



Court cancels warrants for Vatican bank officials

by John Thavis

ROME (NC)—The highest Italian court has invalidated arrest warrants issued last February for U.S. Archbishop Paul Marcinkus and two other officials of the Vatican bank in connection with a 1982 banking scandal.

Invitations sent for Jubilee Mass

Invitations are being mailed out by the archdiocesan Family Life Office for this year's Golden Jubilee celebration.

The Golden Jubilee Mass, to be celebrated by Archbishop Edward O'Meara, will be held at 2:30 p.m. Sunday, Aug. 30 at St. Peter and Paul Cathedral, with a reception following. Couples who will celebrate their 50th anniversary anytime in 1987 or who already have marked this milestone may call the Family Life Office, 317-236-1596, to request an invitation.

dal, the Italian news agency ANSA reported.

The ruling July 17 by the Court of Cassation, Italy's equivalent to the U.S. Supreme Court, specified that its decision was definitive, with no chance for further appeal. It overturned a ruling by a lower appeals court and apparently ended the possibility that criminal charges would be brought against the three Vatican bank officials.

"I'm happy, and I still have faith in justice," Archbishop Marcinkus told National Catholic News Service from the Vatican. He refused to discuss the behavior of Italian magistrates in the case, saying, "There's no use getting into polemics at the moment."

The archbishop said he would have to wait for official notification of the court's decision to determine whether all the legal issues were closed and whether he could leave the Vatican without fear of arrest.

Asked if he might then take a vacation, he said: "I take my vacation whenever it comes. But I usually stay around here, anyway."

Investigating magistrates had issued the warrants after a five-year probe into the \$1.2

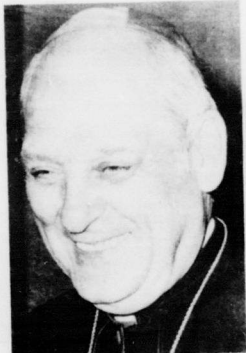
billion collapse of Banco Ambrosiano in 1982. The warrants alleged that the Vatican bank, known formally as the Institute for Religious Works, knew or should have known that it was a party to fraudulent deals that caused the Banco Ambrosiano debts.

Named in the warrants were Archbishop Marcinkus, Vatican bank president, and two bank administrators, Pellegrino de Strobel and Luigi Mennini.

The Vatican has always maintained that the Institute for Religious Works was an unwitting victim of a hidden financial scheme hatched by then-Banco Ambrosiano President Roberto Calvi.

A Vatican tribunal earlier this month rejected a request by Italian authorities to extradite the bank officials. They have been living in Vatican City, a separate state within Italy.

The tribunal said that because a treaty between the Holy See and Italy rules out "interference" by Italy in central church agencies, extradition of the three was impossible. It also called the charges in the warrants "conjectural."



Archbishop Paul Marcinkus

Process for pastoral planning being developed

by John F. Fink

The work of developing a process for pastoral planning for the Archdiocese of Indianapolis is proceeding on schedule, according to Providence Sister Marie Kevin Tighe, director of the archdiocesan Office for Pastoral Councils and coordinator of pastoral planning.

According to a national pastoral planning conference research task force, "Pastoral planning is a structured involvement of believing persons in developing and maintaining the connection between what they believe and what they do in determining their future as church."

The first phase in the planning process began in January when Archbishop Edward R. O'Meara appointed an archdiocesan Pastoral Steering Committee, chaired by Sister Marie Kevin. The purpose of the steering committee is to design a planning process for use in all pastoral units of the archdiocese.

According to the timeline developed, it is hoped that an archdiocesan Pastoral Planning Commission will be formed by January 1988. Deaneary Pastoral Councils by May 1988, the Archdiocesan Pastoral Council Steering Committee by January 1989, and the Archdiocesan Pastoral Council in January 1990.

The steering committee is now pointing toward a meeting Nov. 6 at Fatima Retreat House, at which time the planning process



STEERING COMMITTEE—At a June 15 meeting, participants in archdiocesan pastoral planning include (from left) Father Robert Borchertmeyer, pastor of Little Flower, Indianapolis; Joseph Vitale, Cathedral Parish, Indianapolis; Ruth Purifoy, St. Jude, Indianapolis; Benedictine Father Warren Heitz, St. Meinrad; Sister of Providence Marie Kevin Tighe, chairperson; Frank Haven, St. Columba, Colum-

bus; Franciscan Sister Catherine Schneider; Sister of Providence Marilyn Herber, DRE at St. Mark's, Indianapolis; Judy Hipskind, St. Matthew, Indianapolis; and Beth Luking, St. Gabriel, Camersville. Members of the committee not present are Mike Witsken, St. Simon, Indianapolis; and Father Kenny Sweeney, pastor of Christ the King, Indianapolis. (Photo by Margaret Nelson)

will be reviewed by the leadership of the archdiocese. About 90 people will be invited to the meeting.

The work of the steering committee has been divided among four task forces. One task force is developing descriptions and assumptions regarding the signs of the times, quality of life, a data base/environmental profile, and global trends and trends in Indiana and the 29 counties in the archdiocese.

A second task force is developing descriptions and assumptions regarding personnel and financial data, and resource utilization. A third task force is developing a description of the steps in the planning process including the planning cycle and a description of how the planning process and the cycle of planning are linked to the various structures.

The fourth task force is developing a plan for educating, communicating and implementing the planning process on a wide scale and in all pastoral units of the archdiocese.

In discussing the planning process, Sister Marie Kevin said that "effective planning in today's church and world requires that opportunity for a broad scale of participation be given in setting priorities and goals. The Steering Committee for Pastoral Planning is trying to design a process which will provide that opportunity."

"One of the first steps in the planning process," she continued, "will be developing a renewed statement of mission for the church of the Archdiocese of Indianapolis. We need to answer the question, 'What are we called to be and to do as this local church over the next 10 to 15 years?' The answer will reset our direction for the immediate future and

also launch us as a community of faith into the next millennium."

Noting the grant received by St. Meinrad Seminary to enable the Indianapolis Archdiocese, along with the Archdiocese of Louisville and the Diocese of Lafayette, to form a long-range development plan (*The Criterion*, July 3 issue), Sister said, "The grant received from Lilly Endowment, Inc. for the strengthening of our development program overall should eventually have an impact on our capacity to do more effective pastoral planning across the archdiocese."

The planning process is being developed in three phases: first, the development of the conceptual design now being done by the steering committee and expected to be approved by the archbishop in November; second, the engagement of key persons and groups from each pastoral unit in an educational experience for the purpose of developing a common understanding of the planning method adopted for the archdiocese; and third, the coordinated implementation of the plan.

In developing the planning process, the steering committee is incorporating the three basic principles of shared responsibility, collaborative pastoral planning, and subsidiarity. According to a planning docu-

ment, "Shared responsibility" means that the "whole people of God is responsible for the mission of spreading the Gospel and helping in the transformation of the world."

"Collaborative pastoral planning," the document says, is referred to as "a common and united apostolic program of the entire People of God."

About the third principle, the document says that "subsidiarity calls for vesting decision-making authority as close as possible to the point in the archdiocese where the impact of the decision will be felt and at the point most competent to make the decision."

Looking Inside

From the Editor: Sorting out our feelings about Oliver North. Pg. 2.

Pan Am Games: Special Masses planned. Pg. 2.

Matters Temporal: The request from women Religious for professional salaries. Pg. 3.

Commentary: The Waldheim affair: What happens now? Pg. 4.

Mary in Our Faith: Mary's modern apparitions. Pg. 7.

Saying goodbye: When a pastor is reassigned. Pg. 13.

Evangelization: It's getting back on center stage. Pg. 21.

Where the pope will visit: Los Angeles is a city of contrasts. Pg. 28.

No paper July 31

The Criterion does not publish an issue the last week in July. Therefore, there will be no paper next week. The office will be closed the week of July 27. The next issue will be dated Aug. 7.

from the editor

Sorting out our feelings about Oliver North

by John F. Fink

Like most others, I watched with fascination while Marine Lt. Col. Oliver North conquered Congress and the American public. I found myself rooting for him, thanks in great part to the questioning of Arthur Liman and John Nields.

North's charisma appealed to us. He came across as a dedicated patriot and military man who was only following what he perceived to be the wishes of his superiors, as the underdog in a skirmish with a hostile congressional committee that he viewed as the enemy. He believes passionately in the policies of his president and blamed Congress for refusing to go along with them. He is a man who has had a distinguished career and who has proven his ability to get things done. In short, he was a very effective witness.

But Lt. Col. Oliver North is also a misguided zealot.

IN A COLUMN IN last Thursday's Indianapolis *Star*, Michael Novak praised North for his obedience, fidelity, loyalty and pride in his country. But you can be all of that without lying, and North has admitted lying, not only to Congress but also to other members of the Reagan administration.

As Congressman Lee Hamilton told North, "I am impressed that policy was driven by a series of lies—lies to the Iranians, lies to the Central Intelligence Agency, lies to the attorney general, lies to our friends and allies, lies to the Congress, lies to the American people."

The *Star*, in an editorial, criticized Hamilton for that statement and excused the lies because, as the editorial

said, "The policy on Iran and the *contras* was driven, as the clear testimony of both North and Adm. John Poindexter spells out, by presidential desire to advance the security interests of this nation and of American citizens held hostage overseas." That makes it all right to lie?

Then the *Star* had a long editorial Sunday actually condoning lying, apparently unable to distinguish between keeping secrets from an enemy in a legitimately declared war and purposely lying to our own government officials who have a right to correct information. I thought it was the communists who use deceit in order to accomplish their ends. That's not the American way.

I PREFER THE thinking of one of those "American citizens held hostage overseas." Father Lawrence Martin Jenco, who spent 19 months as a hostage, said that Col. North projected a "terrible" image of American values with his testimony. "There are lies and lies and more lies, and young people begin to see it as something acceptable," he said. "This bothers me tremendously."

Father Jenco criticized North's claims: that the motive for his deceit was pure. "He's saying the end justifies the means—but that is absolutely not right. It is immoral. If the means are immoral, the end is immoral. That's basic Christian teaching," he said.

North has also been criticized by military officers for claiming it his duty to obey his superiors. A military officer does not have to obey an unlawful order. In this regard, we might take a lesson from another military hero, one revered by many of the same people who support Oliver North. When General Douglas MacArthur was fired by President Truman for not obeying his orders, MacArthur pointed out that he took an oath to "preserve, protect and defend" the Constitution of the United States, not the president.

The Constitution gives Congress the responsibility to

pass laws, "provide for the common defense and general welfare of the United States," to declare war, to raise and support armies, "to make rules for the government and regulation of the land and naval forces," etc. It says that the president will "take care that the laws be faithfully executed."

In his column last Thursday Michael Novak asked, "Does not the Constitution reserve power in foreign policy to a 'strong executive,' with needs for 'secrecy' and for 'dispatch,' to a degree recent decisions of Congress have been usurping?" No it doesn't. Nowhere in the Constitution are those words used. I don't know where his quote comes from, but it's certainly not the Constitution. The Constitution lists the powers of the president regarding foreign affairs and stipulates that they must be exercised "by and with the advice and consent of the Senate."

IN THIS BICENTENNIAL year of the Constitution, we have been marveling at the checks and balances put into that document. If we are to follow the Constitution, both the president and Congress must work together to make foreign policy. The president cannot do it on his own; that's only for dictators and is exactly what the writers of the Constitution took care to avoid. As unwieldy as that might be, and as much as strong presidents have felt frustrated because of it, that's one reason why our government has survived.

Whether the president agreed with it or not, the law of the land forbade the type of aid to the *contras* that North and Poindexter were giving. As part of the executive branch, it was their duty to enforce that law, certainly not to try to circumvent it. They could try to get the law changed as, in fact, it was, but while it was on the books their duty was to execute it.

As dedicated and patriotic as they are, we as a nation must not condone their sense of ethics.



Archdiocesan Pan Am Committee coordinates plans

by Margaret Nelson

A special Archdiocesan Pan Am Committee, headed by Charles Schisla, has been coordinating plans for serving 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.

Father William F. Stinemmer, pastor of St. John Church, Indianapolis; Father Mauro G. Rodas, pastor of St. Mary Church and director of the Hispanic American Apostolate; pastoral ministers Maria Tapia and Della Diaz of St. Mary's; and Father Jeffrey H. Godecker, chaplain of the Catholic Student Center at IUPUI and the Newman Center at Butler University, have joined Schisla on the committee.

The committee went through the competitive games schedule by date and time, considering where most of the venues will be located and where people will be staying. They suggested that St. Mary's and St. John's be named official churches for the Pan Am games.

Archbishop O'Meara will celebrate a special Mass at St. Mary's on Sunday, August 2 at 10 a.m.—one week before the games

begin. It is intended as a Mass of welcome to Catholic brothers and sisters throughout the hemisphere and of recognition of the universal oneness in the lives of Christian people of these many nations. Fathers Stinemmer and Rodas will concelebrate with the archbishop.

Scripture readings will include Micah 4:1, about all nations gathering and living in peace, and Romans 15:5-13, about how people can live in harmony, along with the reading of the day, John 6:1-15, in which Jesus feeds the multitudes.

Eucharistic ministers, greeters, ushers, readers, and servers will be members of St. Mary's. Archbishop O'Meara will greet the congregation and deliver the homily. General intercessions will be given in five languages: English, Spanish, Portuguese, Dutch, and French.

While trying to maintain the usual schedule for the benefit of the two parish communities, new Spanish and English Mass schedules were planned for the two churches for the weekends during the games. Daily Masses will be offered in Spanish at 11:30 a.m. on Mondays and Saturdays (Aug. 8, 10, 15, 17 and 22) and 11:10 a.m. Tuesday through Friday at St. John. On Tuesday, August 9, St. John will have an 11 a.m. Latin Mass and a 5:45 p.m. Portuguese Mass. There will also be 5:45 p.m. Spanish Masses on Sundays, August 16 and 23 at St. John's. St. Mary's will have an anticipation Mass for the Feast of the Assumption at 5:45 August 14 and a Sunday Mass at noon on August 16, both in Spanish.

These special Pan Am Mass schedules will be published in *The Criterion* and included with the other area churches' summer schedules in the 1,500 pocket-sized booklets to be distributed in all parishes in Indianapolis and surrounding areas, including five parishes in the Lafayette diocese. Central Indiana hotels and motels will also have the Mass schedule booklets.

Spanish-speaking priests will be available at the two churches to serve other spiritual needs of the visitors during the games.

Religious needs of the athletes themselves will be dealt with by a special PAX-I committee for religious affairs, chaired by local attorney Paul Corsaro.



BLACK EXPO—Father James Barton and Sister Demetria Smith greet people in the Society for the Propagation of the Faith booth at Black Expo last weekend at the Indianapolis convention center.

Groups exhibit at Black Expo

Several Catholic organizations had exhibits at the 17th annual Black Expo at the convention center in Indianapolis last weekend.

More than 700 exhibitors participated including the Society for the Propagation of

the Faith, Black Catholics Concerned, and St. Rita's and Holy Angels parishes.

The purpose of Black Expo is to be a bridge to the nation for a better understanding of black people, their culture, hopes, aspirations, problems and progress.

Fr. Leo Schellenberger, 84, dies

Father Leo Schellenberger, a priest of the Indianapolis Archdiocese for 33 years, died July 19 in Floyd County Memorial Hospital. He was living in retirement in Lanesville at the time of his death.

Father Schellenberger was ordained in 1934. He began his priestly ministry as assistant pastor of St. Anthony Parish in Morris and later served as assistant at St. Andrew Parish, Richmond. In 1943 he became a chaplain in the U.S. Army.

In 1946 Father Schellenberger was appointed chaplain of the Federal Penitentiary in Terre Haute. He served as pastor of Holy Rosary Parish in Seelyville from 1947 until his retirement in 1973.

The funeral Mass for Father Schellenberger was celebrated on July 23 in St. Mary Church in Lanesville by Msgr. Francis R. Tuohy and other priests of the archdiocese. Burial followed in the parish cemetery.



Fr. Leo Schellenberger



7/24/87

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Sr. Brendan Harvey's 50 years of religious life

by Martha Brennan

For Providence Sister Brendan Harvey, the time has come to think. Her 50 years in religious life have led with meeting the needs of others. Catholic Charities of Terre Haute recently hosted an open house

in celebration of Sister Brendan's 50 years as a sister and her 10 years of service to that organization. In August she will take a year to meet her own needs, to reflect on her past, present and future, and spiritually renew herself in Armory, Ontario, Canada. Sister Brendan began helping develop

mentally disabled children, first at St. Mary's Child Center in Indianapolis and then by establishing the only preschool for the retarded in Terre Haute, Cara School.

With the help of Dr. Thomas Songster, then an Indiana State University physical education teacher, the school opened in 1969. "Many of the children were dual-diagnosed—being both mentally retarded as well as having physical or emotional handicaps," Songster said. "The government didn't know what to do at that time. Really, no one knew how to deal with these kids. But Sister Brendan knew what to do. The school was tremendously successful."

She was successful in teaching the children but also providing physical stimulation through the YMCA and Songster. "We were the first in Terre Haute to send children to the Special Olympics in the state," Sister Brendan said.

The need for the Cara School gradually decreased as the public sector became aware of the need for a preschool for retarded children and funded the Children's Learning Center, connected with Union Hospital. "The need for a private day school for preschool retarded children was gone," Sister Brendan said.

Sister Brendan continued to reach out and help others—especially older adults. For the past 12 years, she has been working with senior citizens in the Terre Haute area. She began as the activities director for the senior sisters at St. Mary of the Woods and most recently was director of the Terre Haute Retired Senior Volunteer Program (RSVP).

During those years she was also director of Simeon House and, later, Simeon House II. An idea created by Providence Sister Barbara Ann Zeller, the Simeon Houses are convents transformed into congregate living areas for independent older adults.

Many of the programs that Sister Brendan initiated were needs of the times, but overlooked by many. "I don't know if anyone



Sr. Brendan Harvey, SP

would have done those things if Sister Brendan hadn't been there to do them," said Cindy Summers, a Terre Haute resident and volunteer for many of Sister Brendan's projects.

According to Sister Brendan, "Empathy for people and their problems is important when working with senior citizens. You also have to maintain a balance between being strict and lenient. Much of my work is buying up spirits."

"In my mind I know why I am doing this. With children you spend your time preparing them to live life. With older adults, you prepare them for heaven. They need an environment (physically, mentally and spiritually) to get peacefully ready for death. I try to provide some of that," Sister Brendan said.

The employees who work at Simeon House and the volunteers for RSVP said that

(See SISTER BRENDAN, page 5)

Watch out for this ad! There is no copyright on the word 'Catholic'

by Richard Can

The notice was in the classified ad section of the Saturday Evening Post. It read: "Become a Catholic Priest! Bishop's non-traditional method leaves type and location of assignment mostly your decision. Unnecessary to relocate or abandon present career. Celibacy optional. Legitimate offer. Write."

Material sent to *The Criterion* in response to a letter described an organization called "The Servants of the Good Shepherd."

Although the ad offers ordination as a Catholic priest, the literature sent by the Servants of the Good Shepherd makes it clear that it is not Roman Catholic. "We consider ourselves Western Rite Orthodox," said a booklet mailed out by the organization and entitled: "A brief description of The Servants of the Good Shepherd and its offer to men interested in the priesthood."

"We accept only the first seven general councils of the church as being truly ecumenical councils; but, on the other hand, we do not follow all the complicated Orthodox liturgies," the booklet said.

The Servants are apparently headed up by Bishop C. David Luther, a Methodist-turned-Roman-Catholic who entered and then left a Roman Catholic seminary.

According to a 1981 newspaper article in *The Tribune-Democrat* of Johnstown, Pa., Luther first became involved with the Servants organization in 1973. In that year he was ordained a deacon and a priest by a Bishop Stephen Corradi. The article said Luther was ordained a bishop in 1977 by Charles R. McCarthy, a bishop in the American Orthodox Catholic Church, and Jerome Joachim, the other bishop in the Servants.

The Servants' claims of Roman Catholic lines of episcopal succession apparently come from a Brazilian Bishop, Carlos Duarte da Costa, who was removed from his see in 1937 for "poor administration and intemperate actions," according to the New Catholic Encyclopedia. He was later excommunicated by Pope Pius XII in 1945.

Bishop Duarte da Costa then set up his own church, "The Brazilian Catholic Apostolic Church," and illicitly ordained 100 priests and 20 bishops before his death in 1960. One of these bishops, Castillo-Mendez, apparently ordered Corradi as a bishop and Corradi later came to the United States.

The ordination of Luther to the priesthood by Corradi in itself, however, would not mean that Luther has any valid line of apostolic succession stemming from the Roman Catholic Church.

According to the literature mailed by the Servants, it is not necessary to have a degree in order to become a priest. But those without seminary training are directed to a set of correspondence courses through a school called the Duarte Costa University.

The Tribune-Democrat quoted Luther as saying the normal cost for each lesson is \$20. At a rate of one lesson a week, one year's worth of lessons would then cost \$1,040. The article also said that the Altoona police investigated and found the St. Louis address given by the university is actually just a mail drop. According to the article, the other address given for the university is Luther's house in Altoona.

According to the Servants' literature, the newly-ordained priest is considered a missionary priest until he gathers at least 15 families. Then the Servants organization will grant a parish charter. Individual members of the Servants donate \$25 per year.

Although the Servants claim to have a substantial number of priests, there seems to be little activity. "There's no real presence here," said one Roman Catholic priest of the Altoona-Johnstown Diocese. "They don't have a church or do any activities that I know of."

In response to numerous inquiries about the Servants' priesthood ads, the Altoona-Johnstown Diocese has released a disclaimer. It warns about "the latest mail-order gimmick," and says that the Servants of the Good Shepherd "have no connection whatever with the Roman Catholic Church nor with its priesthood."

passage of legislation aiding poor two-parent families and this was accomplished through passage of increased benefits for recipients of Aid to Families with Dependent Children and workfare and work/training for two-parent families.

Among other new laws supported by the ICC were those involving accreditation standards for nonpublic schools, an increase in the minimum age for capital punishment from 10 to 16 years, health care for the elderly and handicapped in their own homes, and a referendum to repeal the constitutional ban on a lottery. Several bills opposed by the ICC were defeated.

Ryan said that the ICC serves as the official spokesman for the Catholic bishops of Indiana on public policy positions. Issues on which the ICC takes a stand are selected by the board of directors, which consists of the bishops and selected lay people, and specific legislative positions are developed by the ICC staff in consultation with experts and documentation from Catholic sources.

Catholic conferences exist in most of the states, Ryan said, and they are affiliated with the U.S. Catholic Conference in Washington, D.C.

Matter\$ Temporal

by Msgr. Gerald A. Gettlinger
Secretary for Temporalities

The Request from Religious
for Professional Salaries

A progress report concerning this question is in order. You will recall, from articles appearing in *The Criterion* last fall, that the leadership of

the three communities of women Religious having motherhouses in the Archdiocese of Indianapolis made a request of Archbishop O'Meara to consider the possibility of compensating members of religious communities in the same fashion as all lay employees are compensated. Since that time, a process leading to a decision in the matter has been unfolding.

In the spring of this year, a packet of information was prepared and mailed to each parish, institution, department and agency. This packet contained items to assist participants at hearings designed to provide information helpful toward making a decision on the issue. A rationale paper prepared by the leadership of the Benedictine, Franciscan and Providence communities of women Religious delineated the history of the proposal and reasons for the request as well as advantages and disadvantages the sisters themselves anticipated should the request be granted.

A schedule of the hearings for each deanery including time and location was sent. Feedback instruments designed to indicate the net dollar impact on each hearing institution were included. Along with this instrument were worksheets to assist in preparing salaries for different types of religious employees: administrators, teachers, pastoral associates, etc.

The hearings were held in each of the deaneries beginning on May 12 and concluding on June 3. A total of 177 persons

attended. I conducted the hearings at each of the locations since it is my responsibility to prepare an analysis of data and statements flowing from the hearings. These analyses will be presented to the Archdiocesan Board of Education and the Archdiocesan Priests' Council for their review and study since they have been asked by the archbishop to assist him with formal recommendations.

The process leading to the decision by the archbishop is nearing completion. The study packets for the Archdiocesan Board of Education and the Priests' Council are being prepared. They are to be sent no later than Aug. 15. This will allow these representative members two weeks to prepare for a joint meeting on Aug. 31, 1987.

The joint meeting of these two representative bodies on Aug. 31 has been prepared by the executive committees in a collaborative fashion. Since they have been asked by the archbishop to make recommendations to him, it is most appropriate that ample time be allowed for discussion prior to making formal recommendations concerning this issue.

Members will have an opportunity to ask clarifying questions that may have arisen from private study or in the review of the history of the question. Following any questions, the membership will discuss the issue among themselves ultimately leading to recommendations.

Recommendations made to the archbishop will be prepared and presented to him in early September. From this information and his own counsel, the archbishop will make a decision on the request made by religious communities concerning the possibility of compensating members of religious communities serving in the archdiocese in the same way lay employees are compensated. Upon making his decision he will communicate it immediately to the communities of women Religious who made the request as well as all the rest of us in the archdiocese.



ICC director discusses 1987 legislative successes

by John F. Fink

Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), told members of the Indianapolis Serra Club July 13 that he was pleased with legislative successes during the 1987 Indiana General Assembly.

He attributed the successes to the ICC's diocesan Information/Action Networks, 185 local networks with 2,000 networkers in the five Indiana dioceses. Members of the network contact state legislators about pending legislation.

Ryan said that the ICC's highest priority during the last legislative session was

Correction

Last week's article on CUSA mentioned that Tommy Finn is at Pleasant View Lodge near McCordsville where Mass and the sacraments are administered by St. Michael's Church in Greentfield. For the past 11 years St. Simon's Church has been administering the sacraments to the ill and disabled there.

COMMENTARY

The Waldheim Affair:
What will happen now

by Msgr. George G. Higgins

I was in Rome when it was announced that Austrian President Kurt Waldheim would visit the Vatican. I was deeply troubled, for I sensed immediately we were heading for a serious crisis in Catholic-Jewish relations.

It was predictable that Jewish leaders all over the world would react negatively, even bitterly, to the Vatican's decision to receive Waldheim. And so they have.

Anyone in the Catholic community who claims to have been surprised by this turn of events is out of touch with reality and woefully insensitive to legitimate Jewish concerns.

This is not to say that Jewish reaction has been uniformly statesmanlike and inoffen-



sive. To the contrary. I have been disappointed and offended by the rhetoric of a minority of Jewish leaders, who have made unrealistic political demands on the pope and threatened to boycott their scheduled meeting with him in Miami in September unless their demands are met.

Yet it behooves Catholics to make an honest effort to understand why Jews find it impossible in the aftermath of the Holocaust to understand why the Vatican gave red-carpet treatment to a man battling accusations of a Nazi past and declared *persona non grata* by the U.S. government for that reason.

Jews aren't the only ones puzzled and bewildered by the Waldheim affair. A number of Catholics share their bewilderment, notably Cardinal Albert Decourtray, archbishop of Lyons, France, where Klaus Barbie, the notorious former Nazi, was recently convicted of crimes against humanity.

"I experienced a certain suffering," the cardinal said, "on hearing that Pope John

Paul II was going to receive Mr. Waldheim. I am still trying to understand the reasons for this visit, but I must say that I have not understood."

That is not to say the Vatican's reasons for receiving Waldheim were totally without merit. I must assume the Vatican felt in all honesty and good faith that it had valid reasons. But its explanation of these reasons has not been overwhelmingly persuasive.

It is not enough to say, as one anonymous Vatican official is quoted in *The New York Times*, that "the pope is convinced that you either understand events at a moral level or you don't understand them at all."

According to *The Times*, the official added, shrugging, the pope "does not care if that leaves politicians and diplomats feeling uncomfortable because the moral always supersedes the political."

I would like to think that the pope is being misquoted here, for, on the face of it, the statement seems to beg the moral questions it is supposed to settle.

Where do we go from here? Does the Waldheim affair mean, as some Jewish leaders have said, that the Catholic-Jewish dialogue of the past 20 years has come to an end and that "an angry era in the relations of Jews and the church" will ensue?

While virtually all Jews, and many Catholics as well, are deeply troubled by the Waldheim affair, I think they nevertheless are persuaded that, if anything, it demonstrates the need for more dialogue rather than less. Put another way, calling off the dialogue would be a victory for Waldheim.

It will not be easy to keep the dialogue going, but I am convinced that it can and will be done.



In the short run, a frank and open discussion of the Waldheim affair between leaders of the world Jewish community and top Vatican officials (including the pope if possible) is urgently needed. The Jewish community has called for such a meeting, and Archbishop John May, president of the U.S. National Conference of Catholic Bishops, has said he "sees the wisdom of such a meeting."

Now the ball is in the Vatican's court. Let's hope and pray such a meeting can be arranged, preferably prior to the pope's scheduled meeting with the U.S. Jewish community in Miami in September. Time is of the essence.

Breakfast encounter could improve your marriage

by Lou Jacquet

Here's some unsolicited but free advice guaranteed to improve your marriage, give your car unproved gas mileage and make the lawn greener: Go out to breakfast each Saturday with just your spouse.

All right, it won't improve the gas mileage or make your lawn look more like your neighbor's but it will improve your marriage. I can tell you, because my wife and I have been eating breakfasts together at a nearby restaurant each Saturday for the better part of a couple of years now and we're still talking to each other.

That's the point, in fact. With two hectic weekly schedules and the presence of two teen-age boys, finding time to share a meal together and talk over the past week or the events of coming days can put a marriage to the test. We decided long ago that the cost of the meal—about \$10 per Saturday or \$20



each year—was well worth the investment in our future together. We haven't been disappointed.

That's not to say that we both don't enjoy an occasional spontaneous evening at the movies or a nice restaurant meal on the town. But those are special, unrehearsed moments. The weekly breakfasts together give us a built-in, planned hour or two to be together with no kids, no interruptions and no agenda. It forced us in a pleasant way to listen to one another.

Breakfast has long been one of my favorite meals. It's a great American institution, a leisurely way to get into the day's activities, and, hence, an indispensable part of our lives. But I manage to get it only on weekends. Weekdays, my schedule simply doesn't allow for more than a bowl of cereal, or a slice or two of toast and a cup of tea. But, on weekends, I make the time and enjoy breakfast at a leisurely pace. Having someone else do the cooking and the cleaning up is especially pleasant.

Our topics for conversation are as varied as our lives. Sometimes, we catch up on what the boys have been doing; we might note a

problem area to be worked on or a trait to be praised. At other times, we might discuss our jobs or our relatives, and sometimes we talk about each other. Now and then, we just ramble on about nothing in particular and enjoy not having to do anything but be together.

Surprisingly, very few couples that we know make this kind of effort to share time together on a regular basis. The reasons are financial in some cases and therefore perfectly understandable. But others who can afford the latest technological gadgetry in the kitchen and the living room fail to take time apart for just each other—and that surprises us.

If our house is anything like most houses, meal time is rarely the place to hold meaningful conversations with one's spouse. There is usually some disagreement to settle, some events of the day to discuss or some interruption that prevents a leisurely discussion.

But Saturday morning breakfast is exactly the place and event for just that. Over eggs and bacon and something hot to drink, we take our time sharing perspectives on

where our lives are going. We talk about prayers, about our parish, about changes we want to make in our daily routines. Recently, for example, we decided that we wanted to spend more time together in the evenings taking walks through the park or bike rides with the kids. Since we spend an inordinate amount of time with them anyway, we don't feel guilty about planning some time for ourselves as well.

The boys don't seem to mind. Like most teen-agers, they'd prefer not to be seen with their parents anyway when members of the opposite sex are anywhere nearby. On bike rides, they usually prefer to ride at least a mile ahead of Mom and Dad, so no one will know they are even vaguely related.

We have been spreading the gospel of shared time together with our friends, telling them that every couple should plan shared time together on a regular basis. Planned retreats together are good, too, and we try to work in one vacation week with the kids and one just by ourselves each year to keep our relationship fresh.

But nothing can beat those Saturday morning breakfasts.

Black Catholics embrace future with their own pastoral plan

by Dick Dowd

The delight in Jim Owen's eyes was glowing. He had seen to the four-day National Black Catholic Congress in Washington and returned home uplifted, hopeful, refreshed.

Jim is a realist, a union man with a large family he dearly loves. Yet he left them for a weekend, to be a delegate for the National Black Catholic Congress in Washington. Unlike any other office although there is a Black Apostolate underway. He knows there is a long hard road ahead, but he is committed to traveling it.

Next year, at long last, there will be a Black Catholic Office at the top level in the U.S. church at the bishops' national secretariat in Washington. Unlike any other office created at that level, however, it will already have a national pastoral plan drawn up by constituents, black Catholics themselves, to use as a blueprint for action. The congress in Washington celebrated



the conclusion of a year or more of study by Black Catholics working together that plan. And while it looks much like other plans created by other groups it has two distinct aspects not shared by most others.

What is familiar and expected do form part of the plan:

- 1) Strengthening of black family values through parish family life programs.
- 2) Training in ministry for black men and women.
- 3) Continued spiritual development through retreats and days of recollection.
- 4) Developing black parishes through liturgy, social outreach and involvement in the local community.
- 5) Study of black contributions to American Catholic culture.

If you were to replace Spanish or Polish or Irish for black in those priorities they would surely reflect the desires of those communities as well. But the black pastoral plan also includes two priorities often missing or neglected by others:

► **Evangelization:** Reaching out with the message of Jesus to the six to 10 million black Americans who belong to no church.

► **Catholic Education:** Continued financial support for Catholic schools in black communities and special efforts to insure quality education.

At present the Catholic elementary and high schools in our cities and towns provide the major direct means of contacting the unchurched, the lapsed or indifferent, perhaps even the openly hostile who need Christ and his message of love. National statistics show an increasing number of minorities and non-Catholics in these schools—many in the inner cities which are, once again, mission territory.

Regrettably some see this as a problem instead of an opportunity. Pastors and bishops, alas, are turning from these schools because our major endowment for them—dedicated religious teachers, sisters, brothers and priests—have disappeared.

So I am doubly pleased at the black Catholic plan because it puts education and evangelization together—where I, too, believe they belong, not only for the black community, but for the entire American people.

We have an opportunity among the 90 million unchurched people in the U.S. and

thousands of inactive Catholics, to rebuild Catholic America into a nation of strong moral caliber with firm family values. We all must be as brave, however, as the black Catholics are, if we wish our mission to succeed.

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TO THE EDITOR

Another view on Waldheim

by Howard F. Kuhn

I would like to respond to R.M. Twitchell concerning his letter to the editor titled "The Good Waldheim Did" in the July 17 issue of *The Criterion*. Mr. Waldheim has indeed accomplished a lot of good and positive things since his days as a soldier in the German Army. (Or was he a cruel enforcer of the Nazi SS pogrom of genocide directed toward the Jews?)

As I recall, in most western countries, a person who commits, or is suspected of committing, a crime must be tried and adjudged guilty or not guilty of the crime which he is suspected of committing and with which he is charged. To the Jewish people, and to many others, Mr. Waldheim is at least suspected of aiding in the annihilation of the Jews—of his own volition or at the direction of his superiors. From what has appeared in the newspapers there is some substance to the charges.

The Nuremberg War Crimes Tribunal established unequivocally that "following orders" was not a defense when charged with involvement in the Nazi "Final Solution of the Jewish Problem." Some of those charged were sentenced to death, some to life imprisonment, some to lesser sentences and some set free. However, they were all tried based on the crimes or suspected crimes they committed and not on what

future "good" they might do if they eluded trial.

What about Eichmann? Mengele? and others? Should their crimes have been forgotten because they escaped and possibly provided employment for someone? Or did some other good? Does that "good," regardless of degree, absolve them of the terrible crimes they committed in the past? I don't think so, and I don't believe any victim of a crime will think so either.

As a very elementary example, let us assume that a very heinous criminal named "All-powerful Bully" did "good" by contributing a portion of his ill-gotten bank robbery gains to any of several charities. Using Mr. Twitchell's logic, and disregarding the fact that "Bully" killed Mr. Twitchell's paternal grandfather rendering the continuation of the Twitchell family impossible—society would have to let "Bully" walk.

How would grandma Twitchell feel about that? Do you think that she might just possibly develop a persecution complex? Especially if members of Bully's followers decided to eliminate grandma Twitchell's siblings, her parents, everybody named Twitchell and all their friends. I imagine that there would be a communal persecution complex imbedded in the souls of everyone who ever associated with, looked like, whose name sounded like, or who ever knew a Twitchell.

What do you think grandma Twitchell feels when she sees Bully change his habits, get a good job, gain recognition as a "do-gooder" all over the world, become known throughout the universe as a peace-maker; and as the final insult to the Twitchells' dead, never born, and surviving

grandma, Bully is never called to justice. He is living on the bodies of the dead Twitchells. He had to change his life in order to escape punishment and survive. The Jews are trying to do the same; escape unjust punishment and survive.

Yitzhak Shamir is definitely opposed to a "peace" with the Palestinians that would eventually lead to the elimination/annihilation of the State of Israel and the genocide of the Jewish Race. An international conference would, in all probabilities, be considered binding upon the Jewish State by the rest of the world, and deliberations, in the name of peace, would lead to the intended "Final Solution of the Jewish Problem" by the Nazi SS through a surrogate.

I certainly do not feel qualified to say that the pope is right or wrong in having a meeting with Waldheim. He (Waldheim) has not been legally charged or convicted of any crime. If, however, at some future time, Waldheim is legally accused, tried and convicted of a crime, the pope should not feel guilty for having tried to promote peace through a person who at the time was in a position to help.

Mr. Twitchell said: "Anything Waldheim did as a lieutenant during this time is more than offset by his service as secretary general." Mr. Twitchell, what if Waldheim has killed innocent children, women, babies, grandmothers? For one am appalled. Where for God's sake does that leave mankind? Where does that leave your fellow Christians? I think I just felt Christ tremble.

There is, what I would call a eulogy, in *Jewish Heritage*, Fall/Winter 1972, by Menachem Z. Rosenshaft.

Kol Nidre in Bergen-Belsen

Twice murdered shadows
rising slowly
out of deserted
almost forgotten
massgraves

walking naked
through smoke
no longer breathable air
death fog
in the stone covered silence
of mankind's forever frozen
ashes
nameless
faceless
holier than God
unprayed to.

Howard F. Kuhn

Shelbyville

Sister Brendan

(Continued from page 3)

Sister Brendan never works "for" you, but always works "with" you.

According to Eleanor Johnson, resources developer at Simeon House, "She's got a way with everybody. I can talk with her about anything, and she is always willing to give advice. She is down to earth and will take the pains with you."

Sister Brendan said most of her work has been in raising consciousness about retarded children and senior citizens. "I try to bring dignity to people's lives."

Bringing dignity to people's lives has earned Sister Brendan numerous awards and recognitions. She has received the "Senior Citizen of the Year Award" from Vigo County and was appointed an Indiana delegate to the White House Conference on Aging. "I never to it alone. I have always had the help of others like Dr. Songster at ISU or many of the sisters who have supported me in my ministries," Sister Brendan said.

What follows a career of working with and fulfilling the needs of others? What happens after spending a year in Canada for oneself? "I am leaving it wide open. Who knows, maybe I'll join the Peace Corps."

point of view

The constancy of our Lady

by Shirley Vogler Meister

*Academy of Notre Dame,
our grateful love we bring—
but most of all to Mary dear,
the mother of our King.*

At my last high school class reunion, few alumnae remembered our alma mater's song. Some residents of my hometown (Belleville, Ill.) don't even remember the alma mater itself, because the Academy of Notre Dame, a girls' school operated by the School Sisters of Notre Dame, no longer exists. Most of its buildings were demolished—at about the same time that attention to Marian devotions appeared to lessen within the church.

The one for whom the school was named—Our Lady, mother of Christ—remains vital, however, despite her apparent wane in popularity. Pope John Paul's declaration of the current Marian Year parallels a rising recognition for her after a sad but growing tendency after Vatican II to deemphasize such events as May Day crownings, October living rosaries, the thrice-daily recitation of the Angelus, and novenas in honor of the Blessed Mother.

During the years when Mary seemed to take a back seat in American church services, some school children even failed to learn how to say the rosary. Many blamed the church itself for this.

"The church no longer promoted devotion to Mary," said a friend recently, "and without strong church support, lots of Catholics simply forgot her."

"She wasn't forgotten, just ignored," bluntly said another.

"But we are the church," countered yet another. "So, in the end, we are responsible if Mary lost her place in our lives."

Many Catholics, however, continued

private Marian devotions, keeping rosaries handy in purses and pockets and quietly reciting "Hail Marys" within their families. I still happily remember when my daughters learned the special prayer: "Hail Mary, full of grace; the Lord is with thee . . . and their teachers' lovely explanation of those lines: "Hello, Mary! You are full of God's beauty and brightness."

I myself am guilty of a decline in saying the rosary completely at one time. What I do is mentally recite "Hail Marys" sporadically during my daily routines, for instance, whenever I fill a watering can or hose down my flower beds. This has become habit.

The very name of Mary is important in my life too; it has a place not only in my own name but in those of my daughters: Donna Marie, Diane Mary, and Lisa Marie.

I also have a special devotion to Our Mother of Perpetual Help, for I believe her intermediary attention helped save my brother's life when he was a small child. In gratitude, Mother of Perpetual Help icons welcome visitors at all the entrances to my home. In fact, madonnas in one form or another grace—neatly every room, not only as decorative pieces but as intrinsic reminders of Mary's importance.

Several articles recently have reported that Marian studies are on the rise, the rosary is growing in popularity, and many feminists are taking a second look at Mary. Theologians and skeptics alike have a renewed interest in her, and many devout lay and Religious Catholics are saying, "It's about time!"

This strong revival plays a part in both Catholic and Protestant faiths. Even four years ago, a Methodist minister, Dr. Donald Charles Lacy, said in a *Criterion* article, "The Blessed Mother is the key to authentic ecumenism in our day and time."

Perhaps now words like those of the Academy of Notre Dame school song will be remembered better: " . . . our grateful love we bring . . . most of all to Mary dear, the mother of our King."

Hello, Mary! You are full of God's beauty and brightness.

INVITATION FROM THE CHANNEL OF PEACE TO CELEBRATE

A Charismatic Mass

HELD ON THE FIRST FRIDAY OF EACH MONTH AT SELECTED PARISHES.

Date: August 7, 1987

St. Thomas Aquinas
4625 N. Kenwood Avenue
Indianapolis, IN 46208
Phone: (317) 253-1461

Soup and Bread Supper — 6:30 PM
Praise, Worship and Mass — 7:30 PM
Celebrant — Fr. Clifford Vogelsang

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



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

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

CORNUCOPIA

Touring the Old South

by Alice Dailey

Cape Hatteras, Myrtle Beach and Carolina's Outer Banks, all intriguing names on a map, suddenly became accessible at vacation time and I grabbed the chance.

Let the lyricsists, Phil Harris and whoever, proclaim what they like about the south, possum, magnolias and morning glories twining 'round the door; for me it's the fascinating Carolina coastline, witness to history, tragedy and triumph.

Since getting there from here isn't done in minutes, points in between provided diversions: Kentucky's Y'all Mall and their Horse Farm where Man O'War is buried in his very own casket.

East of Tennessee's stunning Cumberland Mountains, where ears tend to stop up, show biz names surfaced like *That's Entertainment*. Pigeon Forge ballyhooed Dollywood and its famous namesake. A Knoxville hotel gladly welcomed Neil Diamond but his very own piano gave them fits; it wouldn't go through their doors.

The same hotel, which had housed Alice Cooper and his/her pet python, went into a tizzy when Alice checked out but the python didn't. It was found later coiled up in the bedsprings. (Oh the joys of hotel house-keeping.)

Colorful if less famous names caught the eye: Jamaica Joe, Lizard Thicket and Starvin' Marvin who would not only sell you beer and wine for less but "gas with guts."

Unadvertised fringe benefits on these tours are fellow passengers, strangers at first but kindred spirits who soon become friends. Jolly Mr. and Mrs. Jimmy Carter, NOT of Georgia, were aboard, as were two gracious widows, Phyllis and Leona who spoiled me throughout the trip.

When we drove into South Carolina, land

of jasmine, palmetto, swamps and cypress, aristocratic names kept popping up, the Marquis de Lafayette, "Swamp Fox" Francis Marion, and Bernard Baruch. Among the less patrician, Mickey Spillane (if anyone cares) lives in Georgetown, and Vanna White (if anyone cares) grew up in North Myrtle Beach where we stayed for two nights.

Spectral characters hovered: Unhappy Alice, said to appear to anyone walking backward 13 times around her grave. Some tried it but Alice didn't show. And the Grey Man, a shadowy figure, is said to appear on beaches to warn of impending storms.

Our Inn on the Grand Strand was strictly a class act, one never duplicated. Every room had an ocean view and right outside the door a surging, white-capped Atlantic beckoned. (Don't go 'way; maybe some day.)

If the surroundings there spelled luxury, Nags Head on North Carolina's Outer Banks spelled adventure and primitive harshness, all quite welcome. The beach there didn't rise up at your back door, instead it took a good 14 steps down to meet the hissing, wild and wonderful sea.

A local guide, self-styled "mouth of the south," related that such a captivating spot got its unlovely name when Blackbeard or other murderous pirates hung a lantern from a horse's head on the dark beaches luring ships into believing they had sighted a lighthouse.

(Harry Reasoner had been at nearby Kitty Hawk just before us, filming a segment on the controversy surrounding the Wright Brothers' claim to fame. It may or may not air on 60 Minutes.)

While we up north celebrate 200 years of the Constitution, down Roanoke way they are celebrating the 400th anniversary of the Lost Colony, a Sir Walter Raleigh endeavor that disappeared and was never heard from again. Sir Walter himself never came to America; the queen deemed it too dangerous. But his efforts led to permanent colonization many years later.

Scattered throughout the English names there in Virginia Dade country are a mix of ethnic and plain old "dayown" home titles, Currituck and Ocaroco, Salty Dawg and Weeping Radish.

In keeping with the tempestuous environs of Nags Head a bomb hoax at midnight emptied our inn of patrons who huddled together in the squally Atlantic wind. What the perpetrator didn't know was that a Sacred Heart statue, placed in faith on a dresser, guarded the place.

Leaving Albemarle and Pamlico Sounds, whose bridges stretch out to the open sea, brought pensiveness, but the way back was not without its attractions.

Duke University's mighty carillon filled the Durham countryside with *Joyful, Joyful We Adore Thee*, and one hotel literally rolled out a red carpet for us. Evidence of the Jim and Tammy Faye influence in the Bible Belt were seen in half-constructed buildings presently on hold.

Then it was on up through historic Virginia and West Virginia, Mountain Mama whose roads helped lead us home.

vips...



✓ Holy Cross Brother Roy E. Smith, son of Mr. and Mrs. Archie J. Smith, will celebrate his Silver Jubilee in religion on Sunday, Aug. 16 at a 2 p.m. Mass in SS. Peter and Paul Cathedral in Indianapolis. A reception will follow immediately in the assembly hall of the Catholic Center, directly across the street. Brother Roy holds a B.A. in history and a master's degree in social work. He has served his order as personnel director of the Midwest Provincial Council, as a supervisor and program director of adolescent boys, and as a board member of the Black Caucus, and of Saint Charles Boys Home in Milwaukee. At present he works with Catholic Social Services in South Bend.



✓ Mr. and Mrs. Bernard A. Doyle will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 11 a.m. on Sunday, Aug. 2 in St. Anthony Church, Indianapolis. A reception for friends and relatives will be held afterward in Ryan Hall next door. Bernard Doyle and Anna J. Clossy were married August 2, 1937 in the same church. They have four children: Bernard A., Jr., Joseph M., Jerry P. and Dr. John T. The Doyles also have 16 grandchildren and three great-grandchildren.



✓ Charles and Mary Ellen (Gillespie) Presser will celebrate their 50th Wedding Anniversary at a Mass of Thanksgiving at 9:30 p.m. on Sunday, July 26 in Holy Name Church, Beech Grove. A reception will be held the same day from 1:30-4:30 p.m. in Hartman Hall. The Pressers were married July 24, 1937. They have one daughter, Carolyn Sue Meek, two grandchildren and three great-grandchildren.

✓ Father Mark Svarezkopf, pastor of St. Catherine Parish and administrator of St. James Parish in Indianapolis, recently received the Sanders Award at Central Catholic Grade School. The award is given annually to the person who contributes most to the physical and spiritual development of the youth of the school. It is named in honor of the late Dave and Barb Sanders, who were known for dedication to the school's youth before their untimely deaths in a Las Vegas fire.

✓ Giannina Hofmeister of Indianapolis has been named director of the office of continuing education at St. Mary of the Woods College. She is a Woods graduate, a board certified music therapist, and holds a master's degree in music from Butler University.



✓ Benedictine Father Bede S. Peay, a native of Indiana, has been appointed to the faculty of St. Vincent Seminary in Latrobe, Pa. Father Bede is a Ph.D. candidate in historical theology. He has written several publications and papers, and taught courses in forensics, history and theology in St. Louis.

✓ Roncalli students Elizabeth Kim and Jennifer Maude were among 31 high school women chosen to attend a "Women in Science 87" workshop in June. Sponsored by the College of Mount St. Joseph in Cincinnati, the four-day workshop is designed to introduce students to careers in science.

✓ New Albany Deane Youth Ministry Coordinator Jerry Finn is one of eight people from across the U.S. who have been chosen for a special study tour of Catholic Relief Services projects in Ecuador and Colombia. The tour will be held July 27 through August 8.

✓ Father John O'Brien, associate pastor of St. Lawrence Parish in Indianapolis, has successfully completed the program of studies for the Center for Continuing Formation in Ministry at the University of Notre Dame. The 16-week continuing education program covers several areas of ministerial study, including theology, liturgy, social justice, philosophy, ethics, scripture, homiletics and personal development.

(Continued on page 7)

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

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

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

BEACHERB

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(TIE-BREAKER)

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

Name _____

Address _____

City _____

State _____ Zip _____

Phone _____

Parish _____

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

2) Entries must be received on or before noon on the first Tuesday following publication of the game.

3) All entries must be accompanied by the name and address of the person submitting the answers.

4) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in the next issue of *The Criterion*

Area Catholic schools welcome playwright-actor

by Shirley Vogler Meister

With PAX/1 games in the summer limelight, Indianapolis playwright-actor Hank Fincken has written and staged a presentation that fits the prevalent Pan American theme in the Indy area for '87: "Francisco Pizarro, To Serve You."

Taking the dramatic lead himself, Fincken creates a strong representation of the Incan Conquistador Pizarro—"a most important man in history whether we Americans know it or not," says Hank. The show, which incorporates a slide presentation, is thought-provoking because of its political and religious probings.

Fincken's interest in Peru comes naturally. In the '70s, he served in the Peace Corps in Peru, where he met his wife, Alicia, a Spanish teacher whose background is rich in traditional Latin American Catholicism.

Last summer, the couple and their teenage son, Sergio, spent time traveling in western South America to view the old Incan empire. While visiting family and friends in Peru, Fincken researched his Pizarro project and commissioned the design of his authentic conquistador costume.

With enthusiastic results, Fincken has

staged his Pizarro show at Precious Blood School in Jasper and at Our Lady of Mount Carmel School.

Other schools that have enjoyed his dramatic efforts include St. Joan of Arc, St. Barnabas, St. Malachy, St. Matthew, St. Thomas Aquinas, all in Indianapolis, and Holy Family in Oldenburg. Those presentations, however, were about two different men.

In one show—popular throughout the mid-west and scheduled for staging at St. Christopher's in Speedway in the fall—"Not Johnny, If you Please"—Fincken plays the part of a deep-thinking but funny Johnny Appleseed. In the other, he becomes Clare Voyant, "the world's worst fortune teller"—a spoof about a fortune teller who delves into the past as well as the future.

Both adults and children appreciate his shows because he "never talks down to kids; I write as much for the adults."

Fincken's philosophy toward his work is reflected in the advice he gives his audience at the end of his Clare Voyant drama: "May your best ideas come from the heart and your love grow beyond the limits of imagination."



Hank Fincken as Pizarro



Fincken as Johnny Appleseed

Photos by Paul Meister

Clark Co. native solves old riddle

by Cynthia Dewes

Dana Olson, a 1966 graduate of Providence High School in Clarksville and member of St. Augustine Parish in Jeffersonville, found his love for Clark County develop into a fascinating historical search over the past six years. As he researched a local legend about a Welsh prince named Madoc, he discovered a mysterious trail which has culminated in a 128-page book entitled "Prince Madoc: Founder of Clark County, Indiana."

According to documentation, Madoc, son of the feudal warrior Owain Gwynedd, sailed west from Wales with a fleet of ships in 1170. He landed at Mobile Bay, Alabama. Olson uses maps, historical tracts, personal journals of the time, stone markers and other evidence to follow Madoc to the Falls of the Ohio River in Clark County.

There, legend has it, Madoc and his companions founded a permanent colony of "White Indians" which lasted for 300 years. Eventually they were massacred by a confederation of "Red Indian" tribes, headed by Iroquois and Delawares. It is Olson's contention that the White Indians' remaining descendants found their way up the Missouri

River to North Dakota, where they became known as the Mandan Indians. Blond, fairer-skinned and taller than most other Indians, the Mandans were wiped out by smallpox.

Olson's book is a small one, but it is tightly packed with facts, fancies, and interesting historical digressions. "Prince Madoc" is available for \$12.95 from: Dana Olson, 3015 Utica Pike, Jeffersonville, Ind. 47130.



Dana Olson

check-it-out...

(Continued from page 6)

✓ The Quilters Guild of Indianapolis will hold a quilt show, "Quilts '87," in the Allison Mansion at Marian College, 3200 Cold Springs Rd. on Thursday through Saturday, Oct. 15-17. Times are 10 a.m.-6 p.m. Thurs. and Sat. and 10 a.m.-8 p.m. Fri. The show will include quilts of all sizes: the "Indiana Buckle-Up Quilt," wall hangings, Christmas items, wearable art, a donation quilt, and demonstrations. The items to be displayed are owned or were made by the 160 central Indiana members of the guild, which contributes to many community charities. Admission \$2. Send self-addressed stamped envelope to: Billie Niemann, 3370 N. Highlands Dr., Indianapolis, Ind. 46222.

✓ The Seymour Deanery DREs/CREs will hold a Catechist and Administrator Workshop from 9 a.m. to 3 p.m. on Wednesday, Aug. 29 at St. Columba Parish (All Saints School), 1302 27th St., Columbus. \$3.50 cost includes lunch. Participants may earn five hours of catechist certification and learn hands-on ideas for religious education. Register through any of the Seymour Deanery DREs/CREs; walk-in registration also accepted.

✓ A Gigantic City-Wide Rummage Sale will be sponsored by the Retreat League of

Fatima Retreat House from 9 a.m. to 6 p.m. on Thursday and Friday, Aug. 13-14 in Our Lady of Lourdes Parish gymnasium, 5333 E. Washington St. Workers are needed to accept and sort rummage from 9 a.m.-6 p.m. on Tuesday and Wednesday, Aug. 11-12. To donate or volunteer call: (North) Mary Ann Barothy, Christ the King, 255-7076; (East) Marie Lewis, Holy Spirit, 898-5500 and Neil Dufour, Lourdes, 357-8186; (South) Thelma Kries, Sacred Heart, 786-7941; (West) Clare Klingler, St. Monica, 251-4007 and Jane Batsell, St. Bridget, 634-4886.

✓ *Harmony, Voices For a Just Future*, a bi-monthly independent journal promoting a consistent ethic of reverence for life, will begin publication with its September-October, 1987 issue. As a successor to "P.S.," the newsletter of Prolifers for Survival, *Harmony* will deal with concepts that threaten life today: nuclear war, capital punishment, abortion, euthanasia, poverty, and others. Subscriptions are \$12/year; additional subscriptions \$10 each. Write: *Harmony*, Sea Fog Press, Inc., P.O. Box 210066, San Francisco, Calif. 94121-0066.

✓ West/Indy Parent Support Group using Toughlove meets every Monday evening from 7-9 p.m. at the Free Methodist Church, 2302 W. Morris St. Toughlove is a support program which offers help for parents and children in working out problems. For more information call 636-9135 after 5 p.m.

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Mary in Our Faith

The modern apparitions of Mary

by Richard Cain
Seventh in a series

Apparitions are one of many forms of miracles given to stir up faith in the gospel and to show people how to live the gospel better in a particular time and place. The most famous apparitions are the modern appearances of Mary which began at Rue de Bac in Paris a little over 150 years ago. Last week's article gave background material on apparitions and discussed the apparition of Our Lady of Guadalupe in Mexico in 1531. This series continues by looking at the apparitions that took place in France between 1830 and 1871.

Rue de Bac (1830)

Catherine Labouré was an uneducated country girl who grew up in a small village in Burgundy, France. At the age of nine she lost her mother. At 24 she followed her older sister by joining the Daughters of Charity in Paris.

Within a few months, she began to experience visions of St. Vincent de Paul, founder of her order, and of Christ. On the night of July 18, 1830, she was awakened by the sound of a child's voice calling, "Sister, Sister, Sister Catherine!" Standing by her bed was a small boy dressed all in white and glow-

ing with some kind of interior light. The boy told Catherine that the Blessed Virgin awaited her.

He led the excited sister through the long corridors of the convent to the chapel. It looked as though midnight Mass was about to begin. Normally dark at this hour, all the lights were brightly lit. The little boy told Catherine to kneel beside the chaplain's chair in the sanctuary.

Twenty-five years later, Catherine wrote: "I heard the rustling of a silken robe coming from the side of the sanctuary. The Lady bowed before the tabernacle and then she seated herself in M. Richenet's (the chaplain's) chair." After some initial confusion as to how to react, "I rushed forward and knelt before the Blessed Virgin with my hands on her knees. I cannot express what I felt, but I am sure that this was the happiest moment of my life."

For two hours Sister Catherine listened to Mary as she shared her concern about dire events in the future for France. Mary advised her on the need for prayer and other matters and said that God wanted to entrust a mission to her that would involve much suffering. Mary said that she would learn about the mission later. When the vision was over, the little child led her back to her bed.

Catherine kept quiet about the vision,

sharing it only with her confessor—who didn't believe her. Over the next few months she wondered about this mission.

The answer came on November 27. While in evening prayer with the other sisters in the chapel, Catherine heard once again the rustle of the heavenly silk. Raising her head, she saw the Blessed Virgin suspended in front of her in glory. The vision was not static but moving. Mary stood on a green snake coiled on a white sphere. She held a golden ball surmounted by a cross. Catherine felt Mary was offering the ball—the world—to God.

Then the golden ball was gone and Mary lifted her hands to heaven. Each finger of her hand glistened with jewels of different sizes and colors. Rays of light began to fall from some of the stones onto the white sphere beneath her feet. Other jewels remained dark.

Inside her, Catherine sensed a voice explaining that the stones represented graces. Mary had been given these graces to share with those who desired them. But many went unclaimed.

Then an oval frame appeared around Mary. Words materialized inside the frame saying: "O Mary conceived without sin, pray for us who have recourse to thee."

"Have a medal made after this pattern," the inner voice said again to Catherine. "Those who wear it blessed about their necks, and who confidently say this prayer, will receive great graces and will enjoy the special protection of the Mother of God." Then the frame reversed and the other side of the medal appeared. "A large 'M' was surmounted by a cross, having a double bar under it," Catherine wrote later. "Beneath this 'M' the holy hearts of Jesus and Mary were placed, side by side, the first crowned with thorns, the other pierced by a sword. Around the whole were 12 stars."

After many difficulties, Catherine overcame the disbelief of her confessor who finally spoke with the bishop about her vision. The bishop encouraged production of the medal and asked to have the first one for himself.

Demand for the medals grew rapidly. Their popularity was increased by claims of cures by many who wore them. Catherine herself remained quietly at the convent, her identity as the visionary almost unknown to others—even her fellow sisters. She died on the last day of 1876 and was canonized in 1947. Her body—which has not decomposed—may still be seen in the chapel in the convent on the Rue de Bac in Paris.

La Salette (1846)

On a warm Saturday in September, two poor children, Melanie Mathieu, 14, and Maximin Giraud, 11, were tending the sheep of a family to which they had been hired when they saw a glowing circle of light. It opened like an egg to reveal a woman crying. The woman spoke to them sadly about not attending Mass, working on Sunday, cursing and other widespread problems with the spirituality of the time. She told each of the children a secret, urged them to pray and to make this vision known to all the people.

At first most people did not believe the children—partly because they came from irreligious families and had never shown any religious tendencies before and partly because of the general skepticism of the area. But the quiet and simple persistence of the children in their story slowly changed people's minds.

A spring that had previously dried up near the site of the apparition reappeared and there were reports of cures. The bishop began an investigation. The two children were asked to write down the secrets Mary had told them and the accounts were taken to Pope Pius IX. When others asked the children about the message, they responded that there was a need for humility, prayer and penance, and that a dire punishment would await the human race if it did not repent—famine, earthquakes and epidemics of deadly illnesses. At the request of the Vatican, the children did not reveal anything more about the secrets.

In the same year, the bishop of the diocese declared that the investigation had concluded that the vision was true and worthy of belief. The La Salette Fathers were

founded to carry out the spirit of Mary's message and have concentrated on the ministry of reconciliation.

Lourdes (1858)

Probably no apparition is more famous than the one that happened to the 14-year-old peasant girl Bernadette Soubirous. Her family knew real poverty and much illness. One day while gathering firewood, she heard a wind and saw a bright light in a nearby shallow cave or grotto. In the midst of the glow was the figure of a woman dressed in white with a blue sash. Bernadette reached for her rosary but was unable to move because of her fear.

Then the woman made a sign of the cross with her rosary and Bernadette was able to do the same. Her fear melted. The woman beckoned Bernadette to come closer but she was too timid. Then the vision vanished.

When Bernadette's mother heard about the incident, she forbade Bernadette to return to the grotto. But several days later, other people persuaded her parents to let her go. As Bernadette knelt in the grotto and said the rosary, she saw the woman again. By this time the others were alarmed and had the operator of a nearby mill nearby carry Bernadette away.

This time Bernadette had to endure the wrath of the teachers at her school as well as her parents at her "stories." This was only the beginning of Bernadette's trials.

During the third appearance, the woman asked Bernadette to return there each day for the next 15 days. Bernadette happily agreed. Then the woman said, "I do not promise to make you happy in this world but in the next."

Each day that Bernadette returned to the grotto, larger and larger crowds accompanied her. Each day she also saw the woman who simply smiled at her and said nothing.

By this time, the incident had caught the attention of the authorities who were hostile to the idea of a supernatural appearance. Almost daily, Bernadette had to endure grillings and threats from the police commissioner. But she remained cool and unflustered.

On the sixth day, the lady spoke again. Penitence is what she wanted from everyone. "Pray to God for the conversion of sinners," she told Bernadette. The next day, the woman's desire for penitence became controversial. The crowds saw Bernadette listen as if someone were speaking to her. Then they saw her start digging in the ground. She washed her face in the mud and then drank some of it like it was water. The crowd was horrified. Bernadette seemed to have gone mad.

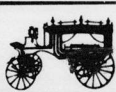
But by the next day, a spring had appeared. Several days later, a young woman with a badly injured arm dipped it in the water and was healed. This was the first of the many cures that have been attributed to the spring at Lourdes.

The next day, the woman told Bernadette to tell the priests that people were to come there in procession and have a little chapel built. This put the pastor of the town in a delicate position. Most of the townspeople believed that the woman appearing to Bernadette was the Virgin Mary. But there was no official word from the church. Frustrated, the pastor demanded that Bernadette learn the identity of the woman and ask for a sign. He even suggested one—a rose bush blooming even though it was winter.

For several days, the woman only smiled at Bernadette's request. But finally on March 25, the Feast of the Annunciation, she said, "I am the Immaculate Conception." The words were totally incomprehensible to Bernadette who kept repeating them to herself as she headed for the pastor hoping she wouldn't forget them.

When the pastor heard them, he was stunned. Only four years ago Pope Pius IX had formally declared as dogma that Mary was immaculately conceived.

Mary appeared to Bernadette a total of 18 times. After the visions were over, the glare of publicity continued to be a great burden for Bernadette. She eventually joined the Sisters of Nevers. Less than four years after the visions, the bishop of Tarbes Diocese (where Lourdes was located) released a letter commending devotion to Lourdes as a Marian site. Bernadette was declared a saint on the Feast of the Immaculate Conception, Dec. 8, 1933. As with the visionary at Rue de Bac, Bernadette's body has



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remained undecomposed and can be seen today at the convent where she lived in Nevers, France.

Today, Lourdes is the most popular pilgrimage site in the world, drawing some 350,000 people a day and over four million a year. Five thousand healings have been attributed to the intercession of Our Lady of Lourdes, although the panel of medical and church experts has officially declared only 64 to be miraculous.

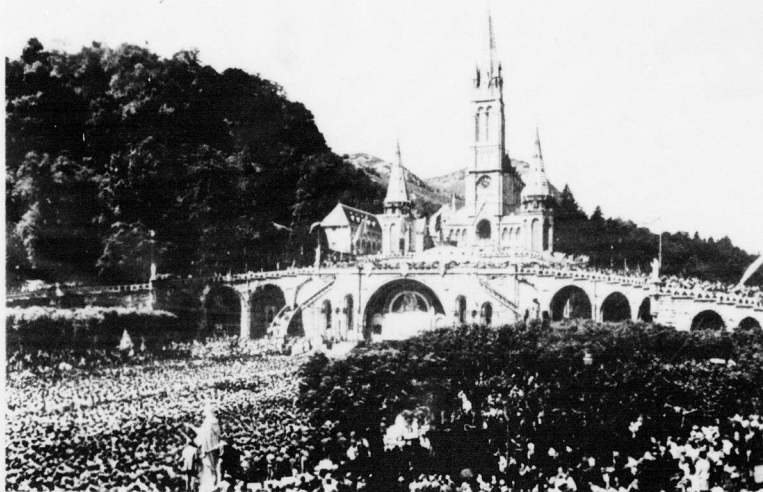
Pontmain (1871)

In 1870 the German army invaded France. By the end of the year Paris fell and the army was moving in on Laval, capital of the region in which the tiny town of Pontmain was situated. On the evening of January 17, 1871, several children saw a vision of Mary in the sky. Adults who were with them could see nothing. At the suggestion of the town's pastor, everyone knelt in prayer.

Smiling, the lady unrolled a scroll near her feet. The children read the words: "Pray, children. God will hear you. My Son allows himself to be moved by compassion."

The next day it was learned that the German army had withdrawn during the period when the vision occurred. Miracles also followed the vision. A year later the Bishop of Laval issued his decree saying the occurrence, "bears the character of a happening in the supernatural and divine order." A basilica in honor of Our Lady of Hope has been built on the site of the appearance.

Next issue: Knock, Fatima, Beauraing, Bannewax and Medjugorje.



LOURDES—Huge crowds congregate at the shrine of Our Lady of Lourdes.

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Appalachian priest goes talking on the water

by Peg Hall

Father Ralph Beiting is that rare combination of a man of vision and a practical realist.

Having taken on the mountainous task of serving the spiritual needs of the people of eastern Kentucky at his ordination to the priesthood 38 years ago, he does what has to be done.

He has preached in empty streets in depressed coal-mining towns. In 1963 he founded the Christian Appalachian Project of self-help programs for a 10-county area with present headquarters in Lancaster, Ky. This summer he added a new twist by taking to the Ohio River—the "Main Street of Mid-America"—on a 17-day gospel tour. He was captain of a crew of 12 assorted Christians, including a Church of God minister and another Catholic priest.

At cities and towns from Huntington, W. Va., to Evansville, they stood on the roof of their houseboat and proclaimed that the bond which unites all Christians is Jesus Christ. And they spread the word about the needs of the people of Appalachia.

"If you just keep sending people food and

clothes and money without teaching them to help themselves, they're going to be poor forever," said Father Beiting. "Appalachia is a child in the community of man. It needs our help—not a sympathetic, you poor little thing, but individuals, corporations and government to invest in its future."

Father Beiting shared his message with the Indianapolis Archdiocese during recent stops at Madison, New Albany, Derby and Tell City.

At the wheel of the 68-foot houseboat "Daniel Boone," Father Beiting, now a monsignor in the Diocese of Covington, said, "I'd rather be working in a parish than in this dumb boat. But with obedience to his bishop, he took on a year ago the assignment of the Catholic mountain missions and the Christian Appalachian Project.

He is chaplain for a community of Benedictine sisters at Martin, Ky., a daughter house of the Benedictines in Ferdinand, Ind. His personal needs for happiness are met "in relationship with God, first of all," he said. Then in having a home to return to. "Everyone needs a private place of his own. When I'm away, it helps to be able to think I have a home that I can get back to. If I have



FLOATING PULPIT: Father Ralph Beiting of the Diocese of Covington uses a houseboat to preach the Gospel at several locations in the archdiocese as he traveled the Ohio River from Huntington, W. Va., to Evansville.

the time. And I have friends who love and care for me."

He was disappointed that the local Catholic priests didn't join him on the houseboat roof. "I think they're afraid to come and preach out in the open," he said. "We used to be the best at evangelizing."

People in Appalachia have so often been descended on by do-gooders who stay a short

time and then abandon them, Father Beiting said. They "need a sense of continuity. They need people who will come and stay."

The Catholic Church is the only organization with the strength and stability to do that, he added. "It has the confidence not to feel threatened in cooperating, with different churches and groups of people. It needs to show it."

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Meeting of Jewish leaders with pope still up in the air

by Liz Schevchuk

MIAMI (NC)—In 1986, for the first time since the days of St. Peter, a Catholic pope visited a Jewish synagogue.

The pontiff who ended that nearly 2,000-year estrangement was John Paul II. Now, one of the first things scheduled for his Sept. 10-19 U.S. trip is a meeting with Jewish leaders in Miami.

But the anticipated meeting, the result of lengthy planning by Jewish and Catholic officials at local and national levels, has been jeopardized by international tensions, especially the pontiff's June 25 meeting with Austrian President Kurt Waldheim.

Jewish leaders expressed outrage at the papal meeting with Waldheim, who has been linked to—but who has denied—complicity in Nazi war crimes. The Jewish community has sought a "substantive" meeting with the pope before the Miami session, which itself has been labeled "ceremonial" because it would feature reading of prepared statements but little chance for back-and-forth discussions of issues.

At least one Jewish group, the American Jewish Congress, has announced intentions to withdraw from the Miami meeting. Others warn they are leaning in a similar direction if no substantive meeting precedes the Miami events. By mid-July, however, most had declined to make a final decision or issue any formal ultimatums.

To help relieve tensions, American Jewish and Catholic officials met in New York City with Cardinal Agostino Casaroli, Vatican secretary of state, July 9.

Rabbi Marc T. Tanenbaum, international affairs director of the American Jewish Committee, characterized the discussion with Cardinal Casaroli as "a useful meeting" and as "the beginning of a process."

"We look forward to a series of follow-up steps that we discussed with Cardinal Casaroli in order to help clarify the deep misunderstandings which emerged as a result of the meeting that Kurt Waldheim requested and held with the pope," he said.

In June, a coalition of Jewish officials had issued a three-point statement expressing shock about the pope-Waldheim meeting, stating that the Miami papal visit would not offer the proper forum for discussing serious issues with the pope, and calling for the "substantive" discussion to precede the Miami meeting.

"Clearly, the three-point statement did not cancel the Miami meeting," said Rabbi Solomon Schiff, executive vice president of

the Greater Miami Rabbinical Association and director of chaplaincy for the Greater Miami Jewish Federation.

However, he said, "clearly the Miami meeting is now on hold waiting to see what will happen" and may fall through if no substantive meeting precedes it.

"We're waiting to hear" from the Vatican, he said. To really determine what happens next, he quipped, "you'll have to ask the pope." Rabbi Schiff has been involved in the local planning for the Miami meeting.

"We're really on hold," agreed Terry Sundry, an Archdiocese of Miami official involved in the papal planning. "The meeting is still on the agenda, definitely," but because of the uncertainties, "we're in limbo" in terms of firm details, he said.

A high-level Jewish source, who agreed to discuss the situation on the condition of not being identified publicly, said the look-for "substantive" meeting "certainly wasn't the one that took place" with Cardinal Casaroli. "That was an exploratory session."

Despite the problems at the papal level, "American Catholic and Jewish relationships are very strong and very good," the Jewish source said.

Msrgr. Bryan O. Walsh, chairman of the Miami Archdiocese's Ecumenical and Interfaith Commission, said in June, before the Waldheim controversy broke, that "since this is such a large Jewish community, this (visit) is very important to us." The Greater Miami area has one of the highest percentages of Jewish population in the nation and reportedly the highest percentage of Holocaust survivors outside Israel.

But even at that date, before the eruption of criticism, he noted that some controversy is likely when the pope comes to visit. "We can expect that (criticism) just as some of our Catholic people will be protesting the pope's visit for their particular agendas," the monsignor said.

As part of his Miami activities, the pontiff is slated to officially open the Vatican Judea Exhibit at the Dade County Civic Center.

At ceremonies marking the first viewing of the exhibition July 15, a Jewish official praised Catholic-Jewish ties and criticized the pontiff's visit with Waldheim, described as "an unrepentant Nazi."

"It has been said that more progress has been made toward Catholic-Jewish understanding in the past 20 years than in the previous 2,000," said Melvin Merians, vice chairman of the Union of American Hebrew Congregations board of trustees.

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Patriotism and Oliver North

by Liz Schevtchuk

WASHINGTON (NC)—God, patriotism and old-fashioned morality all got dragged into the furor surrounding the congressional Iran-contra hearings when Lt. Col. Oliver North testified in mid-July. And Catholics in and outside of Congress did not hesitate to add their voices to the clamor.

North, himself a former altar boy and product of Catholic religion class who now attends an Episcopal church, invoked God and patriotism when he urged Congress to support the *contras*—"for the love of God and for the love of country."

The rebels, waging civil war with the Marxist government of Nicaragua, recently have been provided some U.S. government funding. It is scheduled to end, however, on Sept. 30.

Earlier, such funding was forbidden by Congress, and the House and Senate select committees are investigating a weapons-for-hostages deal with Iran and apparent diversion of profits to the *contras* at a time the assistance was illegal.

One hostage freed during the period of North's undertakings was Servite Father Lawrence Martin Jenco, who had directed Catholic Relief Services projects in Beirut, Lebanon. But Father Jenco has emphatically declared he would rather have remained a hostage than been freed as part of "immoral" actions.

The priest criticized North for employing lies and deception, and added, "He's saying the end justifies the means—but that is absolutely not right. It is immoral. If the means are immoral, the end is immoral. That's basic Christian teaching."

To Rep. Henry Hyde, R-Ill., a prominent Catholic in Congress and member of the select committee, while lying and failing to confer with Congress were "wrong," North's obedience is a virtue seen too little these days. As Hyde told North, a Vietnam veteran honored for gallantry, "you, Col. North, are a reproach to many of us. . . . You personify the old morality: loyalty, fidelity, honor, and worst of all, obedience. Obedience is so—is so out of step with today's spirit of the age."

But Auxiliary Bishop P. Francis Murphy of Baltimore, at a Washington news conference, suggested that North's concepts of obedience and morality were the wrong ones for any age. He described North as "this personable and charismatic Marine" who expressed views presenting "profoundly disturbing moral dimensions."

"We raise the issue of public morality, such as his support for *contra* aid and his commitment to blind obedience," the bishop said. "He has stated that following orders is his job, but I ask whether following orders regardless of the consequences is a moral action."

At the news conference, Bishop Murphy and a coalition of other Christian leaders also endorsed a statement that urged Congress "to protect the balance of powers enshrined in our Constitution" and "to demand strict moral adherence to the rule of law, affirming that military personnel are obligated to question unlawful orders."

The prelate also cited "the immorality of our policy of militarizing the conflict in Central America" and expressed hopes the United States "will seek a negotiated settlement . . . now, before more innocent lives are taken."

Collectively, the U.S. bishops have opposed military support for the *contras* and urged a negotiated settlement of the conflict. In 1985 congressional testimony prepared for then-Archbishop (now Cardinal) John J. O'Connor of New York and delivered by Archbishop James A. Hickey of Washington, the bishops termed such assistance "immoral."

"Direct military aid to any force attempting to overthrow a government with which we are not at war and with which

we maintain diplomatic relations is illegal and in our judgment immoral and therefore cannot merit our support," the O'Connor-Hickey testimony warned.

God, meanwhile, merited mention during the hearings from more than North when the latter's references to the deity

and patriotism—and allegations Congress was "fickle" and "vacillating"—prompted a spirited response from Sen. George J. Mitchell, D-Maine, also a Catholic. In America, Mitchell told North, "disagreement with the policies of the government is not evidence of lack of patriotism."

While praising North's devotion to country, he asked the lieutenant colonel to "please remember that others share that devotion, and recognize that it is possible for an American to disagree with you on aid to the *contras* and still love God and still love this country just as much as you do."

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Relief group seeks aid for Nicaragua crisis

VATICAN CITY (NC)—The Catholic relief organization Caritas Internationalis has appealed for more than \$1 million in aid for Nicaraguans suffering from "the present man-made crisis" in that country.

Caritas Internationalis issued special appeals July 1 for Argentina and Zimbabwe as well as Nicaragua following a June 25-26 meeting at which local aid requests were discussed.

The Vatican-based aid agency set goals totaling more than \$3 million for the three countries.

Caritas Internationalis coordinates and represents more than 100 national member agencies working in economic development, emergency aid and social action.

In a telex message sent to 23 aid organizations, including the U.S.-based Catholic Relief Services, Jesuit Father Thomas Fitzpatrick of Caritas Internationalis cited floods in Argentina, drought in Zimbabwe and strife in Nicaragua as reasons for the requests.

Caritas Nicaragua has asked for \$1.2 million for food, clothing, tools, medicine and other items to meet 1987 aid needs for people suffering from the country's "man-made crisis," the appeal said.

The crippled Nicaraguan economy and a U.S.-funded anti-government guerrilla movement have caused widespread hardship in the Central American country.

Because "the people suffer misery, adversity and death," the Caritas Internationalis aid request read, "the Catholic Church feels obliged to render both moral-spiritual assistance and financial support to those affected."

Guatemala and U.S. Central America policy

by Sr. Nancy Brosnan, CP

Sister Nancy, director/coordinator of religious education at St. John Church, Osgood, and St. Magdalen Church, New Marion, spent a month in Guatemala early this summer. This is her report.

Guatemala, to many Americans, is just one more potential trouble spot in the world, but to people like Felipe and Manuela, who live there, this beautiful country with its many mountains and bright colored flowers, is home, in spite of the violence that has plagued it for the past 40 years.

Violence has been rampant because two percent of the people own 80 percent of the land. Such unjust distribution of resources is bound to have its repercussions.

The church in Guatemala is very alive! In 1968 the Latin American bishops met to consider how they could bring the message and spirit of Vatican II home to their people. There are few priests and people are widely scattered, often in mountain areas difficult to reach. The average parish might include 50 or so missions scattered through the countryside.

The bishops' decision was to build diocesan centers at which leaders from each parish could be instructed as *delegados de la palabra*—delegates of the word, or catechists. The parish leaders, in turn, would train the leaders from each village to be the catechists in their respective villages. Initially it was the men who were invited to serve as catechists but today the number of women catechists is growing.

Each village became a *comunidad de base*—base community. Usually someone in each village was also trained in health care. It was a new awakening in the church as members of each village grew in a spirit of community; villages also began to reach out to one another.

Since the priest was unable to reach each village more than several times a year, it was the catechist who gathered the people together to read and reflect on the Word of God. As people listened to the Good News which spoke so powerfully of their human dignity, they grew in their courage to speak out against the unjust economic system in which they lived, asking for fair wages and that the government work toward a fairer



MADE IN GUATEMALA—Sister Nancy Brosnan looks over articles made by Guatemalan refugees who had been hiding for six years in the mountains. The refugees had fled their villages when government troops killed some of their catechists. (Photo by Barbara Jachimiak)

distribution of the land. This presented a serious threat to the few privileged wealthy throughout Central and South America, who often counted on military governments to keep the status quo.

In Guatemala in the mid '70s, hostility and suspicion mounted. There were kidnappings and the tortured, mutilated bodies were later found by the side of the road. Catechists, clergy and Religious were specifically targeted because they had been responsible for the formation of the community. The military government repeatedly denounced them as "communists." Monetary support from the U.S. fueled the military power, as Guatemala came to be named the number one violator of human rights in the western hemisphere.

In January 1981, Father Stan Rother, a priest from the Archdiocese of Oklahoma City, was pastor at Santiago Atitlan in Guatemala. Eleven of his catechists had been kidnapped. Father Rother himself had returned to Oklahoma following a death threat. During his several months home, he was often asked to speak to groups about the real story of Guatemala. Like most of the missionaries, he was reluctant to speak for fear of reprisals against his people and also because he didn't want to jeopardize the possibility of his returning to Guatemala.

Father Rother did return to Guatemala in late spring of 1981, saying, "The shepherd cannot run in time of danger." The gentle, farmer-priest from Oklahoma, who had faithfully served the Tzutuhil Indians for 12 years, was murdered in his bed room shortly after midnight on July 28, 1981. His "communist" crimes? He had provided outstanding pastoral care, built a clinic and a hospital, started classes for illiterates, founded a cooperative farm for the workers and farmers, and had been much loved by his people, some of whom came out of hiding to attend his funeral.

Guatemala today? In early 1986 a new president, Vinicio Cerezo, took office, promising to end the repression and to work for land reform. It is a period of comparative calm, although the abuses continue and there has been little effort to hold people accountable for violence. In early June, Guatemala papers told of:

- more tortured bodies found;
- outrage expressed by the apostolic administrator, Msgr. Luis Maria Estrada Paetau, over the attempted assassination of an Italian missionary in Izabal;

➤ a policeman in Guatemala City who placed his gun at the neck of a fleeing fugitive. The fugitive had stopped running and was begging for mercy. The policeman killed him in front of passing school children. No investigation is anticipated.

➤ repeated death threats targeting Franciscan Brother Guillermo, who is a "Mother Teresa" figure in Antigua because he provides shelter and care for the blind, the handicapped and the unwanted.

There as yet has been no effort to deal with the desperate economic plight of the poor. There has been no move toward land reform, although the government itself has some extensive land holdings expropriated

when the Germans left during World War II. People are undecided about Cerezo's power or will to begin working for economic changes.

There continues to be some guerrilla activity by those who see armed revolution as the only way to bring about justice. The U.S. recently helped (with helicopters and pilots) to transport the Guatemalan military to places of suspected guerrilla activity, again supporting the wealthy class in its refusal to recognize the cries for justice.

Meanwhile, the seven children of Felipe and Manuela try to subsist on 40 getalies a week (\$16 in American money)—Felipe's salary as a *campesino*—farm worker. A visitor who arrives at main time is invited to share their beans and tortillas, their main diet. Needless to say, the children are very underdeveloped: Eight-year-old Jorge looks no more than five, while 11-year-old Martha appears to be eight. Maria Isabela, two weeks old, suffers from a skin rash as she lies in rags. The precious rain water is gathered in a murky barrel outside. When there is no rain, water must be carried from a distance up a steep slope.

There are others even less fortunate than Manuela and Felipe. The minimum wage is 3.25 getalies a day (\$1.30). Some workers receive less than a dollar a day.

Will change come in Guatemala, in El Salvador and throughout Central and South America where a few rich keep many people in hopeless poverty? Will the U.S. continue to support the military forces that try to keep people living in desperate poverty from claiming their rights?

As members of a democratic government, do we have anything to say to our representatives about U.S. policy in Central America?

(Suggested reading: "A Shepherd Cannot Run," a collection of letters written by Father Stan Rother during the last year of his life, *The Sooner Catholic*, P.O. Box 32180, Oklahoma City, Okla. 73123; "The Same Fate as the Poor," the stories of Maryknoll Sisters Ita Ford and Maura Clark and their missionary activity and martyrdom in El Salvador, Maryknoll Sisters, Maryknoll, N.Y. 10545; "Salvador Witness," the life, calling and martyrdom of Jean Donovan, available in paperback at local bookstores.)

Support Nicaragua

MEXICO CITY (NC)—Demonstrating strong support for Nicaragua and strong opposition to U.S. policy toward that country, members of Mexico City basic Christian communities celebrated the eighth anniversary of the Sandinista revolution July 19 with a pilgrimage and Mass at the Basilica of Our Lady of Guadalupe.

Approximately 4,000 pilgrims prayed to the Virgin Mary to help end Central America's political violence and "the criminal aggression against Nicaragua."

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When a priest must say goodbye to his flock

by Peg Hall

A minister stands before his congregation and tells them he's leaving to be a pastor somewhere else. An involuntary "Oh!" escapes from their throats.

For them, the time of saying goodbye has begun. For him it has been going on inside for months, as possibility, probability and at last reality.

He blows out his breath at the relief of finally being able to say it. He can breathe again.

It is a familiar story, known by millions but largely untold. It is common, shared, yet deeply personal.

Father Rick Ginther, age 36, has been a priest four years. The year before his ordination he served as deacon of St. Paul Church, Tell City. He returned as associate pastor two years ago.

Now it's time to say goodbye again. It feels, he said, "like a moan—an interior moan. The bond between minister and people has to do with the sharing of faith. It is so deep and ingrained I can't even describe it."

"The beauty of being a minister is that you are allowed into people's lives at the most significant and powerful moments even as a total stranger. Whether grieving or joyful, birthing or dying."

"Also, you are allowed by some to be with them in their common moments. To some I am as common as the bathroom rug that gets shaken out occasionally and laid back down."

"It's playing six-handed euchre and losing a quarter, to having your hair moussed up by a bunch of high school girls who want to redo it."

"Walking on Main Street and waving at cars."

Father Rick's voice underlined his words: "These are all symbolic moments and they are important."

"That's what I think makes a minister very, very hard to let go. I think it's letting go of a person who reminds us of the

Lord's presence in our significant and our common moments.

"If I'm not doing that I shouldn't be doing what I'm doing. Although sometimes I fail miserably."

He explored the thoughts and emotions that link joy and pain in leaving.

"If we don't allow ourselves to let go, whether by moving away or changing jobs, or letting someone die, we won't understand resurrection. And we won't understand living."

"The joyful part is a sense of newness that takes place, a revitalizing in starting something different. A learning what life is all about or at least who I am as a person. There is a joy of new people, new relationships."

Is there joy in saying farewell? "In some cases it's a sense of relief," he laughed. Then soberly: "There is the joy of knowing that as we move on we'll be remembered. It's a bittersweet joy, but it's there."

"I don't expect to be forgotten. Some would think that's an egotistical statement. I just think it's very realistic. I'm thankful that I've been a significant part of the life of this community and that it's had a positive impact on me."

"That's about all the joy I can see in leaving."

"I hate to be overwhelmed by newness. As a minister, you say farewell to familiar people, places, even sounds, and immediately you are expected to begin forming hundreds of new relationships. It's an astronomical feeling."

"It hurts to leave. No place will ever be the home that Tell City is. But I know myself well enough to know that if I don't let the new place (St. Mary's Church, Richmond) become home I will not be a truly effective minister."

"I think it's true for every minister; it takes some longer than others. I sort of get out the plane and my feet are running already."

Gently, deliberately, he said, "I will build my nest, and it will be a real home. But there



GOODBYE—Fr. Rick Ginther says goodbye to parishioners at St. Paul Church, Tell City. (Photo by Peg Hall)

is always the knowledge that it is temporary.

"How do I say goodbye? By listening to people struggling with my leaving. That's one way."

"I say goodbye by standing up in the pulpit and actually giving a chance to say it. It makes it easier, to say it once to everybody."

"I do have to look in their faces and then I get overwhelmed by all the emotions because there are so many individual moments that I relive when I'm saying it."

"I say goodbye by just continuing to do what I normally do. And by the reception that we're going to have here."

"With certain significant people I will go out to dinner or call them. A couple of guys, we're going to go bowling for the last time here."

"Mmm... hugs, kisses... pats on the head... arm-in-arm... lots of little words."

"How do people say goodbye? Many of them don't. Too hard for them—and they

don't want to embarrass their minister, or themselves."

"The ones who do, say it in so many ways. Some with hugs. Others will just come up and cry and hug me."

"They say goodbye with cards and gifts. A few people will continue to write and I will write to them. They're saying so long but not goodbye."

At a moment that coupled ending "with a sad heart" and leaning into the future, Father Rick's thoughts came spilling out about what he's learned, how he's grown in the past two years.

"I've learned to wait patiently better. I continue to learn that I can't do it all."

"That power has nothing to do with position."

"That people will love their minister whether we think we're lovable or not."

"I've learned the socio-economic and cultural aspects of dragging Main."

"The horrors of child abuse."

"That traditional values and contemporary values spring from common truth."

"That my love is only limited by my fear."

"And that every minister ought to take his day off."

"I've learned that ministers don't always communicate their needs very well."

"I've learned that ideas should be set on the table and allowed the risk of being reworked, praised, criticized, getting stomped on or embraced."

"That team ministry in the parish is the future in the Catholic Church. I've also learned that Catholics in general still hold onto their vision of priesthood and ministry that they were raised with—but they will change—out of the sheer force of reality."

"I've just learned an awful lot here. If there's a better pastor for me to have learned under than Father Bill Ernst, I haven't met him yet."

In his farewell homilies July 4 and 5, Father Rick told his flock, "As I grow and blossom in other fields, we are forever yoked in faith, love and life."

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Priest curator joins Hungarian treasures

by Margaret Nelson

Father Pal Csefalvai of Esztergom, Hungary, came to Indianapolis recently. As director of the Christian Museum of the archdiocese there, he was spending his first days in the United States dismantling the "Treasures of Hungary" exhibit of gold and silver religious treasures at the Indiana State Museum.

Through his state department interpreter Maria Montgomery, Father Csefalvai said that he was "so far very impressed with the openness and friendliness of the people." He said that it was "a pleasant surprise" that he did not encounter a lot of bureaucracy in this country. But he explained that, when it was of importance—as in the airport or in the museum—security was there and very efficient.

Security was very important at the museum because the exhibit included about 70 valuable chalices, crosses, and ciboria and other items crafted in Hungary from the 9th to the 19th centuries.

Asked which was his favorite piece, Father Csefalvai smiled and displayed a fifteenth century silver gilt chalice from the

Treasury of the Esztergom Main Cathedral. He said, "This is closest to my heart." The chalice originally belonged to the St. Michael Parish church of Szakolca and was added to the cathedral collection in 1871. It is an elegant example of the Hungarian artisans' skill of combining filigree metal work, precious stones, and colored enamel.

This chalice, like many in the exhibit, is covered with the intricately twisted wire that is formed into scrolls and borders. The vessel rests on a six-lobed base with tiny white enamel petals encased in the wire over a dark green background. Large amethysts are attached between the spokes of the knob, which are formed with a delicate vertical wire and scroll design. The basket of the chalice is decorated with the white enamel flowers and heart-shaped leaves.

The Hungarian priest was pleased to hear that the exhibit had been well-received in Indianapolis and that many native Hungarians had been there. When he visited the museum on Sunday, July 12, the last day of the exhibit, there were still quite a few people looking at it.

Many of the pieces in the cathedral exhibit could not be seen with the display. One

very ornate cross from the time of King Matthias contains seven kilograms of pure gold. The insurance would be prohibitive, Father Csefalvai explained. The interpreter was not necessary when he was asked if he was proud to be associated with this exhibit. He smiled broadly and answered, "Absolutely!"

Father was impressed with the enthusiastic and dynamic presentations of the non-Catholic evangelists that he saw on American television. He thought that this might have a great deal of attraction to the average person. And he was concerned that the theatricality and "personal touch" they used might be more attractive than the more formal approach he noticed in the downtown Indianapolis church where he celebrated Mass that Sunday. He believed that it was important to bring people closer to God. Father Csefalvai said that it is good for those in a church community to be close to each other, to "embrace people." But he said he knew he was not in a position to judge from the one experience. And he asked if the television shows were what they seemed to be.

Father said that it is important for Catholics to remember what St. Paul said in his letter to the Corinthians: that Christ came not by the power of the word but by the power of the cross. Father Csefalvai stressed that the true meaning of the power of the cross must not be forgotten.

Father Pal Csefalvai, graduate of the Roman Catholic Theological Academy in Budapest, is the chairman of the art committee of the church and serves as art historian



Fr. Pal Csefalvai with chalice

of the church treasury. He has written "The Treasury of Esztergom Cathedral," which consists of descriptions, history, and photographs of 70 valuable objects from the ecclesiastical repository. The collection includes chalices, crosses, monstrances, reliquaries, and chasubles once used in the liturgies.

As a guest of the United States sponsored by the United States Information Agency, Father Csefalvai will continue his trip to visit museums in New York City, Washington D.C., Chicago, and Philadelphia.

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Question Corner

Marriage questions

by Fr. John Dietzen

Q Our son was married in the Catholic Church. After five years he was divorced. There were no children born from the marriage. He later received an annulment with a stipulation that he must see a psychiatrist of the diocese before he could marry in the church again.

He never went to see the doctor, but about three years ago married a Catholic girl before a Protestant minister. They are happily married, have one child and are expecting a second.

Could this marriage be validated so they might receive the sacraments? They attend Mass, he sings in the choir and their first child is baptized Catholic. (Iowa)



A The kind of stipulation you describe is not uncommon.

One reason an annulment may be granted through a diocesan tribunal is that one (or both) of the partners has a psychological instability or emotional immaturity so severe that a true Christian marriage commitment for life is psychologically impossible.

The individual involved may be capable of some

minimal relationship, repeat the marriage vows and even have a child. As I have explained more in detail in other columns, that same individual nevertheless may be emotionally so stunted that a true understanding and commitment to marriage is simply beyond his or her ability. When this is clearly determined, the tribunal could grant an annulment.

Obviously, as long as this emotional crippling is present, a later marriage would be similarly invalid. Thus the stipulation indicated in your son's case.

Such a stipulation does not automatically require extended psychiatric or psychological counseling. Often the experiences of the first marriage, plus emotional growth that might occur during the intervening years (including perhaps a solid marital relationship with a second partner, as may be the case with your son) provide sufficient emotional health and balance for a true marriage relationship.

In other words, the church has the stipulation simply that your son or others will not be hurt further. Please ask him to go to his parish priest, or to another if he wishes, and explain the situation.

From your description of his present condition, there is reason to hope that he and his present wife might well be able to have their marriage validated in the Catholic Church now and return to the sacraments.

Q I am a Catholic and may marry a girl who converted to our faith last year. Her father is a Presbyterian minister. When the time comes, we both want a nuptial Mass. Is it possible for her father to take an active role in the wedding ceremony? (Ohio)

A Yes, there are several ways her father might be a part of the ceremony.

He could offer a prayer or blessing, or even give a few words of exhortation, during the wedding ceremony itself after the homily or after Communion. He also might give a blessing prayer as part of the final blessing before the dismissal after Communion.

You, of course, must consult with the priest who is preparing the marriage with you to determine the policies in your parish. But participation such as I describe fits into the Catholic marriage ritual, and is in accord with the ecumenical guidelines provided by the church.

(A free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)

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

1987 by NC News Service

Family Talk

How to be a stepparent

by Dr. James and Mary Kenny

Dear Dr. Kenny: Please write something about being a stepparent. I recently married a wonderful divorced woman with two small children. I thought it was a dream come true, acquiring a nice ready-made family. Sometimes it's more like a nightmare. The children resent me. Even my wife occasionally makes me feel like an outsider in the discipline by letting them come to her for reconsideration of whatever I have set down. Then, every other weekend, they go off to be with their "real" father. What's my role?—Pennsylvania

Answer: The stepparent, in general, is a parent and needs to act like one, especially with younger children. You should assume a day-to-day disciplinary role with the children.

You must not be treated as an extra, because sometimes you may be the only adult on the scene. Certainly you must not allow yourself to be ignored or defied by the children. This would be detrimental.

Just how and when you parent must be clarified with your wife, and with the children's natural father. However, I suggest you emphasize the word "father" in the term "stepparent."

There is no need to replace the absent parent. Children can have two daddies. Some refer to them as "Daddy Bill" and "Daddy Bob." Others refer to the stepparent simply by name.

Children love to manipulate, to play one adult against the other. After a divorce there are more players, more room for a child to maneuver to his or her benefit. If you allow yourself to be treated as an extra or fail to clarify your paternal role with the children they will take advantage.

A favorite remark of defiant children attempting to put off a restriction is: "You're not my real dad." I would answer: "But I'm in charge now; I'm your day-to-day dad; and you still have to do what mom and I say."

The simplest and most basic way for you to clarify and exercise your parent role is to work out a set of house rules with your wife. Don't discipline on an incident-by-incident basis. Instead, take time with your wife to write out your joint expectations.

House rules usually cover such items as curfew, dinner time, a chore list, allowance, impermissible language, geographic boundaries to roam, bedtime, etc. If you and your wife agree on these in advance, even writing them out and posting them, you will be more comfortable in enforcing them when the occasion arises.

Stepparenting has recently become quite common. We are still learning the many ways the stepparent role can be fulfilled. However, the obvious general rule is to act like a parent.

Good luck with your new family. Don't attribute all your problems to stepparenting. It is hard to be any kind of parent.

(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

Battle of the Roman airwaves

by John Thavis

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My Journey to God
Morning Prayer

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ENTERTAINMENT

Viewing with Arnold Comedy adventure from fantasy factory

by James W. Arnold

"Innerspace" is this year's comedy adventure from the Steven Spielberg fantasy factory ("Gremlins," "Goonies," etc.). This supremely silly idea gets a lift and genial performance from relative newcomer Martin Short, as well as a smart production decision not to reach so directly for juvenile hearts and minds.

Like most Hollywood movies now, "Inner" is a patchwork of ideas that have worked before, if not always with huge success. Chiefly, it combines the science-fiction pizzazz of "Fantastic Voyage" (1966), about miniaturized people sailing through the perils, arteries and organs of the human body, and the farce of "All of Me" (1984), in which two very different people inhabit the same physical person. You'll also find lesser fragments of everything from Mack Sennett to James Bond.

There are no child characters or furry animals, but the humor is broad, visual and generally wholesome. Older kids should find it fun, especially if they don't know much about physiology. Neither do the producers.

The main source of amusement at first is that swashbuckling, macho astronaut Tuck Pendleton (Dennis Quaid) ends up, in a miniaturized experiment gone awry, inside timid supermarket clerk Jack Putter (Short). Since Tuck's equipment includes devices that allow him to see through

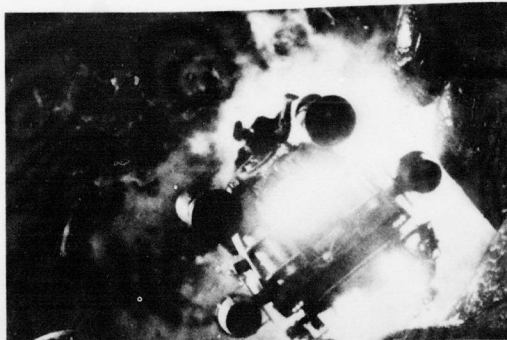


Jack's eyes and talk to him via a speaker in his inner ear. Jack soon loses his wimpy ways. He helps Tuck fight the villains, get out and back to normal size and to his reporter-girlfriend, Lydia (pert blonde Meg Ryan). It's the kind of movie you hope they don't show in psychiatric wards.

Short is best described as a comic actor who plays "happy" or lovable roles rather than nasty or hostile ones. A Canadian, he began on "SCTV" and "Saturday Night Live" with an assortment of nice but weird characters before his movie debut in the unlamented "Three Amigos." Here he does inept-and-shy-guy physical comedy and hysterical ("I'm possessed") reactions to the voice in his ear nobody else can hear. Then he settles in as a warm and cheerful hero who falls for Lydia but doesn't quite win her.

Short is funny and human and makes the film bearable for an over-long two hours. But Quaid contributes equally. His hot dog pilot could be obnoxious but isn't, and Quaid makes the most of a part that keeps him locked in a capsule pushing buttons while everybody else is out moving around.

Once past the who-are-you-talking-to jokes, "Innerspace" becomes a high tech comedy suspense yarn that never takes itself seriously. Except for director Joe Dante ("Gremlins," "Explorers"), Spielberg's top team is the same that produced "Color Purple." While they do spend bucks on inside-the-body exploration and adventure, it's much less consciously scientific and photogenic than "Fantastic Voyage." (During a crisis trip through the heart, the



INSIDE A BODY—In his submersible pod, Dennis Quaid as test pilot Tuck Pendleton navigates his way through a human body in Steven Spielberg's "Innerspace," a Warner Bros. release. Calling the adventure-comedy "a mild-mannered but dumb slapstick adventure," the USCC classifies it A-II. (NC photo)

capsule appears to be bombarded by a flood of giant raspberries.)

You can't escape 1980s morality, even in a crazy movie like this one. The oddest fantasy moment comes when Tuck suddenly finds his atom-sized ship inside Lydia, discovering a fetus in her womb and realizing he's a father. (They've been staying together on and off, and do eventually get married.) That's one routine miracle. The other is that the capsule is transmitted from Jack to Lydia and back by a kiss. Was Einstein or Rodney Dangerfield the medical advisor on this movie?

Of course, there are clichés. Conversations and jokes while characters stand at restroom urinals have become routine this year. Incredible as it may seem, there is also a shopping mall moment when a vendor dressed as a penguin sells balloons to nuns in old-fashioned habits. Is this nuns-and-penguins gag immortal?

Otherwise, the big scenes and chases are outside, on the irresistible hills of San Francisco, as Jack and Tuck play hide and seek with ruthless commercial competitors who want the crucial miniaturizing microchip. The main bad guy is Kevin McCarthy, 72, the distinguished veteran who has become a regular in Dante's tongue-in-cheek

thrillers ("Piranha," "The Howling"). But nothing here is really bloody or scary; it's the nonsensical aspects of the premise that get primary attention.

Typically, the best special effects bit gets laughs rather than chills. It comes as poor Jack has a 10-second plastic surgery job on his face done by a computer, and Short does an imitation of a man caught in a cocktail mixer. He also has a tortured moment when his checkout computer goes berserk and gives a customer a grocery bill of \$138,000. Unflustered, she asks, "Is that with or without the coupons?"

(Silly but frothy adventure-comedy; some vague sexual situations, comedy violence; satisfactory for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Ping Pong	A-II
Revenge of the Nerds II:	
Nerds in Paradise	A-III
Rita, Sue and Bob, Too!	O
The Big Easy	A-III

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

President Reagan hosts Cole Porter tribute

by Henry Herx and Tony Zaza

Composer Marvin Hamlisch serves as master of ceremonies in "A Tribute to American Music: Cole Porter," airing Wednesday, July 29, 9-10 p.m. on PBS.

The stage is the East Room of the White House with President and Mrs. Reagan hosting a company of guests in the third program of the series "In Performance at the White House." It is an appropriately elegant setting for one of our most sophisticated popular songwriters.

Delivering the songs are longtime favorites Mel Torme, Kaye Ballard and June Allyson. Patti Austin, a singer of the 1980s, rounds out the group. Everyone has a good deal of fun, including the president, who is serenaded with "You're the I p," and Mrs. Reagan, who does a little shuffle dar 'n g as she is escorted to the podium.

Porter fans, however, may not enjoy the way the singers belt out the composer's urbane and romantic lyrics, using microphones in a manner suggesting they are trying to reach the back row of a theater rather than the audience a few feet away in the East Room and in the viewer's living room.

Only Torme, whose voice is not as mellow as it once was, uses a little bit of technique to put over a droll comedy of "Miss Otis Regrets." Regrettably, that's as close as the concert gets to suggesting Porter's elegantly relaxed sense of music and lyrics.

The performance is too loud, the comedy too forced and the show too stagy to be an appropriate tribute to Cole Porter, although at the end of the program, President Reagan reads an eloquent testimony to Porter's musical achievements and cites his brave example of living with pain in the latter years of his productive life.

It is gracious of the president and the first lady to host concerts for the nation. This one just tried too hard to be too popular.

TV Programs of Note

Sunday, July 26, 7-9 p.m. (ABC) "Leftovers." Rebroadcast of a Disney comedy adventure starring John Denver and Cindy Williams as foster parents who go to extraordinary lengths to keep their wild bunch of hard-to-adopt children together as a family. Lighthearted reflection of contemporary child-care strategies.

Sunday, July 26, 9-11 p.m. (ABC) "Heart of Steel." Rebroadcast of the drama about a laid-off steelworker (Peter Strauss) who tries to rebuild his vision of the American dream as he becomes a fiery champion of working-class men and their families. Deals adequately with the economic realities of today but doesn't offer any easy remedies.

Sunday, July 26, 9-11 p.m. (CBS) "Murder: By Reason of Insanity." Rebroadcast of the fact-based drama about a terrified Polish emigre (Candice Bergen) who fears that her resentful, disillusioned husband will kill her. Demonstrates social services options available for victims of spousal abuse. Not for the youngsters.

Monday, July 27, 10-10:30 p.m. (PBS) "Alive from Off Center." Music video director Zbigniew Rybczynski uses state-of-the-art technology to produce "Steps," a political satire about Soviet and American relations, a presentation of the series devoted to video as an art form.

Monday, July 27, 10:30-11 p.m. (PBS) "Marshall Islands: Living with the Bomb." Australian documentary about what has happened to the Micronesian natives who were evacuated from the Bikini Atoll in

the postwar 1940s and 1950s when the United States used these islands as the site for atomic and hydrogen bomb tests.

Tuesday, July 28, 9-11 p.m. (NBC) "Choices of the Heart." Rebroadcast of the dramatized account of the events leading up to and following the tragic death of Jean Donovan (Melissa Gilbert), a Catholic lay missionary brutally murdered in El Salvador while working on behalf of the poor. Drama explores her conversion from a romantically inclined college student to a committed social worker. Though marred by Hollywood gloss, it is worth viewing.

Tuesday, July 28, 10-11 p.m. (PBS) "Notes on Nuclear War." Journalist Gwynne Dyer chronicles the development of the arms race, from Hiroshima to the Cuban missile crisis, and analyzes the nature of the nuclear stalemate that exists today.

Wednesday, July 29, 8-9 p.m. (PBS) "Realm of the Alligator." Rebroadcast of a "National Geographic Special" taking viewers into the black waters of the Okefenokee Swamp, home to a wide variety of creatures, including the much-feared alligator that is the focus of the documentary.

Thursday, July 30, 9-10 p.m. (PBS) "The Naval Treaty." Rebroadcast of the story in the BBC series, "The Adventures of Sherlock Holmes," in which a top-secret treaty which would cause war if it fell into the wrong hands is stolen from the Foreign Office and Holmes is asked to recover the document before it is too late.

Friday, July 31, 10-11 p.m. (PBS) "The Toys of Caliban." Repeat of an especially effective and touching segment of "The Twilight Zone," starring Richard Mulligan as the father of a retarded boy with a special and terrifying gift. Worthwhile fable about the nature of prejudice.

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Old charges in National Review

Value of CRS programs drops as emergency efforts wind down

by Tracy Early

NEW YORK (NC)—A winding down of the emergency relief effort in Ethiopia and other famine areas of Africa last year brought a sharp reduction in the dollar value of programs carried out by Catholic Relief Services, the agency's annual report for 1986 shows.

Although the drought situation had been building for some time, its urgency came to world attention through televised scenes of starvation in October 1984. According to audited CRS figures, the value of in-kind contributions it received from U.S. sources, largely Food for Peace commodities, rose from \$199 million in 1983 to \$254 million in 1984 and \$274 million in 1985, but fell back to \$169 million last year.

Total CRS receipts in cash and in kind from all sources followed a similar curve: from \$342 million in 1983 to \$437 million in 1984 and \$499 million in 1985, and then down to \$328 million in 1986.

CRS director Lawrence A. Pezzullo wrote in the report that in 1986 the agency was able to concentrate on recovery programs and long-term programs which deal with the causes of poverty.

The report, made available in mid-July and scheduled for publication by Aug. 1, includes sections describing CRS efforts in gaining access to water, food production, feeding and community development. It also tells of CRS response to the 1986 earthquake in El Salvador's capital, San Salvador, and continuing recovery programs for victims of the 1985 earthquake in Mexico City and the Colombian volcanic eruption which occurred the same year.

Financial pages of the annual reports indicate that the U.S. bishops' contributions to CRS have held relatively steady through the wide fluctuations in government and other income. The bishops' allocation, derived from the Overseas Aid Appeal conducted the fourth Sunday of Lent, rose from \$9 million in 1983 to nearly \$9.7 million in 1986.

These funds are used to cover basic administrative costs of CRS.

Operation Rice Bowl, a parish-centered program of prayer and almsgiving for families, has similarly held steady at around \$3 million.

However, cash gifts from private U.S. sources jumped from \$10 million in 1983 to \$38 million in 1984 and \$50 million in 1985, but dropped to \$22 million last year.

Meanwhile, one controversial aspect of CRS financial policy—holding substantial amounts of African relief contributions for longer-range recovery and development efforts rather than spending it all on immediate emergency relief—re-emerged in July with the publication in *National Review* magazine of an article titled "Scandals in Catholic Relief."

Written by James MacGuire, a CRS staff member in Burundi from 1977 to 1979 who first raised the charges in 1985, the article said CRS had told donors their money would

be used for immediate famine relief but diverted the funds to long-term development instead.

"Nor was 'long-term development' of much use to millions of Ethiopians who were on the brink of starvation," the article charged.

In a letter to *National Review* editor William F. Buckley Jr., CRS director Pezzullo wrote that in publishing the article "National Review has lent itself to smearing the Catholic bishops in the United States and an institution whose work on behalf of hungry and dispossessed in the world outside the United States is second to none in its field."

Pezzullo added that MacGuire "has shopped his list of distorted, inaccurate and—please note—disproved charges around other news organizations for at least two years."

An attached "rebuttal" memorandum stated that funds received for emergency needs were used for emergency needs. "Documented material is available as proof," it said.

When the charges first were made, the National Conference of Catholic Bishops set up an investigating committee under the chairmanship of Cardinal John Krol of Philadelphia. The committee later reported that CRS was not guilty of the charges, though it made some recommendations for policy changes.

Underground church said to make Soviets reluctant to invite pope

by Agostino Bono

ROME (NC)—The existence of a growing underground Catholic Church makes it difficult for the Soviet Union to invite Pope John Paul II to the Ukraine, according to Cardinal Myroslav Lubachivsky, Rome-based leader of Ukrainian Catholics.

An invitation would amount to an admission that the church exists, the cardinal said. A papal visit to Moscow would be counterproductive for the Vatican, he added, because Ukrainian Catholics would interpret this as the pope allowing himself to be used by the Soviets to show that religious freedom exists in the Soviet Union.

In reality, the church is thriving despite four decades of repression by the communist government, the cardinal said. "Sometimes up to 5,000 people gather for Mass in forests protected by sentinels on the lookout for government agents," said the 73-year-old Ukrainian-born cardinal.

"I have seen photographs of the Masses," he said. "Most of the time, Masses are celebrated secretly in homes, he added.

The secret church has 4.5 million members, several bishops and about 1,000 priests, he told National Catholic News Service in a July 16 interview.

During the day the bishops and priests work at normal civilian jobs and "in the evenings and at night do their priestly duties," the cardinal said.

Cardinal Lubachivsky was interviewed after a Soviet government spokesman said the government had no plans to invite the pope to Moscow for celebrations marking the 1,000th anniversary of Christianity in what is now the Soviet Union.

The Soviet statement followed months of press speculation that the pope would be invited. During that period, the pope said he would not go to the Soviet Union unless the trip included a pastoral visit to Catholics in the Ukraine.

The Ukrainian Catholic Church has been illegal in the Soviet Union since 1946 when Catholics were told they had to join the Russian Orthodox Church. Many bishops, priests and laity refused. Many of the clergy fled and others were jailed or killed. Yet, "there have always been bishops in the Ukraine. Some bishops secretly ordained others as bishops before they left," said Cardinal Lubachivsky.

The bishops, in turn, have secretly ordained priests, maintaining a valid ministry, he added.

The Ukraine is a western republic of the Soviet Union where historically Catholicism has been a major religious influence. The 1,000th anniversary of Christianity in what is now the Soviet Union commemorates an event that took place in the territory which became the Ukraine in 988 when St. Vladimir, the ruler of the region known as Kiev-Rus', ordered all his subjects, who were followers of traditional Slavic religions, to become Christians.

The event occurred prior to the major 11th-century split between Catholics and Orthodox.

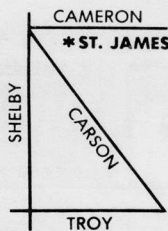
Cardinal Lubachivsky left the Ukraine in 1938 as a newly ordained priest to continue studies in Austria. Because of World War II and the subsequent repression of the Ukrainian Catholic Church, he has been unable to return.

In 1947 he moved to the United States and eventually became a U.S. citizen.

In 1980 he was named chief archbishop of Ukrainian Catholics worldwide and took up residence in Rome. He was named a cardinal in 1985.

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Saturday, August 8th

5 p.m. - 12 Midnight
Meals Served 5 to 8 p.m.

Sunday, August 9th

2 p.m. - 10 p.m.
Meals Served 12 to 5 p.m.

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- MONTE CARLO & VEGAS ROOM BEGINS AT 6:00
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- HAND CRAFTS
- BEER GARDEN
- FOOD: Sandwiches & Dinners

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August 9th — STUFFED BAKED CHICKEN

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Evangelization seen getting back on center stage

by Jerry Filleau

WASHINGTON (NC)—"Go, teach all nations, baptizing them..."

Evangelization. Preaching God's word. That's what it's really all about in the church, isn't it?

"Christ has died. Christ is risen. Christ will come again." Pass it on. Tell a friend.

Or, as retired Belgian Cardinal Leo Jozef Suensens put it in a recent interview in the U.S. Jesuit magazine *America*: "A Christian is one who Christianizes others..." We need a new evangelization as we approach the year 2000."

The project of preaching the Gospel to all nations went through some lean times among American Catholics in recent decades, but there are signs it is again taking center stage.

Examples include:

► A major national teleconference on Catholic evangelization in June.

► New diocesan evangelization projects and organizations.

► The rapid growth of the Rite of Christian Initiation of Adults.

► The recurring focus on evangelization when Catholic leaders gather these days to discuss other church issues or concerns.

And there is a key new ingredient: the growing participation of lay Catholics in active evangelization. A seed clearly planted by the Second Vatican Council in the early 1960s, lay evangelization seems about to emerge as an effective reality in the church.

The years after the council were, according to virtually all Catholic observers, a period of confusion about evangelization.

As the church approached the end of its first postconciliar decade, Pope Paul VI called on the 1974 world Synod of Bishops to focus completely on the question of evangelization in the world today.

He summarized the conclusions of that synod in 1975 in an apostolic exhortation, "On



Cardinal Leo Jozef Suensens

Evangelization in the Modern World," a document in which he tried to respond to the many new questions raised and reaffirm the church's "central axis of evangelization."

The "fundamental question" for the post-conciliar church, he said, is: "After the council and thanks to the council, which was a time given her by God, at this turning point of history, does the church or does she not find herself better equipped to proclaim the Gospel and to put it into people's hearts with conviction, freedom of spirit and effectiveness?"

One answer to that question might be found in Pentecost '87, a seven-hour national teleconference June 6, in which an estimated 35,000 Catholics participated at satellite

receiving stations across the country. Sponsored by the Paulist Fathers' National Catholic Evangelization Association, in a single day the conference drew about 15,000 more diocesan and parish evangelization leaders than the association had brought together through 14 national workshops over the previous seven years. (Among them was Father Clarence Waldon, director of the Office of Evangelization for the Archdiocese of Indianapolis.)

Paulist Father Alvin A. Illig, director of the association, said the teleconference was the first of a series of teleconferences planned each Pentecost until the year 2000.

Bishop Francis R. Shea of Evansville used Pentecost '87 as a kick-off for a diocese-wide survey. Its goal was to reach every household in the 12-county diocese, identifying non-practicing Catholics and people without any religious affiliation, as a first step in evangelization through personal contact. Msgr. Leo J. Conti, diocesan evangelization director, said it was the first time that such a diocese-wide effort had been launched in Evansville.

Another example of diocesan follow-up to Pentecost '87 was the formation of a diocesan Commission for Evangelization in Springfield, Ill. In announcing the new commission July 3, Bishop Daniel L. Ryan said 571 people in his diocese participated in the teleconference, and already several parish and deanery groups had begun to organize new evangelization programs. The commission would provide resources, training and a clearinghouse for sharing evangelization ideas in the diocese, he said.

The Diocese of Erie, Pa., reflected a new focus on evangelization when, on July 1, it formally established a diocesan Secretariat for Evangelization, replacing the Secretariat for Christian Formation and Education.

When the nation's bishops launched a five-year program late last year to update and strengthen the postconciliar Rite of

Christian Initiation of Adults, the growing impact of the program on parish-based lay Catholic evangelization was one of the elements the bishops cited most frequently as a reason for expanding the use of the rite.

At a four-day conference on evangelization, held in Indianapolis at the end of June, speaker after speaker stressed that preaching the Gospel is not just another church program, but the very reason for the church's existence. And they emphasized that it is a job for everyone in the church, not just the professionals.

"We are getting over the time when evangelization is seen as the role of priests and sisters," said Bishop William R. Houck of Jackson, Miss., chairman of the U.S. bishops' Committee on Evangelization.

But one of the clearest signs of the increasing focus on evangelization in the church may be the interest that concern provokes these days when Catholic groups gather to discuss other topics.

In May, when black Catholics from all parts of the country held their first National Black Catholic Congress in this century, evangelization of the black community quickly emerged as their central concern.

Similarly, in meetings and diocesan surveys around the country in recent months in preparation for this fall's world Synod of Bishops—a synod whose topic is the laity—one of the recurring themes was the role of lay people in carrying out the church's mission of evangelization.

In the interview published in *America* June 6, Cardinal Suensens, former primate of Belgium and one of four moderators of Vatican II, said the council "gave great freedom to the individual Catholic to take initiatives for Christ and the church," but "I don't think we pushed the idea of evangelization enough at Vatican II."

"I would challenge Catholics to give at least two hours a week to spread the Gospel," Cardinal Suensens said.

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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

July 24-25

St. Christopher Parish, 3301 W. 16th St., Speedway continues its annual Tops in Food Festival. Carryout at 4:30 p.m.; dining room and snack bar open 5 p.m.; festival begins 7 p.m.

July 24-25

St. Lawrence Parish, 46th St. at Shadeland Ave. will hold a Rummage Sale in Conen Hall until 6 p.m. Fri. and from 8 a.m.-3:15 p.m. Sat.

July 24-26

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

An experiential workshop on Our Response to the Call will be conducted by Dr. Conrad I. Heurax from 7-10 p.m. Fri. and from 9 a.m.-5 p.m. Sat. at The Hermitage. For more information call 545-0742.

July 25

Single Christian Adults ages 21-45 will hold a Summer Membership Party at 8 p.m. in Brendonway Apartments small clubhouse, E. 56th St. at I-465. Admission \$2/non-members, \$1/members. Bring favorite beverage. For information call Karen Seal 545-5793 or Bill Fraley 862-6550.

Cathedral High School and St. Agnes Academy Classes of 1967 will celebrate their 20th Class Reunion at the Indianapolis Athletic Club. For information call Rich Rader 635-6550 days.

St. Philip Neri Parish will sponsor a Monte Carlo beginning with chili supper at 6 p.m. Early bird drawing at 7 p.m.

July 26

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



be held at 6:30 p.m. at the Indiana Roof. \$25/person; \$30/couple. For reservations call 333-1178 afternoons.

July 31-Aug. 1

St. Ann Parish, 2862 S. Holt Rd. will sponsor its Annual Summer Festival from 4 p.m.-1 a.m. Fri. and from 11 a.m.-1 a.m. Sat. Home cooked chicken, fish and BBQ dinners, Junk Food Alley, nightly entertainment, Roller Racers.

July 31-Aug. 2

An Ennauas Walk on "Lord Teach Us to Pray" will be conducted by Franciscan Sister Sue Bradshaw and Franciscan Father John Ostlick at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A "Beginning Experience" weekend sponsored by the Family Life Office for persons who experienced loss through death, divorce or separation will be held at Alverna Retreat Center, 8140 Spring Mill Rd. \$80 cost includes \$30 deposit. Call 256-1596 for information.

August 1

Holy Angels Parish, 740 W. 38th St. will hold a city-wide Rummage Sale/Flea Market from 8 a.m.-7 p.m. Admission 25 cents. Rent a table for \$30. Fish fry; no carry-out available. Call 926-3324.

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

St. Thomas Parish, Fortville will hold a Festival from 11 a.m.-10 p.m. featuring chicken noodle dinners. Adults \$2.50; children \$1.25. Quilt drawing, booths, games, lip sync.

August 2

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

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

Take stock in America.

July 27

Separated, Divorced and Remarried Catholics will meet at the Catholic Center, 1400 N. Meridian St. for a Pitch-In Dinner followed by games and small group discussions. For more information call 256-1596 days or 844-9034 or 291-3629 evenings.

July 27-Aug. 1

A Vacation Bible School for children ages 4-grade 6 will be sponsored from 9-11 a.m. at Little Flower Parish, 13th and Bosart. Children's program Mon. eve; adult program Thurs. eve.

July 29

Deadline for sign-up and prepayment for Catholic Widowed Organization (CWO) Octoberfest Cruise on Oct. 10. Call Family Life Office 526-1596.

July 31

A Secunia Alumni Dinner Dance honoring 30-yr. grads will

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Registration deadline for Scripture Safari vacation Bible school co-sponsored by Terre Haute parishes Aug. 10-14 at St. Margaret Mary Parish. \$5 fee for parish members; \$7 for other participants. Call Connie Neeson 612-335-1299.

August 3-7

Franciscan Father Jerry Bleem will present a week-long program on "Praying From the Right Side of the Brain" at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

August 5

The Adult Faith Team of St. Malachy Parish in Brownsburg

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August 7

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

Channel of Peace Community will sponsor a Charismatic Mass at 7:30 p.m. following 6:30 p.m. soup and bread supper at St. Thomas Aquinas Parish, 4625 N. Kenwood Ave. Father Clifford Vogelsang, celebrant.

August 7-9

St. James and St. Catherine Parishes will sponsor a Summer Fun Festival at 1155 Cameron St. at Shelby from 5 p.m.-midnight Fri. and Sat., and from 3-10 p.m. Sun. Meals served 5-8 p.m. Fri. and Sat., and 12 noon-3 p.m. Sun. Handicrafts, drawings, euchre tournament.

August 9

An Indianapolis area Pre-Cana Program will be held at the Catholic Center, 1400 N. Meridian St.

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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, 6300 Rahke Rd.

A Latin Mass will be celebrated at 9 a.m. and a Portuguese Mass will be celebrated at 5:45 p.m. in St. John Church, 126 W. Georgia St.

Paul Parish, New Alsace

will hold a Picnic, serving country style chicken dinners at noon, 1, 2, 3 and 4 p.m. EDT (fast time).

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.;

St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7:11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish

hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Saturday, August 8 — 4:00 PM to 12:00 Midnight
Sunday, August 9 — 1:00 PM to 9:00 PM

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'GOLDSMITH'S SHOP'—Burt Lancaster, right, arm wrestles with Polish actor Daniel Olbrychski during a scene from the movie "The Goldsmith's Shop." The movie, being filmed in Krakow, Poland, and Canada, is based on a play about love and marriage written by Pope John Paul II in 1960 when he was a bishop. It will be distributed later this year. (NC photo from UPI-Reuters)

Pope's play heads for silver screen

by John Thavis

ROME (NC)—A play about love and marriage, written by then-Auxiliary Bishop Karol Wojtyla of Krakow, Poland, in 1960, will make its screen debut later this year in a production starring Burt Lancaster and Olivia Hussey.

Shooting on the film, "The Goldsmith's Shop," began in Krakow in June and will continue over the summer in Canada. It is adapted from the poetic drama of the same name written by the man who is now Pope John Paul II.

The \$9 million production is expected to be distributed later this year, possibly beginning in the United States, producers told reporters in Rome July 8. The film's cast joined the press conference via satellite from the set location in Poland.

Lancaster plays the jeweler, the play's pivotal character, who reflects on the lives of two couples who come to his shop: young lovers (played by Miss Hussey and Italian actor Andrea Occhipinti) choosing an engagement ring, and a woman (Jo Champa) who tries to sell her wedding band because of the emotional coldness of her husband (Ben Cross).

The story is set in 1939, just before the outbreak of World War II. In the film version, it picks up again in Canada in the 1960s, with a look back at the couples' lives through their respective children—who themselves have become lovers.

"It's a fantastic love story," Lancaster told reporters. He said he viewed the goldsmith, who at one point refuses to buy back the wedding ring, as a man of "profound moral tension and deep humanity."

At the time of its publication under the pseudonym Andrzej Jawien, the three-act play, subtitled "Meditations on the Sacrament of Marriage," was considered avant-garde and unsuitable for the conventional Polish stage. It consists of a number of monologues, spoken by characters who stand near each other but do not directly communicate.

The play was later translated into more than 20 languages and has sold an estimated 50 million copies worldwide—mostly since the pope's election. It has been performed several times on radio, and at least once on TV.

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Book Review

Gold mine of information on the work of evangelization

Evangelize by living an openly Christian life in word and deed

Catholic Evangelization Today: A New Pentecost for the United States, edited by Father Kenneth Boyack, CSP. Paulist Press (Mahwah, N.J., 1987). 209 pp., \$9.95.

Reviewed by Joseph R. Thomas

As with most collections, this one dealing with the current status of evangelization in the U.S. and prospects for the future is a mixed bag. Some contributors get their point across better than others.

Making the task more difficult is the fact that evangelization has not exactly fired imaginations (which is not to say that it shouldn't do so) although the contributors profess to see much progress.

That progress stems from the increasing attention being given to Pope Paul VI's 1975 apostolic exhortation "Evangelii Nuntiandi" as a result of pioneering work being done by the National Council for Catholic Evangelization and the Paulist

Fathers. But there is a long, long way to go because, although "Evangelii Nuntiandi" is described as the most important papal document issued since Vatican II, "evangelization" is little understood by the average Catholic and knowledge of the exhortation is minimal.

In his preface, Cardinal Joseph Bernardini of Chicago expresses the hope that the book will be "the beginning of serious theological reflection about and pastoral planning for evangelization. The fact that it has taken a dozen years to reach the beginning stage, however, says something about the immensity of the problem."

Basically, the thesis of the book and of the papal exhortation—is that the work of evangelization is an obligation of every member of the church, that evangelization entails a conversion or renewal of heart and mind; that, rightly understood, it touches everyone and not simply the unchurched; and that one evangelizes by living an openly

Christian life and, by word and example, inviting others to do the same.

That 13 of the 22 contributors to this book are priests indicates that, although the laity are expected to participate in the work, few have been sufficiently trained in the theory and the practice to make the kind of contribution that will be needed if evangelization is to move into the consciousness of every Catholic.

This is not the sort of book that will change that picture much unless it is a catalyst for more popular works. As a whole, "Catholic Evangelization Today" is worthy and filled with "church talk."

There are many bright spots, however. These would include Cardinal Bernardini's preface, Dean R. Hope's discussion of sociological aspects of the problem, Father Bernard Quinn's piece on the possibilities in the South (where Catholics are still a small minority and the cultural religion of the area is quite different from that elsewhere), Father Robert Duggan's attempt to define evangelization, Father Patrick Brennan's outline of the agenda to be followed and Father Alvin Illig's article on the methods of evangelization.

Other contributors discuss the evangelizing concepts found in Scripture, the history of evangelization in this country, the role of the RCIA (Rite of Christian Initiation of Adults) in the effort, the targets of the program and other aspects of the work.

As Father Boyack puts it, however, "the most significant challenge is to develop within the heart of each Catholic, and within parishes and dioceses, an evangelizing consciousness."

A tall order.

(Thomas is assistant director of The Christophers.)

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

†ALSP, Julia, 59, Holy Cross, Indianapolis, June 10. Mother of Michael and Patty; sister of Lena Palamara and Alida Ulys.

†BELL, Alan Lee, 15, Holy Name, Beech Grove, July 14. Son of Jeffrey A. and Mary Joyce; brother of Bradley; grandson of Robert and Edna, and Ralph and Ada Marie Grafton; great-grandson of Evelyn McKim.

†CHAMPE, Alma L., 72, St. Gabriel, Connersville, July 15. Mother of Sandy Brock, Donald and Terry Jackson; sister of Irene Rock; grandmother of seven; great-grandmother of one.

†DEACON, Cecilia T., 67, St. Paul the Apostle, Greencastle, July 8. Wife of August L.; mother of David A. and Kathleen; sister of Mary Czajkowski, Ann Paczkowski, Helen Donini, Lotte Jerrytone, and Frank and Msgr. Ignatius Wadas; grandmother of one.

†FEGAN, Laetitia M., 75, St. Elizabeth, Cambridge City, July 12. Wife of Russell F.; mother of Russell G., Patricia, Marion and Martha.

†GRISMOND, James L., 76, St. Mary, Greensburg, July 16. Husband of Edna M.; father of Robert E., James E., and Deloris Ann Kemper.

†HASKAMP, Olivia, 75, St. Mary, Greensburg, July 15. Sister of Alvin, and Viola Davis.

†JENKINS, Helen Winton, 73, St. Bartholomew, Columbus, July 9. Sister of Catherine Chinn; aunt of Joseph J. and great-aunt of Maggie, Beth, Ben, Andrew and Sarah.

†MEISBERGER, Romvald R., 72, St. Magdalen, New Marion, July 14. Husband of Gertrude Eckstein; father of Melvin, Donald, David, Philip, John, Dwight, Arthur, Charles, Mark, Dolores Ford and Mary Hilton; grandfather of 21; great-grandfather of one; brother of Florence Cardinal, Mildred Webster and Opal Day.

†MONROE, Joseph C., 39, Holy Name, Beech Grove, July 3. Husband of Anita L.; father of Louise Asbury, and Joseph C., Jr. brother of Edward A. and James E., Richard E. and Thomas Lee.

Roma Petrone buried July 13

LAWRENCEBURG—Roma Petrone, mother of Father Carmine Petrone, died here July 10 at age 66. The funeral liturgy for her was celebrated in St. Lawrence Church, of which Father Petrone is pastor, on July 13.

In addition to Father Petrone, Mrs. Petrone is survived by a son, Philip, and one daughter, Linda Gannon. She also leaves four grandchildren.

Bishops meet in Costa Rica to discuss Central America policy

WASHINGTON (NC)—A delegation of U.S. bishops met with Central American bishops in Costa Rica July 21-23 to discuss U.S. policy in Central America and U.S. immigration reform law.

The meeting is one in a series of annual consultations with the presidents' council of SEDAC, the episcopal secretariat of Central America and Panama, said Thomas Quigley, adviser on Latin American affairs in the U.S. Catholic Conference's Department of Social Development and World Peace.

According to Quigley prior to the meeting, the agenda was to include discussion of:

- The current situation in Central America "vis a vis U.S. policy" and prospects for a political settlement of the conflict.
- The effect of the 1986 U.S. immigration reform act on Central American society.
- The 1981 USCC statement on Central America. Another USCC statement on Central America is expected to be released later this year.

The immigration reform law permits

aliens who have resided in the United States since before Jan. 1, 1982, to apply for legal status. It also levies fines on employers who hire illegal aliens and increases deportation efforts.

In April Salvadoran President Jose Napoleon Duarte warned President Reagan that the return of possibly hundreds of thousands of aliens to their homeland could have disastrous economic consequences.

U.S. bishops participating included Auxiliary Bishop Joseph M. Sullivan of Brooklyn,

N.Y., chairman of the U.S. bishops' Committee on Social Development and World Peace; Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the U.S. bishops' Committee on Migration; and Bishop Ricardo Ramirez of Las Cruces, N.M., chairman of the U.S. bishops' Committee on the Church in Latin America.

Other U.S. bishops attending were Archbishop Roger M. Mahony of Los Angeles, and Bishop Sean O'Malley of St. Thomas, Virgin Islands, both members of the migration committee, and Bishop William K. Weigand of Salt Lake City, a member of the Latin America committee.

SEDAC officials participating included Archbishop Arturo Rivera Damas of San Salvador, president; Archbishop Marcos G. McGrath of Panama, vice president; and Auxiliary Bishop Gregorio Rosa Chavez of San Salvador, secretary.

Express concern for Franciscan's death

SILVER SPRING, Md. (NC)—Leaders of U.S. Religious have expressed concern over the death of a Salvadoran Franciscan killed in a Nicaraguan land-mine explosion and have criticized U.S. policy in Central America.

Heads of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men cabled the Franciscan provincial in Nicaragua expressing "sympathy over the tragic death" of Brother Tomas Zavaleta Martinez.

The Franciscan superior general in Rome called the death "tragic and senseless."

Brother Zavaleta and a Nicaraguan parish worker died after the vehicle in which they were riding was blown up July 3 by a land mine on a rural Nicaraguan road. Two other people were injured in the incident.

The incident rekindled an argument between the Nicaraguan church and state over activities of U.S.-financed counterrevolutionaries, or *contras*. The government accused the *contras* of planting the mine and challenged the hierarchy to condemn the rebels. Church officials said it was uncertain who was to blame and made a thinly veiled criticism of the governments' unwillingness to negotiate peace with the *contras*.

The cable reminded the Franciscans that U.S. church leaders "have consistently called upon" the United States "to discontinue funding of the Nicaraguan *contras*, a policy which fuels the conflict there instead of fostering the several peace proposals for the entire Central American region."

It said the Religious hoped Brother Zavaleta's death would heighten U.S. awareness of the futility of its policy toward Nicaragua.

The Conference of Major Superiors of Men and the Leadership Conference of Women Religious represented some 900 religious communities in the United States.

In Rome the Franciscan Superior General, Father John Vaughn, said Brother Zavaleta's death "saddened me beyond words." Brother Zavaleta was an aide to Father Vaughn in Rome from 1979-1983.

"I pray that his murder will bring repentance and forgiveness to those who are responsible for it and life to those he served, by hastening for them the day of reconciliation and peace," Father Vaughn said.

Father Vaughn said Brother Zavaleta was not a political activist. "He wanted justice for his people, but he did not want to be associated with anybody who wanted to take God from them," Father Vaughn said.

"In particular, he had no time for people who were trying to change things by violence," he added.

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by Laurie Hansen
Part of a papal visit preview series

LOS ANGELES (NC)—From Beverly Hills, where shop-browsers browse in chic boutiques, to East Los Angeles, where street vendors sell freshly made Mexican tortillas, Pope John Paul II will find a city of contrasts when he visits Los Angeles Sept. 15-17.

From Little Tokyo, where Japanese businessmen have invested in a high-rise hotel and sushi piano bars, to the one-time glamorous Hollywood, where the church reaches out to Central American immigrants and starstruck teen-age runaways seeking refuge, the pope will discover that "the city of angels" has its share of urban problems as well as committed individuals trying to solve them.

An estimated three million Catholics live in the Archdiocese of Los Angeles, where Archbishop Roger Mahony has served since 1985.

The most populous archdiocese in the nation, it encompasses Los Angeles, Ventura and Santa Barbara counties and stretches more than 120 miles along the southern coast of California.

Masses are celebrated in Spanish, Czech, Tagalog, German, Hungarian, Lithuanian, Polish, Korean, Vietnamese, Cantonese, Chinese, Portuguese, Croatian, Italian, Latin and sign language, with Spanish-language Masses offered at 172 parishes. Ethnic minorities have become the majority in the Archdiocese of Los Angeles.

The rapidly growing Hispanic population constitutes at least one-half of the Catholics in the archdiocese. On some weekends as many as 200 Hispanic children are baptized at one downtown parish, Our Lady Queen of Angels Church located on historic Olvera Street.

"How do you help bring all the newly arrived peoples into the fullness of life in the parish and in the archdiocese? How do you make them part of the church?" asks Archbishop Mahony, noting this is a major challenge.

In the archdiocese that includes both the affluent ocean-side community of Pacific Palisades and the poverty-stricken neighborhood of Watts—yet to recover from the riots of 1965—it is the archbishop's belief that "before we talk about (the area's) economic inequalities people have to get to know other people."

Archbishop Mahony points out that the metropolitan area's famous trail of freeways can do one of two things. "The freeways can continue to separate us into pockets of people and assist us to fly over each other's homes," he said, "or they can unite us and enable us to meet and discuss our needs and

problems" by providing a way to travel from one part of the area to another.

Catholics of the Los Angeles Archdiocese describe their church as "moving" and "vibrant," beset with serious problems including how to cope with:

► Growing numbers of Hispanic Catholics who don't yet feel part of the church, some of whom are leaving to join evangelical Protestant denominations.

► Young people who need to be shown that the church and Catholicism are significant and relevant to their lives.

► A church that is asked to meet increasing ministerial needs but has a shrinking pool of priests.

► Urban poverty, blight and crime.

► New immigrant populations and a shortage of Catholic nuns, brothers and priests who speak their languages and understand their cultures.

The dynamic Archbishop Mahony, known for his willingness to speak out on current issues and his efforts on behalf of the immigrant, has initiated many changes in two years.

In hopes of making the church more responsive to Catholic laity and because the "sheer size of the place" made it impossible for him to reach out to everyone himself, Archbishop Mahony said he decided to divide the archdiocese into five pastoral regions and place auxiliary bishops, including three ordained in February, in each one.

Last November, the archbishop organized a two-day convocation of 900 representatives from 285 parishes. The meeting followed a year of grass-roots consultation in which all Catholics in the archdiocese were asked to help determine the direction the local church would take in the following five years.

Ministry to youth was chosen as top pastoral priority, followed by such priorities as social justice, education, shared responsibility, family life support, and help for families in crisis.

In another effort to involve laity in church affairs, Archbishop Mahony restructured the archdiocesan financial operation by naming lay people—including bank presidents, university officials and executives of major corporations—to an archdiocesan financial commission, according to Father Joseph Battaglia, archdiocesan spokesman.

Los Angeles-area screenwriters, radio station owners, television and movie producers and directors were invited to join an archdiocesan communications commission established to advise the archbishop on media matters.

In addition, the archdiocese is waging a campaign to make Hispanic Catholics feel they belong to the church.

In 1986 Archbishop Mahony announced a five-year plan for Hispanics designed to promote vocations, halt gang violence, establish bilingual education programs in Catholic schools, provide tuition and day-care assistance to families, and assist the jobless, homeless and new immigrant.

Following the lead of Archbishop Mahony, who has said

publicly "there are no illegal aliens in the Catholic Church," the church in Los Angeles has been at the forefront of efforts to help eligible immigrants take advantage of amnesty provisions outlined in the immigration reform law.

As of May 1, Catholic Charities in the Archdiocese of Los Angeles had pre-registered more than 290,000 persons seeking legalization assistance.

By vocally opposing government housing policies that excluded illegal aliens from federally subsidized housing and throwing his support behind the United Neighborhoods Organization, an influential Hispanic community group known as UNO, the archbishop has sent the message to parish leaders that community action is a plus, said a black Catholic involved in community organizing in Los Angeles.

Archbishop Mahony has pleased some and rankled others with his strong and vocal backing of Vatican positions on abortion, homosexuality and birth control. He has spoken out against school-based health clinics and pornography, saying that readers who start with Playboy and Penthouse "very quickly look for more deviant materials."

In December, he withdrew permission granted to an AIDS education program to use church facilities because the AIDS program promoted use of condoms, but in February the archbishop promised to work to establish a hospice for AIDS patients. In May more than 150 priests of the archdiocese volunteered to take part in a pastoral referral service for persons with AIDS.

In Los Angeles, especially in the entertainment field, "everybody knows somebody with AIDS," said a priest serving a well-to-do parish in West Los Angeles.

Los Angeles-area residents have a great interest in what the Catholic Church has to say on current issues, said Archbishop Mahony.

"I don't look for these issues, they just seem to come up," he said. "And I see them all as teachable moments. Although not everyone agrees with what we say, we are respected and listened to. Our opinions are sought."

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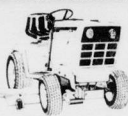
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