE board of directors cited his work as national director of the Society for the Propagation of the Faith (1967-1980); his chairmanship of the Bishops' Committee on Evangelization (1981-1984); his work as a member of the Vatican Sacred Congregation for the Evangelization of Peoples; and his influential role in establishing the National Council for Catholic Evangelization. In 1982, Archbishop

(See EVANGELIZATION, page 10)

the CRITERION

Serving the Archdiocese of Indianapolis

from the editor

# The Catholic Church and ecumenism

by John F. Fink

During his visit to Columbia, South Carolina, on Sept. 11, Pope John Paul II will meet with American leaders of major Christian churches. This continues the efforts he has made throughout his pontificate to promote better relations with Protestant and non-Christian churches. He had a similar meeting with Protestant leaders during his 1979 visit to Washington.

Those of us old enough to remember the pre-Vatican II era realize the vast difference in attitudes that exists today between Catholics and Protestants when compared with those of the "old days." Today's young people have never experienced the antagonism that used to exist, and still exists in some parts of the country.

It wasn't just one-sided either. Catholic periodicals devoted a lot of ink to proving that the Catholic Church was the only true church and that Protestants were all a bunch of heretics. This continued right up to the beginning of the Second Vatican Council.

POPE JOHN XXIII should be credited with starting to change all that. In 1960, before he called the council, he formed the Vatican Secretariat for Promoting Christian Unity and one of the main reasons he called the council was to foster unity. The popes who have followed Pope John have continued to emphasize ecumenism.

The Decree on Ecumenism (*Unitatis Redintegratio*) issued in 1964 remains the church's fundamental document in the Catholic ecumenical movement. It called for "every effort to eliminate words, judgments, and actions which do not respond to the condition of separated brethren with truth

and fairness and so make mutual relations between them more difficult." And it added that "Catholics must joyfully acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren."

The decree noted the many elements Catholics and most other Christians hold in common, if not in complete agreement: the written word of God; the life of grace; faith, hope and charity and other interior gifts of the Holy Spirit; confession of Christ as Lord and God and as mediator between God and human beings; belief in the Trinity, baptism, the Lord's Supper; faith in action and concern with moral questions.

But it did not indicate that one Christian faith is as good as another. "It is through Christ's Catholic Church alone," it said, "which is the all-embracing means of salvation, that the fullness of the means of salvation can be obtained."

SINCE VATICAN II, there have been many consultations between the Catholic Church and various Christian churches. One such series involves the Eastern Orthodox Churches, which broke from Rome in 1054. These churches, which for the most part are national churches, have much in common with their Eastern Catholic counterparts, including doctrine and liturgy. The only disagreement is about the authority of the pope.

In all that the pope has written, he has been particularly careful to praise the members of the Eastern Orthodox Churches. One of the most recent examples is his encyclical on Mary, the mother of the Redeemer, issued in connection with the Marian Year. He gave particular emphasis to the Orthodox Churches' devotion to Mary.

Talks have also continued with the Anglicans and the Lutherans. The report issued by the Anglican-Roman Catholic International Commission in 1982 said, "Although

we are not yet in full communion, what the commission has done has convinced us that substantial agreement on divisive issues is now possible." One of those divisive issues, the pope told Archbishop Robert Runcie of Canterbury last year, is the ordination of women by some Anglican Churches.

At the end of the 1985 Week of Prayer for Christian Unity leaders of the Anglican, Lutheran, Methodist, Waldensian and Orthodox churches attended a Mass celebrated by the pope. The pope prayed for "perfect unity in the faith, in the sacraments, of the teaching authority of the church and of pastoral guidance."

In the United States, too, the ecumenical movement has been active since the bishops established their Committee for Ecumenical and Interreligious Affairs in 1964. There have been regular consultations between Catholics and the leaders of the Episcopal Church, the Lutheran World Federation, the United Methodist Church, the Orthodox Churches, the Oriental Orthodox Churches, the Alliance of Reformed Churches, the Interfaith Witness Department of the Home Mission Board of the Southern Baptist Convention, and the Polish National Catholic Church.

LAST MONTH CARDINAL Johannes Willebrands, president of the Vatican's Secretariat for Promoting Christian Unity, was in this country in advance of the pope's approaching visit. In two speeches, he emphasized that Christ's one church "goes beyond the visible limits of" the Catholic Church, that "outside the Catholic Church there exist many elements of sanctification and truth which are the gifts proper to the church of Christ and therefore true ecclesial elements."

This is probably the message Protestant leaders will hear from Pope John Paul II when he meets with them in September as he continues his efforts for Christian unity.

## Official appointments

Effective July 8, 1987 except where noted

REV. J. DANIEL ATKINS, newly ordained to associate pastor of St. Jude, Indianapolis.

REV. JAMES BONKE, from pastor of Nativity of Our Lord Jesus Christ, Indianapolis, to pastor of St. Michael, Indianapolis.

REV. HENRY BROWN, from sick leave to associate pastor of St. Mary, Greensburg; St. John the Evangelist, Enochsburg; St. Maurice, St. Maurice; with residence at St. Mary, Greensburg.

REV. ELMER BURWINKEL, from pastor of St. Michael, Cannelton and St. Pius, Troy, to pastor of St. Peter, Franklin County, and St. John the Baptist, Dover, with residence at St. Peter, Franklin County.

REV. PATRICK COMMONS, from pastor of St. Rose, Knightstown, to pastor of St. Charles Borromeo, Milan, and St. Pius, Ripley County, with residence at St. Charles Borromeo, Milan.

REV. DAVID COONS, from in residence at Holy Name, Beech Grove, to in residence at St. Barnabas, Indianapolis, and continuing his assignment as a full-time instructor in the Religion Department of Roncalli High School, Indianapolis.

REV. LARRY CRAWFORD, from pastor

of Holy Name, Beech Grove, to pastor of St. Mary, Madison, and St. Michael, Madison, with residence at St. Mary, Madison, and continuing his assignment as Archdiocesan Director of Pro-Life Activities.

REV. EDWIN DASCHBACH, S.V.D., appointed associate pastor of St. Rita, Indianapolis. (Effective June 15, 1987)

REV. DANIEL DONOHOO, from associate pastor of St. Barnabas, Indianapolis, to associate pastor of St. Malachy, Brownsburg.

REV. JOSEPH DOOLEY, retiring from the pastorate of St. Mary, Richmond.

REV. PATRICK DOYLE, appointed administrator of Holy Cross, Indianapolis, and continuing his assignment as a full-time instructor in the Religion Department of Chatham High School, Indianapolis, with residence at Immaculate Heart of Mary, Indianapolis.

REV. ADOLPH DWENGER, newly ordained to associate pastor of St. Paul, Tell City.

REV. WILLIAM ENGBERS, retiring from the pastorate of St. Paul, New Alsace.

REV. JOHN FINK, from pastor of St. Michael, Madison, and St. Mary, Madison, to pastor of Our Lady of Perpetual Help, New Albany.

REV. MICHAEL FRITSCH, from approved leave of absence to associate pastor of St. Michael, Indianapolis.

REV. JOHN GEIS, from administrator pro tempore of St. John the Evangelist, Enochsburg, and St. Maurice, St. Maurice, to administrator of St. John the Evangelist, Enochsburg, and St. Maurice, St. Maurice, and continuing his assignment as pastor of St. Mary, Greensburg, with residence at St. Mary, Greensburg.

REV. RICHARD GINTHER, from associate pastor of St. Paul, Tell City, to pastor of St. Mary, Richmond.

REV. JEFFREY GODECKER, from in residence at the IUPUI Newman Center, Indianapolis, to in residence at the Newman Center of Butler University, Indianapolis, and continuing his assignment as chaplain of the Newman Centers of IUPUI and Butler University, Indianapolis.

REV. ROBERT GREEN, newly ordained

to associate pastor of Holy Spirit, Indianapolis.

REV. JOHN HALL, from pastor of St. John the Baptist, Dover, to pastor of St. Paul, New Alsace, and continuing his assignment as pastor of St. Martin, Yorkville, with residence at St. Martin, Yorkville.

REV. PATRICK HARPENAU, from pastor of St. Michael, Indianapolis, appointed jointly with Rev. Joseph McNally as pastor of St. Bartholomew, Columbus, and St. Columba, Columbus, with residence at St. Bartholomew, Columbus.

REV. MICHAEL KELLEY, appointed associate pastor of St. John the Evangelist, Enochsburg, and St. Maurice, St. Maurice, and continuing his assignment as associate pastor of St. Mary, Greensburg, with residence at St. Mary, Greensburg.

REV. BERNARD KOOPMAN, from pastor of St. Bartholomew, Columbus, to pastor of St. Michael, Bradford.

REV. JOSEPH KOS, from administrator of St. Thomas, Fortville, to pastor of St. Thomas, Fortville.

REV. JOSEPH McNALLY, from pastor of St. Columba, Columbus, appointed jointly with Rev. Patrick Harpenau as pastor of St. Columba, Columbus, and St. Bartholomew, Columbus, and also appointed moderator in the exercise of pastoral care, with residence at St. Columba, Columbus.

REV. KARL MILTZ, from in residence at Holy Spirit, Indianapolis, to in residence at St. Simon, Indianapolis, and continuing his assignment as a full-time instructor in the Religion Department of Secina High School, Indianapolis.

REV. THOMAS MURPHY, from associate pastor of St. Lawrence, Indianapolis, to pastor of St. Joan of Arc, Indianapolis.

REV. JOHN O'BRIEN, from approved leave of absence to senior priest in service at St. Lawrence, Indianapolis.

REV. JACK PORTER, from administrator of Holy Trinity, Edinburg, appointed to assist Rev. John Ryan, administrator of Assumption, Indianapolis, by providing weekend and sacramental assistance at Assumption, Indianapolis, and continuing his assignment as part-time associate pastor of St. John, Indianapolis, with residence at St. John, Indianapolis.

REV. DONALD QUINN, appointed associate pastor of St. Patrick, Indianapolis and Holy Rosary, Indianapolis, and also chaplain of the Newman Apostolate at University of Indianapolis, and continuing his assignment as associate pastor of St. Catherine, Indiana-

polis, and St. James, Indianapolis, with residence at St. Catherine, Indianapolis.

REV. PONCIANO RAMOS, S.V.D., appointed pastor of St. Rita, Indianapolis. (Effective June 15, 1987)

REV. JOSEPH RAUTENBERG, from in residence at St. Simon, Indianapolis, to in residence at Holy Name, Beech Grove, and continuing his doctoral studies with Georgetown University.

REV. JOSEPH SCHAEDEL, appointed to assist Rev. Clement Davis, pastor of St. Monica, Indianapolis, by providing weekend assistance at St. Monica, Indianapolis, and continuing his assignment as a full-time instructor in the Religion Department of Ritter High School, Indianapolis, with residence at St. Anthony, Indianapolis.

REV. STEVEN SCHAFFLEIN, appointed administrator of St. Rose, Knightstown, and continuing his assignment as pastor of St. Anne, New Castle, with residence at St. Anne, New Castle.

REV. DONALD SCHMIDLIN, from pastor of St. Joan of Arc, Indianapolis, to pastor of Nativity of Our Lord Jesus Christ, Indianapolis.

REV. PAUL SHIKANY, appointed administrator of Holy Trinity, Edinburg, and continuing his assignment as full-time Vice Vicar Judicial of the Metropolitan Tribunal, with residence at St. Jude, Indianapolis.

REV. DANIEL STAUBLIN, from associate pastor of St. Malachy, Brownsburg, granted permission to minister as Associate Spiritual Director of St. Meinrad College, St. Meinrad.

REV. MARK SVARCZKOPF, from administrator pro tempore of St. Patrick, Indianapolis, and Holy Rosary, Indianapolis, to administrator of St. Patrick, Indianapolis, and Holy Rosary, Indianapolis, and continuing his assignment as pastor of St. Catherine, Indianapolis, and administrator of St. James, Indianapolis, with residence at St. Catherine, Indianapolis.

REV. ROBERT ULLRICH, from associate pastor of St. John, Osgood; St. Magdalen, New Marion; St. Charles, Milan; St. Pius, Ripley County; to pastor of St. Michael, Cannelton; and St. Pius, Troy; with residence at St. Paul, Tell City.

REV. LAWRENCE VOELKER, from pastor of Our Lady of Perpetual Help, New Albany, to pastor of Holy Name, Beech Grove.

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



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# UPC helps two parishes receive energy grants

Sister Mary Kinney, IHM, administrator of the Urban Parish Cooperative (UPC) was notified by the Indiana department of commerce that St. Philip Neri School and St. Rita School had been recommended to receive grants from the federal department of energy. These grants have now been approved.

The energy grant program was brought to the attention of the UPC staff by John Wyand, a Holy Cross parishioner. A member of Immaculate Heart of Mary Church, Joseph Stephens, assisted in writing the initial grant request.

Peter Holmes, UPC maintenance director, pursued the matter with the assistance

of William Mosbaugh, engineer with Rotz Engineering.

Holmes explained, "What the money will do is pay for a heating control system. Where we now have one thermostat, we will add a system that will enable us to balance the heat in the building." He added that the windows in the two schools will be tightened up or replaced, to cut down on air infiltration.

St. Philip Neri School will receive a matching grant in the amount of \$24,544, bringing its possible total to \$49,088. Parishioners and supporters of St. Philip's must provide the matching funds, if the school is to obtain the full amount. And St. Rita School may receive matching funds of

\$9,888, with the possible total being \$19,776.

The UPC maintenance program is now preparing for the energy department's fall cycle, when other center city facilities can be considered for future energy grants. Under the program, an institution that

qualifies can receive financial assistance "to realize significant energy savings, and formulate an energy management plan."

The UPC is an organization of 14 inner-city Indianapolis parishes that coordinates personnel, programs and resources.



COOPERATION—Doris Campbell (from left), director IHM Sister Mary Kinney, and board president Harold Hayes confer at a retreat for members of the Urban Parish Cooperative.

## Damien Center opens to help local victims of AIDS

by Margaret Nelson

After several false media "starts," the Damien Center opened on Monday, June 8, at the former SS. Peter and Paul Catholic elementary school building at 1350 N. Pennsylvania. That evening, volunteer psychiatrist Dr. Daniel Hicks held a session of support system counseling at the new ecumenical center for Acquired Immune Deficiency Syndrome (AIDS) victims.

The Damien Center will provide counseling and educational services to those suffering from the disease and for their families and friends. A joint effort by the Archdiocese of Indianapolis and the Episcopal Diocese of Indianapolis, it is thought to be the first church-sponsored AIDS center in the state.

The volunteer staff will help victims confront the physical and emotional problems of the disease on an individual and group level. Dr. Hicks, who has specific AIDS training, will also work with individual patients.

Groups already serving AIDS victims will be able to use the building and its resources. Episcopal Canon Earl Conner explained that the center will enable communication between all the groups working with AIDS patients, so that their efforts will not be duplicated.

Chris Oler, a medical librarian from Methodist Hospital, will organize and catalogue the information for a library that will include AIDS information and materials from all possible sources. It is hoped that VCR tapes will be available. When the library is ready, the public will be welcome to look through its materials.

Canon Conner, who is coordinating early staffing at the Damien Center, hopes to organize a speaker's bureau with experts on the spiritual, educational, and medical con-



Damien Support Coordinator Darrell Arthur

cerns of the disease. He has already talked with some groups on the subject.

Pleased with the initial response, Canon Conner noted that there were 10 calls for help the first hour after the phones were connected. He added that four people came in for assistance on the first day, Tuesday, June 9.

The canon is also very happy with the cooperation and positive interest from the public.

As the center opened Darrell Arthur, coordinator for the AIDS support system, was answering the phones. "The Damien Center will need volunteers who are willing to be trained to answer phones," Canon Conner explained.

The Damien Center phone number is 632-0123.

## Father Robert J. Lehnert dies

Father Robert J. Lehnert, 79, died on Friday, June 12, in Margaret Mary Hospital, Batesville. He had been living in retirement at St. Anthony Parish, Morris.

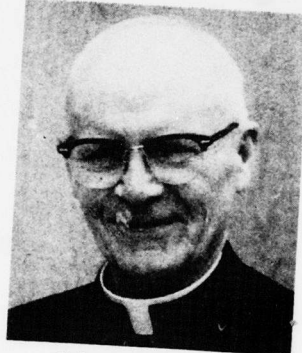
The funeral liturgy was celebrated at St. Anthony on Tuesday, June 16 at 11 a.m. Burial was in St. Maurice Parish Cemetery, St. Maurice, where Father Lehnert had served as pastor from 1946 until his retirement in 1978.

A native of Madison, Indiana, Father

Lehnert was ordained a priest in St. Meinrad Archabbey Church on May 22, 1934.

Father Lehnert served as assistant pastor of St. Joseph, Evansville; St. Patrick, Indianapolis; and St. Andrew, Richmond, before becoming pastor of St. Maurice.

Father Lehnert is survived by his sister, Amelia Brandenburg.



Father Robert J. Lehnert

## Archbishop O'Meara's Schedule

Week of June 21, 1987

THURSDAY & FRIDAY, June 25-26 — 39th Annual Symposium of the National Clergy Council on Alcoholism and Related Drug Problems, Jacksonville, Florida.

SATURDAY, June 27 — National Conference of the National Council of Catholic Evangelization, Sheraton Meridian Hotel, Indianapolis, 9 a.m., Eucharistic Liturgy at SS. Peter and Paul Cathedral, 7 p.m.

## Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger  
Secretary for Temporalities

**Giving to the church: an act of faith**

Clearly all funding for the church's mission to proclaim the gospel in all its facets is rooted in the voluntary act of faith. Somehow, there is a tendency for us to forget that the giving of money to the church should be and is an act of faith. Letting loose of a monetary gift without expecting an immediate, tangible return from the church of God is counter to the human spirit. Only the person motivated by the spirit of faith will be able to do so.



**Stewardship: an act of trust**

When we give to the church, we entrust to its leaders the responsibility of stewardship. The pastor and the council are entrusted with gifts and material resources. The duly appointed pastor and elected council members are expected to use financial and material resources of the parish in keeping with the mission of the church.

In a consumerist world, it is difficult even for the best of us not to expect that each dollar we give will be matched with an identifiable dollar's worth of goods or services. A consumerist mentality easily leads to mistrust which results in suspicion about the use of funds and materials be parish leaders. Only trust rooted in faith will lift us over that hurdle.

**Accountability: an act of justice**

Stewards of the church's financial and material resources are bound in justice to give an accounting of their stewardship. The parish annual report discussed last week is the vehicle whereby the pastor with the parish council clearly states how resources have been used for the past year and will be used for the coming year.

Such factual information requires study. Study will erase conjecture. This of course requires that the annual report be made to the parish in a timely fashion. This too is part of being accountable. Pastor and parish council with its finance committee should present the report to assure a clear understanding of the information reported. This is best accomplished in a special open meeting of the parish at large; a "town hall" type meeting for the specific purpose of making this annual report. Liturgy is not an opportune time to do this.

**Dialogue: an act of sharing**

Questions raised by an annual report and answers offered by those making it require a dialogue. Dialogue demands the willingness of both parties to be receptive. In other words, two monologues do not constitute a dialogue. Since discussions of accountability can sometimes become heated, the ensuing shouting matches cannot be characterized as dialogue.

The willingness to share ideas, questions and responses, will result in a wholesome exchange. Such an exchange will not only provide clarity of understanding but also will strengthen the bond of unity in a parish. In our effort to be responsible we must always respect each other for the willingness to assume our mutual responsibilities.

# COMMENTARY

To Talk of Many Things

## The role of Catholics in responding to AIDS

by Dale Francis

It was only six years ago that the first AIDS related death was recorded in the United States. In the brief time since, AIDS has spread with devastating effect throughout the nation. A spokesman for Centers of Disease Control says that 100,000 new cases of AIDS each year is a real possibility, with a peak infection of five percent of Americans, well more than a million, reached in 10, 20 or 50 years.



The projections are so various because we are dealing with a disease out of control. We have no way of knowing whether the population will act responsibly or irresponsibly. We are talking about a disease that is

now inevitably fatal. No one knows what the future will be.

We are a people who keep our fears quieted by the blithe assumption that whatever medical perils may face us, medical science will come rushing like the cavalry with a medical miracle to save us. Such a medical solution might come. It is certainly necessary to make government and private funds available to provide the research that might bring this about.

But our buoyant optimism that scientists will rush in with a medical miracle is not necessarily justified. Wishing will not always make it true. Unpleasant though it may be, we must face the possibility that AIDS can become a plague, threatening the population of the nation and the world.

If we do this then we must be willing to face some hard facts, speak truthfully. We must have compassion for the victims of AIDS. Where there are ill people there must

be care, where there are the dying there must be comfort. Nor should judgments be made on its victims. Most of all there should not be pharisaical declarations that the illness is a punishment from God.

But while we must have compassion for the victims of AIDS we must not pretend we do not know that the origin of the epidemic we face was in sexual relations within the homosexual community and the contagion has been spread into the heterosexual community by casual sexual encounters. There has been an estimated 10 to 15 percent transmission of AIDS through drug needles.

This isn't something theorized, this is substantiated fact. Yet there has been a tendency to tiptoe around the facts for fear the gay community and those who advocate sexual freedom might be offended. If we are afraid to face the truth then we are doomed to the devastation of a plague.

What we need is a radical return to the Judeo-Christian moral principle that sexual relations belong within marriage. Despite what some say, the solution proposed is not celibacy but a proper respect for the good and beauty of sexual relations within the lifetime commitment that is made by a man and woman to each other in marriage.

Those who are proponents of sexual freedom, casual sexual encounters, homosexual activity, can have all of this but they will have AIDS, too. And as we are learning by sad experience, it is transmitted to medical personnel, dentists and others who come into contact with the body fluids of AIDS victims.

The top U.S. medical official tells the



irresponsible they can continue being irresponsible—so long as they use prophylactic devices, which is even poor medical advice.

The role of Catholics is certain. We must stand more firmly than ever for the clear Catholic teaching that sexual relations belong only in marriage. From pulpits, from classrooms, from Catholic publications, we must stand unequivocally for a principle that is in conflict with the sexual permissiveness in the world. We must do it because it is right that we should and because this is the only way that AIDS can be brought under any control.

## The Bottom Line

### Men can also be victims of vicious spouses

by Antoinette Bosco

Child abuse has been the focus of much attention in recent years. There is also increased awareness of how important it is when a divorce occurs that custody of children be awarded to the parent likely to give the better care.

Unfortunately, we are now seeing cases in which a spouse alleges misconduct, such as sexual abuse of a child or physical violence, as a means of trying to "win" the children or get a better financial settlement. Some just want to get revenge on a spouse.



According to a recent *Time* magazine article, "Sometimes the accused child molester may be the victim." The magazine reported the case of Lawrence Spiegel, a

psychologist arrested on a complaint by his ex-wife and charged with the sexual abuse of his 2-year-old daughter.

What followed was a nightmare for Spiegel, who denied the charge. Nonetheless, he lost most of his counseling practice because of the legal battles and the time taken from his life to fight the accusation. He also racked up legal bills of \$70,000. Then, in 1986, he was acquitted of the abuse charges and given joint legal custody of his daughter.

Spiegel has written a book called "A Question of Innocence" (Unicorn) in which he holds the position that the well-intentioned zeal of authorities to uncover child sex abuse "has had a less wholesome consequence: a raft of false charges that devastate the lives of those accused."

A study of 439 child sex abuse reports in Denver found eight percent to be "purely fictitious" and another 22 percent to be unsupported by evidence. And because judges today are less willing to automati-

cally assign children in custody cases to the mother, some wives are using false accusation as a weapon of last resort, the *Time* article said.

I recently followed a case where a father of two children was accused by his wife of being violent toward her. He said she precipitated an argument by hitting their three-year-old child. Because of her uncontrollable mood swings, her husband had told her they would have to separate. He and the children could no longer take it.

She called the police who came and, seeing no injuries, arrested him on a harassment charge. He had to stay in jail overnight. When he returned home the next day, he found his wife and children gone.

Her tactic to get the children and support money was to claim physical abuse.

In this case, however, during a temporary custody hearing three months later, the judge, after brief deliberation, awarded the children to the father. But the pain involved

for him was similar to that expressed by Spiegel, who said of his ordeal, "I wanted to kill myself."

I spoke to a district attorney recently who admitted that in divorce cases, lawyers and judges are all very much aware now of how the courts can be manipulated to make them "part of the bargaining chip" in custody and support matters. Unfortunately, people do lie, he said, adding that judges today need "the wisdom of Solomon."

I become very angry at those, often women, who falsely accuse a spouse of a crime. I spent many years of my life working to get better laws to protect women. If those laws are abused now that we have them, the pendulum will swing back again and women who are truly in jeopardy from a violent spouse may not get the protection they deserve.

The bottom line is that men as well as women can be the victims of vicious spouses.

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## The Human Side

### Distress at bad news reflects a prophetic spirit

by Fr. Eugene Hemrick

These days, the news seems to bring reports daily alleging fraud or scandal in high places. At this moment there is the Iran-Contra affair, the Bakker ministry and charges against several Wall Street figures, for example. Three months from now you can bet there will be just as many juicy stories to chew on.

For some, the news of a scandal is like sitting in the grandstands watching a circus. Each tumble of a public figure affords them a guffaw.



But to parents who are trying to instill children with sound principles the discovery that a trusted public servant is a fraud is cause for sorrow. It is that one bad picture which is worth a thousand words.

There is no doubt that many persons take bad news seriously and experience anxiety because of it. They worry about the fabric of society tearing apart, the future of the next generation and whether the United States will fall because of internal corruption.

Then there are those who, like ostriches, stick their heads deeply into the sand in order to hear nothing and escape the bad news.



The worst thing we can do is to say none of these events matter; they don't make any difference. When we begin to say that, we're losing our prophetic edge.

How should we regard bad news about scandal in high places?

Scripture offers a principle that may prove helpful. Take a look at the first Beatitude. What did Christ mean when he said, "Blessed are the poor in spirit"? Poor here cannot mean that Christ is advocating poverty. If anything, he came to encourage people to fight against it.

No, among the poor in spirit are those who know the good that should be happening and see that it is not happening. They know the difference between what should be and what is. They possess the prophetic gift of justice. They are benevolent, kind and generous and they burn with compassion for the oppressed and exploited.

There will always be scandals and bad news. If we grow cold and indifferent toward them then we're in big trouble. Indifference, like apathy, is ultimately very destructive in society.

Although we may not want to experience the pain we feel when our prophetic instinct

is addressed by events around us, it is good news for us and for our country. Being sensitive, anxious and distressed in the face of bad news reflects the fact that the prophetic spirit is still alive and well in us.

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# TO THE EDITOR

## The church deserted the Jews

It was with an incredulous eye that I read your column, "The Church in Germany During Nazism" ("From the Editor," May 22 issue). Why is it so difficult to see that the papacy and other hierarchies of the Catholic Church deserted the Jews? Were there the most tumultuous screams of outrage from every corner of religious faith? Or was there the gentle pastoral pat on the head and the closed eye?

This lack of leadership at a time when it was sorely needed should be a source of shame we all as Catholics should recognize. The plain fact is that it was easier to be manipulated than to act as Our Lord intended. If you extol the virtues of the righteous (Edith Stein, Father Mayer) and neglect the sins of the guilty, we have missed the point.

Do you think John Paul II would have been a passive stooge, or might he have stood up to the Beast of Berlin? Would Peter, Gregory the Great or John XXIII benignly sleep while fellow citizens of the planet, and children of God, were burned in crematoriums? I think not.

I am proud of my Catholic faith, but please don't try to soap my windows and tell me what good folks the pope and his cronies were. The best way to beat a bully is to stand up for your faith. The leaders of most faiths failed to do that and will be judged by God accordingly.

Thomas Walsh

Brownsburg

# POINT OF VIEW

## Black Catholics offer us a gift

by Ivan J. Kauffman

Last month at the National Shrine in Washington 1,250 representatives of the nation's 1.3 million black Catholics met to celebrate their place in the mainstream of the U.S. Catholic Church. Led by the nation's 11 black bishops and many of our 300-plus black priests and 700 black nuns, the delegates included lay people from 110 dioceses across the country.

It was an historic event for black Catholics. "You know, growing up as a young boy in Mississippi, growing up with the double—I was going to say handicap, but I'll say blessing—of being a black Catholic, I never thought I would see the day when I would be standing here, preaching God's holy word in this place," said Bishop Eugene A. Marino of Washington at the opening Mass.

"By our presence here we say we are indeed authentically Catholic and authentically black," said Bishop John H. Ricard of Baltimore.

But this is an equally important event for all Catholics because it marks a new era, a time when we recognize the black contribution to the church, that black people have given us all some things which no other group has to give.

► **Suffering** is at the top of the list. In addition to the horrors of slavery which all black Americans endured, black Catholics endured the added indignity of being rejected within their own church.

"Those mothers and fathers, Lord how they hung in there!" said Bishop Marino in his homily. "Sitting in the back pews of the church and waiting until the end in the Communion lines and confession lines—Lord, how they clung to their faith!"

How many white Catholics would have

(Editor's note: Mr. Walsh is entitled to his opinion that the Catholic Church did not do enough, but Jewish historians say that nearly half of the two million Jews who escaped Hitler owed their lives to the church. When Pope Pius XII died Jewish leaders praised his efforts. Golda Meir said, "When fearful martyrdom came to our people, the voice of the pope was raised for the victims," and Dr. Ralph Contini, an Italian Jewish leader, said, "Six million of my co-religionists have been murdered by the Nazis, but there would have been many more victims had it not been for Pius XII." No government and no other church tried to do as much for the Jews.)

## No admirer of Fr. Hesburgh

Someone kindly forwarded to me the May 8 issue of *The Criterion* in which you published a fawning reminiscence about Father Ted Hesburgh. To say the least, your column was 100 percent *uncritical*. You should have pointed out to your readers that it was Father Hesburgh who has been a leader in dismantling traditional, loyal Catholic higher education, from its ties to the Holy See, through the Land O'Lakes statement issued several years ago (Editor: It was in 1967) by the leaders in Catholic higher education in this country.

There is hardly a Catholic college in the U.S. today that is truly loyal to the teaching of the Roman Catholic Church thanks to this infamous document. Why did they do it? Because they were pandering after govern-

ment money. Catholic educational institutions had only to rely on the promises of Christ to be provided for and they would have always received what they needed. Instead they have decided to join forces with the secular crowd and get the "big bucks" from the government and the foundations.

One more observation: How about Father Ted Hesburgh's role as a member of the board of the Rockefeller Foundation, one of the most notorious promoters of abortion and birth control in the country and the world? How did he square that with Catholic teaching on the heinousness of abortion and immorality of artificial birth control?

Leon H. Bourke

Indianapolis

## The impact of a Catholic school

Parents have a strong impact on children and their value system. There is more fact than fiction in the old saying, "Johnny is a chip off the old block," often reflecting his father's and mother's value system and beliefs as well as physical appearance.

We have all heard that parents are the first educators of the child. Indeed, the parents have the primary privilege and responsibility to see to it that their children grow physically, mentally, socially, and spiritually. The role of the school is to reinforce this value system established by the family, reflecting their Catholic teachings and beliefs and providing for the formal teaching of the Catholic faith and doctrine.

The responsibility of both parent and school is paramount in the total formation of a child into Christian adolescence and adulthood. If we are to continue having adults who are informed in the basic tenets of the Catholic Church, parents and teachers

must work closely together. If our children are to love their faith, they must know about it and be around those who share similar values and beliefs. One cannot love what one does not know.

As the principal of a Catholic school, I feel the impact of a truly Catholic school can never be fully measured. I also feel the truly Catholic school can be of invaluable assistance to parents wishing their children to learn more about God and their Catholic faith.

I have never been able to understand parents who are Catholic and who are able to send their children to a Catholic school, yet choose not to do so. How many parents would send a child to a school where math or reading or science was not taught? Yet in reality that is what they do by not sending the child to a school where religion is a regular part of the curriculum. If religion is a priority with families, then whenever possible, attendance at a Catholic school should be an imperative, regardless of the sacrifice.

Another thing hard for me to understand is how families send their children to the Catholic school from kindergarten through sixth grade, indicating that the teaching of religion is important to them, only to cease providing further formal religious education during junior high and high school years by refusing to send them to CCD classes.

Only too often we adults also fail to take advantage of the adult religious education opportunities available to us in our parishes and deaneries. Granted, each opportunity takes some sacrifice of time and sometimes money, but again it is a matter of priorities. If religion is truly important to us in the formation of our children's lives and the enrichment of our own, we will not fail to take advantage of every opportunity presented to us to grow in wisdom and knowledge and love of God.

Donald E. Burkhart

Milroy

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stayed in the church if they had been treated the way blacks were? It's been said that what doesn't destroy us makes us stronger, and blacks have emerged from the shameful centuries of slavery and segregation with a faith so strong it's one of the treasures of the church—and now they are sharing it with all of us who in the past treated them so badly.

► **Music** is a close second. In a real sense black music is the music of America—jazz, rock, blues, spirituals, gospel, much of our folk music. The sophisticated rhythms which black Americans brought with them from Africa, the powerful melodies with their uncanny ability to touch the depths of the soul—all these have made black music the music of our time, not only in the U.S. but throughout the world.

This same musical tradition now plays an important role in many Catholic liturgies, not only in black parishes, but in folk Masses and guitar Masses everywhere. Without the black contribution we would have no authentically American way to express ourselves in music.

The list could go on and on—the black intellectual contributions, the sense of ecumenism, the dedication to family, the profound commitment to social justice, the example of successful non-violence they gave the world in the Civil Rights Movement, the concern for evangelism.

Many Americans grew up looking down on blacks, as somehow a problem. That perception is changing slowly and now we have come to see black people (or at least realize we should) as equals in the human family.

But blacks won't really be equal until white people are also able to look up to blacks as people who have had something to give us. That's difficult for many white people; old prejudices die slowly. But, difficult or not, it's also inevitable—not only for moral reasons, not only because we depend so much on black contributions, but most of all because it's true.



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## CORNUCOPIA

# Every day is Father's Day

by Cynthia Dewes

We always believed that fathers were the last to know. Every movie, every old wives' tale, every morsel of kaffee klatsch wisdom made it plain that husbands were totally surprised when their wives announced they were expecting (not pregnant, just expecting). The wife could've gone right up to the moment of birth or possibly beyond, and the dummy would never have known.



Not so today. Husbands are signed on as coaches the minute the rabbit dies. Prospective fathers are flattered, cajoled and inspired by pre-natal classes into quarterbacking their wives as they increase and multiply. The allusions to sports are not unintentional, because having kids is no longer just a woman's game.

Instructed by thin cheerleaders, the men help their wives up and down from little mats on the floor. They wind them into exercising postures, and massage their ever-increasing regions of stress. They stand ready to offer whatever numbers of pillows are necessary, the modern equivalent of boiling water.

Armed with his new skills, the father joins his wife in labor at the onset of birth. Even he faints at the sight of blood grittily during a surgical gown and remains at his wife's side, taking deep breaths in a paper bag if necessary and praying to St. Elsewhere.

Nor is Dad let off the hook after the birth. Feigning delight, he must take his turn at feeding, burping, bathing, jiggling and diapering. He must examine baby emissions with as much interest as he does his automobile's.

His commitment to TV is interrupted at crucial moments by the exercising of tiny lungs. His nourishment is reduced to peanut butter crackers and stale dingdongs, eaten

standing up while he warms the bottle. The satin sheets of his waterbed are littered with Gerber cookies.

School, formerly the purlieu of kids and adult females, becomes Dad's second home. He is served hot dogs and kool-aid at Thanksgiving dinners prepared by first graders. He views historical pageants of red-headed Indians and pilgrims with droopy knee socks. His collection of authentic arrowheads is dedicated for show and tell.

Dad suffers the slings and arrows of Little League, Indian Guides, Boy Scouts, Confirmation service projects. He picks his way among plastic dinosaurs and kite strings when he mows the lawn. His deck made from distressed wood got that way from being assaulted by toy hammers and the weapons of bad guys biting the dust.

When he'd rather be watching "Bonanza" re-runs, Dad must monitor MTV and obscure cable movies. He spends hours putting worms on, and removing three-inch fish from, hopeful fish hooks. Meanwhile his new flycasting rod rusts in a closet.

If he lives through raising his offspring to marriage, employment and regular haircuts, Dad is often amazed to find that children return home. And not just to visit. He broods on the question: When will it end?

That's the point. It doesn't end. Fatherhood is as unrelenting as that tiny hand curled around Dad's finger when he meets its owner for the first time. It is love, and it is forever.

## check-it-out...

✓ **St. Michael Parish in Cannelton** will participate in Religious Heritage Day activities on Sunday, June 21, as part of the city's Sesquicentennial Celebration June 20-28. Parishioners will wear old fashioned clothing to Mass. St. Michael's and other churches will participate in an ecumenical dinner from 11 a.m. to 1 p.m. in the city park, and hold open houses all afternoon. At 6 p.m. a

community worship service featuring music by an ecumenical choir will be held at the overlook of Cannelton locks and dam.

✓ **The Archdiocese Catholic Youth Organization (CYO)** will sponsor "Roots and Wings," a retreat for youth ministry leaders, from 7 p.m. on Friday, July 31 until 4 p.m. on Saturday, Aug. 1 at Camp Christina in Brown County. A national certificate program of courses in youth ministry will begin October 9-11 at the CYO Youth Center, 580 E. Stevens St. in Indianapolis. For information on either of these programs for youth leaders call 317-632-9311.

✓ **The North American Forum on the Catechumenate's Workshop on "Beginnings and Beyond"** will be held Sunday through Friday, June 21-26 in Madonna Hall at Marian Heights Academy in Ferdinand. Priests, Religious and lay people involved in directing RCIA programs are invited to attend. For information contact: Benedictine Sister Jane Michele McClure, director of communications, at 812-367-1411 or 812-422-1230.

## vips...



✓ **Edward (Pete) and Margaret Martel** of Clarksville will celebrate their 50th Wedding Anniversary at a 10:30 a.m. Mass of Thanksgiving on Sunday, June 28 in St. Mary Church, New Albany. A reception for all friends and relatives will be held afterward until 3 p.m. in the school hall. The couple requests no gifts. The Martels were married June 17, 1937 in Holy Trinity Church in New Albany. They are the parents of three children: David, and Merrily Habermel, both of Clarksville; and Thomas of Marietta, Ga. They also have six grandchildren, including Holly, Kent, Brian and Noel Habermel, and Bradley and Timothy Martel.



✓ **Martin and Ellen Ginther** will celebrate their Golden Wedding Anniversary on Saturday, June 27 in St. Andrew Church in Indianapolis. They were married May 27, 1937 in Lawrenceville, Ill. and now live in Palm Desert, Calif. The Ginthers are the parents of seven children, including: Ann Doherty, Martha Reinert, Esther (Frances), Mary, John, Father Richard, associate pastor of St. Paul Parish in Tell City, and Frances Crawford. They also have 12 grandchildren and one great-grandchild.

✓ **Two teachers at Providence High School in Clarksville** recently won summer study fellowships. The National Endowment for the Humanities awarded **Rebecca Reisert**, English teacher and head of the performing arts department, a grant to attend a five-week seminar on "The Tales of the Brothers Grimm" at Wayne State University in Detroit. The French government awarded a scholarship to study French language and culture in Avignon, France to **Maria Jones**, French teacher.

✓ **Association of Religious of the Indianapolis Archdiocese (ARIA)** officers have been elected for 1987-88. They are: president, **Franciscan Sister Catherine Schneider**, Archdiocesan Office of Pastoral Councils; vice-president, **Benedictine Sister Sharon Bierman**, Beech Grove Benedictines; recording secretary, **Providence Sister Elizabeth Meyer**, South Side Consolidated; communications secretary, **Daughter of Charity Margaret Marie Clifford**, St. Vincent Hospital and Health Care Center; and treasurer, **Franciscan Sister Christine Ernestes**, pastoral associate, St. Philip Neri Parish.

✓ **John J. and Helen M. Roach** will celebrate their Golden Wedding Anniversary with a Mass of Thanksgiving at 12 noon on Saturday, June 20 in Christ the King Church. Their daughters will host a reception immediately afterward at St. Pius X K of C. The Roaches were married by Father Michael J. Gorman on June 12, 1937 in St. Anthony Church. They are the parents of Marilyn Killila, Carolyn Mueller, Margaret Otte and Kathleen M. McGee. They also have 10 grandchildren.



**RSVP QUEEN—Elenetta Hancock** (from left), Retired Senior Volunteer Program (RSVP) representative for the Marion County Fair Senior Queen competition, is congratulated by Jeff Campbell, coordinator for Project Independence of Catholic Social Services, and Barbara Sumner, director of RSVP, at the recent RSVP luncheon when the selection was made. (Photo by Margaret Nelson)

## The Ad Game

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

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

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1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.  
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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



# Aiding Pan Am Games 'paso a paso'

by Margaret Nelson

In April, Archbishop Edward T. O'Meara named Charles J. Schisla chairman of a special Archdiocesan Pan Am Committee. The group has coordinated plans to serve the religious needs of visiting guests who will attend the Pan American Games from August 7 to 23. Many visitors are from countries that are predominantly Catholic.

But Chuck Schisla, director of communications for the archdiocese, has been working as a public relations volunteer on Pan Am projects for 19 months. You might say he's been with the planning "paso a paso." That's Spanish for "step by step."

That's also the name of a quarterly 1986 newsletter that Schisla has been working on. It became a monthly in 1987 and concludes with the June issue (to be mailed in July). The publication goes from the organizing

committee of the Tenth Pan American Games in Indianapolis (PAX/I) to representatives of the Pan American Sports Organization (PASO), the National Olympic Committees (NOCs), the 38 PASO member countries, and the International Sports Federations (ISF).

One of the functions of the newsletter is to provide a link between PAX/I and sports leadership from all participating countries. Schisla has had 17 years of experience working with the international media, serving on committees of the Catholic Broadcasters Association and the International Radio and Television Festival. He is a member of the Christopher awards committee and served for four years as media awards (Gabriel) chairman of Unda-USA, a national Catholic association of broadcasters and communicators. And Schisla has been active in local sports, youth, and public relations activities.

Schisla's Pan Am work on *paso a paso* involved making decisions on the format, selecting volunteer editors and establishing a budget. The newsletter is one of three basic programs of the PASO-NOC public relations committee, part of the protocol division for PAX/I.

The "attache" program is the largest volunteer project Schisla has been involved with as part of the public relations committee. It has also required the most from him in terms of time and energy. In this program, a comparable representative of the local community is assigned to the head of the sports delegation of each of the 38 member nations, including the U.S. In addition, 85 assistant attaches are assigned to delegations from specific countries, with a minimum of two per country.

Schisla said that these attaches, who come from all walks of life and age groups, played an important part in the success of the first Chief of Mission Conference held in the history of amateur competition. This conference took place in Indianapolis in April of this year, with 36 of the nations sending representatives.

At the conference, the attache team members and assistants worked directly with the chiefs of mission, introducing them to local leadership and showing them the available facilities. The conference was such a success that the leadership of the international Olympic movement recommended



Charles J. Schisla

that a similar program be held before each Olympic competition.

The third Pan Am project Schisla and his committee have worked on is the "aid-de-camp." This involves approximately 140 young men and women who are college age and older. These volunteers serve as personal aides to senior "VIPs" attending the games. Recruited for language skills and international experience, the young people are primarily from colleges and universities throughout the state of Indiana.

## Students take train to Chicago

Fifth and sixth grade students from St. Ann School, Indianapolis, took a train trip to Chicago on June 3.

The classes were accompanied by their parents and teacher.

In Chicago, the students visited the "Here's Chicago" exhibit, the John G.

Shedd Aquarium as well as the Sears Tower.

The students earned the money for the trip with several fund-raising projects, including the sale of novelty buttons and baked goods, family bingo parties, and raffles.



DETRAINING—Ready to explore Chicago are (from left) Dana Negri, Angie Foster, Amy Vibbert, and Tim Gallagher, all fifth and sixth grade students from St. Ann School, Indianapolis. The students had several fund-raising events for finance the trip. (Photo by Anna Sharpe)

## Providence Sisters jubilarians

Thirteen Sisters of Providence who live and work in the Archdiocese of Indianapolis will celebrate 50 years of membership in the Congregation during special festivities June 26 and 27 at St. Mary of the Woods.

Four of the jubilarians work in the Indianapolis area. Sister Jean Mary Dietz is assistant treasurer for the Sisters of Providence in Indianapolis and Sister Rose Marie Garvey is a psychologist at Midtown Adolescent and Children Center at Wishard Hospital.

Sister Catherine Livers has been director of the Shalom Center since 1984. Sister Ann Kathleen Brawley, archivist for the Congregation, is also part-time assistant archivist for the Archdiocese.

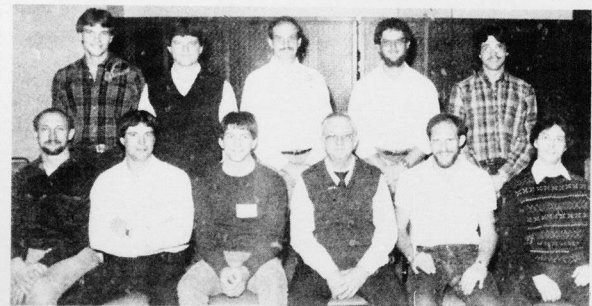
Sister Dorothy Deal is parish secretary at Annunciation Church in Brazil and Sister Brendan Harvey is director of the Retired

Senior Volunteer Program (RSVP) of Terre Haute. Sister Jane Bodine is the outgoing director of development for the Sisters of Providence.

Sisters Beth Duffy, Margaret Patrice Foley, Mary Zita Geheb, Margaret Jean Karier, Marie Patrick Keane, and Regina Verdeyen live and work at St. Mary of the Woods.

Other Sister of Providence jubilarians are Sisters Suzanne Brezette, Mary Anselm Coppersmith, Agnes Veronica Hester, Beatrice Hobert, Helene Marie Kelly, Alma Louise Mescher and Margaret Maureen Verdeyen.

Jubilee activities include a Mass of Thanksgiving at 1:30 p.m. on Saturday, June 27 in the Church of the Immaculate Conception at St. Mary of the Woods, followed by a reception. Friends and relatives of the jubilarians are invited to attend.



A RECORD K OF C FAMILY—Bernard "Boo" Schaefer (third from right, front row) and his ten sons are all active Third Degree members of Knights of Columbus Council #934 in Madison. Pictured with their father are (front row, left to right): David, Dan, Andy (10th son, soon to be initiated), Schaefer, Ray (seminary student at St. Meinrad) and Ed; (back row) Ken, Jerry, Bill, Tom and Jim. The mother of the family is Helen Schaefer.

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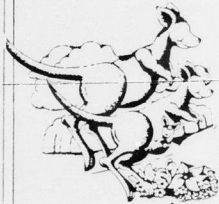
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# Teacher finds students better than ever

by Peg Hall

MITCHELL—On the last day of CCD classes this year, Bill Turk had a party for his junior high students at his rural home southwest of Orleans. It turned into a double celebration because Turk had been



Bill Turk

honored at Sunday morning Mass for his 20 years as a CCD teacher.

Listen to the kids in the swimming pool when they were asked what they thought of their teacher:

Jennifer Armstrong, softly: "He's nice."  
Martha Kelly: "I don't know. He's cool I guess."

Amy Reed: "I think he's a good teacher."  
Kelly Fitzgerald: "I think he's neat."  
Jeremy Buechler: "He's okay. He's fun."  
What the teacher had said about them and their other five classmates was: "This year they were all pretty great kids. Normal, average kids."

His wife, Phyllis, smiled. "You say that about every one of your classes. The best class I've had."

Turk, age 66, works in the quality assurance department of Kimball Electronics at Jasper. At St. Mary's parish in Mitchell he's a lay minister and is completing his sixth year on the parish council.

He started his career as a CCD teacher at St. Mary's, having moved to the area from his native city of Mundelein in the Chicago Archdiocese. In 1970 he and his family moved back to Mundelein, to Santa Maria de

Popola Parish, where he continued to teach CCD the next eight years.

When the Turks transferred back to St. Mary's in southern Indiana in 1978, he kept on teaching. "That's a fascinating age group. My goodness, they go from babies to almost maturity—they act like grown-ups in two years."

He furrowed his brow in response to a question about how things have remained the same, or changed, in the past 20 years. "I would say, in the last eight years since I've been back here, these are the finest in classroom behavior, no question. Kids like to torment the teacher. I thought it was normal. It didn't bother me."

"But now their behavior in class is remarkably good. There are no problems in class. They are beginning to read well, too. Junior high students couldn't read their assignments years ago. Their reading abilities have really improved."

He beamed as he said, "I have no explan-

ation. I would just compliment their parents."

His daughter, Lisa Barton, who has a semester to go before completing a teaching degree at Indiana University Southeast at New Albany, insisted, "Give their teachers credit, too." Lisa jokes easily with her dad.

Lisa has a fulltime job; she'll have to give eight hours each to "mothering, teaching and wifing," he said. She joshed him about not knowing the ages of his nine grandchildren. "You barely remember our birthdays, Dad." Besides Lisa, Bill and Phyllis are the parents of Will, Jr., Kenneth and Michael.

Lisa admired the plaque her father had received at Mass earlier in the day.

He said that the honor "nearly floored me," and indeed his feelings were expressed warmly and wonderfully as he hugged the plaque to himself shortly after it was presented to him, and smiled happily all through Mass, putting the gift aside only when it was time to assist as a Eucharistic minister.

In the fall, Bill Turk will be back in the classroom. But for now it was summer—time to jump in the pool with his students and a couple of visiting grandkids.

## All Saints begins fund drive

by Cynthia Dewes

All Saints School Alumni Association will sponsor a \$30,000 prize drawing at a Harvest Dinner/Monte Carlo on Friday, Sept. 18 at the Westside Knights of Columbus hall. The newly formed alumni organization hopes to establish a capital fund base of \$500,000 for the school. To date they have raised \$10,000.

Early Bird awards will be held at an Ice Cream Social from 4 to 7 p.m. on Sunday, June 28 in Ryan Hall of St. Anthony Parish, 379 N. Warman Ave., and during the Assumption Parish Festival on Friday, Aug. 14.

All Saints School was formed in 1970 as a consolidation of the schools in three west-side Indianapolis parishes: St. Anthony, St. Joseph and Assumption. In 1976 Holy Trinity Parish joined the consolidation. All Saints

numbered 247 students this past year, and boasts thousands of alumni from the original four schools.

Providence Sister Regina Lynch, a first grade teacher at All Saints, enlisted her brother John, retired from RCA, to help with organizing an alumni association. Both are graduates of St. Anthony School. Lynch mobilized a core group of about 30 alumni. Since last year they have contacted 600 alumni of all ages from the four consolidated schools and All Saints.

All Saints Alumni Association wants to locate as many alumni as possible. Anyone who is, or knows of, an alumnus of St. Anthony, St. Joseph, Assumption or Holy Trinity Parish Schools, or of All Saints School, may send his/her name, address and telephone number to: All Saints Alumni, 337 N. Warman Ave., Indianapolis, Ind. 46222.

## Chalice presented to Marian

The chalice and paten of the late Msgr. John J. Doyle have been presented to Marian College where the monsignor worked and taught for more than 30 years.

Monsignor Doyle, who was the college's first chaplain and a professor of theology, cherished the chalice, a family heirloom. It had originally been a loving cup presented to Father John W. Doyle, Msgr. Doyle's uncle and namesake, in 1900 by his congregation at St. Simon's Parish, Washington.

The cup was passed down through the Doyle family and was presented to the future monsignor by his mother at his ordination May 17, 1921.

At his death, Msgr. Doyle willed the chalice and paten to Archbishop Edward T. O'Meara. The archbishop decided that the cup would best reside at Marian College, and the chalice and paten were presented this spring to Dr. Louis C. Gatto, president of Marian College. The presentation was made by Dr. James Divita, Marian College history professor, on behalf of the archbishop, and Msgr. Gerald A. Gettelfinger, chancellor of the archdiocese.



SPECIAL—Father Francis Bryan holds the chalice willed by Msgr. John Doyle, the founding chaplain, to Marian College.

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# Archabbot to donate kidney to priest-brother

"It wasn't any kind of soul-searching, wrenching decision," said Rt. Rev. Timothy Sweeney, archabbot of St. Meinrad Archabbey and Seminary. His brother, Father James J. Sweeney who is pastor of St. Pius X Church in Indianapolis, needed a kidney transplant and the archabbot has offered one of his kidneys for the operation.

Father Timothy explained, "It was really a pretty easy decision. There are only the two brothers. I thought, 'He's your brother. He's a good priest. If it works, it will enable him to lead a more normal lifestyle.'"

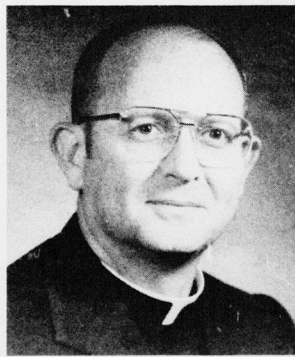
Noting that the polycystic kidney disease has a genetic component that only makes its appearance in middle age, Archabbot Timothy said of his Indianapolis brother, "It really affected him. It slowed him down physically and really tired him out. The main expression was tiredness. That improved with the dialysis, the proper filtering of his system."

After about four years of gradual decrease in the functioning of his kidneys, Father James Sweeney, now 54, began dialysis sessions early this year. That meant spending four hours a session, three days a week on the machine.

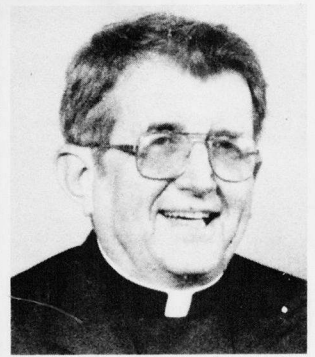
The Benedictine archabbot had two testing periods at Indiana University Hospital, one during Holy Week and one in Easter Week. Afterwards, he was declared an eligible donor for his older brother. This does not assure success of the transplant, but is another positive step.

Asked if he had any hesitation about donating the kidney, Father Timothy said that thousands of people had participated in this type of operation, adding, "A person my age can live quite normally with one kidney." He is chairman of the board of the largest seminary in this hemisphere.

On Tuesday evening, June 9, at St. Vincent Hospital, Father James Sweeney under-



Archabbot Timothy Sweeney



Father James J. Sweeney

went an operation to remove both diseased kidneys. The surgeon termed the operation "very successful," his brother related. The St. Pius X pastor spent some hours in the Progressive Care Unit and was moved to a regular room on Wednesday.

Before the transplant, Father James must recover from any complications caused

by the kidneys that have been removed. The kidney transplant is now scheduled for mid-August at Indiana University Hospital.

Father James Sweeney will need more than a month to recuperate from the kidney transplant. He is expected to return to his north side Indianapolis parish some time in October.

## Cathedral Guild organized

by Margaret Nelson

The mission statement for SS. Peter and Paul Cathedral says that it is "the central church for the Catholic Christians of the Archdiocese of Indianapolis." It is in this spirit that the Cathedral Guild was formed, using members of other parishes to enhance the cathedral celebrations.

An organizational meeting was held last month, led by Margaret Petraits, chairman of the guild. Mrs. Petraits has been active in area theater and art activities and has been a member of St. Malachy Parish, Brownsburg, for 30 years. About 40 volunteers attended the meeting. A schedule of future meetings was developed.

Training sessions are being used to prepare volunteers for eight ministries. Sister Sandra Schweitzer, cathedral coordinator, was the trainer for members of the hosting and tours committees and will later offer a session for the liturgical environment committee. Sister Rita Clare Gerardot, pastoral minister at the cathedral parish, is training sacristans.

Mrs. Petraits is the trainer for the special events committee. Sister Catherine Schneider is training Eucharistic ministers and lectors. And Shirley Richardson Evans will work with the hospitality committee.

Others committed to the Cathedral Guild are: John Acker, Mary Rita Babbett, Diane Beasley, LeJean Beeler, Sister Margareta Black, Mary Catherine Byrne, Frances Clouser, Joan Cooper, Nora Cummings, Rose DiCiocco, Eileen DiSano, James J. Divita, Catherine Engel, Frederick H. Evans II, Helen Farrell, and Joseph K. Fischer.

Also, Frank J. Giorgianni, Loretta Guedelhoefer, Kathleen Hahn, Lacey C.

Harden, Ann and Charles Harper, Sandra Hartlieb, Mary Lou Harvey, Maria Ishii, Alice Keller, Larry Lesniewski, Kathryn Madden, Virginia Maher, Patrick Maher, Lynn McKinney, Geraldine Miller, and Bill and Mary McKinzie.

Marilyn Neill, Don Norris, Margaret Norris, John Petraits, Theresa Reilly, Irene Schouten, Patricia Sloan, Sister Demetria Smith, Mary Lou Steed, Blanche Stewart, Brother Howard Studivant, Dr. John and Maureen Suelzer, Georgian Sullivan, Sharon Teal, Joseph Vitale, and Mary Wilkins have also volunteered.

Sister Sandra reflected, "Our goal, as the guild, is to maintain and spread the beauty and hospitality of the cathedral to everyone in the archdiocese and beyond."

Those who are interested in sharing their time and talents in one of the Cathedral Guild ministries should contact Margaret Petraits at 852-5427.



Margaret Petraits

## Indy parishes plan Renew

by John F. Fink

More than 60 representatives from nine parishes in the Indianapolis metropolitan area met at St. Luke Church Wednesday, June 10, to discuss plans for the RENEW program that the parishes plan to start this fall.

Parishioners from St. Matthew Church, which had the program from 1984 to 1986, briefed those present on what should be done to ensure success. Both Norm Hipskind and Shirley Gilson, co-coordinators of the program at St. Matthew, emphasized the importance of prayer.

"The secret of success is to pause and pray for what you're doing before every group that comes together," Hipskind said. "Prayer is the basis from which all else flows," Gilson added.

RENEW is a two-and-a-half-year structured program of prayer and sharing during which the basic themes from the life and teaching of Christ are stressed. It is divided into five semesters, six weeks in the fall and

six weeks in Lent each year during which there are special Masses and homilies, meetings of small groups, large group activities, and take-home materials.

At the meeting at St. Luke, Hipskind and Gilson talked to all persons present about the duties of various committees. The St. Matthew parishioners then met separately with the various committee representatives.

Matt Hayes, director of religious education for the Archdiocese of Indianapolis, explained the resources available from the archdiocese. He said that the archdiocese will offer training for the small group facilitators and is planning a day for pastors and pastoral associates on Sept. 2. The Office of Catholic Education has audio-visual materials and other resources, he said.

Parishes represented at the meeting included St. Luke, St. Thomas Aquinas, Immaculate Heart of Mary, St. Mark, St. Roch, St. Bernadette, Our Lady of Lourdes, Holy Name, and St. Rose of Lima in Franklin.



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# Pope's trip was balm to Poles, hard pill for gov't

by John Thavis

WARSAW, Poland (NC)—Pope John Paul II's June trip to his homeland was a spiritual balm to Poland's often-frustrated Catholic population and a bitter pill for the country's communist government.

Church and government planners said before the weeklong visit began that it would be carried out in the prevailing tone of dialogue between the Polish church and state. But in speech after speech, the pope challenged the government's policies in virtually every area of social life, adding a dose of sharp criticism regarding Marxist socialism.

He called firmly for respect of religion as a public feature of Polish society, but he went beyond strictly religious issues into specific problems of labor, free associations, education and health care. At one point he raised the question of whether the structures of Poland's socialist state are working "against the common good."

Throughout the visit, the state-controlled press kept alive the theme of the pope and the government as partners in an emerging "constructive coexistence" between church and state. That was the phrase used by Polish leader Gen. Wojciech Jaruzelski on the trip's first day. In a speech that was an ode to state socialism, he cited the closeness of socialist policies to the pope's encyclical on work, "Laborem Exercens."

In the days that followed, the pope responded with increasingly pointed language. He let his audiences know he was speaking both "to" and "for" them, and the encounters, with banner-waving and chanting crowds, seemed to confirm the church's role as the protector of Poland's political opposition.

Though observers said crowds were not as big or enthusiastic as in past visits, the trip gathered steam as it progressed, culminating in an unprecedented eucharistic procession through the streets of Warsaw June 14. The pope, when he was Archbishop



GDANSK REUNION—Pope John Paul II embraces Lech Walesa, leader of the banned Polish Solidarity trade union, during a meeting in Gdansk, Poland. The pope strongly endorsed independent and self-governing trade unions like Solidarity which began in Gdansk seven years ago but later was banned by the Polish government. (NC photo from UPI-Reuter)

Karol Wojtyla, fought for years to lead a similar March through Krakow's main square.

Soon after his arrival, it became clear that the Solidarity movement, dissolved by the government in 1981, was to be a touchstone of the pope's social critique. In Tarnow, the center of southern Poland's farming region, the pope on June 10 called for the "full realization" of the "Rural Solidarity" agreements to aid private farmers, which the government never implemented.

In stops June 11-12 in Szczecin, Gdynia and Gdansk, Baltic shipping centers where Solidarity was born during strikes in 1980, he said the word "Solidarity" was the "pride" of local workers and that such independent trade unions were a basic worker's right. The remarks, many broadcast on national TV, contrasted with the government's assertion that the Solidarity era was over and that the reforms have already been worked into government policies.

Why did the pope insist on raising the issue? There may be no better example of his frequent point that the Christian faith must be lived publicly, in society and daily work.

To Gdansk workers, he capsulized that idea in a few simple words: "Work and Christ? Work and the Eucharist? Yet here it was so. And rightly so."

As Vatican press spokesman Joaquin Navarro-Valls put it, the pope's talks aimed at deepening the relationship between church social doctrine and the themes raised by Solidarity: freedom, pluralism and free association.

But the pope also recognized that in Poland's current political climate, there are few prospects for Solidarity's rebirth. So instead, he encouraged a "patient struggle" for human rights and encouraged the faithful not to grow tired in their fight.

"Save your strength for the future," he told the crowd in Gdansk. It was typical of his remarks, aimed at the many he described as on the "threshold of frustration" because of the economic and human rights situation.

One fear expressed by the pope was that this feeling of social powerlessness could translate into moral degeneration—expressed in Poland as increasing corruption, black market dealings and family break-up. His words were designed to make people feel powerful again, as part of a strong religious community with deep moral roots.

In several talks, the pope directly took on Marxist tenets, too. Its view of religion as alienating is wrong and has lost credibility, he told scholars at Lublin's Catholic University June 9.

Speaking to workers in Gdansk, he attacked the concept of "class struggle" for portraying some groups as "enemies" to be destroyed.

The pope used blunt language on some specific social issues. He complained in a talk to sick people in Gdansk that while they frequently are forced to wait long periods for medical treatment, state clinics are used for abortions.

Speaking to women textile workers in Lodz, he strongly suggested the state was not doing enough to protect workers from workplace health hazards and said the state

should take steps so that mothers are not forced to work by economic hardships.

In Gdansk, the pope appeared to criticize the way state education treats religion. He urged 12,000 young people not to be fooled when "they try to convince you that what is of 'scientific origin' and what is 'progressive' denies the Gospel."

In the end, the pope said almost nothing about church-state cooperation and a lot about their basic differences.

At the departure ceremony, a bitter Jaruzelski told the pope that he would take back to the Vatican an image of Poland but not its problems. In answer to the pope's pro-Solidarity remarks, Jaruzelski added: "May the word 'Solidarity' be heard from this land for all people who continue suffering from racism, neocolonialism, exploitation, unemployment, reprisals and intolerance."

Some observers suggested that the pope might have given up his "ticket to Moscow" by being so blunt. There has been speculation on a possible papal visit to the Soviet Union in 1988.

In Poland, church-state dialogue probably will continue at its slow pace over issues that are decades old. Some predict there will be full diplomatic relations between the Vatican and Poland by the end of the year—and the pope prepared bishops for that step in a talk just before he left, saying it would be "abnormal" to have no diplomatic relations with a country so overwhelmingly Catholic.

He appeared to defuse the political implications of such a move, however, by saying it would require the hierarchy to speak even more forcefully on human rights.

It was another example of what the pope tried to demonstrate during the trip: that the church does not pay for dialogue and diplomacy with silence on social issues.

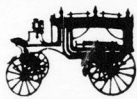
## Evangelization conference meets

(Continued from page 1)

O'Meara convened a meeting of Catholic leaders in evangelization to discuss what could be done to foster the development of Catholic evangelization in the United States. The NCCE emerged as the result of that meeting.

Archbishop O'Meara will receive the award as part of the proceedings of the NCCE conference, "The Evangelizing Church." Catholic leaders in evangelization will gather in Indianapolis June 25-28 to work on the formulation of a cohesive theology of Catholic evangelization for the Catholic Church in America. The Conference participants will focus both on the theological vision that guides the development of Catholic evangelization and on the practical efforts to implement that vision.

Keynote speakers include Msgr. David Bohr, author of "Evangelization in America"; Rev. Robert Hater, whose works include "The Relationship between Evangelization and Catechesis"; and Bishop William Houck, chairman of the Bishops' Committee on Evangelization.



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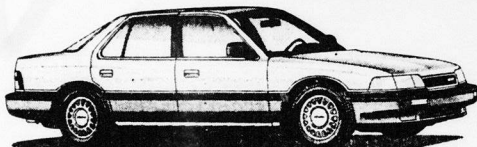
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## Mary in Our Faith

# The Immaculate Conception and Assumption

by Richard Cain  
Third in a series

The Roman Catholic Church has decided that four things about Mary are contained with certainty in divine revelation and are central truths of our faith:

- She is the mother of God.
- She was a virgin throughout her life.
- She was conceived without sin in her mother's womb.

► She was assumed body and soul into heaven after her life on earth.

How did these teachings come about? What do they mean? Why are they important in our faith?

Last week's article dealt with the first two teachings. This week's article deals with the remaining two teachings, Mary's immaculate conception and her assumption into heaven.

### Mary's Immaculate Conception:

The official teaching that Mary was conceived without original sin is not explicitly stated in scripture. But this does not mean that it is not implicitly stated there.

When the angel Gabriel appeared to Mary, he greeted her with the title, "full of grace." (Luke 1:28) Shortly after that, Elizabeth prophetically said to Mary, "blessed are you among women." The opposite of grace is sin. (Romans 5:20) To be full of grace is to be empty of or completely lacking in sin. Furthermore, this state of sinlessness is not something that came upon Mary only after she conceived Christ, for Gabriel greeted her with this title before he announced God's desire and received Mary's assent. Clearly then, Mary was free from all sin—even before she conceived Christ—through some special grace from God that made her unique among all women.

We also know that Mary's son must have been immaculately conceived, for scripture calls him the "sinless one." (II Cor. 5:21) It is true that Christ was baptized and that baptism is the way in which original sin is removed. But Matthew in his account of Christ's baptism made it clear that the baptism was not because he had any original sin to remove. (Matt. 3:14) In fact, Christ could not ever have had original sin because sin is alienation from God. Since Christ is God, how could he have been alienated from himself?

It is important to remember what the teaching about original sin means. Original sin is a state of alienation from God which each human being inherits simply by becoming a member of a human family which is in a general state of alienation from God. (Romans 5:12ff) In the same way, when we become a member of Christ's body, we inherit Christ's state of intimacy with God. It is in this sense that Paul called Christ the "new Adam," the father of a recreated human family.

Reflecting on all this, the Church Fathers began to refer to Mary as the "new Eve" because of her close cooperation with Christ in his work to save us. For example, St. Irenaeus, who was a priest in Lyons, France, in 177 and later was bishop there, wrote:

*If Eve was disobedient and became, both for herself and all the human race, the cause of death, Mary... through her obedience became, both for herself and all the human race, the cause of salvation."*

The Church Fathers also noted the prophetic words spoken by God to the serpent after the fall of Adam and Eve: "I will put enmity between you and the woman, and between your offspring and hers; it (the woman's offspring) will strike at your head while you will strike at its heel." (Gen. 3:15). The passage predicts an ongoing battle between humanity and the forces of evil. The fact that humanity will strike at the serpent's head while the serpent's offspring will only strike at humanity's heel also suggests that humanity will eventually be victorious over evil but only at a great price.

Certain subtle differences in how this passage was translated first into Greek and then Latin revealed a gradually clearer understanding of how this passage was understood to be fulfilled. Where the Hebrew uses the pronoun "it" the Greek Septuagint translation used "he," suggesting that the

victory would be won not by the woman's descendants in general but by one son in particular—which the Fathers took to be Christ. The Latin translation used here the pronoun "she" which was taken to foreshadow Mary's close role in Christ's work of redemption.

The gospel writers also saw Mary as closely connected to Christ's redemptive work. As Luke made clear, God chose to make our redemption in a certain sense dependent on Mary's free choice. John's gospel also stresses her close connection with our redemption by showing her as present at the beginning and the end of Christ's ministry on earth. She was the one who nudged him into working his first miracle, even though he declared that his "hour had not yet come." (John 2:4) She was also present at his crucifixion and shared in it in a unique and mystical way as Simon had prophetically foreseen some thirty years earlier. (Luke 2:35)

Because Christ and Mary, the new Adam and his helper Eve, cooperated so closely, some of the Church Fathers came to the conclusion that Mary's sinlessness must have echoed Christ's in that it began at the moment of conception.

But one major problem prevented agreement. Unlike Christ, Mary was not divine. As a human being like the rest of us, she too needed a savior. How could she have needed a savior unless she had like the rest of us, inherited—even if only for an instant—the same condition of original sin?

The breakthrough came with the work of the theologian John Duns Scotus (1266-1308). He pointed out that while it is a great act to save someone after he or she has fallen into sin, it is even greater to prevent that person from falling in the first place—to catch him or her in the very act of falling, as Scotus put it. And who would it have been more appropriate for Christ to perform his most perfect act of salvation for than his mother?

The realization that Christ could prevent sin as well as heal it, cleared the way. While the theologians continued to debate the issue for several centuries, belief in the teaching grew more and more widespread. In 1846, for example, the American bishops requested that the pope name Mary, under her title as the Immaculate Conception, as patroness of the United States.

Finally, in 1849, in response to many requests, Pope Pius IX wrote to the bishops of the church around the world asking them to help him decide whether the teaching should be declared certain. The response was overwhelming. Over 90 percent of some 600 bishops favored a formal definition.

Pope Pius made the formal declaration five years later on Dec. 8, 1854, the feast of the Immaculate Conception. The actual definition is contained in a single huge sentence:

*To the honor of the holy and undivided Trinity, to the glory and adornment of the Virgin Mother of God, to the exaltation of the Catholic faith, and the increase of the Catholic religion, We, by the authority of Jesus Christ, Our Lord, of the Blessed Apostles Peter and Paul and by Our Own, declare, pronounce, and define, that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in consideration of the merits of Jesus Christ, the Savior of mankind, was preserved free from all stain of original sin, has been revealed by God, and therefore is to be firmly and constantly believed by all the faithful.*

This painfully long sentence is careful to make a number of things clear. Mary's sinlessness is fundamentally different from Christ's. He earned his sinlessness and needed no one to save him. Mary, on the other hand, received her sinlessness as a pure gift from God. It was given to her in anticipation of Christ's death and resurrection. This makes Christ Mary's savior as much as he is yours and mine. (See Luke 2:47)

### Mary's Assumption:

The teaching of the assumption was never a theological issue as was the immaculate conception. Like the immaculate conception, it too is not explicitly stated in scripture. However, the celebration of a feast of the assumption goes way back—at least to the seventh century. Sometime between 550 and

650 Bishop Theoteknos of Livias in Palestine said in a homily for this feast:

*It was fitting that the most holy body of Mary, God-bearing body, receptacle of God, divinized, incorruptible, illuminated by divine grace and full of glory... should be entrusted to the earth for a little while and raised up to heaven in glory, with her soul pleasing to God.*

SS. Albert the Great, Thomas Aquinas, Bonaventure, Bernardine of Siena, Robert Bellarmine, Francis de Sales, Alphonsus Liguori and Peter Canisius among others—all supported the belief.

But once Pope Pius IX formally declared Mary's immaculate conception, the pressure for the assumption was really on. Over the next 100 years, 113 cardinals, 18 patriarchs, 2,505 archbishops and bishops, 32,000 priests and men religious, 50,000 women religious and 8,000,000 lay people petitioned Rome to declare Mary's assumption a formal teaching of the faith.

In 1946 Pope Pius XII wrote to the bishops of the world asking whether they thought the bodily assumption of Mary could be formally declared and whether their priests and people also desired it. Of the 1,562 bishops responding, only 11 thought it was not a revealed truth.

Therefore, in 1950 Pope Pius XII wrote the Apostolic Constitution *Munificentissimus Deus* (Most Munificent God) in which he said:

*We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.*

Several things are important here. Pope Pius XII first recalled the other three important definitions already discussed as the foundation for the assumption. Secondly, by using the word assumed, he carefully distinguished between Mary and Christ. Christ ascended into heaven on his own power as God. The words "body and soul" mean that Mary's whole being, not just her soul was taken into heaven. Mary was assumed into heaven not by any power of her own, but by God's. Finally, Pius carefully left open the issues of whether she experienced death before her assumption and whether Mary is the only one to have received this grace.

Mary's assumption is, like her immaculate conception, a promise and demonstration, of the bodily resurrection all Christ's followers will one day enjoy.

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# Today's Faith

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## Putting the desire for justice into action

*It begins with really hearing the gospel message of a preferential love for the poor*

by Fr. Herbert Weber

Several years ago when I was writing a book about the way parishes can reach out to help others, I was cautioned by the publisher to avoid using the word "justice." It was a red-flag word, he said. It would intimidate readers. Since that time the word has found common usage in the church. Most recently the U.S. bishops used it in the title of their national pastoral letter, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

Maybe readers no longer are frightened of the word. But we all still struggle to make it a concrete reality. How does economic justice happen? How can these words be lived out in an actual parish? These are the questions facing church communities today.

There are several steps toward becoming an instrument of economic justice. Parishes first have to become familiar with the "words" of justice. That is, they have to hear the gospel proclaimed from the point of view of the "preferential love for the poor," as Pope John Paul II and the bishops call it. Our communities have to notice that in the gospels the needy have a special place in Jesus' ministry. Not surprisingly, therefore, the early church was careful not to overlook the pains of the needy.

The practicing of this "justice vocabulary" takes place at many levels. Any parish gathering—committee work, social groups, liturgies—is an opportunity for implementing gospel values. Those coming together have to examine themselves to see if others, especially the powerless, are invited and welcomed to be part of their activities.

Once the words of justice start to enter people's vocabularies, a commitment has to follow. I was most



impressed at one parish when a lonely and somewhat helpless woman started attending Mass. She wore old clothes and did not quite fit in with the middle-class economic standards of the regular churchgoers. But on her second or third visit another woman invited her to sit

in the pew with her and started to seek her out.

At our parish, we have a regular "tithe" of the Sunday collection. On one Sunday each month, a 10th of the day's collection is given to serve the poor. (I know of other parishes that do this

every week.) Sometimes the money goes to Catholic Relief Services or the Campaign for Human Development. At other times we provide for the local food pantry, emergency housing for the homeless or a house for battered spouses and their children.

Listing the regular tithe in the parish bulletin is a great reminder that the parish is trying to go beyond words and is even willing to pay a certain cost for economic justice.

As the entire parish starts to realize its mission to be an agent for the creation of justice, it can develop groups or teams that specialize in particular forms of action. The work of these groups, however, must be based on the actual needs of the community in which the parish exists:

- St. Charles Parish joined with neighboring congregations of other denominations and started an employment center to which those out of work could come for job leads and support.

- St. Peter's Parish initiated the process of obtaining a federal loan to build low-cost housing for the elderly.

- St. Mary's Church, located in the inner city, used college students to tutor some of the children in its school who needed extra academic help. The university parish, which provided the tutors, encouraged the college students to volunteer time for this service.

It is true that not everyone can work on a committee to improve housing just as not everyone is a tutor or can serve food in a soup kitchen. But those who are involved surely know that they are acting as part of a concerned parish and not simply on their own. Once the vocabulary associated with economic justice becomes familiar to a parish, then its members can move from words to the work of creating an environment that has genuine regard for the poor and a sense of responsibility for the helpless.

## Learning that personal action is needed to help the poor

by Jane Wolford Hughes

My 7-year-old grandson presented me recently with a poster of a red, sleek, exciting Lamborghini, saying, "Gramma, I know you would love to have this car. Since I know you wouldn't buy it, I got this poster for you."

I responded, "Why do you think I wouldn't buy that car?"

Christopher answered, "It's very expensive and you use your money to

help poor people have food and clothes."

Who needs a Lamborghini anyway when your heart can be sent racing by the knowledge that at least one person has learned that personal action is needed to help the needy! For a long-time religious educator, this was good news.

"To remain truly a community of Jesus' disciples," the U.S. bishops said in their national pastoral letter on the economy, "we will have to say 'no' to certain aspects in our culture, to cer-

tain trends and ways of acting that are opposed to a life of faith, love and justice."

Is that just a fruitless bantering of lofty principle, as some have suggested? The bishops' pastoral letter does not presume to give all the answers to economic imbalances, but to create an openness to dialogue—a dialogue aimed at getting us in touch with where we stand as persons and as a Christian community on the justice issue; aimed at becoming a true community of Jesus' disciples.

It is a dialogue in which we need to be conscious of any red herrings that distract attention from the broader moral and social questions: What role should we attribute to money in human life? To what extent should social and moral values come into play when we are deciding how to spend our money? Must the average family follow the common social script, with the constantly expanding list of material goods it identifies as "needs"?

I believe that families must look for ways to pursue a certain simplicity of life and that they must learn to remember the poor. It may take courage and discipline to accomplish this.

Remembering the poor is not possible without knowing some poor persons. It is easier to dismiss them if we never look them in the eyes, feel their hopelessness, eat with them, laugh and cry with them. This helps us see ourselves in the poor and to realize, "There but for the grace of God go I."

The parish which cares about the poor often "adopts" another less economically fortunate parish. Bringing people together from both parishes creates a sense of connection and responsibility, and makes it harder to

(See CARING FOR, page 17)

### This Week in Focus

Merciful justice is at the heart of our faith. For example, to throw away those parts of the Bible that talk about justice one would have to throw out much of the Bible. This issue of Today's Faith looks at some of the factors behind social injustice and some ways for the people of parishes to approach injustice.

Father Herbert Weber, reflecting his experience as pastor of St. Thomas More Church in Bowling Green, Ohio, suggests ways for parishes to become instruments of economic justice. The first step is to become familiar with the "vocabulary" of justice. But awareness is not enough. It needs to be followed with commitment, he says.

Katharine Bird reports on a trip to Haiti where she saw poverty in its rawest form, for instance in the many children in advanced stages of malnutrition. But hope always is possible, she discovers, in interviewing two people working to combat Haitian poverty. Bird is associate editor of the NC Religious Education Package.

Jane Wolford Hughes, a longtime religious educator, is convinced that families can teach commitment to the poor through the ways they act. As an example, she tells how her extended family limits gift giving at Christmas and donates the money saved to the poor and needy. Hughes is adult education consultant for the Detroit Archdiocese.

# Real poverty

by Katharine Bird

Farther than the eye can see, the dull tin roofs of the slum stretch from the edge of the dusty road in Port-au-Prince, the capital of Haiti. Each tiny shack has a hard-packed dirt floor, perhaps a few rags to sleep on, a cooking area marked by burnt charcoal, a few hooks for clothes. The better huts have two rooms furnished with what passes for a bed and perhaps a chair.

The slum has no electricity, no indoor plumbing. Its sanitary and garbage facility is a wide, open ditch with a path running alongside. If the path is crowded, and it usually is, an unwary person can get bumped into the stinking sewer.

The slum is packed with many thousands of men, women and children struggling with poverty and its effects. Malnutrition is widespread. Children with advanced malnutrition are identifiable: Their bellies are distended, their hair tinged red.

Getting a bare minimum of food is a daily battle in Haiti where 50 percent of the children die before reaching the age of 5. Unemployment runs around 70 percent, the economy is stagnant and illiteracy in adults is about 80 percent. Haiti is considered the poorest country in the Western Hemisphere.

Visiting Haiti in March was a sobering, almost overwhelming, experience. It gave me a new perspective on poverty. I went as a guest on a trip sponsored by Food for the Poor Inc., an interdenominational relief organization with headquarters in Pompano Beach, Fla., founded in 1982 by Catholic layman Ferdinand Mafoud.

In Haiti, the appalling poverty seen so close at hand is depressing at first. The redeeming grace of the visit, for me at least, was meeting some people



dedicated to the belief that the bleakest conditions can be improved, that hope always is possible.

Dutch Salesian Father Lawrence Bohnen came to Haiti as a missionary 27 years ago. Now 72, he is the founder of 140 mini-schools on the elementary level, four secondary schools and a vocational school. They provide a rudimentary education to 15,000 children in the slums. The schools' teachers, paid \$300 annually, "went through my school system," Father Bohnen said. Parents pay 20 cents monthly to the schools, if they can.

Ten percent of students starting school finish. "Only 10 percent of graduates have a chance of finding a job," he added. "But with no education there's no chance."

The high point of the five-hour school day is lunch. Children line up in rows with containers to receive a

meal of bulgar and beans. Often the children take the food home where it becomes the family's only meal for the day. Then there is the Brooklyn, N.Y., accountant, Bobby Voiland, 32, whose commitment to the poor means that he lives among them. He moved to Haiti in response to a notice placed in a parish bulletin by a dentist who needed assistance. The men share a two-room home in the Cite Soleil slum. With its cement floor, it is a cut above most.

Voiland assists the dentist and also turns his hand to whatever else needs doing. Recently he helped build new homes of wood needed to replace shacks destroyed in a fire.

"The need is great here and I always wanted to do missionary work," Voiland said. "God is wherever the poorest of the poor are." Voiland expects to make service to the Haitians his life's work.



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JIM O'BRIEN

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## The Bible and Us

## Reading the Bible selectively

by Fr. John Castelot

On one occasion I was asked to preach at a church in a quite affluent suburb. When the lector began the second biblical reading that day, I realized with a start that it was not the assigned passage, the one on which I had planned to preach. For a brief moment I panicked, then managed to recompose myself.

Later I asked the lector why she changed the reading. She informed me that when the parish worship committee was planning the liturgy, it was decided that the assigned reading "did not fit the profile of that parish."

If I had been discomfited before, I was stunned now. The passage in question was from the letter of James. It was a pointed reminder of the serious obligation Christians have to care for their less fortunate brothers and sisters. In no uncertain terms it proclaimed that without this practical concern for others, religion was a mockery, a hollow shell.

The situation I encountered that Sunday was somewhat unusual. I admit. Not uncommon, however, is a selective reading of the Bible—the sort of reading by which one carefully edits out passages that disturb one's conscience.

Everyone, rich or poor, dreams of peace. But not everyone takes seriously Pope Paul VI's prescription, "If you want peace, work for justice." He meant that as long as there is any form of injustice in the world, social, racial, economic, there never will be peace. For injustice disrupts proper order, and peace is, according to a classic definition, "the tranquility of order."

In this light, the very order in which the U.S. bishops released two major pastoral letters in recent years is instructive. First came their national pastoral letter on peace—the goal to be achieved; then came the pastoral letter on the economic order—setting out the necessary means to that goal.

What is at issue in these two pastoral letters is the carrying out of God's intentions for humanity. If God created people in his own image and likeness, he intended them to be like him. Now, he has everything he needs to be God. It follows that he wants every human being to have what he or she needs to be human, to live in dignity. As long as there are people anywhere forced to live more like animals than human beings, the Creator's intentions are being thwarted.

The fact that dignified human existence is God's ardent desire is an inescapable conclusion from the message of all his inspired spokespersons throughout the Bible. From the prophet Amos in the eighth century B.C. to the times of Jesus, God's word calls out insistently: "Balance the scales of justice!" To cite all the pertinent passages in which this message is heard would require transcribing a major part of the Bible.

## Education Brief

## Behind the economic statistics are pain-filled faces of real people

*I am sure you have discerned as I have the living, pain-filled faces behind the concise language of numbers and statistics. The face of each unemployed and underprivileged human being, with his grief and joy, his frustrations, his anguish and his hope for a better future, stares out from the sheets of statistics. It is man, the whole man, each man in his unique being created and redeemed by God, who looks at you with his individual face. . . . Behind all the statistics, "Ecce homo" (behold the man).*

—Pope John Paul II in Chile, April 1987

**Question:** Why do unemployed people need jobs?

**Answer:** To earn money, so that they can pay for a place to live and the other basic needs of their lives.

Yes. But there is another fundamental reason why jobs are needed: "because the dignity of human life depends on work," as a Chicago Catholic Charities official, Father Edwin Conway, put it in recent testimony on Capitol Hill.

The way work ultimately is connected to a person's God-given human dignity is frequently emphasized by Pope John Paul II during his pilgrimages throughout the world. To offer a person work, he said in Chile this year, "is to activate the essential mechanism of his human activity, by virtue of which the worker takes possession of his own destiny" and can then become naturally integrated with the rest of society.

"A person without work is wounded in his human dignity," the pope added. "When he becomes an active worker, he not only receives a salary, but he recovers that essential condition of human nature that is work, and this, for a Christian, is his everyday road to grace and perfection."

Often the problem of joblessness, homelessness or poverty is reduced to a sheet of statistics. What is

missing are the human faces behind the statistics. It is these faces that Pope John Paul II attempts to bring into view.

Some of the faces seen as these realities are viewed can catch the viewer off guard. Father Conway was calling attention to some faces behind the statistics on homelessness in his testimony: families and their children, runaway youths who have been victims of sexual exploitation, pregnant women and battered women.

Pope John Paul would say that getting to know the faces behind the statistics on homelessness, or joblessness, or poverty is a necessary step in the direction of the kind of action that will create a more just—and in the end a more peaceful—world.

## Food for Thought

Most homeless people in Maryland do not fit society's common stereotypes of them, the state's bishops said in a recent paper proposing ways to apply the U.S. bishops' pastoral letter on the economy. And the unemployed are disproportionately minorities, female heads of households and young adults, the paper stated. "Society nurtures and develops itself best when it focuses first on its most vulnerable," it added. But solving the problems of poverty requires a collaborative effort. For example, "We need to explore what each of us can contribute to a concerted effort to meet the urgent need for affordable housing in our communities." Also needed are "creative partnerships that match the expertise and skills of private developers, the community ties and commitment of religious and human service groups, and the knowledge and resources of local, state and federal governments. Working together we can make a difference." ("Applying the Economy Pastoral in Maryland," in *Origins*, Jan. 1, 1987. Single copy, \$3.50.)

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## What Do You Think?

- There is always a risk that the homeless, the jobless or the poor will be reduced to "sheets of statistics," as Pope John Paul II says. Thus, he stresses the need to recognize the human faces behind the statistics. Jane Wolford Hughes, one of our writers this week, also emphasizes the need to know the people who sometimes are dismissed from mind as "the poor."

—Who are some of society's homeless or jobless members?

—Why would the pope stress the need to move beyond the sheets of statistics to the human faces behind homelessness or joblessness? What difference does any of this make?

—Do you think that those who suffer because of poverty are sometimes victimized by stereotypes which keep others from really knowing who they are?

- What are some ways for people to become "instruments of economic justice," as Father Herbert Weber puts it?

- Can parents do anything at home to help children learn what it means to foster a more just society?

# Children's Story Hour

## Story of young man who liked to help others

by Janaan Manternach

John Leary lived only 24 years. He died while jogging in Cambridge, Mass., five years ago. John grew up in Connecticut. His working-class Irish parents shared with him their Catholic faith and sense of justice.

Already in grade school John showed a concern for those who suffered injustice. In seventh and eighth grades he involved himself in hometown political issues.

In high school, John took part in numerous activities including the track team, the debating team and writing for the school newspaper. When he graduated in 1976, his classmates voted him the "most respected" member of their class.

John attended Harvard University where he studied hard but had time for fun too. He also volunteered to tutor prisoners. That experience led John to greater commitment to justice and peace. He wrote his senior thesis on Christian non-violence and took part in demonstrations against nuclear weapons.

John's apartment was open to anyone in need. Street people found shelter there. On cold winter nights as many as 20 homeless people slept on his floor. He begged for food for the hungry and spent many hours feeding the poor at a Catholic Worker soup kitchen in Boston.

People liked and admired John

Leary. Along with a good sense of humor, he was warm, open and charming. He forgave people easily. He was touched by the suffering of anyone in need.

He counseled youths who faced the draft and worked for peace with the New England Catholic Peace Fellowship. He also took part in demonstrations and prayer vigils for justice and peace. At least once he was beaten up during a protest.

John often prayed the "Jesus Prayer": "Lord Jesus Christ, Son of the living God, have mercy on me, a sinner." It was a source of strength especially when he was afraid or tense. John went to the Eucharist every day and made occasional retreats.

When John graduated from Harvard with honors, he also received the Ames Award for public service. Faculty and students recognized how hard he tried to make the world a more caring, just and peaceful place to live. In 1981 he received the annual New England Peace Fellowship award.

His unexpected death in 1982 shocked all who knew him. But his short life continues to inspire others to work for justice and peace. John Leary showed what a difference one person can make.

His story is told in Michael True's book "Justice Seekers, Peace Makers: 32 Portraits in Courage" (Twenty-Third Publications).

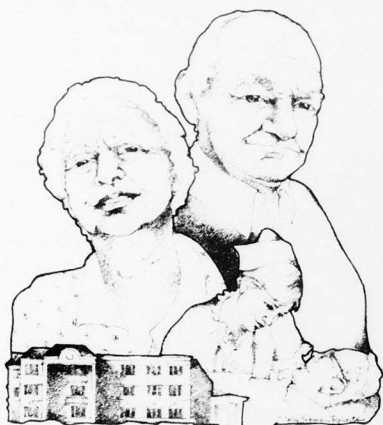


### What Do You Think?

How would you describe John Leary? How did he like to spend his time?

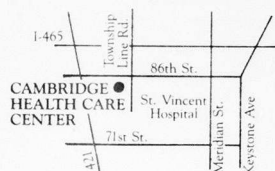
### Children's Reading Corner

Injustice has many faces. One is prejudice. Sometimes children act against this kind of injustice because of friendship. In the story, "The Devil in Vienna" by Doris Orgel, two girls, one Jewish, one non-Jewish, are best friends at a time when Jews are being persecuted and put to death during the Second World War. Inge and Liesolette have pledged, "If you ever need me, I'll be there." But because of circumstances beyond their control they have to deal with the awful question, "Must friend turn against friend?" How they deal with their situation creates a powerful story of love and reveals how cruel injustice is. (Dell Publishing Co., Inc., 1 Dag Hammarskjold Plaza, New York, N.Y. 10017 1978. Paperback, \$1.95.)



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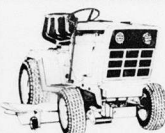
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Deut. 8:2-3, 14-16  
Psalm 147:12-15, 19-20  
I Cor. 10:16-17  
John 6:51-58

BODY AND BLOOD OF CHRIST

JUNE 21, 1987

by Richard Cain

This Sunday is the solemn feast of the Eucharist. Until recently, it was called Corpus Christi after the Latin words for "body of Christ." The present name of the feast is meant to emphasize the importance of the cup of wine as well as the bread in making sacramentally present the saving love of Jesus for each of us.

The first reading is from Deuteronomy. This book is organized as a collection of speeches made by Moses to the people of Israel just before they entered the Promised Land. The purpose of the speeches was to help them reflect on their experience of God over the last 40 years and apply the lessons of that experience to the new life they were about to enter.

In particular, Moses focused on the importance of the manna, the heavenly food God had provided for the last 40 years to keep them going in the hostile desert. The experience is an excellent illustration of how God uses concrete things to teach us about spiritual things.

With the Exodus from Egypt, God and the people of Israel entered into a relationship. This relationship had two aspects: the vertical one between the individual and God, and the horizontal one between the individual and the others in the community of Israel. Both

## My Journey to God Father's Day Prayer

May God grant fathers the strength and firmness to lead their families on faith-centered journeys through life.

May God fill fathers with a patience and tolerance that reflects the true nature of the Creator in his bond with humankind.

May God bless fathers with the love that surpasses understanding even for those in their families causing undue pain.

May God endow fathers with the wisdom and wit to lighten the burden of those entrusted to their temporal care.

May God lead fathers to paths of justice and integrity so their children will respect the faith of their fathers.

—Shirley Vogler Meister

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

Send your prayers to: My Journey to God, P.O. Box 1717, Indianapolis, IN 46206.

## Caring for poor as way of life

(Continued from page 13)

get those suffering human beings out of our thoughts and emotions.

Concern for the poor needs to become part of our way of life. My grandson Christopher's realization was learned over time.

At Christmas, some 40 of us in our extended family often gather to celebrate. At these celebrations, the adults don't exchange gifts and we give one gift to each of the grandchildren, who

types of relationship had to be working properly in order for God and the community of Israel to relate well to each other.

Since the kind of relationship God wanted to form with the Israelites was new to them, God wanted to teach them how to do it. God did this by giving them the commandments. Together they formed a kind of "how-to" manual to show them how to enter into and maintain this new kind of relationship.

But God also realized that it would be difficult to follow instructions unless the Israelites kept in mind what they were there for. God needed something that would regularly remind the Israelites of his presence. This is why God led them into the desert. Since there was none of the normal food the Israelites were accustomed to, they would be continually reminded of their need for God. (Isn't it true that the easier life is, the harder it is to remember God?)

So the manna served two purposes. First, it kept them physically alive. But just as important, it also helped them focus their attention on God so he could feed them in other ways, too.

There are a lot of parallels between this and the gospel reading, Jesus uses food for the same double purpose. The passage is taken from Chapter 6 of John's Gospel. In this chapter, John used the multiplication of the loaves and fishes miracle to explain the significance of the Eucharist.

As the gospels make clear, Jesus is the new Moses leading us into a new and deeper relationship with God. The "how-to" manual for this new relationship is contained in the words of Jesus—especially his new commandment to love one another as he has loved us.

But in order to help us remember the purpose of this commandment, Jesus also leads us into a new kind of desert of faith and feeds us with a new kind of miraculous food, the Eucharist.

Like the manna, this new food has a double purpose. The second half of the chapter consists of two speeches by Jesus. Each deals with one of the two purposes. The reading is taken from the second speech. Here Jesus makes it clear that this food is really himself, his real body and blood. We can be sure of this because this is how the crowd understood Jesus. So if Jesus did not mean it in a literal way, he could have corrected the crowd's misunderstanding.


The second reading, taken from Paul's First Letter to the Corinthians also stresses the central importance of this meal in our relationship with God. According to Paul, the Eucharist strengthens both our vertical relationship with God and our horizontal relationship with the rest of the community of believers. This is why the Eucharist is central to all aspects of our faith.

# the Saints


by Luke

## ST. BONIFACE of Querfurt

OF A NOBLE SAXON FAMILY, BONIFACE WAS BORN IN QUERFURT, GERMANY, IN 974, AND WAS BAPTIZED BRUNO. HE STUDIED AT MAGDEBURG, JOINED THE COURT OF OTTO III, WAS MADE COURT CHAPLAIN AND ACCOMPANIED THE EMPEROR TO ROME IN 996. THERE HE BECAME A CAMALDOLESE MONK WITH THE NAME BONIFACE ABOUT 1000. THE FOLLOWING YEAR HE ENTERED A MONASTERY AT PEREUM FOUNDED BY OTTO. AFTER TWO OF ITS MONKS, BENEDICT AND JOHN, AND THREE OTHERS WERE MARTYRED IN 1003 AT GNIEZNO, POLAND, HE WENT AS A MISSIONARY TO GERMANY. HE WAS APPOINTED MISSIONARY BISHOP, PREACHED TO THE MAGYARS WITH SUCCESS AND THEN WENT TO KIEV TO PREACH TO THE PECHENEGS. HE EVENTUALLY WORKED TO EVANGELIZE THE PRUSSAINS AND ON FEB. 14, 1009, HE AND 18 COMPANIONS WERE MASSACRED ON THE RUSSIAN BORDER NEAR BRAUNSBERG, POLAND. HE OFTEN IS CALLED "THE SECOND APOSTLE OF THE PRUSSAINS." HIS FEAST IS JUNE 19.



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## Question Corner

## About valid marriages

by Fr. John Dietzen

**Q** I am a Catholic who was married in the church at age 16. I was pregnant and my mother insisted that we get married. Soon after the marriage my husband left me and I moved back with my parents. After six years I was divorced and five years later met a man who was never married and is Catholic.

We married and had one child together. He adopted my children from the previous marriage and we have raised them Catholic. Is it possible for me and my husband to receive Holy Communion? I would love to be married in the church and receive the sacraments. Is this possible? (Pennsylvania)



**A** From what you have told me a marriage in the Catholic Church between you and your present husband might well be possible. The only way to know for sure is to talk to a priest in your parish and ask him to help you with the necessary procedures. If you haven't done so already please do it quickly. Good luck.

**Q** I am a baptized Catholic, divorced and remarried outside the Catholic Church. I have been to confession and received absolution from my parish priest

but still I am told that I cannot receive Holy Communion.

However, I hear similar situations where people have received Holy Communion which really leaves me confused. Please clarify for me how you can be forgiven your sins through a sacrament (penance) but not allowed to receive Holy Communion, another sacrament. (North Carolina)

**A** I'm sorry. I cannot give you an answer to that. Perhaps you have omitted something important in your letter. I can only suggest that you go back to your parish priest and ask him to explain what has been done.

**Q** I am a Catholic married to a Presbyterian. We were married by a friend of his family, a minister in a Presbyterian church. My husband and I met

## Family Talk

## The guest who stayed

by Dr. James and Mary Kenny

**Dear Mary:** Four years ago I went through a divorce and now am a single parent with three boys. About that time my uncle moved in with us—temporarily.

with my parish priest before we married and he spoke with our bishop for "permission."

No Catholic priest was present at our wedding. We have no written dispensation from the bishop or my priest so I want to be sure our marriage is valid in my church. What should I do? (Mississippi)

**A** My guess is that your parish priest obtained a dispensation from the form of marriage, which simply means that the bishop gave a dispensation for you to be married before someone other than a Catholic priest.

In such a circumstance the presence of a priest is not required for the validity of your marriage.

Normally a priest will explain this carefully to the couple in preparing for the marriage. To clarify things in your own mind I suggest that you contact your parish priest again and ask him if this is what happened.

Because of the volume of mail, it is normally impossible for Father Dietzen to respond personally to correspondence. Questions for this column should be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

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**Answer:** Four years of agonizing over a decision is enough. As you hint in your letter, it is all right to meet your own needs. No one, including God, is going to second-guess your decision. No one, including God, expects you to do more than you can. If you cannot handle having your uncle live with you, you cannot. That's all right.

It is time to take action. Set a deadline, perhaps two weeks, then decide either: 1) I am going to welcome uncle as a part of our family, communicate this to my sons, and we shall all deal with the problems and enjoy the benefits his presence involves; or 2) I am going to insist that uncle leave, help him make other arrangements and suggest positive ways we can keep in touch.

Either decision is acceptable. Although you lean strongly toward asking uncle to leave, there are considerations on both sides.

As a helpful person, uncle sounds almost too good to be true. You feel he threatens your independence, that all the giving is one-sided from him to you. Since uncle likes living with you, you and your boys must be giving him something he needs, perhaps stability, companionship, a chance to be needed. You seem to be giving to each other.

Perhaps you can talk out this feeling of threat with a good confidant and deal with your own need to prove yourself. If you decide he must leave, you need to handle your guilt. To feel guilty about asking uncle to leave implies that you alone can make him happy. Uncle has managed for 75 years, most of them without you. Should he leave, he might be forced to make other contacts, new relationships which will enrich his life. Be humble enough to acknowledge that a move might benefit uncle. Others may respond to him better than you do.

Emphasize that you need your independence and that you have never made it on your own. Tell him your concern that your sons take responsibility. Accept the fact that there will probably be some hurt and anger. Plan constructive ways to continue the relationship.

Many people find it easier to deal with older relatives when they are out of the home. Perhaps you can continue to have him eat dinner with you frequently and in turn continue to call on him for the tasks he does so well.

Do yourself, your boys and uncle a favor. Make the decision one way or the other and live with it.

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

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# Vatican Letter

## Comic on Jesuit missionaries released

by John Thavis

The latest comic-book heroes to hit Italian news-stands are 17th-century Jesuit missionaries, and their most perilous adventures involve spreading the Gospel from the Tibetan mountains to the jungles of Paraguay. The new magazine series "Missions" is the brainchild of Jesuit Father Pietro Vanetti, head of Vatican Radio's development office. Priced at 2,000 lire (about \$1.50), the publication is designed to compete with characters like Diabolik and Tex in Italy's popular comic-book market.

The idea is to demonstrate in action-packed sequences that history—even church history—is the biography of great men, Father Vanetti said, borrowing a phrase from British writer Thomas Carlyle.

In case anyone thought missionary work was less than epic, the first number of "Missions" sets the record straight. In realistic drawings accompanied by the "Bang! Bang!" of guns and the "Aaaaah!" and "Ngh!" of dying victims, the story line follows two priests deep into the jungle, where they witness cannibalism and beheadings, defy a powerful medicine man, free the Spanish governor's daughter and manage to convert the natives, too.

It's the panel-by-panel story of the first of the Jesuit "reductions," which eventually became a network of controversial Paraguayan mission settlements among the Guarani Indians. At the end of the 150 pages of drawings, a short section of "historic notes" adds a scholarly touch to the magazine.

But the initial appeal of "Missions" is eye-catching adventure. The first issue's cover shows three painted Indians carrying the struggling, half-clad governor's daughter through the jungle, and the story begins with 12 pages of a gory tribal raid on a colonial farm.

"I'm satisfied," said Father Vanetti, who personally supervises the comic's contents. "It keeps you turning the pages." He said the project, sponsored by Jesuit missionaries, was inspired by the success of the recent popular film "The Mission," which brought an important chapter of South American evangelization to life for millions of people. The comic book, he added, has an additional objective: encouraging vocations.

"Vocations happen when people see flesh-and-blood people living up to ideals," he said.

In the first issue, Father Rocco Gonzalez displays a blend of personal courage and faith, as well as keen sympathy toward Indian qualities. His grumbling sidekick, Father Vincenzo Grifi, is forced to lose his naivete and a few European prejudices along the way. At first he complains about the size of the mosquitos, the shabby tent they must live in, and all the unclothed people running around. ("They're indecent!" he tells Father Rocco, motioning to a group of naked women. "We'll teach them to cover themselves," Father Rocco assures him.)

But the priests gradually discover hidden gifts among the natives, including musical talents. They also find them receptive to some simple lessons of Christianity. When the chief asks Father Rocco, "What's a sin?" the priest replies: "Anything you wouldn't want others to do to you." When the missionaries are invited to a banquet of human flesh following a war raid, they nearly give up hope of instilling Christian values among the tribe. The turning point comes when the chief's child dies, and the priests

explain the Christian concept of an eternal life after death.

The books are true to history in a general sense, though the reader may have to "tolerate a few episodes that are realistic but may not have actually happened," Father Vanetti said.

Sales of "Missions" were brisk during the magazine's first week, with newsstands outside St. Peter's Square selling out in a day or two. Father Vanetti said plans are to eventually publish the magazine in other languages, including German and English.

The back cover ad for the next issue's story, "Huron," promises more drama for summertime readers—it shows a Jesuit stripped to the waist, tied to a totem pole, threatened by a knife-wielding Canadian Indian woman. Later issues will be dedicated to missionary efforts in Tibet and among the Iroquois Indians, he said.

Members of other religious orders and lay people may eventually be featured in the stories, the priest said, "but for now, we have plenty of Jesuits to work with."

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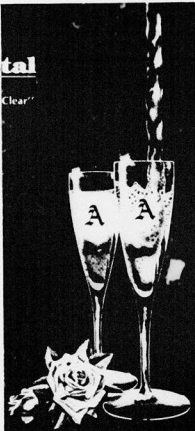
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# ENTERTAINMENT

## Viewing with Arnold Good guy cops vs. bad guy gangsters film

by James W. Arnold

The wheels and the years continue to roll, and the movies have now returned to stories about good guy cops vs. bad guy gangsters, which is just about where it was when I came in, as a kid playing cops and robbers.

Twenty years ago, in "Bonnie and Clyde," it was different by 180 degrees.

The untouchables is "The Untouchables," which is what director Brian DePalma

and playwright David Mamet have done with the old (1959-63) TV series about Treasury Agent Eliot Ness and his small band of prohibition enforcers battling the entrenched Chicago corruption of mob kingpin Al Capone in the 1930s.

The results are much better than we've come to expect lately from DePalma, a stylish eccentric who has earned a reputation for indulging an extreme fascination for violence, often with a sick edge ("Dressed to Kill," "Blow Out," "Scarface"). The Chicago prohibition wars are hardly a tame subject, and the gory massacre remains the trademark DePalma image.

Several major "arias" enliven the operatic excess of the production, including a cooperative horseback raid between Canadian Mounties and the T-men on a delivery of booze at the border and a memorable rooftop chase between Ness and the mobster who killed his best friend. The best is a movie buff's delight, a slow-motion homage to Eisenstein's classic *Odesa Steps* baby carriage sequence in "Potemkin," in which the heroes simultaneously capture a key witness, kill off



several hoods, and rescue an infant in a careening pram at a railway station.

The TV series was controversial in its heyday for too much killing and too many stupid chases and shootouts, as well as the negative stereotypes of Italian Americans. The changes are not vast, but at least this time it's easier to find redeeming social value in sympathetic characters, humor and general intelligence, as well as in the excitingly cinematic DePalma style.

Writer Mamet (who wrote the superb screenplay for "The Verdict" as well as the Pulitzer-winning "Glengarry Glen Ross") is Chicago based and undoubtedly knows his Capone-era details. But the movie is less in historical docudrama than a flamboyant summary of the Ness-Capone legend, neatly tailored to 1980s law-and-order tastes.

Kevin Costner's Ness is flawlessly pure, an honest, brave, straight-shooting hero of a kind seldom seen in movies in this generation. Perhaps best known for a part that ended up on the cutting-room floor—that of the charismatic, deceased Alex in "The Big Chill"—Costner resembles TV's Robert Stack but is less wooden and more likeable. He's given an all-American wife and family and thinks it's "nice to be married." The wife (Patricia Clarkson) is the only significant woman character in the film.

Eliot's kindness and family values are set in constant contrast to the vengefulness of Capone, played with almost too much pasta by an over-stuffed Robert De Niro. E.g., one cut goes from the infamous banquet when Al bludgeoned one of his less competent stooges to death with a baseball bat (a scene DePalma films with surprising restraint) to Ness and his wife saying night prayers with their little girl.

The recruits for Eliot's tiny unit, specially selected as "untouchable"



**BLIND DATE**—John Larroquette as David Bedford is the only lawyer in town who can stop Walter Davis, played by Bruce Willis, from spending the rest of his life in jail. In "Blind Date," as the jealous ex-boyfriend of the woman with whom Davis has a date, Larroquette steals the show "with the only genuinely comedic talent in the cast," says the U.S. Catholic Conference, which classifies the film A-III.

because most of Chicago's law enforcement agencies were bribed and in Capone's pocket, are equally as upbeat, playing musketeers to Ness's D'Artagnan. Sean Connery is especially attractive as Malone, the tough veteran cop who serves as Eliot's mentor and clings to the medal of St. Jude as well as the spirit of no-holding-back. The others are Charles Martin Smith, as a tax expert whose ideas eventually trap Capone but who is over his head in combat, and Andy Garcia, as a rookie of Italian descent who hasn't been a cop long enough to be corrupted.

Capone's henchman, Frank Nitti, is played by Billy Drago as a lean, natty, psychotic hit man of the sort who would enjoy torturing puppies. This despicable character will remind fans of the giggling sadistic killer played by Richard Widmark centuries ago in his movie debut.

The point is that Mamet's characters are good and evil, without the complexity that makes judging people in real life more difficult. Most recent gangster films of quality have suggested the bad in the good guys, and if not the good in the bad guys, at least the extenuating circumstances and social forces that made them what they are.

None of that wimpy stuff here. It makes "The Untouchables" an enter-

taining movie, but without much relevance to the real world.

It also sets up the audience for accepting an outrageous amount of extra-legal police violence. When finally the heroic Ness police. When finally every law I swore to uphold, but I'm convinced I've done right," few in the theater are likely to disagree.

Mamet and DePalma convey a certain irony in the fact that all the mayhem on both sides was instigated by a ban on booze that nobody really wanted. In the end, the film suggests, heroism is seldom decided by what side you're on, but on the quality of your character, and for whom and what you're willing to die.

(Riveting cinematic fantasy of the Ness-Capone wars; black-and-white morality and heavy violence somewhat softened by humor and intelligence; satisfactory for mature viewers.)

### Recent USCC Film Classifications

Wish You Were Here ..... A-III  
Roxanne ..... A-III  
Million Dollar Mystery ..... A-II

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

## Program gives celebrity views on parenting

by Henry Herx and Tony Zaza

"Our Kids and the Best of Everything," airing Sunday, June 21, 8-9 p.m. on ABC, is hosted by Joan Lunden and Alan Thicke and presents celebrity views on parenting through interviews and situations with famous parents. The special is an attempt to attribute value and importance to the role of parents in the development and nurturing of children in as entertaining a way as possible.

It's a show utilizing a carnival atmosphere and light approach to rather serious issues in child care. The multitude of opinions, most notably by Nancy Reagan and Dr. Benjamin Spock, are rather briskly presented and uniformly superficial.

Subjects include the physical—breast-feeding, disease prevention, sunburn, toilet training—and the emotional—sex education, divorce, bonding—but not the spiritual dimension of childhood.

The most affecting situations, a series of dramatized recitations and songs, are those of Harriet Nelson and Thicke, who remind us how important our youngsters are.

Given the increasing number of incidents of child abuse, broken families and teen suicides, the show is a welcome focus on parenting techniques in an effort to create a national consciousness on child care.

Mixing opinion with music and humor has its drawbacks, however. The positions stated, particularly the casual acceptance of condom use and some ambiguous notions about nutrition and discipline, are

not well developed. Spoken by various celebrities as if they were answers to game-show questions, the ideas come across like one-sided testimonials with the implication that they are hard facts, not suggestions.

Most troublesome is the apparent decision by Michael Krauss Productions to sugarcoat the presentation in a somewhat condescending treatment to keep the program well within the bounds of the musical-variety format.

Krauss, Ms. Lunden's husband and father of two children, is, nevertheless, to be commended for his efforts to air a program devoted to sensitizing the public to the need for greater care in child-rearing. For the average viewer, the program will definitely shed some light on significant areas of concern for parents. For the more informed, the overall appeal will rest with the specific concerns of celebrities.

### TV Programs of Note

Sunday, June 21, 8-9 p.m. (NBC) "Time Out for Dad." An ex-football player (Dick Butkus) manages a household of three children and his overbearing mother-in-law in this Father's Day comedy special featuring Harriet Nelson. Sounds like a sitcom pilot bearing inspection as a potentially insightful comedy of manners of particular interest to men.

Sunday, June 21, 9-11 p.m. (PBS) "Eras: High Plains of Brazil." Rebroadcast of a "Nature" documentary that journeys to a national park in central Brazil to visit some of South America's strangest animals.

Sunday, June 21, 9-11 p.m. (CBS) "Picking Up the Pieces." Rebroadcast of the drama starring Margot Kidder as a newly separated suburban wife forced to support herself and her three children when cut off financially by her vindictive ex-husband (David Ackroyd). Inspiring, positive portrait of a woman who finds ways to cope with head-of-household pressures, emerging with scars but also with new pride and sense of self-worth.

Monday, June 22, 9-11 p.m. (NBC) "The Ladies." A mother and daughter become reluctant roommates when the mother is faced with divorce after 24 years of marriage. Comic premise appears to be related to their buddy relationship in which the daughter encourages her mom's social re-emergence while developing a new basis for reconciliation.

Tuesday, June 23, 9-11 p.m. (CBS) "A Summer To Remember." A deaf boy has a special friendship with an orangutan named Casey in this rebroadcast of the lighthearted drama featuring Louise Fletcher. Premise of sign language as a universal metaphor for loving communication becomes embedded in a shaggy-dog plot to save the endangered primate. A worthwhile family movie about touching relationships.

Tuesday, June 23, 10-11 p.m. (PBS) "War: A Commentary by Gwynne Dyer." In the first of a seven-part series originally aired in 1985, military journalist Dyer charts the major social, economic and technological developments of the last 200 years that have affected the methods of waging warfare and have led to the brink of total destruction.





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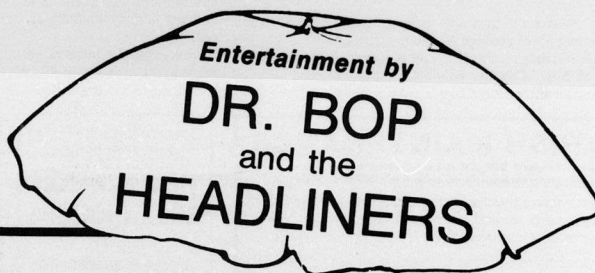
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# youth CORNER

## A Christian outlook on life

by Ray Lucas

I say to you today, my friends even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the Christian dream. I have a dream that you will "love the Lord your God with all your heart, with all your soul, will all your mind and with all your strength." Yes, I

have a dream, "that you will love your neighbor as you love yourself."

However reminiscent this may be to the speech Martin Luther King, Jr. gave in Washington, D.C., these are not the words of that great historical man but rather the words of our savior, Jesus Christ. These are the words that he lived his life by and in

so doing challenged us to live a life like his own. Yes, Jesus has a dream, a Christian dream, that his children will live by these words, his words, and will accept them as a way of life.

My understanding of a Christian attitude toward life extends from these two commandments. To me loving God with all of my human powers is a great calling. To do so I

must put all of my faith in the Lord. I must try to live a life of devotion like Jesus did. This goes far beyond attending church, having faith and being a good Catholic. Not that these aren't important, but to me this means showing your love for the Father in a subtle way. Stopping to appreciate a brilliant sunset or a field full of purple flowers in bloom and

thank him for such a beautiful world.

But most importantly, this means taking the time to talk to the Lord. Talking to him not as an inferior, someone intimidated by his power, but as a friend. Because God is our friend. A loving friend who wants to hear about our day. A friend who has so much to share with us. A friend who would sacrifice anything, even his own life, in return for our love.

His second commandment is equally challenging. To love your brothers and sisters is sometimes the easiest thing in the world to do. The love we hold for the people closest to our heart comes naturally. But loving our enemies is an equally important calling. Because people are God's life force. Through his people, his children, he expresses his love for all of us. We must love our brother, for "if we love one another, God lives in union with us and his love is made perfect in us." (1 John 4:12)

The one thing that bonds us



Ray Lucas

to God and his commandments is love. To experience a Christian attitude toward life, you must first learn to love. You must first learn to love yourself and then your brother, and when you have done this you must love your God. "Whoever does not love does not know God, for God is love." (1 John 4:8)

(Lucas is from St. Paul's in Sellersburg and a winner of the CYO's 1987 Roger Graham Memorial Award for outstanding youth.)

### Music and Life

## Club Nouveau sings about friendship

By Charlie Martin, NC News Service

### LEAN ON ME

Sometimes in our lives we all have pain/We all have sorrow/But if we are wise/We know that there's always tomorrow.

Lean on me/When you are not strong/And I'll be your friend/I'll help you carry on/Lean on me/For it won't be long/Before I'm going to need somebody to lean on.

Just call on me brother/When you need a hand/We all need somebody to lean on/I just might have a problem that you understand/We all need somebody to lean on.

Lean on me/When you're not strong/I'll be your friend/I'll help you carry on/It won't be long/Till I'm going to need somebody to lean on.

Just call me when you need a friend.

Recorded by: Club Nouveau; written by: Bill Withers © 1966, by Warner Bros. Records Inc.

Club Nouveau's first hit single is an upbeat remake of the Bill Withers' classic, "Lean on Me." The musical style may be different but the song's important message still comes through: We get the most out of life by leaning on each other.

As friends, we give each

other emotional support. However, friendships do not develop by magic. We learn how to support each other through life's tough times only by actually doing it.

How do we give this kind of support? First of all, as friends we learn how to listen to each other. We discover how to hear each other's feelings. Often what is most revealing are the feelings behind another person's words. We stand with each other as we face confusing and uncertain feelings.

Friends also challenge each other to face the truth of situations. At times, all of us want to deny what we are really feeling.

For example, teens might pretend that a recent breakup with a boyfriend or girlfriend

has not hurt them. They tell others that everything is OK when in reality they are emotionally crushed.

A friend might see through our words to the hurt beneath. His or her care helps us to face our deeper feelings and eventually move past them.

Friendships also build the trust needed to ask for another's help. The person who just broke up with a boyfriend or girlfriend and feels hurt might take the risk to share deeper feelings with a friend. Such a person trusts that he or she can be genuine with a friend, expressing the hurts or embarrassments that are hidden from others.

When we learn to lean on each other, we can bring out each other's hidden strengths.

### New leader for Tell City Deanery

Jennifer Bower is the new youth ministry coordinator for the Tell City Deanery. She replaces Rick Etienne who will become a full-time youth minister at St. Paul parish in Tell City. He previously was dividing his time between St. Paul and the deanery position. The new assignments become official July 1.

Bower has been a volunteer youth minister at St. Mark parish in Perry County for the past four years. She is enrolled in the CYO Youth Ministry Certificate Program.

She said she plans to continue the activities that have been done in the past as well as encourage more parishes to develop active youth programs. "I would like to give the youth a good experience of



Jennifer Bower

ministry," she said. She especially is interested in helping youth in parishes presently without a youth program get one started. Youth and adults interested in becoming involved should call 812-547-2728 and leave their name and telephone number.

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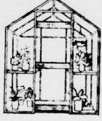
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### Retreat team training workshop

The registration deadline for the CYO Retreat Team Training Workshop is Monday, July 20. The workshop itself will start at 1 p.m. Sunday, Aug. 2, and end at 3 p.m. Tuesday, Aug. 4. It is being held at Camp Christina in Brown County. The workshop will cover the things people need to know in order to form retreat teams and conduct retreats.

Topics to be covered include the areas of faith development, community building, group dynamics and leadership skills. The cost is \$25 and includes all meals, lodging, materials and snacks. To register or for more information, contact Ann Papesh at the CYO Office, 580 E. Stevens St., Indpls., Ind., 46203 317-632-9311.

### Youth events

For more information: call 317-825-2944 for Connorsville Deanery events, 317-632-9311 for CYO events, 812-945-0354 for New Albany Deanery events, 812-547-2728 for Tell City Deanery events and 812-232-8400 for Terre Haute Deanery events. Or call your parish youth minister or pastor.

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

- June 20 Archdiocesan CYO Summer Festival, 11 a.m.-6 p.m. at Camp Runcho Framasa in Brown County (Cost: \$8)
- 22 Registration deadline for Christian Leadership Institute (to be held July 20-24 in Indpls.)
- 25-28 New Albany Deanery Summer Service Camp-out
- 28 New Albany Deanery youth Mass and get together, 6 p.m. at Mt. St. Francis
- July 1 Registration deadline for Justice and Peace Institute (to be held July 13-20 at Lake Geneva in Wisconsin)
- 8 Entry deadline for CYO Tennis Tournament to be held July 11-12
- 15 Belle of Louisville cruise for all youth in archdiocese
- 17 Entry deadline for CYO Talent Contest to be held Aug. 16 at Garfield Park Amphitheatre in Indpls.
- 20 Registration deadline for CYO Retreat Team Training Workshop at Camp Christina in Brown Co. (cost: \$25)
- 24-26 New Albany Deanery Summer Service Camp-out
- 29 Archdiocesan Kings Island day; discount tickets available through CYO Office through July 24
- Aug. 3 Registration deadline for National Youth Conference in Pittsburgh (Cost is around \$250); contact CYO



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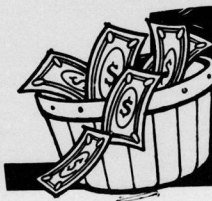
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# the active list



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

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

## June 19

St. Philip Neri Parish will hold a Monte Carlo at 7 p.m. No admission. Free beer until 11 p.m.

\*\*\*

Providence Men's Booster Club will hold a benefit lip-synch performance of "Synching for Providence" featuring Holy Family Theater Group and local celebrities. Social hour at 6:30 p.m. in Providence gym. \$4.50 table; \$3.50 bleachers. Call 812-944-9628 or 812-944-4752.

## June 19-20

St. Mary School, Eighth St. between Spring and Elm, New Albany will hold its Summer Festival from 7-11 p.m. Fri. and from 12 noon-11 p.m. Sat. Booths, all girl rock band, chicken dinners.

## June 19-21

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call Ann and George Miller 788-8274.

\*\*\*

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

\*\*\*

A Men's Retreat will be held at St. Meinrad. Call 1-357-6585 for information.

## June 21

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

\*\*\*

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

\*\*\*

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

\*\*\*

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

\*\*\*

St. Nicholas Parish, Sunman will hold its Annual Festival featuring chicken dinner and genuine turtle soup. Serving begins 10:30 a.m. EST. Games, amusements.

\*\*\*

Providence Men's Booster Club will repeat its benefit performance of "Synching for Providence" in Providence gym. Social hour begins at 6:30 p.m. \$4.50 table; \$3.50 bleachers. Call 812-944-9628 or 812-944-4752.

## June 22

Separated, Divorced and Remarried Catholics (SDRC) will meet at the Catholic Center, 1400 N. Meridian St. for a pitch-in dinner followed by games and small group discussions. Call 236-1596 days or 844-5034 or 291-3629 evenings for information.

## June 25

John Stenkoski's Celebrant Singers will appear at 7:30 p.m. at Holy Family Church, 815 W. Main St., Richmond. Free will offering taken.

## June 25-28

The National Council for Catholic Evangelization 4th Annual Conference will be held at the Sheraton Meridian Hotel, Indianapolis. For information call 317-236-1489.

## June 26-27

The World Apostolate of Fatima (The Blue Army) will hold an All Night Vigil in honor of the Sacred Heart of Jesus and the Immaculate Heart of Mary at 8 p.m. in Immaculate Heart of Mary Church, 5692 N. Central Ave. Closing Mass 8:30 a.m. Sat.

\*\*\*

Holy Rosary Parish, 520 Stevens St. will hold an Italian Street Festival from 5-11 p.m. both days.

Procession and Mass at 7:45 p.m. Sat. Italian food, fruit baskets, music and dancing, Italian grocery store.

## June 26-28

Trappist Father Basil Pennington will conduct a Weekend Retreat on Centering Prayer. Cost \$75 plus \$4.50 Sat. lunch. Call 545-0742 for information.

\*\*\*

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

\*\*\*

Holy Name Parish, Beech Grove will present "Summerfest '87 and Monte Carlo" from 5-11 p.m. Fri. and Sat. and from 4-11 p.m. Sun. Monte Carlo starts 1 p.m. Sun.

\*\*\*

St. Simon Parish, 8400 Roy Rd. will hold its Annual Festival from 6-11 p.m. Fri., from 5-11 p.m. Sat. and from 4-11 p.m. Sun. Daily dinner specials, rides, games.

## June 27

Holy Rosary Parish, Seelyville will hold a Jonah Fish Fry from 4-8 p.m. in the parish hall. Adults \$4; children \$2. Fish, baked beans, applesauce or slaw and cake.

\*\*\*

South Central Separated, Divorced and Remarried Catholics (SDRC) will take a trip on the Belle of Louisville. For information call Patrick Fitzgerald 812-336-1500.

## June 27-28

St. Michael Parish, Brookville will present its Festival beginning at 5 p.m. Sat. and at 10:30 a.m. Sun. Sandwiches Sat., chicken dinner Sun. Quilts, beer garden, crafts.

## June 28

St. Vincent de Paul Parish in Shelby County will celebrate its



Sesquicentennial with a Homecoming Picnic on the parish grounds after 11 a.m. Mass. Bring covered dish and table service; fried chicken and drinks provided. All former parishioners invited.

\*\*\*

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

\*\*\*

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

\*\*\*

The Sisters of St. Benedict in Ferdinand will sponsor a 120th Anniversary Summer Social on the convent grounds. Quilts, home cooked food, turtle soup, kiddie events.

\*\*\*

Trappist Father Basil Pennington will present "The Centered Life" at 7 p.m. at St. Joan of Arc Church, 4217 Central Ave. Admission \$3.50.

\*\*\*

Sacred Heart Parish will hold its Homecoming Picnic beginning

at 12 noon in German Park, 8600 S. Meridian St. German menu, games, music, dancing.

## Socials

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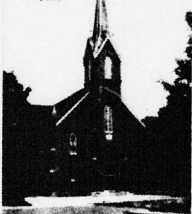
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# CRS aid in India seen as shifting

NEW YORK (NC)—Msgr. Roland Bordelon, who recently completed a two-year term as Catholic Relief Services director in India, said in an interview that the emphasis there is shifting from relief to development and from American-directed programs to Indian-directed.

India still has many destitute people, he said, but that is because of the inability of poor people to buy food, not the country's inability to produce it.

A 26-year veteran of CRS who was Latin America director before going to India in 1985, Msgr. Bordelon was interviewed June 9 at CRS headquarters in New York, where he was awaiting reassignment.

State governments in India are taking over some of the CRS school feeding programs, Msgr. Bordelon said. But he said CRS continues supplying food for some 80,000 elderly people.

Msgr. Bordelon said that a "spinoff"

effect of CRS's activity in India since 1951 has been creation of several independent Indian agencies. Caritas India came into being largely as a food distribution arm of CRS, he said, but is now a 25-year-old separate entity that handles aid from a variety of sources.

Msgr. Bordelon said that although India does not give visas for entry of foreign missionaries, and although Christianity is resented by some "fundamentalist"

elements of other Indian religions, those tensions have not led to any antagonism against CRS.

"We're not missionaries," he said. All CRS employees in India except for himself and directors of four regional offices were Indians, he said, and a major part of his work was consulting with bishops and other officials of the dioceses and local counterpart groups through which CRS operated.

The caste system has been outlawed in India, but its effects remain pervasive, Msgr. Bordelon said. The effects are seen, he said, in such staff problems as being unable to ask someone of a different caste to substitute for a sick janitor.

## Czech authorities hunting clandestine nuns

BONN, West Germany (NC)—Czechoslovakian authorities are cracking down on women illegally joining Catholic religious orders, according to reports in the West German Catholic press.

The reports say communities suspected of illegally admitting new members have been raided by secret police; employers have been told to monitor the religious behavior of employees, and report such behavior to police; single women who appear particularly devout are being scrutinized, and government agents have been assigned to "stake out" churches and report on regular Mass-goers.

Catholic orders, although allowed to exist in Czechoslovakia, have been strictly forbidden to either recruit or accept new members. In recent years, however, small underground convents and cloisters have reportedly sprung up throughout the country. In them, men and women, who live conventional lives on the surface, secretly follow the vows of their particular orders.

The existence of these secret orders made headlines in 1963 when Czechoslovakian police raided clandestine Franciscan communities in Prague and other cities. As secret religious order members were found in recent years at all levels of Czechoslovakian society, the government apparently became worried and began acting against them, the reports say.

In 1950, Czechoslovakia's communist government suppressed Catholic orders, jailing their members or forcing them into hard labor. The remaining members have since lived in what are described in reports as "concentration cloisters," which are characterized by poor living conditions.

In other areas of church-state relations, a student must seek government approval to enter a seminary and the state must approve each priest's assignment to a parish or higher church office, according to a U.S. State Department human rights report.

Only three of Czechoslovakia's 13 dioceses have resident bishops. Approximately 70 percent of the country's 15.4 million people are Catholic.

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# Archbishop Hickey bans Masses by Dignity

WASHINGTON (NC)—Archbishop James A. Hickey of Washington has ordered Jesuit-run Georgetown University to ban a weekly Sunday night Mass sponsored by Dignity, a group of homosexual Catholics.

Members of the Washington chapter of Dignity have used the university's chapel for Mass once a week for the past 11 years, a Dignity spokesman said.

In a May 22 letter to Jesuit Father Timothy S. Healy, Georgetown president, Archbishop Hickey said his move was prompted by a Vatican document last October that called homosexual activity "a disordered sexual inclination which is essentially self-indulgent."

A copy of the letter was released to reporters by the local Dignity chapter June 9.

In addition to promoting social and spiritual support for homosexual men and women, Dignity advocates changes in

church teachings and practice regarding homosexual persons and homosexual activity.

Dignity "has been consistently ambiguous in its statements about Catholic teaching on homosexual activity, and sponsorship of a weekly liturgy by this group only adds to the confusion," Archbishop Hickey said in his letter.

He said Dignity members "can fulfill their Sunday Mass obligation by attending any one of the many Masses" in local parishes.

Since release of the Vatican document, Dignity Masses have been banned in several dioceses. Dignity-USA, the national organization, responded in late April with a full-page ad in Newsweek magazine asking for an end to "the expulsion of Dignity" from Catholic facilities.



KOREA UNREST—Two students fall as a group attempts to climb over a wall to Seoul's Catholic cathedral in an effort to avoid arrest by helmeted riot police. Police have used clubs and tear gas to combat a series of anti-government riots in Korea's capital city but unrest continues. (NC photo from UPI-Reuters)

## Korean cathedral occupation symbolizes church's stance

SEOUL, South Korea (NC)—When 200 dissident students left their sanctuary in Myongdong Cathedral June 15 after nearly six days of facing off with government forces, it ended an episode which illustrated the central role which the Catholic Church has played in championing pro-democratic protests.

The students had taken refuge in the church during frequently violent anti-government street demonstrations. The demonstrators had been besieged by thousands of soldiers and riot police, who at one point fired barrages of tear gas onto the cathedral grounds.

Priests and nuns had come to the cathedral to shield the students and protest what they saw as the government's violation of sanctuary.

The use of the cathedral as a sanctuary and the involvement of clergy in the confrontation was the latest example of the central role Catholics have played in defending the country's political opposition. The church, established in Korea 200 years ago and now counting 1.6 million members, has decry violence by either side. Catholic clergy have acted in the front lines of the protests.

The government has responded in the past by depicting the church as subversive.

"We wanted to negotiate with police for the safe return home of the students," one priest said during the cathedral occupation. "But suddenly, while we were talking, hundreds of riot police launched a major attack, firing tear gas canisters deep into the cathedral grounds, which we cannot help but regard as a declaration of war."

The priest, one of the nearly 700 who recently signed a petition demanding free elections in South Korea, said the clergy were considering a move similar to May's hunger strike campaign by some 300 Catholic clergy nationwide.

Later, priests at the cathedral officiated at a 90-minute "Mass for Democracy" in the presence of the students.

Father Oh Tae-sun told them the priests supported their calls for democracy but argued against violence. "Our mission is to protect you," he said.

An estimated million South Koreans took to the street to protest President Chun Doo Hwan's government as the ruling Democratic Justice Party staged its convention in Seoul to name Gen. Roh Tae Woo as Chun's successor.

As riot police began to disperse the demonstrators, there were violent clashes. Tons of rocks, bricks and tear gas canisters were hurled by both sides, thickening the air in Seoul with the acrid fumes of "pepper gas" and carpeting the main streets with debris.

Hundreds of people were injured, and more than 3,800 protesters were arrested nationwide.

In the 1960s and 1970s, priests and other Christian leaders in Korea frequently criticized the government of President Park Chung Hee, which lasted from 1961 to 1979.

After Park's assassination in 1979 by the head of the South Korean Central Intelligence Agency, a military government came to power headed by the current President Chun. He cited a security threat from communist North Korea to justify continued restriction of civil liberties.

The country's Catholics severely criticized President Chun's rule.

Cardinal Stephen Kim of Seoul, in a 1987 Easter message, said the country's political situation "reflects the darkness and gloom experienced before the empty tomb" of Christ.

He said in a 1986 speech in Maryknoll, N.Y., the church must be involved in "people's struggle."

In September 1986, the Korea Priests' Conference, representing more than half the country's 1,200 priests, joined Protestant groups in criticizing the government for using the 1988 summer Olympics, to be held in Seoul, to bolster its prestige and garner support for what they termed a dictatorship.

In April-May 1987, 300 Catholic priests throughout the country went on a hunger strike against President Chun's ban on constitutional reform.

The government-controlled mass media has depicted church groups as subversive cells sympathetic to communism. In 1982, government-run television showed a diagram in which the "plotters" of an arson attack were depicted in the form of a tree. On the branches were names of suspects, and the roots sank into the ground, marked Catholicism.

Pope John Paul II, however, has supported the South Korean bishops in their efforts "for perfecting the work of justice under the inspiration of charity," saying last April that the church has an important role to play in defending human rights in South Korea.

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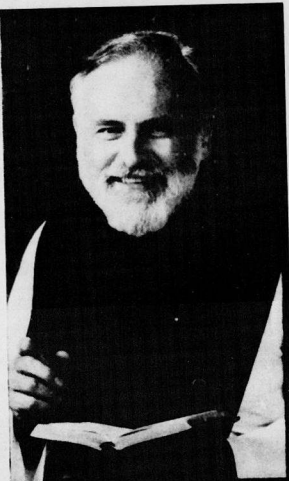
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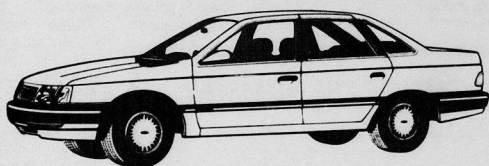
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# Castro to release political prisoners

WASHINGTON (NC)—Cuban President Fidel Castro has promised a U.S. Catholic Conference official he will allow 348 current and former political prisoners and their families to emigrate to the United States, the USCC announced.

Msgr. Nicholas DiMarzio, executive director of the USCC's Migration and Refugee Services, obtained the commitment from the Cuban president while in Cuba for an immigration seminar, the statement said.

Castro indicated that exit permits will be issued for 204 persons on a USCC list of political prisoners.

The Cuban president agreed that an addi-

tional 144 persons still imprisoned and not on the USCC list also will be granted permission to leave Cuba, the statement said. It is believed the additional 144 have all been in prison at least 10 years.

Last September the U.S. Catholic Conference and Cuban officials negotiated the release of 111 political prisoners and their families.

The USCC lists of political prisoners were compiled through parish and grass-roots contacts with the help of Miami Auxiliary Bishop Agustin Roman, who is in contact with communities of Cuban-Americans throughout the United States.

Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the U.S. bishops' Committee on Migration, credited the work of Msgr. DiMarzio and "continuing perseverance and prayerful commitment on behalf of the prisoners" by U.S. Cubans with "this new opening of the doors of freedom for another group of Cuban political prisoners."

According to the statement, the USCC effort is the result of a January 1985 meeting when a delegation of U.S. bishops, in Cuba for a pastoral visit, presented the names of 146 political prisoners to Castro and offered to assist in their relocation in the U.S.

Msgr. DiMarzio submitted a new offer of

assistance after Cuban officials indicated interest in receiving an updated list following last September's relocation of political prisoners and immediate family members.

Processing consultations between the USCC and the U.S. departments of State and Justice have already begun, the USCC statement said. All applicants must qualify under current regulations to gain admittance to the United States.

It is expected the prisoners, former prisoners and their immediate families will be transported to the United States in small groups, the statement said.

The prisoner release will take place despite the fact a migration agreement between the United States and Cuba, negotiated in December 1984, was suspended in May 1985 when the start of U.S.-sponsored Radio Marti broadcasts to Cuba angered Castro.

## South Africa church official released after year's detention

PRETORIA, South Africa (NC)—The secretary general of the southern African bishops' conference was released June 12 after a yearlong

detention without charge or trial during which he said he was tortured.

But Father Smangalis Mkhathshwa still faces trial for

alleged unlawful possession of a firearm—a charge which was pending against him before his detention.

Father Mkhathshwa, freed

on a bail of 1,000 rands (about \$500), was scheduled to appear in court June 18 on the firearms charge.

He is suing the government

for 20,000 rands (about \$10,000) for assault, false arrest and injury.

After his release, the priest said that "it is a great relief to

be free after 12 months," but added he was also sad because there are many people still in detention.

Bishops' conference staff members said they believed Father Mkhathshwa would resume his work at the bishops' conference soon. The conference earlier this spring extended his term through the end of the year. It was to have expired in May.

Father Mkhathshwa said he could be detained again, but that the possibility would not prevent him from working for justice.

"People had built up tremendous expectation that the detainees would all be released," he said. "I feel sure that if they were freed it would help create the climate in which genuine negotiations about change could start."

But the extension of the state of emergency for another year "with even tougher conditions and the continued detention of so many is not a hopeful sign," Father Mkhathshwa said.

Last August 27, the priest said in an affidavit presented to a Pretoria court that he was subjected to 30 hours of torture and interrogation during which he was forced to stand blindfolded, handcuffed and half-naked.

The testimony sparked protests from U.S. church leaders.

A subsequent court effort by the southern African bishops elicited a promise from the government that it would not torture the priest.

Father Mkhathshwa said at his release that he had been transferred to a different prison after the protests and court actions, and had received "reasonable" treatment from then on.

He was released from Pretoria Central Prison.

The detention "made me realize how vulnerable you are to (the authorities') power and that their aim was to crush and humiliate me completely," he said.

"I also believe that if it was a white person holding my position, this would not have happened to him," he said.

Father Mkhathshwa said that although he was visited every Monday by a prison chaplain, Msgr. John Magennis, who celebrated Mass, he missed the Sunday service.

"When you are in detention you realize how much you miss the people you worship with and how much they mean to you for your growth and happiness and spiritual nourishment," he said.

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# Convocation

(Continued from page 1)

priests at the spring convocation expanded their study to the Old Testament.

Besides sharing their feelings and insights, the convocation also gave the priests a chance to discover one another's gifts. Except for the keynote talk given by Biblical scholar Passionist Father Carroll Stuhlmueller, "everything else was done by our own people," said Father Martin Peter, pastor of St. Malachy in Brownsburg and one of the organizers of the convocation.

Three of the priests presented workshops on different pastoral issues. Father Francis Bryan, chaplain at Marian College in Indianapolis, facilitated a workshop in scripture and the homily; Father Peter discussed pastoral teams from a pastor's point of view; and Father Joseph Rautenberg, who is completing a doctorate in biomedical ethics at Georgetown University in Washington, D.C., led a presentation on medi-

cal-moral ethics. Priests also served on panels that responded to the keynote speakers at both the November and June gatherings.

Throughout the convocation there was a strong message that the priests need to be more aware of the other priests and reach out to them. In a homily delivered at a morning liturgy mid-way through the convocation, Msgr. Joseph Brokhage used the image of Jesus washing the feet of the disciples to drive home the point.

Citing some of the pressures and challenges facing priests today, Msgr. Brokhage who administers three rural parishes, St. Maurice in Napoleon, Immaculate Conception in Millhousen and St. Dennis in Jennings County, challenged the priests to lean on one another. "Jesus had to bend his knee to wash the feet of his disciples," Msgr. Brokhage said. "Can you wash the feet of a fellow priest who has AIDS?" he asked.

Msgr. Brokhage also pointed out the stress of having to deal with factions in the parish. "Priests are burdened by small groups of angry, bitter people in their parishes," he said. He added that it is impor-

tant to respond to the needs of all sides in situations where there is a conflict.

The priests also discussed ways to deal with the ever greater demands facing them. Two specific things mentioned were the development of lay ministry and formal consideration of whether to ordain permanent deacons. "The Council of Priests has completed a document on the development of lay ministry," said Father James Farrell, pastor of St. Andrew in Indianapolis and one of the organizers of the convocation. He said the council is now seeking funding for a consultant to help implement the document.

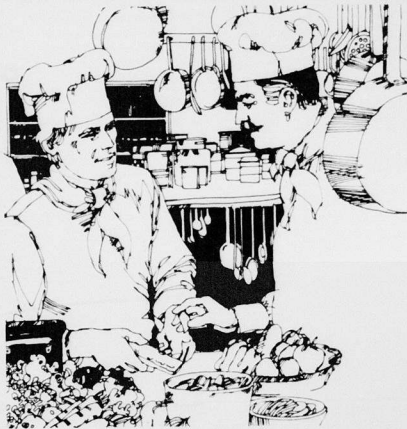
According to Father Peter, steps are being taken to deal with the question of whether to have permanent deacons in the archdiocese. The question has caused a difference of opinion among some of the clergy in the archdiocese. Some favor a diaconate program because it would take on some of the burdens handled by the priests. Others point out that women Religious and lay ministers could perform most of the same duties a deacon could and they are concerned that a diaconate program could discourage lay leadership.

The Council of Priests favors having a broad-based consultation process in the archdiocese before a final decision is made. Efforts will also be made to educate people about the permanent diaconate before the consultations begin, he said. He added that a committee has been appointed to organize a consultation process.

The priests also heard announced the names of those who would be receiving new parish assignments. "One of the hazards of our profession is that we have to pick up and move on," Father Kim Wolf, associate pastor of St. Paul Catholic Center on the campus of Indiana University in Bloomington, said in a reflection given on the last day of the convocation.

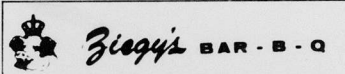
Archbishop O'Meara said he strongly urged priests to take one day off a week. "I suggested a full 24 hours away from their work," he said. He added that a doctor specializing in stress said this was the single best thing priests could do to reduce stress.

The convocation "was a very positive experience," Archbishop O'Meara said. "People will see the fruits of it in the life and ministry of their priests."



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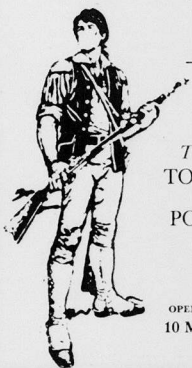
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## Book Review

# Democracy and the church

**New Experiment in Democracy: The Challenge for American Catholicism**, by Dennis P. McCann. Sheed and Ward (Kansas City, Mo., 1987). 191 pp. \$8.95.

Reviewed by Jerry Filteau

Dennis McCann's "New Experiment in Democracy" presents a highly provocative and challenging thesis. But it is ultimately disappointing in what could have been its strength, the development of a model or models for making the church more participatory.

McCann's thesis is simple and direct: The Catholic Church in the United States must become a participatory democracy. The book's title is drawn from the U.S. bishops' 1986 pastoral letter on Catholic social teaching and the U.S. economy, but the pastoral is more the impetus for the book than the object of its analysis.

It is McCann's contention that when the economics pastoral called participation by all a fundamental principle in a just economy, the bishops failed to apply that principle radically to themselves, to the church in whose name they wrote. Had they done so, he says, they would have endorsed the American principle of "self-governing association" as the guiding rule of church governance.

The thesis is challenging and provocative. And the book is worth reading for its refreshing commentary on the so-called Americanist heresy, on the church as a "community of moral discourse," or on the selectivity of conservative Catholics who accuse liberals of being selective in what church teachings they accept.

What I found weak and troubling in "New Experiment in Democracy" was not its suggestion for more democratized structures in the church, but its proposal of the 1976 Call to

Action as the only real model for what those democratized structures should look like.

Whatever else one may think of the Call to Action process—and I thought its regional hearings superb and its grass-roots parish and diocesan consultations excellent—the final conference in Detroit that climaxed it was fatally flawed. McCann makes far too little of the real embarrassment felt by the bishops who had promoted it and then tried to salvage what they could from the wreckage in Detroit.

Meanwhile, one looks in vain to find serious treatment in McCann's book of other participatory structures which have been emerging in the U.S. church and gaining in strength and focus. Ignored are lay ministers of all sorts, parish councils and liturgy committees, finance committees, Catholic school teachers and religious education personnel, and parish youth, evangelization and justice committees. They are all examples of Catholics really taking possession of their church, participating in the decisions.

McCann treats the one-shot Call to Action and the two consultations of experts that the bishops undertook in their peace and economics pastorals almost as if they were the only significant examples of lay participation in U.S. church governance since Vatican II. Most of the others are not even mentioned, and those that are mentioned only in passing, not examined.

One also looks in vain for serious theological reflection on models of participation. To cite but one example (from outside the book—there are none in it) Archbishop J. Francis Stafford of Denver is trying to adapt the Ignatian model of prayer, reflection, discernment and consensus-building to the process of decision-making in his parish councils and archdiocesan pastoral council.

Perhaps a seminal book such as McCann's is needed to provoke such thoughts. But the book which analyzes current forms of participation in the U.S. Catholic Church, critiques them theologically and paves the way for further development that is both authentically Catholic and truly American—that book is yet to be written.

(Filteau is a reporter for National Catholic News Service, who covered the Call to Action process.)

## 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.)

† DAUSCH, Charles, Jr., 53, Holy Name, Beech Grove, May 27. Husband of Patricia J. Miller; father of Charles F. III, Beverly Gillenwater, Michelle Hicks, Tonya, and Patricia Epstein; son of Charles F. and Louise Meyer Dausch; brother of Carl, John, Gerald, Harold, Larry and Kenneth; grandson of Adele Meyer; grandfather of five.

† DONALDSON, Catherine M., 92, St. Vincent de Paul, Bedford, June 3. Sister of Johanna L. Herley.

† GRADY, Irene, 85, St. Joan of Arc, Indianapolis, June 4. Sister of William J. Crossen.

† GRAMELSPACHER, Raymond, Sr., 83, St. Paul, Tell City, June 4. Father of Wilma Fischer, Delores Little, Raymond, Jr. and Fred; grandfather of 15; great-grandfather of seven; step-great-grandfather of two.

† HAINES, Margaret I. Grande, 32, St. Christopher, Speedway, June 6. Wife of Stephen; mother of Stephen and Sarah; daughter of Robert and Dory Grande; sister of Elizabeth Shook, Robert and Jennifer Grande; granddaughter of Nola Greenwood, Clara Maloney, Earl and Hazel Haines.

† KLUHE, Leo J., 90, St. Paul, Tell City, June 2. Husband of Pauline; father of Marietta Melburg; brother of Paul, and Lorena Schaefer; grandfather of seven; great-grandfather of three.

† LENTZ, Willie M., 59, St. Rose of Lima, Franklin, June 8. Mother of Donna Brunson, Paula Roberts, Theresa Wilborn, Michele Mays, Bill, Tim, Mark and Christopher.

† McDOWELL, Katharine Healy, 78, St. Augustine, Jeffersonville, June 9. Sister of Patrick B. Healy, Sr.

† SCHWEGMAN, Lawrence, 74, St. Mary of the Rock, St. Mary of the Rock, May 23. Father of Louis, Marilyn and Dolores; grandfather of Michael and Sharon; brother of

Edward, Marie, Alma Bruns and Albert.

† SIEFERT, Leona Leising, 88, St. Mary, Rushville, June 9. Mother of George, Virginia Herbert, Anna Mae Zimmer and Pauline Roll; sister of Alvina and Mary Leising and Philomina Weintraut; grandmother of 19; great-grandmother of 19.

† SPIEGEL, Wilfred C., 67, St. Mary, Greensburg, June 5. Husband of Olive E.

† SPRAGUE, Martha Wilhelm, 33, St. Gabriel, Connersville, June 5. Wife of Brad; mother of Eric Michael and Elizabeth Ann; daughter of Marcella Wilhelm; sister of Joseph, Louis, James, Francis, Thomas and Franciscan Sister Agnes Wilhelm, Margaret Hamilton, Rita Erlewein, Barbara Allen, Elizabeth Mains and Joan Fearnow.

† TILLMAN, Genevieve, 78, Sacred Heart, Jeffersonville, May 29.

† WARD, Loretta J., 63, Holy Name, Beech Grove, May 6. Sister of Leonard and William Babbitt.

† WILHELM, Stanley R., 47, St. Joseph, St. Leon, May 24. Husband of Dorothy; father of Kevin, Chad, Cindy and Candi; brother of Richard, Harold, Raymond, Alma Hoffman, Alvina Meyer and Rita Gesell.

## Sr. Emily Zwang buried

ST. MARY OF THE WOODS—Providence Sister Emily Zwang received the Mass of Christian Burial here in St. Joseph Chapel of Owens Hall on June 12. She died June 8 at the age of 80.

The former Mary Cecilia Zwang was born in Seelyville. She entered the Congregation of the Sisters of Providence in 1925 and professed final vows in 1933. She taught in Illinois, Indiana and California schools staffed by the Sisters of Providence.

Sister Emily's assignments in the Indianapolis Archdiocese included St. Joan of Arc and St. Andrew Schools in Indianapolis, Holy Trinity School in New Albany, and St. Ann, St. Joseph and St. Patrick Schools in Terre Haute.

Three brothers, Ed Sabla, Ray Donnelly and Richard Moore, and one sister, Jean, survive Sister Emily.

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# New rights issue added in bishops' court fight

by Jerry Filtew

WASHINGTON (NC)—A new rights issue—whether a subpoenaed witness can test a court's jurisdiction in a lawsuit—has been added to all the other issues in the seven-year court battle involving the U.S. bishops, the Internal Revenue Service and Abortion Rights Mobilization.

Even a short list of significant issues brought into play in the case would have to include questions about church-state separation, the reach of the federal courts, the discretionary powers of federal agencies administering laws, and the power of government to limit the political expression of religious organizations.

The far-reaching case dates back to 1980, when Abortion Rights Mobilization, or ARM, sued the IRS to force it to revoke the tax-exempt status of the Catholic Church. Complex pretrial legal maneuvering has occupied the intervening seven years.

In the latest action, on June 4, the 2nd U.S. Circuit Court of Appeals in New York confirmed a contempt-of-court citation by a lower court against the National Conference of Catholic Bishops-U.S. Catholic Conference, the twin national agencies of the Catholic bishops.

Last year U.S. District Judge Robert L. Carter found the NCCB-USCC in contempt and imposed a \$100,000-a-day fine for refusing to obey subpoenas to turn over extensive church documents which ARM says it needs as evidence to bring the case to trial.

The appellate decision, reached by a 2-1 vote, is of special interest for two reasons—its impact on the ARM case itself and its potential impact on claims of federal judicial power.

The decision's most immediate effect is to bring the underlying lawsuit a major step closer to trial. Virtually all other avenues available to the bishops or the IRS to have the case dismissed without trial have been exhausted. There is also the possibility of a Supreme Court appeal of the circuit court decision.

The broader result of the appellate decision is that it could open the courts to greater use by individuals or groups seeking to hinder churches or religious organizations from taking strong stands on public policy issues.

The history of the case is instructive in this regard. The first key is that the NCCB and USCC, treated in the case as organizational representatives of the Catholic Church throughout the nation, are not defendants, although ultimately it is their tax-exempt status which is at stake.

The defendant is the IRS, accused of failing to enforce provisions of the tax code to the alleged detriment of ARM and the other plaintiffs.

As a non-party—neither plaintiff nor defendant—the NCCB-USCC is in the case only as a witness.

If the appellate ruling is upheld, it means that such non-party witnesses cannot contest the jurisdiction of a federal court over the subject matter of a case even if that jurisdiction is contestable. They can challenge a subpoena only if the court has clearly usurped power in taking up the case or if the subpoena itself attacks their own "personal rights."

In other words, the witness must accept the lower court's jurisdiction and the burden of producing evidence which this

entails, even if the basis for that claim of jurisdiction is only seeming or arguable.

As U.S. Circuit Judge Richard Cardamone noted in his minority dissent, this means that the non-party witness has no recourse at all to appeal a burdensome subpoena in a case that might later be dismissed for lack of court jurisdiction.

For the non-party witness, he said, "this challenge has no tomorrow" because once the case goes to trial and decision, only the parties to the case appeal the decision.

Cardamone said the appeals court should have reviewed the underlying jurisdiction question that NCCB-USCC tried to raise, because the validity of the subpoena itself depends on the court's jurisdiction.

Interestingly the writer of the majority opinion, U.S. Circuit Judge Jon Newman, based his decision in part on speculation that if the court allows witnesses to appeal cases before trial on the subject-matter jurisdiction issue, it could open the door to collusion between a defendant and a friendly witness called in specifically to launch such a challenge.

Newman did not, however, speculate on the flip side of that coin: the possibility—argued by the National Council of Churches as a friend of the court in the appeal hearing—that a rejection of the NCCB-USCC appeal would open the door to mischief suits against religious bodies all over the country, threatening their constitutional rights of free exercise of religion.

A footnote on the case: What ARM could accomplish if it wins the case would not be to make Catholic parishes, organizations and institutions across the United States pay taxes. As the IRS lawyers noted in arguments on the appeal taxes, church agencies are exempt from taxes under the last year, church agencies are exempt from taxes under the tax code's 501(c)3 category, but they could be reclassified as 501(c)4 tax-exempt entities if they wished to engage in political campaigns or extensive lobbying.

The difference is not that the church as an organization would start paying taxes. The difference is that contributors to the church could no longer deduct their contributions from their income tax returns.

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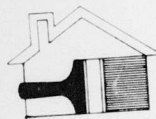
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# Women's role is a key issue in pre-synod meeting

by Jerry Fiteau

WASHINGTON (NC)—Concern about the role of women in the church was one of the main issues discussed at a symposium held June 7-9 as a consultation for U.S. bishops attending this fall's world Synod of Bishops on the laity, an official of the National Conference of Catholic Bishops said.

"An afternoon was devoted to (the role of women). Then we went on to other topics, but by the end of the symposium there were still questions coming up on that," said Dolores Leckey, director of the NCCB Committee on the Laity.

She described the invitation-only gathering of more than 40 bishops, theologians and other specialists as one of the most "stimulating" meetings she had ever participated in.

By the end of the meeting, Leckey said, it was clear to the participants that the bishops who will represent the NCCB at the synod "have a commitment to utilizing the results" of a grass-roots consultation on lay concerns which has brought responses from nearly 200,000 Catholics across the country.

Mrs. Leckey, an organizer of the symposium and an adviser to the NCCB delegation that will attend the synod in Rome this October, spoke about the meeting in an interview June 11 in Washington.

Mrs. Leckey said that the "critical reflection" on synod issues by speakers, panelists and other participants at the symposium helped the bishops "refine the issues" and "frame the questions" that they will address when they meet in Rome with more than 200

particular interest at the symposium, she said, included:

► A positive emphasis on "the American experience" and the need for inculturation of the church in diverse societies throughout the world.

► Attention to "the explosion of lay ministry" in the past quarter-century, which some considered "the most significant phenomenon in the church following Vatican II."

► Discussion of the impact that the Rite of Christian Initiation of Adults is beginning to have on the whole life and mission outreach of parish communities as it involves more and more parish members in "the fundamentals of Christian spirituality: conversion, community and mission."

► An emphasis on small Christian communities as "the wave of the future" in the Catholic Church, with "the parish as a community of communities." Despite awareness that "a lot of things need to be done" still to improve parish life, "there was much more hope in the parish than you would have seen 10 years ago."

► A strong "anti-dualism" throughout the meeting, expressed in a sense that "there is a basic unity at the heart of the church and the world" and in a conviction that "there is basically one Christian spirituality" rather than separate spiritualities for priests, lay people or Religious.

Mrs. Leckey said that in their post-symposium planning meeting the synod delegates worked out the main thrust of topics they would address at the synod and a plan to approach the issues. They decided to work on their speeches or written reports "as a team," circulating and critiquing one another's draft reports, she said.

She said the bishops plan to meet again sometime in August.

All four NCCB delegates and both alternates attended the June meeting, she said. Delegates are Archbishop John L. May of St. Louis, NCCB president; Cardinal Joseph L. Bernardin of Chicago; Archbishop Rembert G. Weakland of Milwaukee; and Bishop Stanley J. Ott of Baton Rouge, La., chairman of the NCCB Committee on the Laity. Alternates are Bishop Raymond A. Lucker of New Ulm, Minn., and Bishop Ricardo Ramirez of Las Cruces, N.M.

Other bishops at the symposium included several members of the laity committee; Bishop Joseph L. Imsch of Joliet, Ill., as head of the NCCB Committee on Women in Society and the Church; and Archbishop Donat Chasson of Moncton, Canada, representing the Canadian Conference of Catholic Bishops.

The majority of participants, however, were lay leaders and a scattering of priests and Religious.

## Dillon participates

Valerie Dillon, director of the Family Life Office for the Archdiocese of Indianapolis, was among those who participated in the presynod symposium at St. Mary's College, Notre Dame.

Dillon, who is also president-elect of the National Association of Catholic Diocesan Family Life Ministers, urged the bishops who will attend the synod to consider the impact that both the church and society have on the family as well as on the laity as individuals. She said that she hoped the document to be produced by the synod would reflect the importance of family life to the laity.

other bishops from around the world. The topic of this year's synod is "The Vocation and the Mission of the Laity in the Church and in the World."

Topics besides women which provoked

## Lilly to help religious orders plan retirement

WASHINGTON (NC)—A new service office to help religious orders plan for the growing retirement costs of their members is being funded by a \$400,000 grant from the Lilly Endowment of Indianapolis.

The Lilly grant will cover operational costs for the new office, consultative services and meetings of retirement experts for a three-year period beginning July 1, the announcement said.

A study released a year ago showed that although male and female Religious were increasing efforts to fund their retirement needs, the debt for their retirement costs had reached \$2.5 billion. Religious orders of women have been hit hardest.

Sister Andre Fries, former superior general of the Sisters of the Most Precious Blood, O'Fallon, Miss., will direct the new Retirement Planning Service Office.

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