



## Annual Appeal goal reduced from last year

by Jim Jachimiak

With Commitment Sunday just over a week away, final preparations are being made for the fifth Archbishop's Annual Appeal.

Parishes around the archdiocese will present a slide program about the appeal this weekend. The campaign will begin next weekend, with May 5 being designated as Commitment Sunday.

The goal for this year's drive is \$2,050,000, just under last year's goal of \$2.1 million. Jim Ittenbach, archdiocesan director of development, said the reduction in the goal resulted from a change in the way funds were allocated from past appeals.

He explained that in the past, AAA provided funds for capital improvements as well as agency support. Capital improvements include such projects as the

renovation of Cathedral High School to form the Catholic Center, and the renovation of the Cathedral of SS. Peter and Paul.

This year, Ittenbach said, "Archbishop O'Meara decided that the true spirit of the campaign was to support the operation of the archdiocesan church." So AAA funds will be pooled with archdiocesan assessments, other collections and past reserves to fund only the operation of agencies and programs around the archdiocese. Capital campaigns are no longer part of the appeal, so funds for the renovation of the cathedral will come from other sources.

Ittenbach noted that AAA contributions provide two-thirds of the total required for all archdiocesan services.

The theme for this year's campaign is "We Are Family." The idea behind that, (See MORE PEOPLE on page 21)



**DEATH THREAT**—A woman reads one of dozens of posters in Amsterdam calling for the assassination of Pope John Paul II when he visits the Netherlands in May. The posters show the pope wearing a swastika armband with a rifle scope superimposed over his head. Four little-known terrorist groups are offering a \$4,400 reward for the pope's murder. Police arrested four men as they were putting up some of the posters. (NC photo from UPI-Reuters)

## 3 to become Knights of Holy Sepulchre Sunday

by John F. Fink

Harry L. Bindner, Dr. Paul F. Muller and Eugene S. Witchger will be invested as knights in the Equestrian Order of the Holy Sepulchre of Jerusalem in ceremonies in Chicago this Sunday, April 28.

The Order of the Holy Sepulchre is an ancient order of knights in the Catholic Church, dating back to the first Crusade in 1099. Today the order recognizes distinguished Catholic laymen and women for demonstrated fidelity to the church and generous readiness to serve its needs. Its particular mission is to help preserve a Christian presence in the Holy Land, primarily by building Catholic schools there.

Bindner, Muller and Witchger join nine other men and one woman in the Archdiocese of Indianapolis who are knights, or lady, of the Holy Sepulchre. They are Robert J. Aldering, William K. Drew, John F. Fink (a knight commander), John A. Hillenbrand II, John S. Marten, Virginia A. Marten, J. Thomas O'Brien, John W. Ryan, J. Albert Smith, Jr., and Charles E. Stimming, Sr.

Harry Bindner was president and chief operating officer of the American Fletcher (See NEW KNIGHTS on page 10)

## Church and state clash over aid to rebels

By Liz S. Armstrong

WASHINGTON (NC)—As Congress prepared to vote on the Reagan administration's plan to provide \$14 million in aid to anti-Sandinista rebels in Nicaragua, church and state clashed over the issue.

Representing the U.S. bishops, the U.S. Catholic Conference urged Congress not to support \$14 million in military aid to the rebels.

Even the Vatican was drawn into the debate over President Reagan's Nicaraguan policies after Reagan claimed to have "just had a verbal message" from Pope John Paul II backing his plans.

Both the Vatican and its embassy in Washington, in separate statements, denied that the pontiff had sent any such message to the president.

Archbishop James A. Hickey of Washington, representing the USCC, told a congressional subcommittee April 17 that the U.S. bishops seek a non-violent solution to the Nicaraguan conflict and oppose the president's plan for military aid to the rebels, known as "contras."

Two other prelates, Bishop Rene H. Gracida of Corpus Christi, Texas, and Bishop Salvador Schlaefter, the U.S.-born apostolic vicar of Bluefields, Nicaragua, in separate comments also urged a peaceful resolution to the Nicaraguan conflict.

Reagan's claim to have papal support for his policies brought quick retorts from high-level church officials.

The Vatican's April 18 statement said Pope John Paul II had sent no special message to the president.

The Vatican Embassy in Washington issued a separate statement April 17 flatly excluding even "the possibility" of papal "support or endorsement" for any Central American military aid.

In 1983, for example, after returning to Vatican City after visiting Central America, the pope condemned both "unjust structures" and foreign-aided violence in the region. "Foreign efforts" and "arms furnished from the outside" are major (See MILITARY AID on page 16)



Harry L. Bindner



Dr. Paul F. Muller



Eugene S. Witchger

### Looking Inside

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### New cardinals

Archbishops John O'Connor of New York and Bernard Law of Boston were among 28 new cardinals named by Pope John Paul II Wednesday. They will receive their red hats at a consistory May 25.

## FROM THE EDITOR

## The Vatican-Reagan Nicaragua controversy

by John F. Fink

Last Wednesday there was controversy, reported in the secular media, between President Reagan and the Vatican over whether or not Pope John Paul II supported the president's policies in Central America. Yet there was not a word about that in The Criterion that most of you received last Friday. Why not?

The answer is because it happened Wednesday afternoon after The Criterion was all made up and sent to the printer (it is printed on Wednesday and mailed on Thursday). It was frustrating to know that we did not have that story in last week's issue when my car radio Wednesday evening, my home television and Thursday morning's Star did. Of course, I knew about the story before I heard it on my car radio because National Catholic News Service had it on their wire Wednesday afternoon—just hours after last week's paper was finished.

This week the controversy last Wednesday is old news. But the Reagan administration's Nicaragua policies and the positions of the Vatican and the church in the United States are continuing stories. We believe that our reporting on them in this issue is in more depth than just the controversy over whether or not the pope had sent a "verbal message" to the president.

I'M SURE THAT President Reagan would like to believe that the pope supports "all of our activities in Central America," but that simply is not true. The Vatican certainly does not look favorably on the Sandinista government in Nicaragua (to put it mildly), but it



definitely does not agree with the policy of giving military aid to the contras. The Vatican Embassy in Washington said that there was no possibility of support for any Central American plan involving military solutions.

The Nicaraguan bishops have said that they would be willing to act as a mediator, but have themselves pointed out that they cannot impose dialogue and that "our position must not be interpreted as a political stance in favor of any party or ideology."

It happened that Washington Archbishop James A. Hickey testified before a House subcommittee the very day that President Reagan was claiming to have the pope's support. Hickey was delivering testimony prepared by New York Archbishop John J. O'Connor opposing Reagan's efforts to have Congress approve \$14 million in aid to the contras. The testimony said that "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."

Archbishop Hickey was challenged by Congressman John McCain of Arizona who, thinking that the pope had supported Reagan's policies, said that he would "hope that the bishops would support the Holy Father." Archbishop Hickey was on the spot because he did not know about any such papal support (which turned out to be nonexistent), but he knew the pope well enough to be able to deny that any papal message would have endorsed a military solution in Central America.

THE CHURCH is opposed to the Sandinista government. Bishops in Central America tell us that the situation of the church and the people is deteriorating under the Marxist regime. Archbishop Marcos McGrath of Panama has said that Nicaragua could become another Cuba.

Nicaraguan Bishop Salvador Schläefter said that the needs of the people there are not being met: "Their main desire is always freedom. They are willing to be poor, but they want to be free, rather than having things doled out to them in a socialist society."

One of the strongest condemnations of the Sandinista government came from Corpus Christi Bishop Rene Gracida, one of the U.S. bishops who recently visited Central America. He said: "I heard enough about cases of murder, assassination, mob violence, imprisonment, torture, executions and deportations to convince me that the Sandinista regime is well on its way to becoming a repressive totalitarian regime of the left and that it is already much worse than the brutal dictatorship of Anastasio Somoza which preceded it."

Despite this, the church also does not give wholehearted support to the contras. As Bishop Schläefter said, "We are never in favor of violence as a solution to any question, because it just breeds new violence." This is why he and the other Nicaraguan bishops have urged talks between the two groups. Such talks, he said, "would at least stop the war for awhile . . . and we could find out what the people want, what they are fighting about."

This was echoed in Archbishop O'Connor's testimony (delivered by Archbishop Hickey) when he stressed that U.S. assistance in solving the conflicts must focus chiefly on diplomacy, negotiation and local political and economic reforms rather than on military intervention.

The church's position has always been clear and consistent. It is opposed to Marxism but in favor of helping the poor. It is in favor of negotiations and opposed to violence. Knowing this position, it would be easy to know that the church would be in favor of using the \$14 million for humanitarian purposes but not for military uses.

## Wrap-up of state assembly

by Ann Wadellon

Depending on who is doing the talking, the record of the just-ended session of the Indiana state legislature was either good or disappointing.

The legislative leadership gave themselves a nine-and-a-half on a scale of ten.

But Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference, puts the grade lower. He admits that he is judging the group on their concern for the state's poor and unemployed, where legislative action was disappointing.

Representatives and senators went home without enacting even one of the recommendations of the Public Welfare Commission, which Ryan calls both tragic and ironic. Tragic for the poor, including AFDC recipients, who still receive benefits based on a standard of need set in 1969.

It's ironic, says Ryan, because the Public Welfare Recommendations came from a 17-person commission appointed and funded (\$50,000) by the legislature. Governor Robert D. Orr had called some of the recommendations "excellent."

The "people" part of the recommendations never received a committee hearing from either the House or the Senate. There was no opportunity for public

discussion. The administration part of the package moved a few paces in the legislative process, then died. Support from the administration and leadership was totally lacking.

Money was the consistent reason given by the leadership for not supporting human service legislation. Yet, says Ryan, legislators took \$80 million from state revenues through an increase in tax deductions and, in the final days, voted huge compensation increases for their leadership and per diem increases for all legislators and even a \$1.5 million "party house" for the governor.

Sister Marie Dillhoff, superior general of the Sisters of St. Francis from 1962-1974, died Friday, April 19, at the age of 86, at Margaret Mary Community Hospital in Batesville. The Mass of Christian Burial was celebrated Tuesday, April 23, at the Sisters of St. Francis motherhouse in Oldenburg.

Sister Dillhoff served as major superior of the Franciscan community during a time of major transitions in the Catholic Church and in religious orders. Since Vatican Council II began in 1962, there were many changes in the Oldenburg congregation, including more sharing in decision-making among the Sisters and more diverse works of service.

Ryan faults the legislators for their lack of concern for families which unemployment caused to slip below the poverty line when the International Harvester plant closed in Fort Wayne, for the former employees of Columbia Records in Terre Haute who are still unemployed, and for the now jobless employees of Western Electric in Indianapolis.

Other ICC-supported bills have been signed into law by the governor:

The successful Adult Protective Services bill will establish a system for protecting individuals who are harmed or threatened with harm through neglect, battery or exploitation.

The Living Will bill also became law

with Orr's signature. That allows adults to state, in writing, their preference as to whether life-prolonging medical procedures should be continued, withdrawn or withheld in the event they have a terminal condition and are near death.

The "latch key" bill also moved successfully through the legislature, astutely guided by its authors Rep. John Day, D-Indpls, and Rep. Bill Spencer, R-Indpls. That establishes a pilot program to encourage schools, churches and not-for-profit community organizations to create after-school programs for children who otherwise would return to an unsupervised home after school. The amount budgeted for the one-year program was \$270,000.

## Former Franciscan superior general dies

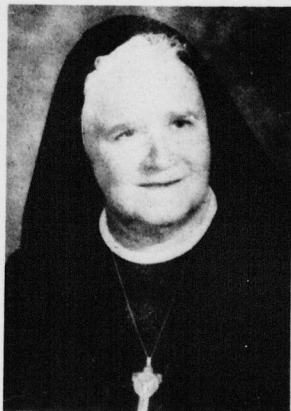
Sister Dillhoff was chairperson of the board of trustees of Marian College while she was superior general and received an honorary degree from the college in 1973 for her contributions to Marian. During her years on the board, Marian named its first layman as president of the college and other laypersons as administrators. Sister Dillhoff was an ex-officio member of the college's steering committee of the Self-Study and Planning Commission.

Sister Dillhoff was born Feb. 2, 1899 in Cincinnati and entered the Sisters of St. Francis in 1923. She made final vows in 1929. She received a bachelor degree from Xavier University and a master's from the University of Cincinnati.

She taught elementary grades at Our Lady of Lourdes School in Indianapolis and St. Aloysius in Cincinnati. She was principal at Our Lady of the Angels High School in St. Bernard, Ohio, Immaculate Conception Academy in Oldenburg, and St. Mary Academy in Indianapolis.

Survivors include a sister, Franciscan Sister M. Clarissa Dillhoff of New Alsace, and a brother-in-law, George Pictor of Batesville.

Burial was in the motherhouse cemetery.



Sister Marie Dillhoff

## New program started to put peace themes in all courses

by Richard Cain

The Office of Catholic Education has begun a new program designed to incorporate peace and justice themes into all aspects of education in the archdiocese.

An intensive three-day seminar held this past week at the Beech Grove Benedictine Center and attended by 21 educators from around the archdiocese marked the first stage in the new program. The seminar was presented by a team from the Justice/Peace Education Council at the

Fordham National Catholic Education Center in New York City.

Key ideas addressed in the seminar include the relationship between individuals and social structures, the gospel call to justice, the preferential option for the poor, and practical methods for teaching justice and peace.

The seminar is designed to train the participants to conduct in-service workshops for teachers and religious educators throughout the archdiocese, according to Providence Sister Lawrence Ann Liston, director of schools.



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## Archdiocesan Catholic Charities

## Building a new agency in Bloomington

by Robert H. Riegel

"Is there any need in the Bloomington area that Catholic Charities can help meet?" This was the question put to pastors and other staff of the parishes of the Bloomington Deanery almost five years ago. A long shopping list of needs was developed, but the overriding concern was for a solid professional marriage and family counseling service built on a Christian value system. As one priest put it, "We have lots of counselors in town, but we're never really sure how many really understand and respect our values about marriage and family life."

With the advent of the Archbishop's Annual Appeal, a vehicle for beginning this service was found. Meetings with deanery priests led by Father Francis Buck, dean of the Bloomington Deanery, encouraged a pilot program, and in June 1982, Bloomington Catholic Social Services was begun. Mary Miner, a counselor on the staff of the Indianapolis Catholic Social Services agency with strong experience in working with children and families, began to commute two days a week to Bloomington to provide counseling service. Father Buck and his successor at St. John's, Father Myles Smith, provided an office for the service.

By July 1983, the demand for counseling was so great that Miner was assigned full-time to the deanery, serving as program director with responsibility for developing a local agency in addition to counseling.

Meanwhile, a local advisory board was begun, with representatives from all the parishes in the deanery. Under the leadership of its first president, Dick McGarvey, and its current president, Mary Lou Paurazas, the board has developed goals and direction for the agency.

"We see such a wide variety of issues and problems," says Miner. A typical day might find Miner with a couple contemplating divorce, a family marked by ongoing confrontations between parents and teenage children, a third grader whose grades are suffering because of his inability to develop relationships at school and a family under stress following the father's loss of employment due to alcohol abuse.

In each instance the counselor must be accepting and caring and yet also help the persons who are hurting begin to find solutions to their problems. "Sometimes it's a tall order and makes for a long day," adds Miner. Since June 1982, Miner has counseled 112 families and individuals for a total of 1,715 hours of counseling.

Although primarily from Bloomington, clients have come from all over the deanery—from Spencer, Nashville and Martinsville. Appointments also have been held in Bedford on a regular basis.

Counseling has also been provided at a number of other locations to meet special needs. Through the cooperation of the principals, Miner has worked at St. Charles Parish School in Bloomington and St. Vincent Parish School in Bedford. Both individual and group counseling encouraging personal growth of the students has been provided there. Counseling also has been provided for handicapped or homebound persons in their homes.

Nor is counseling limited to Catholics. Persons of other faiths also have come for counseling. Late last year, the demand for counseling became so great that the board authorized employment of a second part-time counselor, Patricia McClain.

The two counselors are currently conducting a women's counseling group. Frequently, group counseling is a strategy

helping people with similar problems work together to help themselves individually. A similar need for group support and requests from parishioners have led Miner to work closely with Toni Peabody of the Archdiocesan Family Life Office in setting up a chapter of Separated, Divorced and Remarried Catholics for the deanery.

In addition to her counseling duties, Miner has been concerned with building both public awareness and financial support. She had developed contacts with other area human service organizations and has spoken at parish councils and other meetings in every parish in the deanery.

Thus far, the agency has kept afloat with support of the Archbishop's Annual Appeal and with fees from clients. The board will also be approaching United Way of Monroe County for support.

In the meantime, the work of the Indianapolis Catholic Social Services staff, the secretaries and other staff of St. John's parish and the advisory board all help to support a small but very busy staff.

## No. Deanery close to middle school decision

by Margaret Nelson

On April 15, the Indianapolis North Deanery Board of Education held its final presentation of results of a recent professional study of junior high school facilities and attitudes. Members of parish councils and boards of education were invited to attend.

Ivan Wagner, professor of educational administration at Ball State University, Muncie, conducted the study. He recommended that a model middle school be developed initially in one existing parish school, to serve grades six through eight of two neighboring schools. Later, other schools in the deanery could follow this model.

His suggestion was that St. Thomas Aquinas School, which has a new library and includes large classrooms and a gymnasium, be used as the middle school for St. Thomas and St. Joan of Arc. Students from grades one through five from both parishes would attend St. Joan of Arc Elementary School. Wagner estimates the cost of upgrading St. Thomas Aquinas at \$150,000.

The study was prompted by the deanery board's recognition of declining enrollments and the desire to provide the best possible education at that level.

Wagner presented the conclusions of his study of the deanery schools, which included visits to each elementary school and examination of programs, staffing, curriculum and services. He also distributed 1,515 questionnaires, with a 17



**LISTENERS**—Representatives of Indianapolis North Deanery parish councils and boards of education listen attentively as consultant Ivan Wagner presents his recommendation for a model middle school. (Photo by Margaret Nelson)

percent return. Results of this study were presented to the board in November.

In studying the school facilities and talking with personnel, Wagner found that the individual parish schools were quite different. Most had self-contained classrooms, but a few had large enough enrollments to have some departmentalization. He was pleasantly surprised with the utilization of facilities. There were variations in class size. Some did not have gym or library facilities. Science facilities were generally weak. He did find a consistency in the high quality of basic studies. Wagner was impressed with the contribution of volunteers to the deanery schools.

In his suggested model middle school, the consultant visualizes expanded curriculum, including improved science, language and library facilities, with introduction of exploratory subjects and special challenges for gifted students. He saw no need for staff reduction or curtailment of programs. Faculty could be "sorted out" for those best trained to work with the middle school program.

Wagner noted that the ideal choice would be for the deanery to build a new middle school with trained staff and planned facilities for science, language and exploratory courses. Because this would cost about \$5 million to serve about 975 students, he found this option "unrealistic."

Other possibilities include using one existing parish school as a middle school for the deanery. But the largest, St. Lawrence, would accommodate less than 500 students and would involve extensive transportation. Using two of the five usable parish schools as attendance centers would mean displacing the remaining elementary

students from those two parishes, extending the breakup of the home/school/parish concept.

**THE STUDY** also examined the possibility of leasing other existing buildings, but none is available at the present time.

At the Monday night meeting, Sue Todd, president of the board, gave a brief history of the study and its part in the board's mission to help the nine North Deanery parishes to provide total Catholic education. The deanery consists of Christ the King, Immaculate Heart of Mary, St. Andrew the Apostle, St. Joan of Arc, St. Lawrence, St. Luke, St. Matthew, St. Pius X and St. Thomas Aquinas parishes.

The junior high study committee was planning to hold a meeting late this month to decide whether to make a recommendation to the board. If one option is selected, it will be presented to the North Deanery Board of Education at its May 13 meeting.

Immaculate Heart of Mary parish has asked to be included in the possible St. Thomas and St. Joan of Arc model middle school plan. Representatives of St. Luke parish have joined with these three parishes to form a planning commission for middle school implementation. It is possible that the program could be implemented by the 1986-87 school year.

Members of the junior high study committee of the North Deanery Board of Education stressed that both the committee and the North Deanery Board of Education may make a recommendation, but that any action is up to the individual parishes, which were well-represented at these presentations.

Archbishop  
O'Meara's Schedule  
Week of April 28

**SUNDAY, April 28**—Confirmation at St. Bernard Parish, Frenchtown, Eucharistic Liturgy at 10:30 a.m. EDT with reception following.

—Confirmation at St. Michael Parish, Bradford, Eucharistic Liturgy at 2:30 p.m. EDT with reception following.

—Confirmation at St. Michael Parish, Charlestown, for the Parishes of St. Michael and St. Augustine and Sacred Heart, Jeffersonville, Eucharistic Liturgy at 7:30 p.m. EDT with reception following.

**MONDAY, April 29**—Confirmation at St. Lawrence Parish, Indianapolis, for the Parishes of St. Lawrence and St. Thomas, Fortville, Eucharistic Liturgy at 7:30 p.m. with reception following.

**TUESDAY, April 30**—Senior Citizens Day celebration for the Connersville Deanery, to be held at St. Mary Parish, Rushville, Eucharistic Liturgy at 11 a.m. with lunch following.

**WEDNESDAY, May 1**—Installation ceremonies for the newly appointed Bishop of Fort Wayne/South Bend, Bishop John M. D'Arcy, Eucharistic Liturgy at 4 p.m., Cathedral of the Immaculate Conception, Fort Wayne.

**THURSDAY, May 2**—Post-Abortion Reconciliation Workshop, The Catholic Center, Indianapolis, Prayer Service, 3:45 p.m.

**FRIDAY, May 3**—St. Thomas More Society's annual Red Mass, St. John Church, Indianapolis, 5:30 p.m. followed with dinner at the Convention Center.

**SATURDAY, May 4**—Indiana Catholic Conference Advisory Council meeting, The Catholic Center, Indianapolis, 10 a.m.

—Mid-eastern Regional Convention of the Society of St. Vincent de Paul, Eucharistic Liturgy at St. John Church, Indianapolis, 5:30 p.m. with banquet following at the Sheraton Inn East.



**KEYNOTE**—Father James Farrell delivers the keynote address at a Day of Re-Creation for separated and divorced Catholics. The program was organized by Separated, Divorced and Remarried Catholics (SDRC), Beginning Experience and the Family Life Office. (Photo by Valerie R. Dillon)

# COMMENTARY

## More religious education must be top priority

by Fr. Eugene Hemrick

One of my recent columns discussed reasons for declining Mass attendance. A number of readers wrote me to offer their own explanations of the decline.

A large number felt the church has become too wishy-washy. According to them: Missing Mass is no longer thought of as being a mortal sin; priests and nuns are portrayed as weak and confusing teachers; permissiveness and self-determination are championed more than clear-cut church laws. This atmosphere, some believe, encourages laxness on the part of some and turns others off.



Other letters suggest that the closing of a number of Catholic schools and poor religious education have caused a void in knowledge about Christ and the church among youths. Without a religious foundation, they ask, how can you expect someone to desire the Mass?

Some people feel strongly that many of our church buildings do not reflect a house of God. The tabernacle and crucifix are hidden away, music is uninspiring, preaching is poor, glib remarks by priests during the liturgy and handshaking detract from the Mass.

Of all the reasons I have heard, lack of a good religious education concerns me the most. If single people aren't going to Mass because they feel the parish speaks to families only or if there is a feeling that liturgies are poor, the remedies for correcting the situations are much easier to find than trying to encourage a person to

attend Mass who has very little idea of Christ.

The former problems call for improvements between people who know what they want out of Mass and a parish. The latter problem concerns people who have no foundation in religion and wouldn't know what to criticize if asked. A long process of structuring their religious knowledge base is needed.

Several years ago there was a statistical report titled, "Where are the 6.6 million?" It found that more than 6 million youths on the elementary and secondary education levels were receiving no formal religious education. Two updates of this report show that we have reduced the 6 million very little.

What concerns me is that religion is rich with a wisdom that speaks to our times and should become part of us at the earliest stage of our life. What also makes me anxious is knowing how important the adolescent years are in religious development.

When I think of a child who is deprived of knowing the life of Christ, the Old Testament and the teachings of the apostles, I feel he or she is like an orphan without the warmth of a father or mother. For the adolescent there are few guiding principles that equal those found in the commandments, prophets, Beatitudes and teachings of the church when it comes to morality, social justice and the threat of nuclear war.

From the letters I received so far, it would seem two underlying problems face

...AS WE FORGIVE THOSE WHO TRESPASS AGAINST US...



those concerned with low Mass attendance. One is how to make the liturgy a community worship in which everyone feels welcome and leaves spiritually enriched. These improvements, difficult as they may be, are manageable. But how do we get at the second problem posed by the missing 6 million and make religious education a top priority for them?

If we don't get a handle on this soon I am afraid that, 10 years down the road, the 6 million may be added to the numbers of those not attending Mass.

## Inclusive language not women's but language issue

by Dick Dowd

Confession is good for the soul. So at the suggestion of my daughters Joanne, Marylouise and Elizabeth, I must confess that I was one of the original "nudgers" in the women's movement.

"Nudgers," like "gold-standard economists," are nearly extinct, but at one time we were in possession of the minds of the majority of men in the Catholic Church in the United States.

A "nuder" readily accepted the concept of "women's movement" (particularly if he had daughters) but did not accept the sexist language charges against men that went with it.

"What are you gonna do?" we'd say, nudging a fellow male in the ribs, "call 'em person-holes instead of manholes?"

We insisted that Ms. as an honorific title was unpronounceable and, as a substitute for the clearly differentiating Miss or Mrs.,



was unacceptable. A "Miss" was a marriageable maiden and a "Mrs." was not and a gentleman approached them, on social occasions, with entirely different attitudes. It never occurred to us that the universal title "Mr." in no way afforded the same help to women.

While we agreed that women deserved better treatment in the marketplace (equal pay for equal work), we saw nothing wrong with "Workman's Compensation" programs or "Men Working" signs or hearing that Christ shed His blood for "all men."

Not being philologists, linguistic scholars or women, it was perfectly clear to a "nuder" that the word man and men in those contexts was a universal code word for human being and included women as well.

It was a bishop who straightened me out.

"Impossible," he explained. "One cannot stand in front of a congregation of Sisters and greet them as brethren. Or call them 'all men.' The language has moved on, whether we males have or not. The church has got to make changes and soon."

One part of the bishops' collective

response was a petition to Rome requesting a change in the English-language text of consecration at Mass from "all men" to "all." In November 1981, Rome said "yes" and priests around the country scratched out the word "men" in their Mass books and women now heard that Christ's blood was "shed for you and for all."

On March 29, the U.S. Bishop's Committee on the Liturgy announced a full-scale study in our country of "inclusive language" (man, brethren etc.) as part of the Vatican Congregation for Divine Worship's worldwide study of the same subject.

Unfortunately for the bishops, in that same week the Indiana School of Journalism "Language Usage" survey reported that the title "Ms." is on the way out in newspapers (rejected by 71.6 percent of the editors) with the term "chairperson" faring no better (70 percent voted against it).

Professor R.L. Tobin, who conducted the survey, told "Editor and Publisher" the results "suggested a genuine trend back to conservative usage in print."

So if the press has come back, just at the time when the church is moving out, does it

mean the church is once again behind the times and ought to scrap the whole idea or leave "well enough alone"?

Another part of the newspaper survey disclosed that all courtesy titles are "typically" on the way out. Last names are now used, more often than not, by themselves whether the person is male or female. The language has moved in a new direction.

The church sees that new direction for what it is. Inclusive language is not a "women's issue" nor a "feminist" one "as is thought by some," said Cincinnati's Archbishop Daniel E. Pilarczyk, in announcing the new study. "It is a question of the cultural development of the English language and therefore important to all worshipping members of the church."

The signals we get from the words we use often change. A "Madonna" bracelet now refers to a rock group bangle and "gay" no longer merely means "lively and high spirited" as it used to in my old high school dictionary.

The bishops are ahead in this case in their efforts to have the words match the meaning for today's worshipping hearts and ears.

## Prepare way for Christian unity through love and learning

by Dale Francis

We must not forget the cause of Christian unity. It is not of choice but of responsibility. If we hear less talk today about ecumenism, it is no less an imperative and, if we talk less about it, we should live it more.

There was a time when there was a misunderstanding of how Christian unity could come about. It was perceived as something that could be achieved by the efforts of individuals. There were consultations among Catholics and representatives of other churches. There was value in this and good things flowed from it. But unity could not come in this way.

The value was in growth of understanding. I was a member of the first meeting of Catholics and Southern Baptists at Daytona Beach, Fla., and I saw the good that flowed from that meeting. Near the end of the meeting, a gray-haired Baptist preacher stood up and said, "I have talked



about Catholics and the Catholic Church many times but here I have learned Catholics are my brothers." It was something the Catholics who were there for that pioneering meeting could say about their new understanding of Southern Baptists.

My interest in the cause of Christian unity goes back more than 45 years when I spoke of the necessity for unity to a conference of college students in Ohio—five years before I became a Catholic. Then, as now, I believed this unity could come about only through the Holy Spirit. But then, as now, I believed there is a real role that we must play and that is one of creating an atmosphere in which the Holy Spirit can work among us all.

It is, in an example I've often used, to be compared to the task of the farmer who works the soil. The farmer does not bring the rains but he can, by cultivation of the fields, prepare for the rains when they come.

It is the work of the Holy Spirit that will bring about Christian unity. But we must prepare the way for the coming of the Holy Spirit. When there is a hardness in our hearts, when we turn our backs on others who love Jesus Christ, when there is no love

between Christians, we have not prepared the way for the work of the Holy Spirit.

So what do we do? To know what to do, it is important always to remember we are not the ones who are going to bring about Christian unity. Some who forget this tend to believe they can help create unity by eliminating differences themselves. But that can only lead to false ecumenism. Catholics are most faithful to the cause of Christian unity when they are most faithful to their own beliefs.

But at the same time, we must have respect for those whose convictions are different than our own. As we wish them to respect our sincerity, so we must respect their sincerity. There is not in this, for us or for them, any compromise of conscientiously held beliefs but there is the exercise of Christian charity towards one another.

We must come to know each other and, as we do, come to appreciate each other as men and women who, although we have very real differences, share a love for Jesus Christ. We must be true to our own convictions. For Catholics, this means we must be as fully committed Catholics as we can be. But we must truly have love and respect for those who do not share our faith.

And as we open our love and respect to others, so they—without compromising their convictions—will open their love to us.

And it is in the creation of this love and respect for one another that the Holy Spirit will come to work among us, to accomplish the unity for which we can prepare but which only the Holy Spirit can bring.

the criterion

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## Handicapped boy makes life work of art

by James W. Arnold

I look weird but otherwise I'm normal.  
—Rocky Dennis

"Mask" is a classic tear jerker about a likeable 16-year-old boy with big dreams, a deadly disease, and six months to live. But it is so well put together that its sentiment strikes several levels deeper than any good newspaper human interest story or TV movie-of-the-week.

This is the mostly true story of Rocky Dennis, comparable to "The Elephant Man" not only for the ugliness of his very rare disease, which enlarged and distorted the bones of his head and face, but for the warmth and beauty of his mind and spirit.

The film, drawn from real life by first-time screenwriter Anna Hamilton Phelan, gets through all the predictable ordeals—first days at several schools, routine heckling, dreary medical reports, headache seizures and improbable efforts at romance—with a surprising freshness and uplift. That's mostly because of Rocky's character (played under 20 pounds of makeup by Eric Stoltz of "Fast Times at Ridgemont High").

In this case, life improves on art. Rocky could not credibly have been invented. But art makes it possible for Rocky to inspire us all on those days we feel like complaining.



But the story has an additional edge, which comes from Rocky's unusual environment. His mother Rusty (Cher, startlingly good for the third straight time) is a single parent, rootless, promiscuous, often wired on drugs. She and Rocky are both deep into the motorcycle club culture, which is not exactly like the Red Cross. She is also stubbornly independent and unrepentant. But she has one superb achievement: she has loved Rocky and helped him become a wonderful human being.

Rusty is a terrific character (again based on reality), sympathetic if not wholly admirable. Cher plays her to the ends of her long red hair. She is incandescent. Her fights with Rocky, her guilty moods and moments of repentance, and finally her heart-breaking discovery of his body, are all smashing. The usual mother-son roles are reversed, since he is more together than she is.

And Rusty gives the film the abrasiveness and gritty sense of struggling humanity it needs because of Rocky's sweet doomed vulnerability.

This is the first film in four years for director Peter Bogdanovich, who has had well-publicized troubles elsewhere. People forget that Bogdanovich, at the top of his game, is a formidable artist ("The Last Picture Show"). He and Phelan subtly expand the Dennis story to include many others who are misjudged by appearances.

The biker "family," perhaps, most of all. For the first time in films, the leather-jacketed, scraggly cyclists are shown to be as nice as anybody, without ignoring their disconcerting sexual mores and fondness for dope and booze. They may in fact be



**TRUE STORY**—Cher and Sam Elliott star as bikers Rusty and Gar in "Mask," a Universal release based on a true story. The U.S. Catholic Conference says Cher is excellent as the loyal, caring mother of a teen-age boy who is badly deformed from a genetic defect but the story takes a "benign view of the lifestyle of a motorcycle gang, which involves drug abuse and sexual promiscuity." The film is classified A-IV. (NC photo)

nicer than any bikers who actually exist. Rusty's loyal boyfriend Gar (Sam Elliott), who is also Rocky's sensitive father-figure, is ready to be cast in bronze. A little skepticism will help put in perspective the contradictions between character and amoral lifestyle.

Rusty is also the type of person who is quickly misjudged, and one of the bikers is retarded. When Rocky has a tough day at school, the one person who is kind to him is a black female teacher, and a gentle connection is made to racial stereotypes. A touching, if bizarre, sequence occurs when Rusty brings home a prostitute for her son when she fears he is sexually frustrated. Rocky simply treats the young woman as a human being and wins a friend, as always.

He urges her to follow his custom, in bad moments, of remembering good moments. But she can't (at age 19) remember any good ones. Oh yes, one—when the teacher put a gold star on her drawing of a pine tree in fifth grade. Sentimental, but nice.

"Mask" at two hours seems a bit long, and it may well have been more powerful with the original Bruce Springsteen music, since Rocky was a Springsteen fan. Doubts persist about the development of Rocky's

tender affair with a pretty blind girl which, let's face it, is just asking too much. It's done carefully, but since it didn't actually happen, it seems a questionable lunge at the audience's overworked heartstrings.

Tragic stories like Rocky's always raise questions about divine providence (although not explicitly in the film). Rocky Dennis provides something of his own answer with the work of art that he made of his short life.

(Tragedy with warmth, but not too much; language, drug use, sex situations; satisfactory for adults and mature youth).

USCC Classification: A-IV—adults, with reservations.

### Recent USCC Film Classifications

Cat's Eye.....	A-II
Fraternity Vacation.....	O
Ladyhawke.....	A-II
Police Academy 2:	
Their First Assignment.....	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.

## Struggle against pornography is now respectable

by Michael Gallagher

Newsweek magazine recently ran a cover story on the fight against pornography, thus anointing it with a media respectability that up to now has been withheld.

True, the overwhelming emphasis of the piece was on the efforts of feminists. There was no mention of the National Consultation on Pornography held in Cincinnati last fall, an event attended by more than 500 Protestant ministers and laity from all over the country.

The consultation, moreover, was the occasion for a speech by Cardinal Joseph Bernardin of Chicago in which he illustrated how the struggle against pornography is very much a part of the "seamless garment," or consistent ethic of life.

Nor was there any mention of the effective grass-roots campaigns being carried on by such organizations as the Phoenix-based Citizens for Decency Through the Law; the National Federation for Decency, founded by the Rev. Donald Wildmon, the articulate and resourceful Methodist minister from Tupelo, Miss.; and Morality in Media, founded by Jesuit Father Morton Hill, a man who has labored through this vital cause long, long before Newsweek dreamed of taking up such a subject.

The feminists are altogether on target in declaring that pornography violates the rights of women, and we all owe them a debt of gratitude. (That the media should be willing to take them more seriously than the Protestant and Catholic clergy and laity also involved is, of course, a telling

commentary on who is hot and who is not, media-wise, but it need not detain us here.)

It's a quite serious issue. Pornography, as Cardinal Bernardin noted in his Cincinnati speech, diminishes life and in some contexts destroys life. It's not the kind of thing worthy of the giggles and smirks it sometimes provokes in otherwise intelligent and fair-minded people.

For those still inclined to treat it lightly, I offer the testimony of one of the letters sent to Newsweek after the story.

It's from a man with a fashionable suburban New York address, and he writes, "I can understand how pornography might offend some women. Nevertheless, my wife and I enjoy X-rated material, and we resent deeply the efforts of anybody who wants to prevent us from easy access to it."

There are two aspects to the mind-set that pervades this chilling letter. The first, which the letter illustrates all too well, is how far the concept of community, the concept of the common good, has fled from egocentric American society.

If I want to smoke, for example, I should be allowed to smoke wherever and whenever I wish because smokers have rights, too. And if I can afford a gas guzzler or if I can afford to go around in a stretch limo, I have every right to do so. And don't talk to me about harming the national interest or depleting natural resources for future generations. My lifestyle is more important.

Thus, in order that our trendy suburban couple can have easy access to pornography, we have to allow our pre-teenage children to be exposed to it in delicatessens and drugstores throughout

the country, and the community must suffer.

The second aspect of this kind of thinking is even more disheartening. Smoking harms only the body, as does, eventually, the heedless consumption of natural resources. The pornography industry, however, which is overwhelmingly dependent upon photographs and movies, devours people.

We may argue as much as we like about the effect of pornographic movies on the viewer, but who would care to deny that it has a horribly dehumanizing effect upon the young men and women who appear in them—even when, as is often not the case, they do it voluntarily?

If you think otherwise, have a little talk

with Franciscan Father Bruce Ritter, founder of Covenant House for abused and runaway youth.

Mr. Wildmon's National Federation for Decency is sponsoring a national day of picketing April 27 directed primarily against 7-Eleven stores.

Why? Because, as Mr. Wildmon eloquently puts it, "A massive day of picketing will give hope to millions of Christians—discouraged by the silence of the Christian community—that something can be done, and to the hundreds of thousands of innocent victims of pornography who wonder if anyone cares about them that someone does care."

Will the national media take note? Don't count on it.

## Television programs of interest

Sunday, April 28, 10-11 p.m. EDT (PBS) "Holocaust: The Survivors Gather in Philadelphia." This program reports on the third international meeting of Jewish survivors of the Nazi Holocaust who came together for three days of remembrance, rededication and prayer.

Wednesday, May 1, 8-9 p.m. EDT (PBS) "Discover: The World of Science." A report on cochlear implants—small electronic devices implanted in the inner ear to aid the profoundly deaf—highlights this month's program.

Wednesday, May 1, 9-11 p.m. EDT (PBS) "The Pirates of Penzance." Starring Keith Michell and Peter Allen, this popular Gilbert and Sullivan operetta follows the capers of a pirate band, some

beautiful maidens and the comic machinations of a wily major general.

Thursday, May 2, 9-10 p.m. EDT (PBS) "The Woman in White." The first episode of a new "Mystery!" series, adapted from Wilkie Collins' classic Victorian novel, introduces viewers to a shadowy world of betrayal, greed, mistaken identity and a ghostly figure in white roaming the misty moors.

Friday, May 3, 9-11:30 p.m. EDT (PBS) "Sweeney Todd." Angela Lansbury recreates her Tony Award-winning performance as Mrs. Lovett in Stephen Sondheim's musical thriller about Sweeney Todd (George Hearn), the demon barber of London's Fleet Street who exacts a terrible revenge after being unjustly convicted by a crooked judge.

# TO THE EDITOR

## Ferraro a model?

The article on Geraldine Ferraro in the commentary page in the April 12 issue of *The Criterion* is deeply troubling. She is described as "a strong model for women in her campaign, showing her intelligence and heart, her ability to stand tall when attacks came at her from all sides." Her campaign was "her nervy attempt as an Italian housewife and mother to rise in politics."

Adolph Hitler's ill-fated attack on Russia was similarly a nervy thrust against a powerful opponent. He stood tall against all criticism of his extermination of the Jews. Geraldine stood tall for the massacre of babies and for the right of men to do "shameful things with men." See Romans 1:26-27.

I have a little girl who is the light of my life and my delight. Often I dream of her as a beautiful woman—tall and strong in the ways of God, gentle, generous—a joy to be with and the delight of the Lord of the Universe. Nothing could be worse than for her to imitate the heroes of our culture. May God deliver her from growing up to lead many into sin and darkness and to cause the Eternal Father to hang his head in shame and grief over her.

Why does an article in *The Criterion* hold up as a model a woman who in the presidential campaign was a standard-bearer for the moral principles of the ancient enemy? Would I as a father be praised as a model of open-mindedness if I stood passively by while a child molester attacked my little girl? Is it okay for a politician to stand idly by while the principles which they claim to live by are being crucified?

The criteria Jesus uses for greatness are alien to our culture: "The least one among you is the greatest" (Luke 9:48). Jesus spoke up for the penitent woman who washed his feet with her tears and dried them with her hair (Luke 7:36-50). Can you

see Geraldine or any of the heroes of today's culture in these roles?

Frank Lehman

Bedford

## Save your tears

Antoinette Bosco's article "Remember Ferraro" in the April 12 issue was a little much. Save your tears. Ms. Ferraro is an opportunist and has accomplished her purpose.

Now she is saying if she knew the effects of the campaign on her family she would not have run for office. Do you believe that? Was she so naive as to believe what was swept under the rug would not be exposed?

Will she also say if she knew the effects of the commercial on the trust of the women voters she would not have done it?

Geraldine was not a good choice for furthering the women's causes.

Betty Lane

Indianapolis

## Homilies

I enjoyed reading and agreed heartily with Dale Francis' column in the March 29 edition of *The Criterion*, stating that "a homily must be prepared in order to be effective."

We at St. Catherine Church on Indianapolis' south side are "blessed by a pastor who understands the importance of a homily." Father Mark Svarczkopf is an excellent speaker. He obviously prepares his homilies and never fails to get his point across. Having suffered through many rambling, uninspiring homilies, I can only say, "Thank God for priests like Father Mark and may their number multiply."

Mrs. Elmer Spieker

Indianapolis

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## the Saints *by Luke*

### ST. CATHERINE OF SIENA



ST. CATHERINE WAS THE 23RD CHILD OF A DYER AND HIS WIFE, BORN IN SIENA AROUND 1347. AS A CHILD SHE WOULD SAY THE HAIL MARY ON EACH STEP AS SHE CLIMBED THE STAIRS. AT AGE 7, SHE MADE A VOW OF VIRGINITY, THOUGH HER PARENTS TRIED TO PERSUADE HER TO MARRY. AT 15 SHE ENTERED THE THIRD ORDER OF ST. DOMINIC. SHE COMBINED A LIFE OF ACTIVE CHARITY WITH THE PRAYER OF A CONTEMPLATIVE. AROUND 1375, CATHERINE RECEIVED THE STIGMATA BUT THE WOUNDS WERE VISIBLE ONLY TO HERSELF.

HER WISDOM AND ADVICE WERE SOUGHT BY CIVIL LEADERS AND EVEN THE POPE. UNDER PAPAL AUTHORITY SHE TRAVELLED THROUGHOUT ITALY, CONVERTING CITIES TO THE FAITH.

THE POPES HAD BEEN LIVING IN FRANCE BECAUSE OF UNSETTLED TIMES. CATHERINE MADE A SPECIAL VISIT TO POPE GREGORY XI AND SAID, "HOLY FATHER, GOD WANTS THE HEAD OF HIS CHURCH TO LIVE IN ROME. I PRAY THAT YOU WILL GO THERE AS SOON AS POSSIBLE." AND SOON ROME AGAIN BECAME THE HOME OF THE POPES.

SHE FORETOLD THE TERRIBLE SCHISM WHICH BEGAN BEFORE SHE DIED. DAY AND NIGHT SHE WEPT AND PRAYED FOR UNITY AND PEACE. SHE DIED AT ROME IN 1380 AT AGE 33. SHE WAS PROCLAIMED THE SECOND WOMAN DOCTOR OF THE CHURCH IN 1970. HER FEAST DAY IS APRIL 29.

## The SUNDAY READINGS

FOURTH SUNDAY OF EASTER

APRIL 28, 1985

by  
Richard  
Cain

Acts 4: 8-12  
Psalm 118  
1 John 3: 1-2  
John 10: 11-18

This Sunday's first reading continues the story of the early church as recorded in the Acts of the Apostles. In last Sunday's first reading, Peter explained how a healing he had performed was an invitation from the risen Christ offering healing from sin. Although many accepted the invitation, the Jewish religious authorities rejected Peter's message and tried to eradicate the Easter phenomenon that was quickly mushrooming.

This passage marks the first confrontation between the Jewish authorities and the leaders of the newly conceived church. One powerful element of the Jewish community, the Sadducees, did not believe in life after death. Irritated by Peter's assertion that Christ was in fact raised from the dead, they had him brought before the religious authorities hoping to silence him. This passage is Peter's response to the assembled authorities.

In it Peter brilliantly impaled them on the two horns of a dilemma. If the event was only a good deed done to a cripple, then why were they so concerned about it? But if it was a sign of salvation from heaven, then why did they not accept the invitation? Peter's indirect invitation to see the cure as a spiritual sign was conveyed by his use of the Greek word meaning salvation rather than mere physical recovery in describing the cripple's cure. (Acts 4:9)

Without waiting for a negative response, Peter then pointed out the futility of resisting the sign and what it signified. The metaphor of the stone rejected by the builders becoming the cornerstone comes from Psalm 118, the last of a sequence of psalms (Psalms 113-118) sung during the Jewish feasts commemorating God's kindness toward Israel.

In its original context the stone may have referred to Israel which as a small nation was considered unimportant by the great empire nations like Babylon, Assyria and Persia yet was picked by God for a central role in His plans. In this striking way, Peter warned the authorities against making the same mistake with regard to Jesus that the pagan empires had made with regard to Israel.

In this Sunday's gospel reading, Jesus addressed the problem of the obstinate Jewish religious leaders on a more fundamental level. Throughout the Bible, the shepherd is held up as a model of leadership. Here Jesus picked up the metaphor of

the shepherd in explaining why he was the model of a good religious leader.

The criteria of good leadership Jesus laid out here are of special importance today given our increasingly technological and impersonal world. According to Jesus, a good leader exercised his authority not for personal motives but out of care for those under his leadership. The depth of Jesus' selfless care would be measured by His willingness to lay down His life freely in order that His followers might be saved.

A good leader also identified personally with his followers. This Jesus did in becoming a human and by dying. In addition, a good leader did not build cliques or play favorites. This Jesus demonstrated by reaching out to all, especially those rejected by society. Finally, a good leader was a good follower. Jesus demonstrated His ability to follow in His total submission to the will of the Father.

This Sunday's second reading addresses a problem that a world full of bad leadership creates: the pain of conflicting loyalties. Because the world is in rebellion against God, Christians are put in the awkward position of being "in between" people. We are in the world but no longer of it. We are of God, but not yet completely in Him. But in following the leadership of Jesus who patiently submitted to authorities even to death, we learn what true leadership really is.

## Polish court rules

WARSAW, Poland (NC) — The Polish Supreme Court has rejected appeals by four former secret police officers convicted of the murder of Father Jerzy Popieluszko. On April 22, after two days of hearings, the court refused to quash the conviction and 25-year sentence of Col. Adam Pietruszko, or to reduce sentences of 25 years for Capt. Grzegorz Piotrowski, 15 years for Lt. Leszek Pekala and 14 years for Lt. Waldemar Chmielewski. Pietruszka was convicted of inciting the murder, and Piotrowski was sentenced for leading the attack against Father Popieluszko, an outspoken critic of Poland's communist authorities and a supporter of the outlawed trade union, Solidarity. Father Popieluszko, 37, was kidnapped in northern Poland Oct. 19, and his body was dragged from the frozen Vistula River Oct. 30.



## CORNUCOPIA

## Reading between the lines is best

by Cynthia Dewes

Reading the morning newspaper gives getting out of bed a real contest for worst moment of the day. After reading about rape, political unrest, herpes and the punk look at one sitting, three cups of coffee are barely enough.

On the other hand, chronicles of local and international beautiful people are depressing, too. Their idea of compassion seems to be eating Russian caviar with selected peers while dressed in a Bill Blass or a Givenchy, for the benefit of the starving naked somewhere else (as else as possible.)

Such stylish entertainments, civic and charitable adventures threaten the old Populist sympathies still lingering in midwestern hearts. Down with the nouveau riche and all their pomps.

Nevertheless there are certain joys to be found hidden between the weather and the obituaries. Careful reading of inside pages can make your day.

For example, there was the tale (!) of the man in a bunny suit who parked in a no parking zone on his way to a job as a department store Easter bunny. He was trying to avoid the embarrassment of walking a block or two in the suit, but wound up having to walk even farther to a towing garage for his car.

Then there was the runaway carriage horse who, according to a witness, careened down Meridian Street and veered onto Washington, dumping his hapless driver in the middle of the street. He continued west on Washington, ran up the back and over the top of a car waiting for a traffic light, and galloped on. As the stunned motorist examined the hoofprints etched on his car, the panting horse was cornered by police two or three miles away.

Ads are fun sometimes. Weight loss testimonials are fairly unbelievable to begin with, and the fuzzy before and after pictures which accompany them seem to be culled from odd lots at estate auctions. Either (a) they aren't likenesses of the same person, or (b) we should definitely buy these products, because they work magic.

International incidents can be newsworthy. Two thieves in Scotland tried to outwit justice by demanding a hand-to-hand contest with the royal champion (last allowed in 1603), but finally had to settle for a judge and jury. A good try, and somehow very British.

Truth IS stranger than fiction. Any truth. Next time someone tells you that reading the inside pages avoids reality, as presented in the lead stories, remind them that facts are facts. We all have our limits, and some days we prefer the reality of the chicken who mothers a squirrel to terror in the streets.

vips...



✓ Mr. and Mrs. Cecil R. Hoovler will celebrate their 50th Wedding Anniversary on Sunday, April 28 with a 1 p.m. Mass in St. Mark Church, of which they are foun-



ding members. An Open House will follow in the parish hall from 2 to 5 p.m. The Hoovlers are the parents of eight children, including: Charles, Edward, Michael, Roberta Hilton, Barbara Williams, Terese Davis, Janette Johnson and Beth Hillenmeyer. They also have 17 grandchildren and two great-granddaughters.

✓ Archdiocesan Family Life Office director Valerie Dillon recently won a second place award for Best Column in a Periodical from the Woman's Press Association of Indiana. Valerie's "Family" column appears monthly in Columbia Magazine.



✓ Providence Sister Luke Crawford has accepted a position as Director of Communications for the Diocese of Venice, Florida. Sister Luke has been involved in the communications ministry for many years, recently serving as an assistant lobbyist in the Indiana State Legislature for the Indiana Catholic Conference. She will assume her new post in June.



✓ Cliff Cavorsi, a fourth grade student at St. Luke School, displays his winning poster in the 500 Festival Children's Activities contest. The poster publicizes the free family activities available to the public on Saturday, May 4 from 11 a.m. to 6 p.m. on Monument Circle during the festival. Central Catholic School seventh grader Dianna Carver was one of three runners-up in the contest.

## check it out...

✓ St. Meinrad School of Theology will offer four Study Weeks this summer, including: "Preaching the Parables" and "The Art of Spiritual Direction," both June 10-14; and "What Are They Saying About Wisdom Literature?" and "Supervision in Spiritual Direction," both June 17-21. For more information contact: Sister of Charity Mary Caroline Marchal, St. Meinrad School of Theology, St. Meinrad, Ind. 47577, 812-357-6599.

✓ May Pilgrimages to Monte Casino Shrine sponsored by St. Meinrad Archabbey will begin at 2 p.m. CDT on each of the four Sundays in May and will feature: May 5, Benedictine Father Adrian Fuerst, "Mary, Comforter of the Afflicted;" May 12, Benedictine Father Denis Condon, "Mary, A Woman for All Seasons;" May 19, Benedictine Father Carl Deitchman, "All People Now Will Call Me Blessed;" and May 26, Benedictine Father Mel Patton, "Imitating Mary's 'Yes!' to the Very End." Mass will be offered at the Shrine every Tuesday, Thursday and Saturday in May at 7 a.m. CDT.

✓ The Foreign Language department of Ritter High School will present its annual International Dinner on Saturday, May 4 in the cafeteria. Spanish, German, Italian, French and English food will be featured and entertainment will be provided by the high school music department. Tickets are \$4 per person by reservation only. Call 924-4333.

✓ A free six week class on "Dealing With Death and Dying" will be conducted by Darrell Arthur and Ellie Hays beginning on Tuesday, April 30 at 6:30 p.m. at the Little Red Door, 1801 N. Meridian St. The class will study the five stages of death defined by Dr. Elizabeth Kubler-Ross.

✓ The St. Vincent de Paul Society Midwestern Regional Meeting will be held during the weekend of May 3-5 at the Sheraton East Hotel in Indianapolis. Closing Mass on Sunday will be celebrated by Archbishop Edward O'Meara at St. John Church, followed by a banquet at the hotel.

✓ The YWCA will offer a Family Day Care Training Workshop for persons interested in providing day care in the home on Saturday, May 18 from 9 a.m. to 5 p.m. at Marian College. \$5 registration fee covers materials, morning coffee and donuts. Call 299-2750 for information.

✓ Girls Clubs of Greater Indianapolis asks everyone who has been a part of the organization to join its 40th Birthday Celebration by calling 283-0086. Girls Clubs is a United Way agency which provides programs in education, recreation and social development for girls 5-18 years during non-school hours.

✓ St. Vincent Hospital Guild will present a Card Party and Luncheon on Thursday, May 9 beginning at 11:30 a.m. in Ft. Benjamin Harrison Officers Club, 500 Green Rd. on the post. Reservations required. Call 872-5330 or 872-8555.

✓ Public tours of the Allison Mansion at Marian College, sponsored by the Mansions of Marian Volunteers, will begin Sunday, May 5 from 2 to 4 p.m. and continue through the summer and fall. Rookwood pottery specialist Dorothy Sallee will speak at 2 p.m. on opening day, followed by refreshments in the Allison Marble Room. Admission \$1.50. For more information call Margaret Petraits, 852-5427.

✓ The annual Chatard High School Garage Sale sponsored by Chatard Athletic Club will be held Wednesday through Friday, June 12-14. To drop early contributions off, call 253-0374 for information.



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## POINT OF VIEW

## Charity should not end at home

by Brigit Tynan Hodge

"Charity begins at home," we glibly proclaim as we accept the generosity of a friend, or enact a kindness toward a relative or neighbor.

The frequently-used adage is the product of Terence (Publius Terentius Afer), a second-century Greek playwright whose witty dramas satirized life among the wealthy sophisticates of his time. The phrase originated in "The Lady of Andros," the best-known of those satires.

Considering the regularity with which we explain our actions or those of our benefactors by stating, "Charity begins at home," I find myself wondering if we are resorting by overuse, to the original context in which it was coined—a vindication of the self-indulgences of those already generously endowed with the luxuries of life.

As a parent, I would like to believe that the concept of kindness, the quality of being a charitable human being, is encouraged within the home and that daily interaction between parents and children, brothers and sisters provides concrete examples of our obligation as Christians to treat with tenderness our fellow man.

Dad helping out with the household chores, older brother taking time to repair a broken toy (and mend a broken heart at

the same time), a big-sisterly smile of encouragement at a not-too-expertly completed task, a phone call to a lonely one in the midst of a busy day, doing errands for grandma because she has arthritis and it's raining, watering a hospitalized neighbor's plants, respecting each other's cherished dreams however far-fetched, forgetting each other's failings, yes, charity does indeed begin at home. But, unfortunately to a large extent, it also ends there.

A glance at the daily newspaper informs us that deprivation and need are not strangers to any corner of our world, that men, women and children across the globe are sorrowing, suffering and dying, in poverty, in degradation, in anguish. We are painfully aware that little babies are left to die in the gutters of Calcutta, that whole families and villages are wiped out in the hotbeds of Central America, that the children of Northern Ireland have never known peace, that Ethiopia is the graveyard of thousands of our brothers and sisters. Opportunities to practice the virtue of charity are everywhere, yet we seem almost reluctant to avail ourselves of them.

Church and civic groups abound, all intent upon righting the wrongs within the community, ensuring that laws are enacted and enforced to protect the dignity and enhance the quality of life of the people of

America. Well and good. There is need and distress in every village, town and county of these United States, and it is admirable that groups and individuals are concerned and selfless enough to invest time and talent to serve those needs.

But why, I wonder, are there considerably fewer groups and organizations to speak to the much larger, much more urgent needs outside this country. Could it be that the "charity begins at home" principle has blinded us to the reality that our benevolence needs to be exercised on a global, rather than a local scale? I suspect that the inherent urge to protect one's own supersedes the openness to examine the needs of the universe as a whole, and address the most pressing needs first, regardless of where they might occur.

There are some who may consider the sentiment expressed above to be a reflection of disloyalty to the poor and needs of America, but I have walked the streets of my community and did not come across a single, sun-bleached skeleton, nor

did I look into the bewildered eyes of a mother whose babe has whispered its last breath in her arms. I did not encounter a pathetically oppressed group, meager belongings upon their shoulders, searching hopelessly for a better way to live—or an easier way to die.

No bullet whistled by me, expertly aimed at the extinction of a human life, no little cherub cried out in terror as he watched his father butchered for his beliefs, no lonely woman was giving birth to a bundle of rags in a doorway.

It is wonderful to live in a free and prosperous nation, populated by a humane and charitable people.

But so few of our brothers in many countries enjoy such luxury. There is desperate suffering all about us, if we can just focus our sights beyond our own national horizon. For myself, I resolve that the next time I say, "Charity begins at home," it will be with the certain knowledge that home is not merely the states that lie serenely between the Pacific and Atlantic coasts, but is every barren bone-strewn desert, every blood-spattered pueblo, the grave of each man, woman and child who has departed his earthly hell without ever experiencing what most of us consider our birthrights—peace and justice. And charity.

## Military aid not the solution

(Continued from page 1)

factors in Central American violence, he said.

The embassy's statement came within hours after Reagan claimed, in informal remarks to reporters, that the pope "has been most supportive of all our activities in Central America." Asked if this meant military aid to the rebels, too, he merely added, "all our activities," emphasizing the word "all."

The only contact between the pope and the U.S. government appeared to have been an April 13 visit with Pope John Paul by a group of U.S. senators led by Senate Majority Leader Robert Dole, R-Kan., who delivered a letter from Reagan. The pope told the senators they had a significant role to play in preserving life, including the lives of those yet unborn, but made no mention of Central America. (See article in last week's Criterion, page 17.)

Dole also told reporters after the meeting that the pope had not discussed Central America, and his press secretary said in Washington April 17 that the senator had brought no private message from the pope back to the president.

Both Archbishop Hickey April 17 and the Vatican in its statement the next day said that the only papal statement that could be a possible point of reference was the pontiff's speech to the senators.

"There were no other messages from the Holy Father," said the Vatican statement.

Archbishop Hickey also denied that any papal message would have endorsed present policy of the Reagan administration in Central America.

Questioned by reporters about the issue, Larry Speakes, principal deputy White House press secretary, April 18 said that "what the president is saying, and what the Vatican is saying . . . are the same thing." He added that "the Vatican—you will see in their statement—supports the president's plan for peace in the region."

Robert Sims, the White House's chief foreign policy spokesman, said April 22 that Reagan "was not referring to some message" in particular but rather to "impressions" he had received from various sources.

During a visit to Campellsport, Wis., to see his mother, Bishop Schlaefter, 64, urged dialogue between the Sandinista government and U.S.-backed rebels as a way to stop the fighting and "find out what the people want."

Bishop Schlaefter, who was ambushed and slightly injured April 11 by an unidentified group of armed men, expressed conditional support for Reagan's call for aid to the rebels, provided the Sandinistas and contras agreed to talk "and the money was given for humanitarian benefits for the people."

However, he repudiated aid for military purposes. "We are never in favor of that



Archbishop James Hickey testifies before a House subcommittee. (NC photo from UPI)

kind of violence," he said. "We don't want any more war."

The Nicaraguan bishops have urged dialogue in the past and have offered to mediate the talks, Bishop Schlaefter said.

Bishop Gracida, in a speech in Corpus Christi and a column in his diocesan newspaper, said Nicaragua's Sandinista government is "already much worse than the brutal dictatorship of Anastasio Somoza which preceded it."

He also described the issue of aid to the guerrillas as the most critical question facing the United States and Nicaragua, but said he has not yet found a way out of the dilemmas posed by the situation there.

He said maintaining formal diplomatic relations with the Nicaraguan government while seeking to fund guerrillas wanting to overthrow it demonstrates U.S. "duplicité."

Bishop Gracida was a member of a delegation of U.S. bishops, led by Archbishop John J. O'Connor of New York, which toured Nicaragua and El Salvador in late February and early March.

He said that he has "heard enough about cases of murder, assassination, mob violence, imprisonment, torture, executions and deportations to convince me that the Sandinista regime is well on its way to becoming a repressive totalitarian regime of the left and that it is already much worse than the brutal dictatorship of Anastasio Somoza which preceded it."

Americans confront a series of hard choices, he said.

"Must we choose either the violence of war or the destruction of the young struggling democracies in Central America and the enslavement of our brothers and sisters to the south?" he asked.

"I . . . have not yet found an alternative third way out of the dilemma," he added.

The bishop wondered if ending diplomatic relations and commercial trade between the United States and Nicaragua might not be one way to help end the conflict.

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# Fr. Belitz moves mystical ministry to new site

by Patricia Kelley

Last fall, Franciscan Father Justin Belitz left Alverna Retreat Center to create a new avenue for his programs. Encouragement came from his superiors, brother friars of the Sacred Heart Province in St. Louis.

Just a little more than six months later, on April 17, Father Belitz and his staff moved into the Franciscan Hermitage at 46th and Fall Creek Parkway.

The stately old home once belonged to the Roberts family, owners of the Roberts Dairy. It has now become home for a community of people seeking spiritual growth for themselves as well as the general community.

The house itself is now home for Father Belitz, providing him with both private living quarters and office space. The paneled dining room has been given new dignity as the chapel for the Hermitage. Plans are under way for stained glass windows to be constructed by Father Belitz's cousin in Omaha, Neb.

The official prayer of the church, the Liturgy of the Hours, is prayed each morning in the chapel. Each day at noon, the staff of the Hermitage meets again for prayer, often joined by outside guests. The work of the Franciscan Hermitage, as well as the many special intentions requested, are lifted up in prayer each day. Permission to celebrate Mass and to retain the Blessed Sacrament in the new chapel is being applied for through the Archdiocese of Indianapolis.

Each room in the old house can look forward to new life. Rusty C. Moe, director of counseling services and program development, uses the downstairs bedroom suite as his office. The roomy foyer serves as the official place of welcome for all who enter the Hermitage. It is staffed by Kathy Kingery, full-time receptionist. The elegant living room with fireplace will be used as a meeting room when needed. The solarium, complete with fireplace, will be home for the volunteers who play a big part in the operation of the Hermitage. The lower level will provide additional meeting rooms.

About halfway up the staircase to the

second floor, French windows open up to a terrace and garden under the trees. Insets in the circular walls boast small, ornate brass light fixtures which cast a soft glow upon the stairwell. Up another few stairs, sweeping halls open into other rooms that are used by Father Belitz, the Rev. Joe F. Bottorff, executive director, and Patricia Kelley, executive secretary.

All this is made possible through the contributions of hundreds of people. Many contributions came from local people but a large segment came from all over the United States as well as Australia and Europe. All donors have been recipients of Father Belitz's ministry.

Father Belitz's background suits him well in this work. His early years growing up in a Polish community in Omaha created the warm, loving person he is today. His love and need for people serve him well in the small community of the Hermitage as well as in his larger apostolate, that of serving the needs of the general community.

After 15 years of teaching in Franciscan high schools in Cleveland, Father Belitz took a year's sabbatical to begin preparing for the special ministry in which he is now involved. During that time he studied under Franciscan Fathers Conrad Harkins and Alphonsus Trabold at St. Bonaventure University in St. Bonaventure, N.Y. Franciscan spirituality and psychical and mystical phenomena were his chosen courses of study. Father Trabold is recognized as an expert by both secular and ecclesiastical professionals.

He encouraged Father Belitz to pursue his interest in mystical theology and its application to basic spirituality. This led to what is commonly referred to as "mind expansion" but is known in more traditional theological terms as the theory and practice of meditation.

Having completed a semester at St. Bonaventure, Father Belitz took up residence in Jerusalem at the Terra Sancta convent of St. Xavier in the old city and began a second semester of private study based on Father Trabold's suggestions. This period of time was spent in study of the mystical (or, in modern scientific ter-



**NEW HOME**—The new home of the Franciscan Hermitage. This sketch was done by Grace Roberts, a relative of the original owner.

minology, "psychical" phenomena from both the New and Old Testaments. During this period Father Belitz began teaching the Silva Method of Meditation in Jerusalem.

Following his residence in Jerusalem, Father Belitz went on to San Damiano in Assisi, where he hoped to absorb the real spirit and idealism of St. Francis. In keeping with Franciscan tradition he sought to apply all previous study to practical application in daily life for the average person. It was during this period in his life that he developed the material that is so popular today in his parish missions, nuns' retreats, days of recollection, etc.

Father Belitz carries an undergraduate degree in philosophy from Quincy College, a graduate degree in theology from the Antonium in Rome, a graduate degree in music education from Case-Western Reserve, certification in administration from Cleveland State University and a master's degree in psychorientology from the Institute of Psychorientology.

He has lectured in Israel, Greece, Italy

and Australia. In the U.S. he has lectured extensively, including retreats and workshops for seminarians and religious women of numerous congregations and orders, inservice workshops for educators, executives, managers and salespeople, motivational sessions for students ranging from junior high school to university level, parish retreats, renewals and days of recollection.

He is the founding director of the Franciscan Hermitage and offers courses to the general public on Successful Living, the Silva Method of Meditation, Creative Family Living and Musical Perceptions.

He has been featured on radio and television in Cleveland, Houston, Omaha, Philadelphia, Indianapolis and Perth, Australia.

On May 1, Father Belitz and Moe will facilitate a lecture on "Creative Family Living" and on May 2 Father Belitz will present a lecture titled "How Meditation Can Help You Take Control of Your Life."

Both lectures are free and open to the public. For information, call The Hermitage at 317-545-0742.

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# Faith Today

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## Lessons of the Sea

By Dolores Leckey  
NC News Service

My father-in-law is 81. When his wife of 51 years died, I didn't expect that he would be able to chart a course for this new period in his life with the calm grace now so evident.

When he decided that his life as a widower could best be spent in a residence for the elderly, I was taken aback. Why would he give up his own home, his independence, when he was still healthy and functioning well?

While he was still exploring the idea, my husband and I and his other children visited the residence with him. It was an overcast, wintry day. The world seemed on hold.

Inside the residence many elderly people were gathered, waiting for the dining room to open; it was time for the noon meal.

Our visit convinced me that this was not the right place for my father-in-law to go — someone I've always viewed as intellectually and morally vigorous, in charge of his life.

Of course, he sensed my lack of enthusiasm. He wanted me and the others to speak frankly. He was, after all, gathering input for his decision.

Last spring my father-in-law called all of us and announced that he had made his decision. He would move to the residence.

He had considered all sides of the question, and he felt that what he needed at this juncture in his life was found there, including companionship and community.

□ □ □

The next time I saw my father-in-law, he had moved into the Sts. Cosmas and Damian residence. And he seemed content.

How did he arrive at what seems a wise decision for him?

I think the course of his whole life prepared him for this important decision. A former British seaman, he was trained to master all pertinent information, approach situations in a disciplined manner and at the same time take the appropriate risks. He tells stories of steering the ship and holding a steady course in the most treacherous weather.

It is a memory that calls forth his pride, and that of his children and grandchildren. It is also a



The old seaman, trained for years to analyze, listen and then have the courage to act, made his decision. And though it at first startled writer Dolores Leckey, it soon became clear that the man's inner wisdom was on course.

training that he has transferred to other areas of his life.

Faced with a significant choice, my father-in-law typically studies all the available information, listens to advice from others and listens to his own wisdom. So armed, he is able to make decisions and is willing to live with their consequences. Furthermore, if he sees he is going nowhere or in the wrong direction, he's willing to change course.

He has learned the lessons of the sea.

My father-in-law was able to see in his residence for the elderly a lifestyle compatible with the structure of his inner self. For example, he values order and dependable routine. And while he enjoys companionship, he is naturally attuned to the pleasures of solitude. He walks, he reads, he observes nature's subtle changes.

At his new residence, he has a small apartment which allows for privacy. His meals are taken in common with men and women in similar circumstances. He can come and go as he chooses.

Frequently I come away from a telephone chat with my father-in-law aware that he is living each day in peace and gratitude for the good life that has been and is his.

He is living in a state of what Gerald May, the psychiatrist who wrote "Spirit and Will," calls "willingness" — "saying yes to the mystery of being alive in each moment."

I would describe my father-in-law as a person moving thoughtfully and responsibly with the currents of his life as it is now. He is a man who knows himself well. Most important, he respects the person he is.

What brought him to Sts. Cosmas and Damian's?

Certainly he put the power of his mind to work as he made his decision, analyzing the values in a lifestyle that held special appeal for him. But his decision was not based on analysis alone.

My father-in-law's intuitive knowledge of himself helped to energize his will to act. Inner courage was another factor.

He is teaching me a great deal about making decisions with integrity.

(Mrs. Leckey is director of the U.S. bishops' Laity Secretariat.)

# Grains of caring

By Katharine Bird  
NC News Service

Two brothers worked together on the family farm. One was married and had a large family. The other was single.

At day's end, the brothers shared everything equally, produce and profit.

Then one day the single brother said to himself, "It's not right that we should share the produce equally and the profit too. I'm all alone and my needs are simple."

So each night he took a sack of grain from his bin and crept over the field between their houses, dumping it into his brother's bin.

Meanwhile, the married brother said to himself, "It is not right that we should share...equally. After all, I'm married and I have my wife to look after me and my children for years to come. My brother has no one, and no one to take care of his future."

So each night he too took a sack of grain and dumped it into his single brother's bin.

Both men were puzzled for years because their supply never dwindled.

Then, one dark night, the two brothers ran into each other. Slowly it dawned on

them what was happening. They dropped their sacks and embraced one another.

□ □ □

That rabbinical tale appears in Father William Bausch's book, "Storytelling, Imagination and Faith," (Twenty-Third Publications). The story makes a vital point about what can motivate the human will in the decisions people make.

The two brothers were motivated by love and concern for each other. Both acted as they did for years without counting the personal cost.

But the human will is not always motivated by love.

In Masterpiece Theater's presentation on public television of "The Jewel in the Crown," British officer Ronald Merrick is portrayed as a nasty bigot.

Merrick is motivated by hatred, anger and the need to get even. He is ruthless and conniving.

**"What can people do when faced with perplexing situations that require making a choice?...An old maxim says 'Only a fool is guided by himself.'"**

In one scene Merrick enters a psychiatrist's office intent on looking into the confidential files of a woman he has decided to marry. Rebuffed, he threatens to blackmail the psychiatrist's assistant, a young soldier with a secret. Motivated by fear, the soldier allows Merrick access to the file.

Merrick makes decisions that cause pain and misery for others.

"The human will is marvelous," Father Francis Kelly said in a recent interview. He is director of the Religious Education Department at the National Catholic Educational Association in Washington, D.C.

The will can be molded to make wrong and damaging choices. But it also can be motivated to make beneficial choices.

"It is a fact of people's experience" that they have options in life, Father Kelly said.



"Sometimes it's clear" that one choice is in line with gospel teachings. "Other times, the choice isn't so easy," he added. Choices can fall into a gray area.

"Then too," the priest continued, "traditional Catholic moral theology realizes there are many factors which mitigate free will." People's freedom of choice is hampered by "emotional pressures, the passions, even fear," he said.

What can people do when faced with perplexing situations that require making a choice? Father Kelly stressed the value of a "process of discernment." An old maxim says, "Only a fool is guided by himself," he added.

This discernment process involves "consultation with others, seeking advice, prayer and reflection," Father Kelly said.

"If faith is the driving force," Father Kelly concluded, Christians "will choose the long-time good over the short-term appealing good."

(Ms. Bird is associate editor of Faith Today.)

By Sister Prudence Allen, RSM  
NC News Service

What is the human will?

The will is a remarkable gift of human life. It is the power we have in our intellect to make decisions and to transform them into action. This is the gift that makes love possible.

St. Augustine, a fifth-century philosopher and bishop in Africa, developed a theory about the relation of free will to Christian life. He based this on his own struggle to become free in relation to God.

There are two central aspects of his theory:

—We must learn to will with our whole will.

—We need to ask God to help us do this — especially if we have developed negative habits or even addictions.

All of us have differences in our personal lives which keep us from giving our will the total power it is capable of. Augustine believed it was his own nature that most fully blocked his freedom.

Augustine chose an example from his own life to help illustrate this theory in the candid "Confessions" he wrote.

He confessed that his life was driven by a strong attachment to sexual pleasure. Not married, he lived for many years with a woman. Then, driven by worldly

## The p

By Father John Castelot  
NC News Service

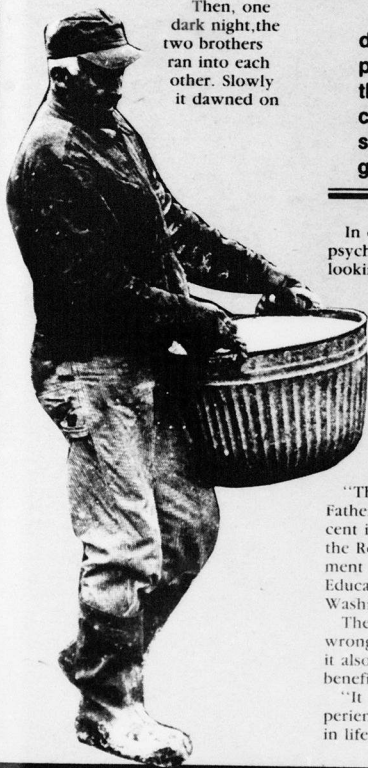
When the ancient Israelites were about to enter the Promised Land, Moses delivered a series of sermons to them, spelling out the conditions of their relationship with God.

The Israelites, Moses made clear, could accept or reject God's offer of love. Acceptance involves a commitment on their part.

Toward the end of the last sermon, Moses made the choice confronting the people crystal clear:

"I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live, by loving the Lord, your God, heeding his voice, and holding fast to him" (Deuteronomy 30:19-20a).

Having endowed people with the power to make choices, God always respects human freedom. To force people to conform to his will, to order events in such a way as to absolve people of their responsibility, would dehumanize





# ish is not a will

ambition, he sent this woman away in order to become engaged to an heiress. However, since his new fiancée was not yet old enough to marry, Augustine quickly took another mistress.

Years later when Augustine reflected back on these early years he described his will as enchained — caught in a chain which moved from desire to habit to necessity.

How, he wondered, was it possible to break out of this difficult situation? He wanted to change but found he did not do so. He described his struggle by observing:

"The new will was not yet strong enough to overcome the old. So these two wills within me, one old, one new, were in conflict and between them they tore my soul apart."

Augustine described his conflict as a halfhearted attempt to change his way of life. In the "Confessions," he revealed the intimate details of his prayers at this time:

"I had prayed, 'Give me chastity and continence but not yet!' For I was afraid that you would answer my prayer at once and cure me too soon."

Augustine recognized later that this prayer was only a wish which he did not want to turn into a clear act of will. He came to understand that:

"No more was required than an

act of will. But it must be a resolute and wholehearted act of the will, not some lame wish which I kept turning over and over in my mind."

Many of us have faced a similar situation when we made New Year's resolutions or chose a particular Lenten penance: Despite good intentions, we didn't make a wholehearted act of the will to bring the wish into reality.

Augustine concluded finally that he had to pray to God directly for help. One day he felt an inner voice prompt him: "Why do you try to stand on your own strength and fail? Cast yourself upon God and have no fear."

At this moment, the young man finally asked God for help and discovered the power of his will. It was then, with the help he believed God gave him, that he made a wholehearted act of the will: He moved from wishing to willing a different course of action.

This victory in one area of Augustine's life was repeated in many other areas until he became the priest, bishop and saint he was called to be.

*(Sister Allen teaches philosophy at Concordia University, Montreal, Quebec.)*

# power of choice

them. For freedom distinguishes human beings from animals.

The power to make free choices — to exercise the human will — is a precious and terrible power. We can use it to fulfill ourselves or to destroy ourselves. Used rightly, free choice is a share in God's own creativity.

Jesus himself was not a puppet or a robot. He had to make deliberate, often difficult, choices. This is clear from the accounts of the temptation in the desert and the agony in the garden.

Choices always involve tension. People are torn in two directions at once. That is why, even though will power opens up all sorts of exciting possibilities, its exercise is not always easy.

There are people who feel that they can accomplish anything if they have enough will power. Often this leads to disillusion, frustration, tragedy.

St. Paul gave a classic description of this universal problem. Speaking not in his own name but in that of all humanity, he wrote:

"I cannot even understand my

own actions. I do not do what I want to do but what I hate... The desire to do right is there but not the power. What happens is that I do, not the good I will to do, but the evil I do not intend... What a wretched man I am! Who can free me from this body under the power of death?... The law of the spirit, the spirit of life in Christ Jesus, has freed you from the law of sin and death" (Romans 7, 15-8, 2).

So there are pressures and influences of all sorts that make it difficult to use freedom well. Can one escape the slavery which is the thief of freedom without God's help? The letter to the Philippians observes:

"It is God who, in his good will toward you, begets in you any measure of desire or achievement" (Philippians 2, 13). God gave the gift of freedom; only God can empower its right use.

*(Father Castellet teaches at St. John's Seminary, Plymouth, Mich.)*

# FOOD...

## ...for thought

What decisions did you make today?

Have you made any decisions this year that affect your life at home, or your workday, or your future?

Can you recall a decision made some years ago that still influences you and those who are close to you?

Decisions. They represent a most important human task.

A philosopher might say that decision making is a sign that the human will is being exercised. A psychologist might examine patterns of personal decision making — thoughtless decisions or the refusal to make decisions — for evidence of the kind of personality at work.

But is discussion about the will reserved to the professional philosopher or to the psychologist?

It seems that people commonly speak of the will and its power.

•For example, an exasperated parent can be heard to exclaim: "He is such a willful child!"

•Or it is said of a certain leader: "She imposed her will."

•Again, a committee chairman searching for agreement on a disputed point may ask: "What is the will of the group?"

•Of course, this terminology has found its way into the prayer of Christians, who regularly ask that "your will be done."

The will. We speak of it often.

Because of the human will's power, people can extend their reach into the world around them. Through exercise of the will a person's intentions and decisions are put into action. And that means others too can be touched by our will.

So this capacity to make decisions and put them into action is pretty awesome. It is a way in which a person makes connections with the rest of the world. For better or for worse, it puts us into contact with others.

The fact of the will, then, offers some food for thought:

•It points us inward to ponder our capacity to make decisions and take action that will shape personal life.

•It encourages us to contemplate the ways our own decisions and action might contribute to the life of the world and the people around us.

•It offers a clue that life holds real meaning — that there may well be some things worth deciding about, worth trying to fulfill.

In other words, the human capacity to make decisions just might serve an important purpose. Could it be considered God-given, an endowment that can be used to build up hope in the human family?

## SECOND HELPINGS

Discouragement is not an uncommon feeling. But what can you do about it? Mary Fenocketti offers suggestions in a booklet titled "Coping With Discouragement." It includes a series of brief chapters to read day by day. What decisions might people make and what attitudes are helpful when a person experiences a period of discouragement? The author encourages a positive assessment of one's own worth, as well as a healthy outlook on the potential and limits of one's role in others' lives. Her thoughts on suffering offer food for thought. Suffering, she writes, "means nothing in itself." But it can be made meaningful. For example, she states, recovering alcoholics who give time counseling others make their suffering meaningful. This might be called a booklet for the times when you wonder why bad things happen to good people. (Liguori Publications, 1 Liguori Dr., Liguori, Mo. 63057. \$1.50)

## ...for discussion

1. What makes it hard to be a decision maker when it comes to matters related to your personal life?

2. Can you think of a decision you have made that changed or altered your life?

3. Do you think the human capacity to make decisions — to use free will — can be regarded as a gift from God? Why?

4. Sister Prudence Allen distinguishes a wish from an act of the human will. What does she mean? Do you think there are times when wishing and willing become excellent partners?

## CHILDREN'S STORY HOUR

# A brave missionary

By Janaan Manternach  
NC News Service

Jose grew up on beautiful Majorca, an island in the Mediterranean Sea off the coast of Spain. His parents were farmers. He spent many hours as a child helping his parents on the farm.

He also loved to study. As a teen-ager he felt called to join the religious community founded by St. Francis of Assisi. When he was 16, he left home to become a Franciscan in Palma, the capital city of Majorca.

He then took Junipero as his name. He began to study to become a priest. He was so good at his studies that he became a teacher of other Franciscans.

Junipero Serra was ordained a priest in the year 1738. He became a professor of theology and a famous preacher.

Father Serra could have stayed all his life in Majorca. He would have held important positions in the church.

But he wanted more and more to serve as a missionary. He volunteered to leave his homeland

to go to Mexico. The trip to Mexico took more than three months in those days. There was little water and less food. Many travelers became sick. Some died.

Father Serra survived. He arrived at Vera Cruz, on Mexico's east coast and walked to Mexico City, several hundred miles away.

It was a long, dangerous journey. But Father Serra refused to give up even when his foot and leg became infected. The pain from the wound never left him the rest of his life.

For nine years he worked with Indians in a rugged area known as Sierra Gorda. He taught them about Jesus Christ. He also taught them how to grow crops, make clothes and build houses. The Indians loved him very much.

The time was to come when Father Serra would move north to California. The road was rough. His foot and leg caused him constant pain. But he was determined to make it on foot.

He reached San Diego, where he built a small chapel. He rang bells to attract the Indians' attention.

During the next years, Father Serra founded eight more missions. His favorite was at Carmel, by the sea. Perhaps it reminded him of his homeland.

From Carmel he traveled by mule or horseback to his other missions, even though he suffered from asthma.

Father Serra baptized more than 6,000 Indians. He did much to improve their living conditions and to fight for their rights. When he died, Indians and whites alike considered him a holy man.

His statue stands in the U.S. Capitol.

And his missions still stand in California.



Connect the dots, then color this picture of Father Junipero Serra in front of the San Diego Mission.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

## Missing Vowels

Fill in the vowels in the names of the nine California missions founded by Father Junipero Serra below. (Hint: a map or a book about California may help.)

1. S \_ n D \_ \_ g \_
2. S \_ n C \_ r \_ \_ s B \_ r r \_ m \_ \_
3. S \_ n \_ n t \_ n \_ \_
4. S \_ n G \_ b r \_ \_ l \_
5. S \_ n L \_ \_ s \_ b \_ s p \_
6. S \_ n F r \_ n c \_ s c \_
7. S \_ n J \_ \_ n C \_ p \_ s t r \_ n \_
8. S \_ n t \_ C l \_ r \_
9. S \_ n B \_ \_ n \_ v \_ n t \_ r \_

Answers: 1. San Juan Capistrano, 2. San Carlos Borromeo, 3. San Antonio, 4. San Gabriel, 5. San Luis Obispo, 6. San Francisco, 7. San Juan Capistrano, 8. Santa Clara, 9. San Buenaventura.

## HOW ABOUT YOU?

□ Father Junipero Serra was a missionary. What is a missionary? What do missionaries do? Are there still missionaries who go to foreign countries? If you want to do what missionaries do, is it always necessary to go to a foreign country?

### Children's Reading Corner

"The First Hard Times" is a story by Doris Buchanan Smith. Children and adults might enjoy reading it together. Afterward, they might talk about how valuable it is to show love for another person who wants and needs love. In the story Ancil's mother remarries. But Ancil does not want to believe her real father, who has been missing in action for 10 years, can really be presumed to be dead as has been said. Therefore, she decides that she is not going to show any love for her stepfather. She refuses even to be polite to him. Things go from bad to worse, until one day on a beach she begins to see things differently. (The Viking Press, 40 West 23rd St., New York, N.Y. 10010. Hardback, \$10.95.)



## Befriending

Caring for the sick, comforting the bereaved, providing food for the hungry are all part of the job of befriending the poor and lonely in East St. Louis.

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lic Church Extension Society through your will is one way.

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# Encuentros seek to make Hispanics feel welcome

by Jim Jachimski

There are 30 million Spanish-speaking people in the United States, most of them Catholic. But, Father Mauro Rodas says, "They are leaving us."

And they will continue to leave the Catholic Church, he believes, until they are made to feel comfortable in the church and become active in it. That is the goal of the national Tercer Encuentro (Third Encounter) to be held in August, and the goal of an archdiocesan Encuentro to be held at the Catholic Center tomorrow.

As director of the Hispanic Apostolate in the archdiocese, Father Rodas is planning a number of programs to prepare Hispanics in the archdiocese for the national event.

The Encuentro was called for by the U.S. bishops. The first Encuentro was held

in 1972 and the second in 1977. The third will be held Aug. 15-18 in Washington, D.C.

Maria Tapia and Delia Diaz assist Father Rodas with the Hispanic Apostolate. Tapia said the purpose of the Encuentro is to "offer a basis for a national pastoral plan for Hispanic ministry." At a planning session in Chicago, five priorities were set for ministry to the Hispanic community—evangelization, education, youth ministry, social justice and leadership development.

Tapia attended that meeting, which included representatives from 262 dioceses. They agree that evangelization should be the top priority. Tapia noted that Apostolic, Baptist, Jehovah's Witnesses and Methodist churches are already involved with Hispanics locally. What happens, she said, is that "Hispanics begin to get involved and then they want more, and they go to other churches—they get drafted."

The Encuentro should result in a plan which will reverse that trend, she said.

The Encuentro program has seven objectives: first, to raise the consciousness of ecclesial, diocesan and regional commissions; second, to share in the prophetic voice of the Hispanic people; third, to gather the contributions of the people; fourth, to discern what is prophetic in those contributions; fifth, to formulate concrete proposals and send recommendations to the regional and national Encuentros; sixth, to elect participants to the regional and national Encuentros; and seventh, to affirm the diocesan promoting team.

The bishops, by calling for the Encuentro, "are not bringing it out of the blue sky but taking it to the people," Tapia said.

Organization and planning for the Encuentro begins at the parish level. Father Rodas has asked each parish to send two representatives to an archdiocesan Encuentro which takes place tomorrow.

Ten representatives from the archdiocese will also participate in a regional session May 24-26 at the University of Notre Dame. The Diocese of Fort Wayne-South Bend, the only other Indiana diocese with

an active Hispanic ministry, will also send delegates. Others will attend from Illinois, Michigan, Ohio and Wisconsin.

In addition, seven local delegates will be chosen to attend the national Encuentro.

Father Rodas estimates that there are 25,000 people with Hispanic background in the Archdiocese of Indianapolis. The 1980 census showed nearly 9,000 in Marion County.

The local Encuentro is being planned for Hispanics and all who are interested in Hispanic ministry, Father Rodas noted. It will include working sessions based on the five priorities established at the Chicago meeting. Participants will be putting together a plan for Hispanic ministry in the archdiocese. They will also prepare for the regional meeting at Notre Dame by deciding what recommendations to make there.

Registration for the archdiocesan Encuentro begins at 8 a.m. tomorrow in the staff lounge of the Catholic Center, 1400 N. Meridian St., Indianapolis. An opening ceremony will be followed by working sessions. The Encuentro will close with a fiesta in the afternoon.

## Gear parish adult ed programs to variety of needs

by Richard Cain

Parish adult education programs would improve if religious educators took into account more the variety of religious values and needs of adults within the same parish community, Dr. Leon McKenzie told participants in a workshop Friday, April 19 at the Beech Grove Benedictine Center in Indianapolis.

Approximately 80 pastors, religious educators and others involved in adult catechetical teams from around the archdiocese attended the workshop, entitled "Diagnostics: Getting to Know the Parish Community." McKenzie, director of human resource development for Indiana University Hospitals and associate professor of adult education at Indiana University, based much of his presentation on research conducted in parishes in the

archdioceses of Indianapolis, Cincinnati and Louisville.

"In many places the agenda for religious education programs are set by the religious educators without reference to the agendas of people in the parish," McKenzie told The Criterion in a telephone interview. He also said the tendency of many religious educators is to think in tactical rather than strategic terms. He defined tactical terms as the planning of programs from one month to the next. Strategic planning he said involves the systematic determination of needs, defining goals for a three- to five-year period and designing programs to meet those goals.

The best way for educators to identify the agendas of adults in the parish is to make use of the tools of the modern social sciences, particularly properly designed and tested surveys, McKenzie said.

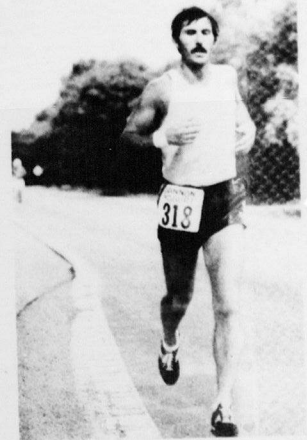
## Local priest to run in Moscow

Father Kim Wolf, associate pastor of the St. Paul Catholic Center at Indiana University in Bloomington, will run in the Moscow Marathon Aug. 10. The 26-mile event is sponsored annually in the U.S.S.R. by World Runners, an international group of running enthusiasts working to focus attention on the problem of world hunger.

"I like to run," Father Wolf said. "But it's nice to channel that energy into something more than personal health." He said the event may involve more than 200 runners from around the world.

"Research shows there is plenty of food to feed everyone in the world," Father Wolf said. "The problem is ignorance and selfishness. World Runners encourages the sponsoring of various running events to increase awareness of and commitment to solving the problem of world hunger."

So far, the group has raised more than 1.2 million to aid in hunger relief, according to literature put out by the group. Those interested in more information about World Runners may contact Father Wolf at the St. Paul Catholic Center, 1413 E. 17th St., Bloomington, Ind. 47401, 812-339-5561.



## New Knights of Holy Sepulchre

(Continued from page 1)

Corporation and American Fletcher National Bank until his retirement in December 1981. He continues to serve as a director and member of the executive committee of both the bank and the corporation.

He is an active member of St. Lawrence Parish, Indianapolis, a board member of Cathedral High School where he was chairman of the first annual "Shamrauction," and a member of the Knights of Columbus. He has served on numerous civic and charitable boards. He and his wife Ruth are the parents of five children.

Dr. Paul Muller, a noted obstetrician and gynecologist, has long been active in the pro-life movement and received last year's Respect Life Award from the Archdiocese of Indianapolis. He was medical director of St. Vincent Hospital from 1971 to 1984, has been assistant dean for St. Vincent Hospital/Indiana University School of Medicine from 1975 to the present, and professor of obstetrics and gynecology at Indiana University School of Medicine from 1950 to the present.

Dr. Muller has been a member of 17 medical and 15 civic and religious organizations throughout a long career. He speaks often on the abortion issue and conducted Pre-Can conferences for 20 years. A graduate of the University of Notre Dame and St. Louis University School of Medicine, he received the In-

dianapolis Notre Dame "Man of the Year" award in 1964.

Eugene Witchger, also a graduate of Notre Dame and winner of the Indianapolis Notre Dame Club's "Man of the Year" award in 1981, is owner and president of Marian Rubber. Prior to that he was vice president of Schwitzer Cummins Company, which became a division of Wallace Murray Corp.

A member of St. Luke's Church, where he has served on the finance committee and various other parish programs, Witchger is also president of the Fathers' Club at Brebeuf Preparatory School, a member of the Indianapolis Chamber of Commerce and the Rotary Club, among other activities. He and his wife Betty are the parents of five sons.

The investiture in Chicago Sunday will be a part of the annual meeting of the Northern Lieutenantcy of the Knights of the Holy Sepulchre. There are about 750 knights and ladies in the Northern Lieutenantcy, which includes states from Kentucky to the Canadian border and from Illinois to Colorado. There are four other lieutenantcies in the United States.


The Order of the Holy Sepulchre is one of two ecclesiastical orders in the church, the other being the Order of Malta. Its grand master in Rome is Cardinal Maximilien de Furstenberg and its grand prior is the Latin patriarch of Jerusalem.

Indianapolis has been chosen for the site of next year's meeting.

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# Lay leadership seminar on evangelization and local concerns

*Bp. Steib talks about black bishops' letter*

by Richard Cain

Close to 80 people heard Bishop J. Terry Steib, auxiliary bishop of St. Louis, speak about the black bishop's pastoral letter on evangelization Sat., April 20, at the St. Peter Claver Center in Indianapolis. The participants, including students from St. Rita's preparing for confirmation, also attended three workshops on areas of special concern to the black community. Topics addressed in the seminars included parenting, criminal justice and parental involvement in the educational system.

A major theme running through the pastoral letter and the seminar was the importance of identifying and sharing gifts, according to Charles Williams, president of Black Catholics Concerned. He indicated this message was an especially important one for the young people involved to hear. "Young people do not necessarily see themselves as being gifted. We wanted to remind them that they do have gifts to share, particularly with the elderly."

"In the (black bishops') pastoral letter we were primarily calling for the people themselves to take an initiative..." Bishop Steib told *The Criterion* in a separate interview Saturday. The pastoral was released last September (see *The Criterion*, Sept. 28, 1984).

The text of the interview with Bishop Steib follows.

**How satisfied are the black bishops with the attention the church has been giving their pastoral letter?**

Right now, we're pretty much satisfied. For example, we started out with a first-edition printing of 15,000. Right now, we're up to around 50,000, which is indicative that it is receiving attention.

We're also satisfied because the people who are getting copies are the ordinary people, into whose hands we wanted to get it in the first place. They are the ones reading it and making interpretations of it rather than have somebody else from above making interpretations for them.

In many areas they have already been having workshops and workstudy days on the pastoral to see where they can move with it.

**What specific steps have the bishops and other leaders in the church taken to implement the recommendations of the pastoral (for example, increasing the role of blacks in decision-making in the church, keeping inner-city parochial schools open, increasing support for minority vocational recruitment and encouraging the pursuit of social justice by all Catholics)?**

Primarily in the pastoral letter we were calling for the people themselves to take an initiative... so that they would become... givers to their church instead of receivers.

For some the schools may be of primary importance. So (the question becomes) how do we own that? How do we become givers in that area?

(The important question for people) in all areas is vocations. What I always tell people is that someone else's mom and dad made the sacrifice of allowing their sons or daughters to come to minister to us in the black community. Now if we really believe our Catholicism and what it means to us, then we have to be willing to see to it that we minister unto each other. We should be talking up more vocations to the young people and how important it is to us in the black community.

**What areas would you like to see receive more attention?**

One of the areas is leadership. As black Catholics, we have to feel that we own our

Catholicism, that we own the parishes where we are in the sense that we become involved and take (positions of) leadership, whether it be on the parish council level or on the committee level, so that we can begin to offer our gifts.

**What is the key to focusing on those gifts that each has to offer the church?**

(The) key is to look back on our culture, our experiences, our stories (and then) take those experiences and pass them on to the young people so that they have a sense of history, a sense of pride and dignity and can carry that forward...

Too often we dwell on the denials or the anger and that begins to take dominance over the gifts and the good things we have to offer to each other.

**How far has the church come toward being the model equal opportunity employer called for in the bishops' pastoral letter on racism ("Brothers and Sisters To Us," released in 1979)?**

Bishop Joseph Francis (auxiliary bishop of Newark, N.J.) says that the letter on racism is one of the best-kept secrets of the church. In a lot of ways he is correct. For whatever reason, the church has not actively promoted the letter on racism. Some dioceses have begun to work on it. Others have let it take care of itself—unlike the other letters that have been written... Despite how it is, we have to keep on moving.

In some areas, yes, the church has become a model and taken some definitive stands on it. In other areas, they haven't—not out of deliberate desire not to do anything, but just out of neglect.

**In the area of economic justice, is the church doing enough to support programs like Project Equality which try to direct business to minority entrepreneurs?**

In the past the church did not (address that area) that much. It has let society handle that area. But I suspect that with the coming of the pastoral on economics that may be changing. The bishops are beginning to take a stronger stance on that.

As one of the bishops at last November's meeting (of the American bishops) told us, "We are going to have to look at ourselves, too, and see (whether) we are being just with our own employees in terms of economics."

(The pastoral on economics) is going to force dioceses to really take a hard look at their own sense of justice in the economy.

**What can individual Catholics, black and white, do to better implement the black bishops' pastoral letter?**

First of all, they can read it. Then I would like for them to add their experience to it and talk about the goodness and gifts we have and how we as individual churches can move into that.

I have given many addresses to white groups who have read the document—especially in St. Louis. Some of them are very interested in it and have said, "I wish the (black) bishops had written the letter to us, too, because a lot of the things you say are also reflective of part of my experience."

And I say, "That's great because that is what makes us people of God. (The pastoral) is not so much just saying that this is what happened only to black people. It is also saying that (while) the gifts that we are talking about (may not be your gifts), you do have other gifts to bring. What are those? If we can put the two together and talk about it, then we are creating a whole new attitude of church (that sees) us working and moving together."



Bishop J. Terry Steib

**Anything else?**

There seems to be a coming change within the black Catholic community that in about two or three years is going to create a whole new transformation in terms of black Catholic community—a change that will be good for the black community and the Catholic Church as a whole.

**What is the nature of this change?**

What I see is the laity becoming more conscious of their role in the church and

how they can release their gifts and talents to minister to that church. I see this happening from the black community perspective, I see this happening with the Hispanics. And I dare say that within the church others will be looking at gifts from the Italian, German, Irish (and other ethnic) points of view and then begin putting all that together. It might come more to a mutually perceived equality that we (all have) in the Catholic Church. And when you are doing that, then you are talking about justice.

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# Extension Society seeks to become better known

*Eighty-year-old organization helps to support church in poor and rural areas*

by Tracy Early

CHICAGO (NC)—"And just exactly what is this Extension Society, Father? What do you do?"

For 14 years, first as vice president and now as president, Father Edward Slattery has been hearing this question as he goes about the Archdiocese of Chicago representing the Catholic Church Extension Society. "This is from good Catholics, the kind that go to parish functions," he said.

Not that Extension is something alien to Chicago. It was founded there at a meeting in the home of the archbishop, and its headquarters are in downtown Chicago.

And not that it is something too new for the average Catholic to have heard about. In 1985, the Extension Society is celebrating 80 years of service, and Father Slattery finds, in fact, that it seems less well-known today than in some periods of the past.

This is despite the fact that Extension raised and distributed more than \$10 million in the fiscal year that ended in February.

In its 80-year history, Extension has helped pay construction costs for more than 8,000 churches in areas where Catholic strength is limited, supplemented salaries of innumerable priests, helped bishops send their future priests to seminary and aided a multitude of diverse projects in home mission territories.

FATHER Slattery can run into the same lack of Catholic acquaintance with his agency in other cities, as in a visit to a Boston school with the late Cardinal Humberto Medeiros. "I went to give a scholarship to the winner of an essay contest we held there," he said. "The people who wanted to write up the story were asking me, what is it that your agency does?"

"Cardinal Medeiros knew what we do because he had received Extension help previously when he was in Brownsville," Father Slattery said.

Brownsville has been designated as one of the mission dioceses eligible to receive grants from the Extension Society. Currently 87 dioceses, out of the total of 180, are on the list, but most help goes to about half that number.

Committed to serving the home missions, Extension concentrates on helping dioceses with small Catholic

populations, particularly Appalachia and the rural South, or with especially poor Catholic populations, including Puerto Rico and areas of the Southwest with concentrations of poor Hispanics.

THE ORGANIZATION was founded by Father Francis Clement Kelley despite misgivings by some Catholics who feared harmful competition with Propagation of the Faith. Father Kelley got pontifical status for Extension in 1910, with the presidency a papal appointment and archbishops of Chicago always to serve as chancellor.

Father Kelley, a native of Canada who was subsequently to become bishop of Oklahoma City-Tulsa, was trying to build a church in the little town of Lapeer, Mich., when he realized that some of his Protestant fellow citizens were getting help from national mission agencies.

He concluded that Catholics needed a similar agency that would draw from the strength of large urban centers, and support the church in places where it was weak.

He found supporters and got such an agency, the Extension Society, started in 1905, laying the foundations at a meeting of 19 bishops, priests and lay men at the home of Chicago's Archbishop James Quigley. But he never got a national collection. Extension always has had to raise its own funds.

WHEN CATHOLICS are trying to figure out what the Extension Society might be, Father Slattery says, he sometimes starts talking about Extension magazine, and older Catholics may then say, "Oh, yeah!"

At one time, promoted by local people visiting homes to sell subscriptions, Extension had a circulation of 500,000. Published in a format somewhat like Life or Look, it served as a Catholic family magazine, and as a public voice for the society. But it became a financial burden.

The magazine has continued, though with reduced circulation, and Father Slattery said he intends to upgrade to be more attractive and help draw more support for the home missions.

More support is needed because calls for traditional forms of assistance continue while new needs emerge, he said. The shortage of priests that is beginning to trouble all dioceses, Father Slattery said, presents an even greater problem for the home missions because of the large



RURAL OUTREACH—Heat from a wood-burning stove warms a rural school during a CCD class. Funds for classes like this are provided by the Extension Society, which is celebrating its 80th year. (NC photo)

geographical areas involved. So the Extension Society is working out a program with some of the bishops it serves to enlist qualified lay people for full-time work as "coordinators of parish life."

The new program will be based at the Center for Pastoral Life and Ministry in the Diocese of Kansas City-St. Joseph, whose ordinary, Bishop John Sullivan, ran a lay volunteer program when he was on the staff of Extension in the 1960s. He is an Extension board member.

IN 1978, Extension established an annual Lumen Christi award to honor people who are "silently living heroic lives of service to the church through the home missions," Father Slattery said.

He is also trying to recapture some of the visibility afforded by Extension magazine through the use of other media. The society sponsors publication of the diocesan newspaper supplement, Faith Today, produced by National Catholic

News Service. And it sponsors broadcasts of the "American Catholic" program of Jesuit Father John Powell, as well as special projects such as a six-part television series on families, "Open the Doors," with Milwaukee Archbishop Rembert Weakland as host.

Meanwhile, it continues its longstanding practice of producing calendars, which are usually bought by businesses such as funeral homes for distribution with an advertising message to members of a parish.

All this, Father Slattery said, is to make the Extension Society known in the major centers of Catholic population, from which financial support must be drawn. Visibility presents no problem, he said, in the areas where the church is poor and weak, where the Extension Society has served as a principal source of help for 80 years. "We're extremely well-known there," Father Slattery said.

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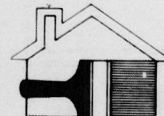


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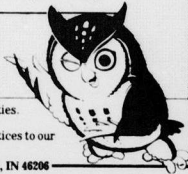
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# The Active List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## April 26

The Southside K. of C., U.S. 31 and Thompson Rd., will hold a Monte Carlo Night from 7 p.m. to 1 a.m. \$2 admission. Everyone over 21 invited.

St. Philip Neri Parish Spring Festival sponsored by the Home School Association will be held in the school community rooms, 560 N. Rural St., from 5 to 9 p.m.

The St. Vincent Hospital School of Nursing Banquet will be held in Holiday Inn North beginning with cocktails at 6:30 p.m. Reservations at \$16 per person are necessary. Call 356-4849.

"Blossoms and Butterflies," the annual Card Party sponsored by Holy Spirit Women's Club, will be held at 7:30 p.m. in Early Hall, 7241 E. 10th St. Admission \$2.50.

The third annual Brebeuf Bistro preceding Le Grand Garage Sale will be held from 6:30 to 10 p.m. Silent auction on choice items, cocktails and canapés, gourmet dinner.

## April 26-27-28

A Retreat for High School Juniors will be held at Mount St.

## April 27

The annual Dinner Dance sponsored by St. Mary's Child

Francis Retreat Center from 7 p.m. Fri. to 3 p.m. Sun. Call 812-923-8817 for information.

A Charismatic Weekend Retreat will be offered at Mount St. Francis Retreat Center. For information call 812-923-8817.

"Leadership for Ministry II," the fourth course in the youth ministry certificate program sponsored by CYO and St. Meinrad School of Theology, will be held at the Youth Center, 580 Stevens St. Call 632-9311 for information.

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

A Charismatic Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for more information.

The 57th convention of the Daughters of Isabella will be held at the Atkinson Hotel. Mother Theodore Circle #56 will be honored for 70 years of service.

Center will be held at the Marten House. Call 635-1491 for details.

Holy Angels Alumni will present a Spring Dance "On the Avenue" from 9 p.m. to 2 a.m. at Madam C.J. Walker Urban Life Center, 617 Indiana Ave. Donation \$6. Call 926-5211 for information.

The Young Adults Group of St. Patrick Parish will sponsor Arm Chair Horse Races at the Southside K. of C., 511 E. Thompson Rd. beginning at 7:30 p.m. Free admission. Doors open at 7 p.m.

St. Malachy Parish, 326 Green St., Brownsburg, will present its 5th Annual Flea Market and Craft Show from 9 a.m. to 4 p.m.

## April 27-28

The fourth annual Le Grand Garage Sale sponsored by Brebeuf Preparatory School will be held from 9 a.m. to 4 p.m. Sat. and from 1 to 4 p.m. Sun. in the gyms. More than 30,000 items available.

## April 28

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

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

The New Albany Deanery Festival of Performing Arts will be held at Holy Family Parish at 1 p.m.

The Catholic Alumni Club will observe the Sixth Annual National Catholic Singles' Sunday with 5:30 p.m. Mass at St. Joan of Arc Church, 4217 N. Central Ave., followed by a reception in the rectory basement hall.

The Sacred Heart Fraternity of the Secular Franciscans will meet at 3 p.m. in the chapel of Sacred Heart Church. Refreshments will be served in the Hall afterward.

## April 29

The first session of a Children of Divorce Program sponsored by Catholic Social Services will be held from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information or registration.

A Regional Meeting for Pastoral Musicians sponsored by the Office of Worship will be held from 7:30 to 9:30 p.m. at St. Louis Parish school, Batesville. Pre-registration required one week before meeting by calling 317-236-1483.

## April 30

The Mature Living Seminar Series on Personality Profiles will conclude with "George Orwell: A Man of Parts, A Man Apart" from 10 a.m. to 2 p.m. in Room 251 of Marian Hall, Marian College. Bring sack lunch or buy cafeteria meal.

## May 1

A Senior Sisters Day will be held from 9 a.m. to 3 p.m. at Mount St. Francis Retreat Center. Bring bag lunch; drinks and dessert provided.

A free lecture sponsored by the Franciscan Hermitage on "Creative Family Living" will be presented by Franciscan Father Justin Belitz and Rusty C. Moe at 7:30 p.m. in Union Chapel, 2720 E. 86th St.

## May 2

The Divorce Recovery Program conducted by Anton R. Braun will continue at St. Thomas Aquinas Parish. Call 253-1461 or 255-7483 for information.

Franciscan Father Justin Belitz will deliver a free lecture sponsored by the Franciscan Hermitage on "Meditation: How It Can Help YOU to Better Control Your Life" at 7:30 p.m. in Union Chapel, 2720 E. 86th St. A Silva Method of Meditation class will begin the following day. Call 545-0742 for information.

## May 3

First Friday devotions of Rosary and Way of the Cross will precede the noon Mass at 11:40 a.m. in St. Mary's Church, 317 N.



New Jersey St. Refreshments afterward.

St. Roch Parish will hold a Monte Carlo Night for the benefit of youth athletics from 7 p.m. to midnight in St. Roch Hall, Sumner and Meridian Sts. Pre-sale admission: \$1; at the door \$2. No minors allowed.

## May 3-4-5

A Serenity Retreat emphasizing the spiritual side of the 12 steps will be held at Mount St. Francis Retreat Center from 7:30 p.m. Fri. to 2:30 p.m. Sun. Call 812-923-8817 to register.

A Women's Weekend on the theme "God's Great Gift: Love" will be conducted by Dominican Father George Nintemann at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

## May 4

Holy Angels Parish, 28th and Northwestern, will present its annual Rummage Sale/Flea Market/Fish Fry. Dinners \$3.50; sandwiches \$2.50; side orders 50 cents. Delivery available. Call 926-3324 for information.

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# Catholics cannot ignore the poor, Cuomo says

*Bishops' economic pastoral seeks not to tear down American system but make it more fair*

JERSEY CITY, N.J. (NC)—The main point of the U.S. bishops' pastoral letter on the economy is "that it's not possible to call yourself Catholic and ignore the poor," New York Gov. Mario Cuomo said.

The governor spoke on the first draft of the still-unfinished pastoral as he received an honorary doctorate April 16 at Jesuit-run St. Peter's College in Jersey City.

Cuomo said that the central challenge of the pastoral is to make America more just and fair, not to destroy its current political and economic system.

"It has jolted all of us out of some easy assumptions," he said, and it gives a different view at a time "when compassion is being derided as weakness and the doctrines of Malthus are far more popular than those of St. Francis."

Cuomo rebuked critics of the pastoral who claim that

the bishops' views are utopian, particularly a recent article in National Review by former Treasury Secretary William Simon which claimed that, in the view of the pastoral, "a free economic system cannot be compatible with Christian doctrine."

"The bishops," Cuomo commented, "never anathematized our entire economic system as immoral."

"Their language is strong. There's no question about that. But nowhere do they issue a wholesale condemnation of the free-enterprise economic system."

What the bishops actually

do, said Cuomo, is to "point out forcefully" the "legitimate moral concern" of grinding poverty amid wealth in America and of the need to do more than is being done to reduce the injustices that still remain.

The New York Democratic leader also challenged conservative critics of the bishops who object to the economic pastoral's emphasis on a government role in fighting poverty, joblessness and other economic problems.

Those critics usually accuse the bishops "of ignoring history and embracing the so-called 'failed policies of the past,'" Cuomo said.

"But if anyone is ignorant of the past," he said, "it's those critics who fail to acknowledge the reasons for the success of the American economy."

That success was not the "inevitable... happy result of rugged individualism" but was encouraged by a wide range of government actions from "land for homesteaders, for railroads, for private colleges" to "unemployment insurance, health care, social security, loans for colleges, for homes, for businesses," Cuomo said.

He said that like others he disagrees with some of the particular emphases, policies or programs backed in the first draft of the economic

pastoral, which was released last November. A second draft is due this fall, and the bishops are to debate and vote on a third, final revision sometime in 1986.

"There are honest disagreements with particulars, and all the criticisms should be carefully examined and evaluated," Cuomo said. "I believe they will be; the bishops never claimed to have received stone tablets from Mount Sinai."

But whatever changes are made in subsequent drafts, Cuomo said, they should help advance "a single proposition" that "there is more poverty—more economic suffering—in this

country than there has to be" and no one should be satisfied with that.

Cuomo, an Italian-American Catholic, drew wide national attention last summer when he delivered the keynote speech at the Democratic National Convention in San Francisco.

His speech at St. Peter's College was his latest in a series on issues of religion and politics. He entered into the fray on those issues during last year's presidential campaign when controversy over personal morality, religious belief and public policy, particularly with regard to abortion, became one of the major campaign issues.

## Women find church insensitive

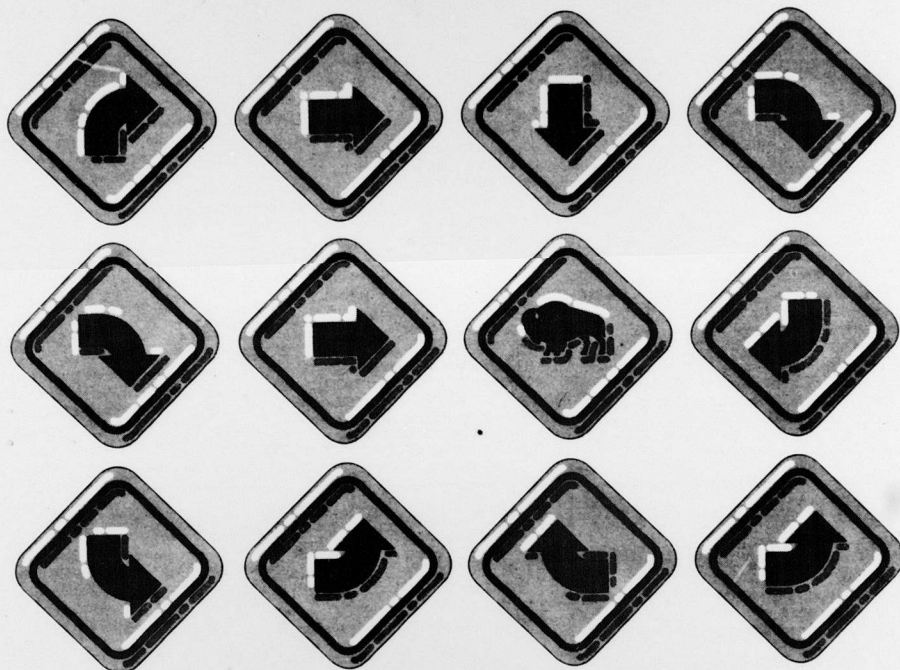
(NC)—Many women leave the church because the church is insensitive toward their desire to "participate fully" in its "life and mission," an international Catholic women's organization has told the Vatican Congregation for the Doctrine of the Faith.

In a confidential report sent to the congregation in 1982, the World Union of Catholic Women's Organizations also urged admitting lay women to the permanent diaconate and establishing education programs for priests on the role of women in the church. The organization represents Catholic women's groups with a combined membership of 30 million.

## New papal chamberlain

VATICAN CITY (NC) — Cardinal Sebastiano Baggio, a 71-year-old Vatican administrator and diplomat, has been named as chamberlain of the Holy Roman Church by Pope John Paul II, the Vatican announced April 20. Cardinal Baggio, an Italian, will assume the chamberlain's main duty of administering the property and revenues of the Holy See. He is head of the pontifical commission that administers the State of Vatican City.

The chamberlain or "camerlengo" is also the ordinary placed in temporary charge of church affairs in the absence of the pope. He is best known to the world as the church official who, on the death of a pope, becomes head of the College of Cardinals and organizes the next papal conclave.



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## YOUTH CORNER

# Improve family ties through self-examination

by Tom Lennon

**Question:** How can I get along better with my parents and family? (Ohio)

**Answer:** Family living is a continuous, so much a matter of day-after-day contact, that it is easy to drift all unawares into some bad habits that can create friction.

From that time in the morning when everyone seems to want into the bathroom at once until the evening meal when everyone's nerves are a bit frayed from the tasks of the day, family living presents rather frequent temptations or human oneriness and plain bad manners.

One can drift slowly and even subtly into patterns of sarcasm, grumpiness and unpleasantness toward

others and be scarcely aware of doing so.

How might one alter such a course of behavior and come gradually to relate better to parents and brothers and sisters?

One important tool is awareness. This is a handy and much needed tool in all human relationships. Later on, if you marry, it will be every bit as essential as it is in your present situation.

But how does a person become more aware of what's happening in the area of family relationships and behavior?

One possibility is to take the time, perhaps once every two weeks, to examine the way you are relating to other members of your family.

Think back over the previous two weeks and ask yourself questions similar to these:

How have things been going between me and the other members of the family during this time?

If things have been going well, why have they? Did I do anything to contribute to the present harmony? If so, can I somehow use the same tactics in the future?

If there were some unpleasant incidents—quarreling, sarcasm, meanness—what was the cause?

Did I do anything that caused or added to the unpleasantness? Who was really at fault? Why did I or someone else act in such an unpleasant way? How might the incident have been avoided? If something similar threatens to happen in the future, how might the trouble be defused?

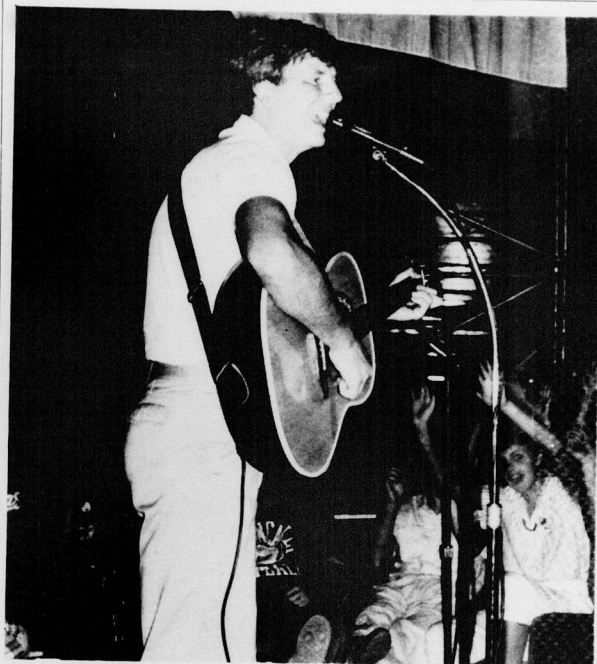
What can I learn from this unpleasant incident and, if I was at fault, how can I avoid such behavior in the future? Is there some way I can heal any bad feelings that other members of the family may be experiencing?

As time goes on, such examinations of your family relationships may not have to be so frequent, for your awareness of what is happening in your family will be growing.

At the same time, you will be developing skills that will be very useful to you if you ever marry and have a family of your own.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)

1985 by NC News Service



**YOUTH CONFERENCE**—Singer and songwriter Jerry Goebel highlights the CYO Youth Conference, held April 12-14 at Roncalli High School. The conference also featured a dance, concert, liturgy and banquet. It was based on the theme "Anticipate Life . . . Welcome Changes . . . Be Yourself." During the banquet, the Roger Graham Memorial Award was presented to Richard L. McGarvey of St. John's parish, Bloomington, and Colleen K. Logan, Immaculate Heart of Mary parish, Indianapolis. They were chosen as outstanding boy and girl in the archdiocese.

## New Albany youths to perform in arts festival April 28

More than 80 youths will perform in the New Albany Deanery Festival of Performing Arts to be held at 1 p.m. April 28 at Holy Family School in New Albany. Admission is free.

Youths from Our Lady of Perpetual Help in New Albany will perform several skits, according to Sharon Becht, coordinator of social activities for the New Albany Deanery. Music performances will be given by

the youth choir from St. Mary's in Lanesville, with a solo by David Wheatly.

The program will also include five one-act plays. Performing the plays will be youth from Holy Family, St. Anthony's in Clarksville, St. Francis Xavier in Henryville, St. John in Starlight and St. Mary's.

The emcee will be Mark Becker, who helps organize youth retreats for the deanery.

## Poll says pope, Mother Teresa among young adult heroes

WASHINGTON (NC)—Pope John Paul II and Mother Teresa may not be as popular as actor Clint Eastwood, but they finished ahead of singer Michael

Jackson in a U.S. News and World Report survey of the heroes of young adults.

The survey of men and women ages 18 through 24 was published in the Washington-based magazine's April 22 edition.

The pope finished seventh and Mother Teresa eighth in the poll, just ahead of Jackson and another popular singer, Tina Turner. Eastwood topped the list.

The poll was conducted in late February by the Roper Organization, which asked young adults to name their heroes and heroines—"that is, what public figures living anywhere in the world do you find personally inspiring and would you hope to be like in some way?"

Of the 315 respondents, 12 percent selected Pope John Paul and 10 percent picked Mother Teresa.

Eastwood is best known for his movie roles as the tough inspector Harry "Dirty Harry" Callahan and for the line, "make my day," in the 1983 movie "Sudden Impact." He was selected by 30 percent of the survey participants.

In second place, with 24 percent, was actor-comedian Eddie Murphy, followed by President Reagan with 15 percent.

Actress and physical fitness entrepreneur Jane Fonda was fourth on the list. Actress Sally Field and movie director Steven Spielberg tied for fifth.

## Four Catholic School seniors win Merit Scholarships

Four high school seniors who attend Catholic high schools in the archdiocese won National Merit \$2,000 scholarships. The students were among 48 Indiana high school seniors who won these scholarships, the second of three types of National Merit Scholarships.

The winners were: Orly Janssen from Brebeuf Preparatory School in Indianapolis, Jean F. Kriech from Secina Memorial High School in Indianapolis, Jennifer A. May from Brebeuf and Heidi Weas from Cathedral High School in Indianapolis.

May's scholarship was supported by Borg-Warner Corp. The other three were

supported by general merit scholarship funds.

The awards were based on the student's academic record, qualities of leadership and contributions to the school and community, personal attributes, two sets of test scores and a recommendation by the high school principal.

These awards, announced Apr. 24, are the second of three sets of national merit scholarship awards. The first, announced April 10, were corporate-sponsored four-year scholarships. The third, to be announced in May, will be four-year merit scholarships sponsored by colleges and universities that offer them for finalists who will attend their institutions.

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# More people taking advantage of AAA services

(Continued from page 1)

Ittenbach explained, is that "just as we show care and concern for our immediate family, we should show the same care and concern for our archdiocesan family."

The appeal was first held in 1981, and "the benefits are starting to become more visible," Ittenbach added. With funding from AAA, a number of deaneries have established youth ministry programs, religious education resource centers, marriage preparation programs and social service programs.

As a result, "more and more people are beginning to take advantage of those services." Through the appeal, the archdiocese is able "to reach out and reach the needs of all of the people of the archdiocese."

Ittenbach believes that will have a positive effect on this year's campaign.

He also believes that economic factors will have a positive effect. "The economy is in much better shape," he said. "There is a more optimistic outlook. There is a sense of stability and trust in the economy, which means that people are in a better position to be more charitable."

He added, "People have always been extremely generous in our communities, but there is more competition for their charitable dollars because of the federal cutbacks." This year, Ittenbach expects an increase in charitable giving, which would help offset reductions in funding from federal programs.

Ittenbach said the only problem he foresees is one which is "unilateral with all

charitable organizations"—the availability of volunteers. With increasingly active families and an increasing number of households in which both parents work, "we don't have the number of volunteers available that we would have had 10 years ago."

To solve that problem, "we tried to develop a methodology that still reaches everybody in the parish but does not require the large numbers of volunteers."

The program involves weeks of preparation at the parish level. It also involves encouraging parishioners to sign pledge cards on Commitment Sunday to cut down on the number of personal contacts which volunteers must make.

The program is structured to allow for communication, with volunteers at the parish and deanery levels. The Development Office, under Ittenbach, facilitates the campaign and provides the necessary materials. Father William Cleary serves as campaign coordinator. He assists parishes in determining what methods to use in conducting the campaign. Deans in each of the 11 deaneries choose lay chairpersons. Each parish also has a chairperson, auditor, team captain and six-member team.

This year's lay chairpersons are Robert Alerding, Indianapolis North Deanery; Robert Cook, Indianapolis South Deanery; Tom Treman, Indianapolis East Deanery; Cheryl Kitchin, Indianapolis West

Deanery; John Strange, Batesville Deanery; Ronald Riester, Bloomington Deanery; Tom Kitchin, Connersville Deanery; Edgar Day, New Albany Deanery; V. Thomas Fetting, Seymour Deanery; Charles Etienne, Tell City Deanery; and Claude Decker Jr., Terre Haute Deanery.

## Decide women priests issue on merits not need, bp. says

NEW YORK (NC)—The issue of women's ordination should not be decided on the pragmatic basis of whether or not a sufficient supply of priests is otherwise available, Archbishop Oscar Lipscomb of Mobile, Ala., said at St. James Cathedral in Brooklyn April 21. If the church decided ordaining women was right, he said, it should do so even if it had more than enough male priests. However, in the address and in a subsequent interview the archbishop indicated that while he considered women's ordination an open question, the burden of proof lay with proponents and he had yet to hear persuasive arguments. Archbishop Lipscomb appeared at the Brooklyn cathedral in the annual "Shepherds Speak" series of addresses by American bishops.

## Ordain women and married men if needed, Chicago lay leaders say

CHICAGO (NC)—Most Chicago-area parish lay leaders would rather have women priests and married priests than not enough priests, said a Chicago archdiocesan report on meetings in 23 parishes.

There was "genuine resistance" to a presumption that limits on who can be a priest will remain in force as the clergy shortage grows, the report said.

The lay leaders viewed increased lay involvement in parish ministries and "revitalization of the sacramental life of the parish" as top priorities for the coming years, the document said.

The report, titled "Project 1990" and released in April, was compiled by Fathers Lawrence Gorman and Gerard Broccoli of the archdiocesan Department of Personnel Services.

Working from projections of future clergy shortages and other changes in the Chicago Archdiocese, the report was based on meetings with lay leaders in 23 parishes. It reports what they thought should be the church's chief strategies and priorities as they learned how their parish situation was likely to change in coming years.

By 1990 the Chicago Archdiocese expects to drop from about 850 priests currently active to about 700, losing 150 through death, retirement or departure.

While more active, well-

trained lay ministers were a top priority, the report said, many lay leaders said the church should ordain women and married men and reinstate resigned priests.

The lay leaders' message, the report said, "was quite clear: we need-want full-time priests to serve us, whether they be celibate or male or not. In short: there is no shortage of vocations to the priesthood, but only to the qualifications for ordination... which have been set."

That response came from leaders in parishes of all types, it added. It cautioned that only leaders were asked their views, however, and these might not be the same as the views of the average parishioner.

The parishes picked for the study were selected to form a representative mix of the archdiocese as a whole, the report said: large and small, inner-city and outer-city and suburban, black and Hispanic and ethnic, conservative and liberal.

Twenty-four parishes, two in each of the archdiocese's 12 deaneries, were selected for the study, but one of those selected did not participate. Pastors participating were asked to set up a meeting date and invite about 15 to 30 of the lay leaders in the parish.

At each meeting, pastoral planners laid out projections of fewer priests and Religious serving more Catholics in the archdiocese in coming years,

spelled out other demographic changes that are likely, and asked the participants to give their views on what should be done.

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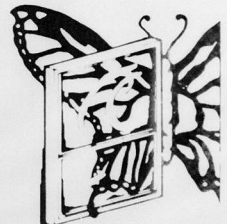
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# Book reviews

## Pope's views on love and marriage

COVENANT OF LOVE: POPE JOHN PAUL II ON SEXUALITY, MARRIAGE, AND FAMILY IN THE MODERN WORLD, by Father Richard M. Hogan and Father John M. LeVoor. Doubleday (New York, 1985). 237 pp., \$15.95.

Reviewed by  
Thomas P. McDonnell  
NC News Service

Fathers Richard Hogan and John LeVoor have had the excellent idea of presenting a

lucid interpretation of, and commentary on, Pope John Paul II's writings about family life and sexuality as derived from the document "Familiaris Consortio," from his series of weekly addresses under the title "Theology of the Body," and as seen in his book, "Love and Responsibility" (1960).

This latter reference in particular clearly indicates the longstanding interest of the pope in the whole question of human love and moral behavior. Few pontiffs have

had so deep and abiding an interest in the subject or have been so philosophically qualified to speak about it.

It is the personalist philosophy of John Paul II that establishes his relevancy to the modern situation. As the Christian humanist par excellence, he cannot be dismissed as an Eastern-bloc pope out of tune with the times. And yet this is exactly the impression that has been produced by U.S. moral theologians of the New Enlightenment.

Unfortunately, the new self-appointed moral theologians of the American church have long since departed from John Paul's sexual personalism and those official teachings of the church with which it truly harmonizes. This applies in almost every category—that

is, to the questions of contraception, abortion, divorce, homosexuality, etc.

A fully authentic explanation of "Humanae Vitae," for example, has not yet been effectively presented by the clergy at large to the American church. Instead, a flawed morality of contraception has been formed by way of the clipboard survey and populist polls of questionable methodology.

The crucial effect of this co-authored text is to bring to our long-neglected attention an extraordinary argument for moral sexual behavior that is based on personalist principles. In this regard, "Covenant of Love" ought to become required study matter and a source of reference.

(McDonnell, a veteran journalist in the church press, is the author of "Saints in Due Season.")

## Guide to getting through college

GETTING THROUGH COLLEGE by Richard H. Rupp. Paulist Press (Ramsey, N.J., 1984) 223 pp., \$8.95.

Reviewed by  
Richard Cain

"Getting Through College" is a practical, witty and thorough presentation on the problem of making the most of the college opportunity. The book does not tell the prospective college student what to do, but rather identifies problems, breaks them down and discusses pros and cons of various options—as a good college advisor would do. Useful worksheets are provided at the end of most chapters on the material discussed.

The book has an advantage in the author's wide experience. In addition to being an English professor at Appalachian State University,

he has also served on the admissions committee at Georgetown University and is the father of five children.

The book's thesis is that a clear sense of one's purpose in going to college and a willingness to work are the decisive factors in making college a success.

Its organization is a model of problem analysis. The larger problem of getting through college is broken down into 12 smaller problems. These are arranged more or less in the order the student would encounter them. It is an indication of the book's thoroughness that it begins with a serious discussion of the pros and cons of getting a college education.

Other problems dealt with include: deciding which college, getting aid, deciding among living alternatives, registering and selecting classes and majors, making

use of resources, where to get help, making the most of study and leisure time, solving life problems that may arise, and weighing options after college.

The book is a compendium of all the advice the author gave and wished he could have given his students through the years. It succeeds at being practical without being overly moralistic. It tries to consider all sides. At times the advice becomes fatherly, as when the author discusses the healing value of the Three Doctors—Prayer, Work and Time.

Occasionally, some unusual ideas are touched on, such as the merits of financing one's education through buying a condominium or a house. This is a book that the serious and mature student will want to keep and reread throughout his or her college experience.

## MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

† BECHLE, Henry, 68, St. Nicholas, Sunman, April 8. Husband of Marie; father of Mary Rehberger, Viola Adams, Alice Riehl, Rose, Henry and Daniel; brother of Therese and William.

† BUCKLER, Ernest F., 68, Our Lady of Lourdes, Indianapolis, April 12. Husband of Mildred; father of Russell, Michael and Thomas Walker, Roseann Trees and Mary Ann Price.

† CATALANO, Pia Lia, 73, St. John the Baptist, Osgood, April 8. Mother of Giovanni Costantini, Theresa Irene Noah and Antonia Maria Olson; grandmother of nine.

† FLOWERS, Sue A., 75, St. Paul, Tell City, April 14. Mother of Dr. Dervin; sister of Agnes Cronin, Marie Birchler and Moses Howell.

† FUNKE, Donald J., 85, Holy Spirit, Indianapolis, April 10. Father of Catherine Jarvis, and Kenneth J.

† GEORGE, James A., 69, St. Gabriel, Connerville, April 11. Husband of Clara; father of Sharon and Stephanie O'Brien, Susan Wall, and Michael, Mark and Martin; stepfather of Judy

Powell, Sharon and Nina Mengedoth, Cindy Russell and Ann Gaddis; grandfather of 13; step-grandfather of 14; brother of Mildred Leedke, and Freddie.

† GOODMAN, David R., 64, St. Augustine, Jeffersonville, April 16. Husband of Rita Tracy; father of Ann, and Jane Parsley; brother of Edward, Helen Hendrachs and Catherine Douglas; grandfather of four.

† GREEN, Harry, 85, Holy Spirit, Indianapolis, April 13. Father of Mary Francis Welsh, and John H.

† HERCHE, William C., 56, St. Mary, North Vernon, March 30. Husband of Joan; father of Donna, Paula Reed, Cindy Kay Smith, and Mark; brother of Helene, and Lucille Clerkin.

† HUESING, Carl J., "Dutch," 79, Holy Name, Beech Grove, April 16. Husband of Alice M.; father of Jeanne Huser, Mary M. Wilhelm, Helen M. Adams, and C. Bernard; grandfather of 21; great-grandfather of 25; brother of Mary F. Tierney.

† JACKSON, James Henry, 74, St. Bridget, Indianapolis, April 15. Husband of Alberta Hall; brother of Lillian Pace and Frances Settles.

† KENNEDY, Margaret R., 73, Holy Name, Beech Grove, April 12. Mother of Judy and John Grubb; grandmother of two; sister of Marie Dux and Betty Woerdman.

† KIDDER, Ronald Edward, 47, St. Augustine, Jeffersonville, April 11. Husband of Mary Kaye Stenler; son of Grace Bishop; father of Stephanie and Ellen.

† KINDER, Julie Ann, 16, Little Flower, Indianapolis, April 3. Daughter of Judy Ann Young and Keith Kinder; sister of Jeffery, James and John Mason and Gary Henson; granddaughter of Edward and Bernice Aldrich and Bertha Kinder.

† LEIGHTON, Harold R., 74, Christ the King, Indianapolis, April 13. Husband of Catherine M.; father of Alan E., David L., and Richard K.; brother of Kathleen Beckmann; grandfather of eight.

† MANY, Bernard M., 65, Our Lady of the Greenwood, Greenwood, April 7. Husband of Flora Nauert; father of Carolyn England, Susan Springer, Bernard II and John; stepson of Magdalena; grandfather of nine; great-grandfather of one.

† MATTINGLY, William T., 60, Holy Name, Beech Grove, March 7. Husband of Frances; father of Rosemary Kidwell and Rhonda; grandfather of three; brother of Katie Lowry, Ella Mae Ostien, Lola Watts, and Roy.

† OBERMEYER, Opal B., 69, Holy Family, Oldenburg, April 6. Wife of Bernard; daughter of Matilda Collins; mother of Geraldine Smith, Charles Davidson, Ronald and Donald; grandmother of 11; great-grandmother of three; sister of Nancy Dessey, Glenis, Dennis and Olin Collins.

† PORTER, Hazel C., 73, St. Bridget, Indianapolis, April 19. Sister of Stanley L., Anna P. Johnson and Lama G. Thomas.

† RATLIFF, John H., 80, Holy Name, Beech Grove, April 13. Husband of Dolores M.; father of Robert M.; grandfather of eight; great-grandfather of eight; brother of Mary Henricks, Violet Green, Maude Doan, Aaron, and Clarence Pitman.

† SANSBURY, William Martin, 61, St. Joan of Arc, Indianapolis, April 10. Father of Debra Perkins and Bonita Spencer; brother of Mary Lois Gardner and Richard Lafayette; grandfather of three.

† SHOEMAKER, Leon Spencer, 70, Little Flower, Indianapolis, April 16. Husband of Marguerite Alveta; father of Margaret Greene, Bette Smith, Carole Bull, Sandra Wise, and Larry; grandfather of 12; great-grandfather of one; brother of Paul E., Effie House and Doris Geist.

† ZURSHMIEDE, James M., 60, St. Anthony, Clarksville, April 13. Husband of Wilma A. Richner; father of Rebecca S., and Robin A. Kittle; brother of Joseph, Dorothy, Childress and Mary; grandfather of one.

## Sr. Adele Merkel buried April 17

OLDENBURG—The Mass of Christian Burial was celebrated here April 17 for Franciscan Sister M. Adele Merkel who died on April 15. She was 76.

A native of Morris, Sister Merkel entered the Sisters of St. Francis Congregation at Oldenburg in 1928 and made final vows in 1934. She was an elementary school teacher in Texas, Indiana, Missouri and Montana. In the Indianapolis Archdiocese she taught at St. Joseph, Shelbyville; St. Nicholas,

Sunman; St. Paul, New Alsace; and Little Flower, Indianapolis. Sister Merkel served 40 non-consecutive years on the Crow Indian Reservation in Montana. From 1972 until retiring to the motherhouse in 1984, she lived at St. Xavier Mission there.

Survivors of Sister Adele include a sister, Precious Blood Sister Mary Veronica of Dayton, Ohio; two brothers, Virgil of Batesville and Sylvan of Buffalo Grove, Ill.; and a cousin-brother, Otto Roell of Batesville.

## St. Mary Albert McHugh dies

ST. MARY OF THE WOODS—Providence Sister Mary Albert McHugh died here April 15 at the age of 94. She received the Mass of Christian Burial on April 18 and was buried in the convent cemetery.

The former Rose McHugh was born in Leekconell, Andora County, Ireland. She entered the Congregation of the Sisters of Providence in 1917 and made final vows in 1925.

Sister McHugh served in convents in Illinois and Indiana,

including St. Joan of Arc, St. John, St. Patrick and St. Agnes, Indianapolis; and St. Susanna, Plainfield. She returned to St. Mary of the Woods in 1970.

Survivors of Sister McHugh include three cousins: Providence Sister Rita Wade, Father Joseph Wade of St. Patrick Parish, Terre Haute; and Father Gerald Kirkhoff of St. Philip Neri Parish, Indianapolis, who celebrated the funeral Mass. She is also survived by nieces and nephews.

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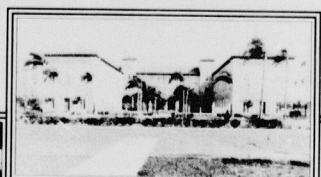
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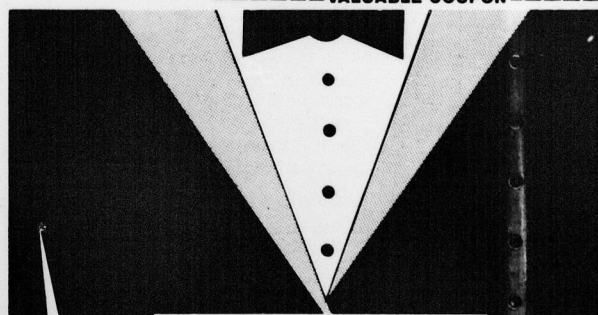
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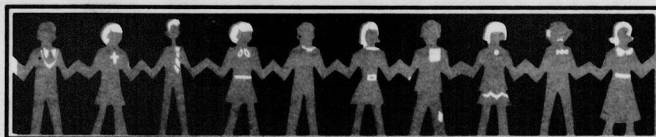


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# Archbishop's Annual Appeal



## WE ARE FAMILY

This year's theme for our Archdiocesan Appeal reminds us that we are all family united together in Christ. The essence of our Archdiocesan family is exemplified by the support extended through caring and the sharing of one's gifts from God with other less fortunate or troubled family members.

The pooled charitable response to the Appeal from all Catholics and other community people makes possible a more effective ministry in performing the works of our Lord through the works of our Archdiocesan Church.

The Archbishop's Annual Appeal indeed fosters a unified response to our Lord's challenge: "*Whoever believes in Me will do the works I do.*" (John 14:12)

The following list of services and programs will indicate the wide spectrum of human caring you are supporting through your pledge to this year's Appeal.

### ARCHDIOCESAN SERVICES FUNDED

#### Source of Income:

Archbishop's Annual Appeal .....	\$1,930,000	64%
Archdiocesan Assessments .....	875,000	29%
Prior Contributions, Special Collections and User Fees .....	195,000	7%
<b>Total Income:</b>	<b>\$3,000,000</b>	<b>100%</b>

#### Cost of Services:

Archdiocesan Parish Support Services .....	\$ 470,000	16%
Archives, Business Office, Catholic Communications Center, Chancery, Council of Priests, Ecumenical Commission, Office of Worship		
Parish Outreach Programs .....	640,000	21%
Development, Evangelization, Family Life, Office for Pastoral Councils, Pro-Life, Tribunal		
Archdiocesan Ministries .....	150,000	5%
Campus Ministry, Deaf Ministry, Hospital Ministry, Hispanic Ministry, Youth Ministry (CYO)		
Catholic Charities, Indianapolis .....	80,000	3%
St. Mary's Child Center .....	30,000	1%
St. Elizabeth's Home .....	40,000	1%
Catholic Social Services .....	180,000	6%
Adult Day Care Center, Birthline, Campaign for Human Development, Crisis Office, Holy Family Emergency Center, Refugee Resettlement Program, Retired Senior Volunteer Program (RSVP), Marriage & Family Counseling Services, School Counseling Services, Parenting Classes, Simeon House, Senior Companion Program		
Catholic Charities, Other Deaneries .....	125,000	4%
New Albany Counseling Service, Seymour Marriage & Family Counseling, Bloomington Marriage & Family Counseling, Terre Haute Catholic Charities (Simeon House I & II, Youth Center, Bethany House, Food Bank, Emergency Service), Batesville, Connersville and Tell City Marriage & Family Counseling (Proposed Service)		
Special Deanery Programs (Catholic Resource Centers & Youth Ministry) .....	60,000	2%
Bloomington, Batesville, Connersville, Tell City		
Archdiocesan Education Support .....	505,000	17%
Catholic University		
• Secondary Education — Chatard High School, Providence High School, Ritter High School, Roncalli High School, Secцина High School, Shawe High School		
• Religious Education Centers — Indianapolis, New Albany, Terre Haute		
Office of Catholic Education		
Missions .....	25,000	1%
National & State Catholic Affiliations .....	95,000	3%
National Conference of Catholic Bishops, Indiana Catholic Conference, U.S. Catholic Conference, Indiana Inter-Religious Commission for Human Equality		
Financial Assistance to Economically Distressed Parishes .....	400,000	13%
Parish Rebates .....	200,000	7%
Archbishop's Annual Appeal		
<b>Total Expenditures:</b>	<b>\$3,000,000</b>	<b>100%</b>

## Commitment Sunday

### May 5, 1985



Love As He Loves — Give As He Gives