

Four to be ordained priest Saturday

Four deacons will be ordained to the priesthood for the Archdiocese of Indianapolis at St. John the Evangelist Church tomorrow (Saturday, June 1) at 11 a.m. They are Michael C. Fritsch of Brazil, Michael Kelley of Chicago, and William

Stumpf and Anthony R. Volz, both of Indianapolis.

Archbishop Edward T. O'Meara will officiate at the ordination ceremony in the capital city's oldest Catholic church.

Joining Archbishop O'Meara will be a

large number of the priests of this archdiocese, the Archdiocese of Cincinnati, St. Meinrad Archabbey and Seminary, and Mount St. Mary of the West, Cincinnati.

A special choir composed of persons from throughout the archdiocese will take

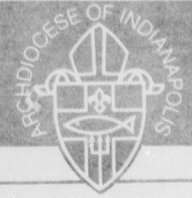
part in the service. The choir will be under the direction of Charles Gardner, archdiocesan director of liturgical music. Father Stephen Jarrell will be in charge of the ordination liturgy.

(See TO BE ORDAINED on page 3)

The CRITERION

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Indianapolis, Indiana



PRAYER FOR PEACE—At a service last Friday marking the Memorial Day weekend, Archbishop Edward T. O'Meara leads a prayer for peace on Monument Circle in downtown Indianapolis. (Photo by Jim Jachimiak)

O'Meara prays for peace at '500' Festival

Archbishop also gives invocation before race

by Jim Jachimiak

Archbishop Edward T. O'Meara used Memorial Day weekend festivities in Indianapolis as an opportunity to pray for peace.

The archbishop offered the Memorial Prayer at the "500" Festival Memorial Service, held on Monument Circle last Friday as part of the Indianapolis "500" Festival.

"We who variously call you Lord, Power, Light, Father, Love, God, turn to you in prayer this Memorial Day and implore your help in our remembering," he said.

He pointed out that it has been 10 years since the end of the Vietnam War and 40 years since the end of World War II, and asked, "may we be filled with the conviction that war is never an acceptable way to resolve our differences."

He continued, "Peace is no chance happening but the product of an all-pervading justice."

He also prayed, "When we remember the obscenity of the holocaust, help us to respect the human dignity of every human being." When we fail to do that, he said, "we are instantly guilty of a mini-holocaust ourselves, of our own making."

He added, "When August comes and we remember Nagasaki and Hiroshima, help it to include, 'Never again, never again.'"

The archbishop also called attention to those who have fought and lost their lives in war. "Help us to remember those who have had life itself taken from them as they served in our stead," he said. "Help us also to remember those who presently wear the uniforms of our country's services."

He took note of current conflicts, singling out Lebanon and all of the Mideast, Central America, Southeast Asia, Poland, Afghanistan, Northern Ireland, and Iran and Iraq. "Give some hope to those who are hopeless there," he prayed.

He concluded the prayer by asking, "May we see the acceptance of the peace you wish to give as the challenge of our times."

The memorial service included the laying of wreaths at the base of the monument and a fly-over by the 181st Tactical Fighter Group if the Indiana Air National Guard. The service was preceded by a concert by the 74th Army Band from Fort Benjamin Harrison in Indianapolis. Also participating in the service were a number of military representatives, clergymen of Protestant and Jewish denominations, Indiana Gov. Robert D. Orr and Indianapolis Mayor William H. Hudnut III.

On Sunday, Archbishop O'Meara was at the Indianapolis Motor Speedway, where he offered the invocation prior to the start of the Indianapolis 500-mile race.

Agca disrupts start of papal conspiracy trial

by John Thavis

ROME (NC)—Mehmet Ali Agca, the Turk who has accused seven others of plotting with him to shoot Pope John Paul II in 1981, disrupted the second day of a

conspiracy trial May 28 by refusing to testify and shouting, "I am Jesus Christ reincarnate."

It was the second time Agca referred to himself as Christ.

In a rambling talk to the two judges and six jurors, Agca said he was announcing "the end of the world." He said the shooting of the pope, for which he is serving a life sentence in Italy, is "tied to the third secret of the Madonna of Fatima."

He also said he had told the pope, during

their 1983 meeting in a Rome prison, about religious visions he had had.

The case against the defendants is based largely on what Agca told Italian investigators during a two-and-a-half-year probe, so his credibility is expected to be a key issue in the trial, which could last several months.

Shortly after the trial of the five Turks and three Bulgarians opened May 27, Agca first shouted to journalists that he was Jesus Christ.

Two hours later, he took the witness stand and told the court that he should be considered a "completely sane, rational and rather intelligent" witness during the

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Nicaraguan cardinal says U.S. trade embargo hurts

ROME (NC)—Cardinal Miguel Obando Bravo of Managua, Nicaragua, said May 24 that the United States' trade embargo against his country has aggravated a difficult economic situation.

The cardinal, who is an outspoken critic of Nicaragua's Sandinista government, said people already "face scarcity of food." "The embargo further aggravated this situation," he said.

President Reagan announced the em-

bargo May 1, accusing the Nicaraguan government of exporting revolution in Central America. The action prohibits trade between the countries, except for U.S. exports destined for anti-Sandinista insurgents.

Cardinal Obando Bravo was in Rome for the May 25 consistory to formalize his naming to the College of Cardinals. He is the first head of a Nicaraguan diocese named to the college.

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The pope's turbulent trip to the Netherlands

by John F. Fink

It's not always possible to report only good news. She would be dishonest if he did.

A case in point was the pope's trip to the Benelux countries, particularly to The Netherlands, where he met opposition that he had never experienced before as pope. He is so popular throughout most of the world that we find it hard to believe that there were insulting demonstrations against him in Holland.

But there were, and The Criterion had to report them or we would not have been honest with our readers. We did it with news stories and also with the photo showing a poster depicting the pope as a clown that we ran on page 1 of the May 17 issue. We have been criticized and castigated, by phone and the letter on page 6 of this issue, for publishing that photo.

When that photo arrived in our office it made me mad and said that someone would insult the pope that way. But I felt that we had to run it so people could see for themselves what the pope was putting up with. Sometimes words are not nearly as effective as a picture, and this was one of those times—just as TV pictures of starving Ethiopians were so much more effective than the thousands of words that had been written about African starvation before TV started covering the story.

I've never been able to understand the mentality of those who think that editors agree with everything that we publish. Would they have had us report that everything went smoothly during the pope's trip, or not mention the opposition he encountered? That would have violated

every basic journalistic ethic. Even more important, we would have been lying to our readers.

Fortunately, most of the time we can report on the pope's immense popularity. He has had triumphal trips to most parts of the world and his weekly audiences are a sight to behold. There simply is no one else in the world who enjoys the popularity that he does—especially among youth.

WHY WERE THE Dutch so vocal in opposing traditional Catholic teachings? There are, after all, Catholics in many other parts of the world, including here in the United States, who agree with the dissenters, who want church teachings on morality liberalized or who are campaigning for women priests. But the Dutch have been particularly vocal in their opposition for a long time.

Much of it undoubtedly is because of the Dutch character. For one thing, they take religion very seriously. Whereas some American Catholics might disagree with something but not do anything about it, the Dutch feel it necessary to try to make changes.

I liked the explanation given by a Belgian diocesan official who explained the difference between the Belgians and the Dutch: "We Belgians know we are sinners. We know where the lines are and we know that we will not always be able to walk between them. We say, 'I'll try,' but know we will never arrive. Dutch Catholics, on the other hand, would like to be saints. They're idealists, but when they find they cannot walk between the lines, they still want to be saints and so want the lines moved."

It's certain that the pope realized the maelstrom he was getting into when he went to the Netherlands. Why, then, did he go? Why did he put himself through the ordeal, the dissent, the demonstrations, the insults?

He answered those questions very simply to reporters

on his plane on the way back to the Vatican. "You have to go and say the essential things," he said. He added that controversy will not prevent him from reaffirming church stands, and he called his trip to the Netherlands "indispensable."

THAT'S WHY HE went to Holland—to reaffirm traditional church teachings that many Dutch have rejected. It was a pastoral mission—the chief shepherd of Christ's church reaching out to the lost sheep and urging them to return to the fold.

To live as a good Catholic has never been easy, and the pope acknowledged that: "The Christian life is not that easy. The requirements of the Gospel are requirements. People say that sometimes this costs, and I agree."

But he would not water down the church's beliefs: "If the church makes unpalatable pronouncements, it does so because it feels obliged to do so. The church did not invent itself."

Speaking to youths in Holland, he asked, "Would it be realistic to imagine a Jesus who is indulgent on marital love, abortion, sexual relations before or outside of marriage, or homosexual relations?" He made it clear that he must teach as Jesus did no matter how unpopular those teachings might be.

As he has done in other countries, he also criticized the affluence and consumerism that overshadow spiritual values in the Benelux countries as well as in other Western countries. These lead to a secular society that doesn't want to listen to traditional moral values. This is as true of the United States as it is of the countries he was visiting.

The pope met opposition and heard dissent, but there is never any question about this pope's positions. And that's why most people in the world admire him so.

Priests to attend convocation June 3-6

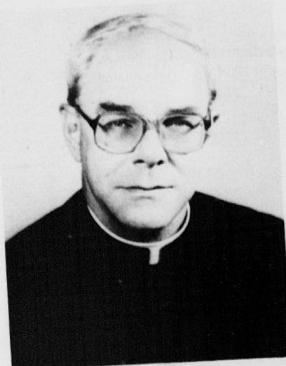
by Richard Cain

Around 120 archdiocesan priests are expected to attend a convocation in French Lick June 3-6. The gathering is to be a combination of recreation and sharing, according to Benedictine Father Hilary Ottensmeyer, director of the archdiocesan Office of Ministry to Priests, who is helping to organize the gathering.

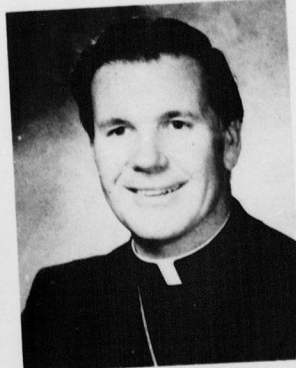
Some priests will still be available for local parish needs in each deanery. Arrangements are being made by the deanery representatives to the archdiocesan Council of Priests which is sponsoring the event.

There will be two speakers at the convocation. Jesuit Father John W. Padberg, president of the Weston School of Theology and a noted church historian, will speak on "How Does a Presbyterate Come to a Shared Vision of Church?" Toledo Bishop James R. Hoffman will also speak on "How Do We Strengthen Our Sense of Community as a Presbyterate?"

The speakers were selected for their knowledge on how the community of priests has developed around the bishop in this country, a central theme of the convocation, according to Father Ottensmeyer. The priests will also discuss issues relating to their ministry in the archdiocese, he said.



Father John W. Padberg



Bishop James R. Hoffman

RCIA being rediscovered

by Jim Jachimiak

In the archdiocese and across the country, the Rite of Christian Initiation of Adults (RCIA) is being rediscovered.

An RCIA Inservice Day last Thursday, sponsored by the Office of Catholic Education, offered workshops on various topics for beginners and for those who are more familiar with the rite. The sessions were aimed at parish RCIA and evangelization team members. More than 90 people from the Archdiocese of Indianapolis and the Diocese of Lafayette attended the inservice day, held at the Beech Grove Benedictine Center.

Benedictine Sister Antoinette Purcell, OCE coordinator of sacramental catechesis and resource center, led a session on "Getting Started With RCIA." She began using the rite at the parish level in 1977, as director of religious education at Holy Spirit parish, Indianapolis. In 1981 she helped organize the RCIA at St. Vincent de Paul parish, Bedford.

The RCIA is "still relatively new all around the country," Sister Purcell noted. It originated in the early church but was abandoned during the Middle Ages, then was revived as a result of Vatican II.

Sister Purcell prefers to call the RCIA a "process" rather than a "program." There

are no strict guidelines or time constraints, she pointed out. The process involves four stages—precatechumenate, catechumenate, enlightenment and mystagogy.

The precatechumenate, or inquiry period, is when initial evangelization takes place and the faith is awakened. The catechumenate is the time of formal preparation or catechesis. It may last one year or several years. The period of enlightenment, which takes place during Lent, is a time of consecration of the faith. It involves preparation for reception of the sacraments of initiation. The mystagogy, the time between Easter and Pentecost, is a time of growth in the faith.

SISTER PURCELL noted a link between evangelization and the RCIA. A two-part workshop by Father Clarence Waldon, archdiocesan director of evangelization, also dealt with that connection.

But Sister Purcell's experience has been that "people came to us. We didn't have to beat the bushes and knock down doors." However, she added, after a parish has begun using the RCIA, it might be helpful to connect it with evangelization.

Sister Purcell answered a number of practical questions about the RCIA.

Just deciding who to include in the process raises a number of questions. For

example, if parents have not practiced their faith but decide that they want their children baptized, should the parents participate in any part of the process?

In such cases, Sister Purcell noted, "the pastor often suggests getting involved in the group. That has its pros and cons."

SINCE THE parents have already received the sacraments of initiation, they would not be involved in that part of the process. "If you mix the group like that," Sister Purcell said, "you're definitely mixing apples and oranges, which can be healthy. But on the other hand, that can make it difficult for those who have no idea what this Catholic Church is about. They are in there with all of these people who are asking, 'Why did the church do this?' and 'Why did the church do that?'"

Another problem is that of people entering the process late, after others have already begun their preparation. Although the latecomers may not be ready for initiation the first year, Sister Purcell said, "we usually took them in. We didn't have a hard and fast rule but if the person had a strong Christian background already, we went on with the understanding that we didn't see (completing the RCIA) as the end of their instruction period."

Those who are not going to complete the process should make that decision before Lent, Sister Purcell said. "At that stage, there should be much more of a commitment." Sponsors may sometimes be

(See RCIA on page 22)

Archbishop O'Meara's Schedule Week of June 2

SUNDAY, June 2—Graduation exercises, Father Michael Shawe Memorial High School, Madison, 2 p.m.

MONDAY-THURSDAY, June 3-6—Archdiocesan Priests' Convocation, French Lick Springs Hotel, French Lick

TUESDAY, June 4—Graduation exercises, Bishop Chatard High School, Clowes Hall, Indianapolis, 8 p.m.

THURSDAY-FRIDAY, June 6-7—USCC Committee meeting on Social Development and World Peace, Washington, D.C.



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Your AAA dollars at work

Connersville's religious ed. resource center

by Jim Jachimik

Franciscan Sister Marlene Kochert plays three roles in her parish and in the Connersville Deanery.

She is director of religious education at St. Gabriel's, director of the Connersville Deanery Religious Education Resource Center and administrative officer to the deanery board of education.

The resource center was established in the mid-1970s in Richmond, for what was then the Richmond Deanery. It was also located in Brookville for a year, then was moved to the new school building at St. Gabriel's in 1979. Because Sister Kochert was St. Gabriel's DRE, she assumed responsibility for the resource center. With that came her role as the board's administrative officer as well. "I just sort of fill the jobs because I am here (as DRE)," she says.

As for the structure of the resource center and its programs, "we try to be informal." That is reflected in the way the

center shares its space with the parish. One wall in the resource center is lined with deanery materials and one with parish materials for St. Gabriel's, "and there is some overlap. Some of them can be used by anybody," says Sister Kochert.

Parishes in the deanery have access to 300-400 filmstrips at the center, plus books, records and cassette tapes. In addition, Sister Kochert says, "we're starting to get into some video." Videocassettes and a recorder and camera are now available through the center.

With funds from the Archbishop's Annual Appeal, the resource center has also purchased a copier and stencil maker. They are used not only for religious education purposes, but also by the Connersville Deanery Youth Ministry Commission and other groups.

The resource center sends a resource catalog to parishes regularly. But, Sister Kochert observes, "It's always outdated because we are always adding things."

In addition, Sister Kochert says, "If people want materials we don't have, I can order it for them or put them in contact with whom to order it from."

To involve people throughout the deanery, catechists' workshops are sponsored by the resource center but held at various locations. A March workshop was held at St. Michael parish, Brookville, and an April workshop at St. Anne, New Castle.

AAA funding makes up the largest part of the resource center's budget. A second source of income is a fee paid by each parish in the deanery which uses materials from the resource center. Most of the parishes do use the center, and each is assessed a fee according to parish population. To establish those fees, Sister Kochert says, the deanery uses guidelines established by OCE.

A third source of income is a rebate from the Office of Catholic Education (OCE) Resource Center in Indianapolis.

"Some of the parishes in the deanery pay the fee to get materials from the OCE Resource Center," Sister Kochert explains. OCE in turn refunds part of that fee to the deanery center.

"We have a good working relationship with OCE," Sister Kochert points out. "Any time we want something or need help, they help us." The deanery center includes sample textbooks, the Resource System for Total Catholic Education, and materials dealing with the sacraments, all supplied by OCE.

Sister Kochert also has plans for expanding the services of the center. The director's position, on either a full-time or part-time basis, might be separated from the parish DRE's position. But because the deanery is also hiring a youth minister, the decision about hiring a resource center director has been postponed. "We didn't feel that we could ask the parishes to finance a director of the resource center at the same time," Sister Kochert explains.

First ordinations in Indianapolis took place at St. John's

by Fr. Jack W. Porter

Since the Cathedral of Saints Peter and Paul is closed for renovation this year, Mike Fritsch, Mike Kelley, Bill Stumpf, and Anthony Volz will be ordained priests in St. John Church tomorrow, June 1.

The bestowal of orders has not taken place at St. John Church since 1901. However, the very first ordinations in Indianapolis took place at St. John's on Sunday, Sept. 6, 1874, long before the Cathedral parish was founded in 1892. On that Sunday, Bishop Maurice de Saint Palais, the fourth bishop of Vincennes, ordained eight young men, a larger number than in any other year since the diocese was founded in 1834. The ordinands were Bernard Brueggemann, Daniel Curran, Bernard Ewers, Joseph A. Fleischmann, John B. Kelly, Alexander Koesters, Thomas X. Logan and Denis O'Donoghue.

This was indeed an auspicious occasion for it also marked the opening of the first Catholic seminary in Indianapolis. In 1874, Bishop de Saint Palais enlarged St. Joseph parish at Park Avenue and Vermont street and turned the building complex into a parish center and seminary. However, after only one year, the experiment was abandoned and all the seminarians went to St. Meinrad as most of their successors have done for the past 110 years.

In 1875, two more candidates were ordained priests at St. John's. On May 25, Bishop de Saint Palais ordained Andrew Oster and John W. Doyle, the uncle of the late Msgr. John J. Doyle.

After the death of Bishop de Saint Palais, his successor Francis Silas Chatard moved from Vincennes to the more populous city of Indianapolis and lived at St. John's rectory from 1878 until 1892, when the cathedral parish was founded. During that time, St. Francis Xavier Church in Vincennes

remained the official cathedral; however, for all practical purposes St. John Church was the cathedral.

While Bishop Chatard lived at St. John's, he conducted all episcopal functions in St. John Church. Though it was never formally named the cathedral, St. John's was the center of diocesan work long after the bishop moved to the cathedral rectory. It continues today to be popularly known as St. John Cathedral. Thus, it comes as no surprise to find that the bestowal of orders continued to be celebrated at St. John's almost every year from 1878 to 1882 and from 1889 to 1892.

The first candidate to be ordained priest in the cathedral parish of Saints Peter and Paul, in the Blessed Sacrament Chapel, Sept. 24, 1892, was Joseph Chartrand, later the second bishop of Indianapolis.

Father Denis O'Donoghue, who had been ordained priest at St. John Church in 1874, was an assistant at St. John's from 1874 until 1885. He became chancellor of the diocese in 1878 and vicar general in 1899. For 25 years he was pastor of St. Patrick parish in Indianapolis.

In 1898 the seat of the diocese was formally changed from Vincennes to Indianapolis, and in 1900, Denis O'Donoghue was named auxiliary to the bishop of Indianapolis. His episcopal consecration at St. John Church on April 25, 1900, was the first in Indianapolis.

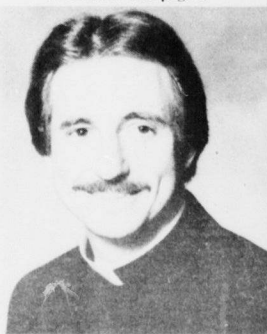
Before he left Indianapolis in 1910 to become the seventh bishop of Louisville, Bishop O'Donoghue was the ordaining prelate at the last celebrations in St. John Church. On June 29, 1900, Joseph F. Duffy and James J. McCool, two sons of St. John's, became priests in their own home parish. The very last bestowal of orders at St. John's, on May 26, 1901, included another candidate from St. John parish, James B. Delaney, and his two classmates, James L. Carrico and John M. Barthel.



St. John's Church, Indianapolis

Fritsch, Kelley, Stumpf, Volz to be ordained priest Saturday

(Continued from page 1)



MICHAEL FRITSCH is the son of Leon and Rita Fritsch of Brazil. He attended Annunciation School in Brazil, attended Annunciation School in Brazil, Indiana State University in Terre Haute, and Mount St. Mary of the West in Cincinnati.

He will say his Mass of thanksgiving at Annunciation Church in Brazil at 6 p.m. on Sunday. Father Anthony Spizua will be concelebrant and homilist and Mark Hoying and Jeff Rimelspach will be deacons. A reception in the parish school will follow the Mass.



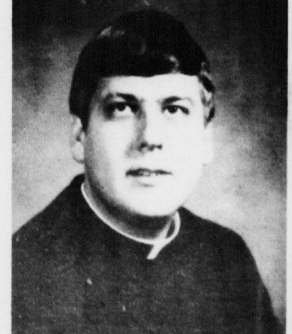
MICHAEL KELLEY, the son of Willie and Betty Summers Kelley of Chicago, attended elementary schools in Chicago. He was graduated from Leo High School in Chicago, Rosary College, and St. Meinrad School of Theology.

His Mass of thanksgiving will be at St. Philip Neri Church, Indianapolis, at 7 p.m. Saturday. Father Gerald Kirkhoff will be a concelebrant and homilist and other concelebrants will be Fathers Clement Davis, Joseph Casey and Peter Sharkey. A reception will follow.



WILLIAM STUMPF, son of Louis and Dolores Stumpf of Indianapolis, attended St. Mark and St. Barnabas elementary schools, Perry Meridian High School, Ball State University and Mount St. Mary of the West, Cincinnati.

He will say his Mass of thanksgiving at St. Barnabas Church on Sunday at 3 p.m. Father Gerald Kirkhoff will be homilist and a concelebrant and other concelebrants will be Fathers John Sclarra, Thomas Widner and Paul Shikany. A reception will be in the school hall after the Mass.



ANTHONY VOLZ is the son of Raymond and Viola Volz of Indianapolis. He received his education at Immaculate Heart of Mary Elementary School, Chatard High School, Butler University and St. Meinrad School of Theology.

His Mass of thanksgiving will be at Immaculate Heart of Mary Church on Sunday at 11:30 a.m. Fathers James Byrne and Stephen Jarrell will be concelebrants and Father Jarrell will be the homilist. A reception in the parish auditorium will follow the Mass.

COMMENTARY

Cigarette advertising raises serious moral issue

by Antoinette Bosco

"Cigarettes are the most advertised commodity in the United States," stated the March issue of the Harvard Medical School Health Letter. The article also pointed out some grim facts, including:

- In spite of some claims by spokespersons for the tobacco industry, the "main point is rock solid: as a group, cigarette smokers die earlier than non-smokers."

- 300,000 deaths a year are caused by cigarettes.

- Almost all cigarette smokers begin the habit between the ages of 12 and 18.

Why so many people still ignore the plain, sad fact that smoking shortens their



life is hard to say. But health professionals point to two major reasons: the sheer availability of cigarettes and the lure of advertising which glamorizes smoking to sell cigarettes.

I was unaware of how pervasive the problem of cigarette advertising is until I read a special report in the New England Journal of Medicine by Kenneth Warner of the University of Michigan school of public health.

The report states that the issue at stake is not that of public and private health. It is one of money.

Advertising supports the media and cigarette advertising is extensive. The American Cancer Society states that six American tobacco companies spend \$1.5 billion annually to advertise cigarettes. This amount is considerably more than the American Cancer Society spends on cancer research.

Warner writes that the "media's dependence on revenue from cigarette

advertising has repeatedly led to suppression of discussion of smoking and health matters in publications."

He goes on to say that journalists have identified the influence of revenue from tobacco advertisements as "the most shameful money induced censorship of the American news media."

Warner suggests that the incompatibility between freedom of the press and massive cigarette advertising should be "a pre-eminent concern in the profession of journalism."

I agree with Warner. Recently, an advisory council to the government's National Institute on Drug Abuse urged the Reagan administration to propose legislation to "totally eliminate the advertising and promotion of cigarettes in the United States."

A response came immediately from the Tobacco Institute through a spokesman named William Kloepper. He called the proposal "extremely ill advised" and maintained that the role of advertising is not to attract non-smokers but to keep brand loyalty among smokers.

The huge budgets assigned by cigarette companies to promote their product put this comment into question.

If the tobacco companies had consciences, they would be researching harder to find alternate products to make from tobacco.

Recently William Cahan, a surgeon at the Memorial Sloan-Kettering Cancer Center, pointed out the damage from smoking to the fetus in pregnancy and to children who inhale smoke from being in the same room as cigarette smokers.



Cahan said: "In view of the fact that over 50 million Americans smoke, this form of abuse may well be the most pervasive and child damaging of all."

I think that we're dealing with a moral issue here. And I don't know why we've been so timid to speak out on it. We ought to find the courage to do more than raise our eyebrows at the seductive imagery in cigarette advertising.

We ought to work for the legal restriction of cigarette advertising.

1985 by NC News Service

Dutch example shows danger of disloyalty to pope

by Richard B. Scheiber

The Netherlands has always held a warm spot in my heart. After all, my mother's people came from there, and any place that can produce a nifty lady like her must have a lot to recommend it.

I've learned a lot from my mother over the years. Things like love, and patience, and tolerance, and wisdom, and fidelity, and faith. She never talked much about these things, she just lives them, so I have been privileged to experience them through her life, as has anybody who has known her.

Today at 87, still sharp of mind and clear of eye, she continues to teach lessons by the way she lives, and whether she knows it or not, she has, over these many years, had an



enormous effect on the people around her, both family and friends.

So, as I said, I've always felt I owe a lot to the people of the Netherlands, from whom my mother came.

What's more, those people of the Low Country are still teaching me lessons. When the Holy Father went there, they taught me all kinds of things, especially biblical things like what it is to be a "stiff-necked people," and what the people of Israel meant when they told Aaron, "Make us a god to be our Leader," when they got sick and tired of Moses' pointing out the way the Lord had marked for them, and wanted to do it their way instead.

Another lesson the Netherlands taught was one in just plain bad manners. Representatives of the so-called "liberal" wing of the Dutch Church raised churchliness to a high art by protesting against nearly every traditional church teaching on the sanctity of marriage, premarital sex, abortion and papal authority itself.

Dutch Catholics have been bickering with Rome and among themselves for years now, and if statistics mean anything, those of the "liberal" persuasion, the ones who would create the church in their own image, have long had the upper hand. The results? About 20 percent of the people attend Sunday Mass with any regularity; religious vocations are almost nonexistent; the Body of Christ is splintered into warring factions, many of them rebellious against Christ's Vicar, the Holy Father.

So another lesson the Hollanders are teaching is what happens to the unity Christ prayed for the night before his death when his followers reject those to whom he gave charge of his flock.

During the Holy Father's visit, we heard news reports about how so many of the Dutch Catholic community reject "his" teachings on controversial matters. We heard little about where those teachings came from. They certainly did not spring full-blown from the mind of John Paul II.

Rather they come from the constant teaching of the church, handed down over the centuries through its official teachers, the Holy Father and the bishops, the magisterium.

We heard one person lecture the pontiff about how we don't need rules, we need to reach out, as Jesus did, to people who are not living by those rules. It is certainly true that if we are to follow Jesus, we must love sinners, as he did. If we did not, we could not even have love for ourselves, since we are all sinners. But we must never forget that whenever the Lord showed his love for a sinner, he always insisted that person go and sin no more. Repentance and renewal—basic messages of the Second Vatican Council.

So thanks to the Dutch people for reminding us, by omission, of the total message of Christ. Thanks to them too, for a clear picture of what happens to a people who reject Peter's successor.

These are valuable lessons. But they are not the lessons my mother taught me.

Priest recruitment literature should stress benefits of seminary

by Fr. Eugene Hemrick

How much influence does vocational literature have on men who consider the priesthood?

According to the latest study on seminarians, it has none or very little influence. The strongest influence is found in either a personal religious experience or the good example of a priest.

In light of these findings, does vocational literature have any use anymore?

Some time ago, I was given vocational literature produced in West Germany which causes me to say "yes." It was cleverly organized and provided a very good idea of what it means to study for the priesthood. The information was laid out in a compact brochure style.

There were summary statements that clicked off one good image after another on what to expect in seminary training. It also informed a prospective candidate about the types of universities one could attend, their professors, tuition costs, credits required for a degree and course content.



My immediate reaction to the literature was admiration for its editorial professionalism and the professional image it gave to theological studies.

Then I wondered how many young men have ever seen the priesthood in light of the studies needed to be ordained a priest.

Do they ever think about what it is like to study Sacred Scripture for four years? Here seminarians would come in contact with prophets whose warnings are as true today as they were in the Old Testament. They would read the Wisdom literature whose sage advice becomes sounder and sounder each generation.

As they moved into the New Testament, seminarians would begin a study of the most important story ever written on life, a story that has caused personal and societal revolutions.

Church history, which traces the growth of the church, would boggle their minds as they learned of the tribulations the church has come through to maintain vitality.

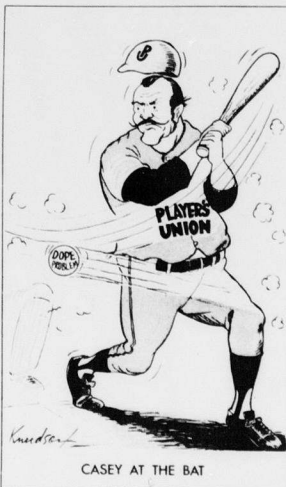
Canon Law would introduce them to the rules necessary to maintain an institutional church and to promote justice and order.

Moral law, on the other hand, would have seminarians analyze human behavior and its relationship to God's laws.

Dogma would draw students' minds to mysteries like grace, the Trinity, the In-

carnation, heaven and hell. It also would cause them to ask, "Who is God, and what will it be like when we are with him?"

But perhaps we should restructure



CASEY AT THE BAT

vocational literature away from the usual pictures of smiling priests in clerical clothes, priests working with the poor or celebrating Mass. These images are end products.

Perhaps a new focus is needed, one that reflects seminary training. Maybe we should focus on the place where inspiration takes root—and the inner workings of the studies needed to deepen that inspiration.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

Violence and sadism fill the vacuum in 'Stick'

by James W. Arnold

It's time to say a kind word for the hard-boiled crime action movie, which has always worked for men the way the soap opera has for women. The good ones are enjoyable on some primitive gut level, and they're constructed with so many conventional characters and ritual situations that no adult can possibly confuse them with real life.

But this unpretentious genre, which usually has a single brave man battling a coven of despicable, unredeemable villains, has fallen on hard times, as Burt Reynolds' new movie, "Stick," convincingly demonstrates. The demise of the old production code was a cruel blow to action movies. Since nearly any kind of violence can now be described, attention has shifted from the human elements that screenwriters once had the luxury to include. The "mean scenes" were always big; now they're the whole ball game.

The classic requirements are simple. The hero must be sympathetic; he doesn't have to be perfect, or even close, but he must have a few virtues beyond courage and physical competence. Ideally, he ought



to stand for something important, like loyalty to friends or fidelity to a good woman.

Oddly, the bad guys ought to be sympathetic, too, at least if you dig down far enough. The boss bad guy, anyway, if not his stable of hired apes—otherwise, heavies lose their humanity. There has seldom been a more hateable villain than the Jack Palance character in "Shane," but who can forget Alan Ladd's graceful comment after he has sent him to his eternal reward? "He was fast, fast on the draw." Ladd went straight to the guy's only virtue. Intelligence and humanity keep this hardened genre under civilized control.

While the plot situations don't have to be realistic, they ought to be credibly adult. No comic strip characters, no leaping over 16-foot walls at a single bound. The action stunts ought to be thrilling without explicit mangling of the body. I'm not against violence. It's essential that we understand violence exists, and something of its nature, if we're to know how to deal with it. However, the principle ought to be: give us what's necessary, but not a single grunt more.

Finally, there has to be catharsis. This is the kind of emotional justice we seldom get in life, but deserve to get in movies. This is a key difference between a serious film and an action movie. All good art offers catharsis of some kind, but in entertainment films the satisfaction ought to

lift you out of your socks, like a game-winning homer in the ninth.

On most of these points, "Stick," which Elmore Leonard adapted from his own novel, is derelict. It's the first time Reynolds has directed himself since "Sharky's Machine" (1982), a similar tough action flick set in Atlanta. "Stick" is much less sexy and slightly less brutal in its violence, but considerably less stylish. While actor Reynolds (at 49) seems to be moving toward understatement—stoic manner, soft voice—director Reynolds hypes and overblows every confrontation as if he were telling the story to hard-of-hearing Cabbage Patch kids.

His hero is an ex-con who returns to the shark-filled underworld of Miami with a chip on his shoulder the size of a redwood. The genre plot gets going instantly when a nice little pal is pointlessly murdered in a collaboration between a fat and flamboyant coke dealer (Charles Durning, looking like Mrs. Butterworth) and a menacing Hispanic drug mastermind (Castulo Guerra). The nastiest henchman is an albino (stuntman Dar Robinson), probably because there is no National Albino Rights Organization.

Reynolds wants both revenge and the money due his friend, but he doesn't go after it as singlemindedly as, say, Lee Marvin in the classic "Point Blank." It's mostly the bad guys who are after him, as part of some sinister blood ritual by Guerra. Meanwhile, Burt hires on as a chauffeur to a rich crime groupie (George Segal), a cigar-chomping clown broad enough to be on "Gilligan's Island."

The hero gets some human dimension by being given a lovely teen-age daughter, but that's become almost obligatory for action movie heroes. She functions mostly as a potential target. There is also a woman friend (decorous Candice Bergen) who spends most of the film convincing us that she's brainy as well as gorgeous. But if you can accept Reynolds as a street criminal who raises and attracts such women you're ready for the Khadafi humanitarian award.

None of these characters is complex enough to understand "Family Feud," and no issue is at stake as they circle and snarl at each other. Admittedly, there are bits of



GETTING BY—Burt Reynolds stars as Ernest "Stick" Stickley, a man just trying to get by in Miami after seven years in prison, in "Stick," a Universal release. Because of its excessive violence and amoral tone, "Stick" has been classified O by the USCC. (NC photo)

catharsis, but so are there at wrestling matches. Since nothing much else is happening, violence and sadism fill the vacuum.

Come back, Shane. Come back even Lee Marvin. We miss you guys badly.

(Heavy violence, language, sex situations; not recommended)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

The Gods Must Be Crazy.....	A-II
Grace Quigley.....	O
A Private Function.....	A-III
The Secret of the Sword.....	A-I

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 * before the title.

Television program spotlights plight of refugees

by Henry Herz

A film that tries to make viewers aware of and concerned about the desperate plight of refugees all over the world is "Sanctuary," airing Monday, June 3, on PBS (check local listings for time in your area).

The first part of the film takes a creative approach in finding a common denominator for all refugees. It begins with a family fleeing a Central American civil war and their young son being killed by a land mine at the border.

In a close-up of the mother's hand pulling her husband away from the dead boy, the hand changes to that of an African woman pulling her husband away from their dead son.

Through this blending of stories, which eventually include Palestinians, Asians and Soviet Jews, the film follows five different families seeking to escape oppression in their homelands.

With only one exception, all of the actors are non-professionals, photographed on location speaking their native language, with an English narration giving the sense of what's happening.

Television programs of interest

Sunday, June 2, 9-10 p.m. EST (PBS) "Indian Self-Rule: A Problem of History." Examining the relations between the U.S. government and the American Indian, this documentary focuses on the past 50 years of government policies which have shifted from reaffirming the sovereignty of tribal government in the 1930s to seeking the end of tribal rule in the 1950s to the present era of self-determination.

Monday, June 3, 7-8 p.m. EST (PBS) "The Heart of the Dragon." Focusing on the family of a railway policeman, the fifth program in this series on contemporary

Some of this staged reality may be clumsy and unconvincing, but it is intended not as drama but rather to convey the fact that large numbers of people have been uprooted by political upheavals in many areas of the world.

The last part of the film focuses on the sanctuary movement in the United States. It does this, once again, by staging a fictional situation that raises questions about the role of churches in helping refugees.

A Latin American alien escapes from a detention center and seeks sanctuary in a Lutheran church. The pastor takes him in and then seeks approval from his parish council. While they are debating the issue, federal agents raid the church and seize the alien. Before they can depart, however, they are hemmed in by those attending a church social and the alien escapes.

Although it is left to the viewer to conclude whether churches should offer sanctuary to such refugees, there is no doubt where the film stands on the question. Written, produced and directed by Jim Becket, the program was funded by many different church groups, including the World Council of Churches.

China examines the structure of the urban Chinese family today, including ways in which the family members relate to one another across generations.

Tuesday, June 4, 8-9:30 p.m. EST (PBS) "Seventh Van Cliburn International Piano Competition." Beginning with highlights of the preliminary and semifinal performances by talented young pianists from around the world, the documentary centers on the final competition in which the finalists compete for a first prize of more than \$200,000 and the career opportunities that come with winning.



TV FARE—Vanessa Redgrave, top, Kim Hunter, left, and Phyllis Thaxter star in "Three Sovereigns for Sarah," a three-part series dealing with the 17th-century Salem witch trials. The last two parts air on PBS' "American Playhouse" June 3 and 10. (NC photo)

TO THE EDITOR

Our Central American policy

This is a critical time in our country's Central American policy. We are making decisions that are tearing apart families and causing people to live in fear for their lives.

To get perspective, let's go back to Nov. 4, 1984—the Nicaraguan election: 93 percent of the estimated voting population was registered.

75 percent of the registered voters cast ballots.

63 percent of the votes went to the Sandinista party; six other political parties took 36 percent of the seats in the 96-member National Assembly (three of these parties were to the right of the Sandinistas; three were to the left).

Under the pretext that their demands were not met, the Coordinadora, the party most closely aligned to the contras, refused to go on the ballot. Several of their demands included major changes in political structure—demands which would more appropriately have constituted the party's platform, rather than conditions for

the Coordinadora's entry into the electoral process. Our administration seized upon this abstention to claim the election was a farce.

In recent weeks we have seen further developments:

Congress refused to approve the \$14 million requested by the president for aid to the contras.

Daniel Ortega, Nicaragua president, made a trip to the Soviet Union seeking economic aid. Ortega's trip has angered many Americans, especially since it followed so closely upon the vote against aid for the contras. However, the trip had been planned previously.

We need to consider the plight of Nicaragua, a country of three million people:

► in which there is civil war supported by the most powerful country on earth. (We have supplied the contras with \$80 million worth of aid the past three years.)

► in which the elected government is not recognized by that same powerful nation.

► in which the economy is tottering. A truly desperate situation!

President Reagan's response to Ortega's trip: an embargo, which will put the most stress on the common people who have already suffered so much.

The Sandinista government is not without fault. Earlier this year when our five American bishops went to investigate the situation in Nicaragua, they cited the censorship, the curtailment of the right of assembly, and the church-state tensions. However, Archbishop O'Connor went on to add that, in spite of serious problems, none of the Nicaraguan bishops was asking for aid for the contras.

In focusing on the repression in Nicaragua, we often overlook the real strides the Sandinistas have made:

Infant mortality: 12 percent under Somoza, nine percent under the Sandinistas;

Access to health care: 28 percent under Somoza, 70 percent under the Sandinistas;

Malnutrition: 64 percent under Somoza, 32 percent under the Sandinistas;

Measles: 40,000 cases in 1979, 126 cases in 1983.

Illiteracy: over 50 percent under Somoza, 12 percent under the Sandinistas;

Training of health personnel: 100 yearly under Somoza, 500 yearly under the Sandinistas.

Nancy Donovan, a Maryknoll

missionary who has served 29 years in Central America, the last three in Nicaragua, stated, "As a Christian and as a U.S. citizen, I am deeply pained by the fact that my government has been responsible for arming and training those forces which have caused the death of so many. I continue to join my voice and my prayer to that of the U.S. Catholic bishops, and of the churches and faithful across the U.S. who have protested the U.S. government's covert war against Nicaragua, and who are calling for a peaceful solution to the conflict."

When there is an international problem, the tendency of our administration is to seek a military solution. In their pastoral "The Challenge of Peace," the American bishops urge our government to work untiringly at negotiation rather than resorting to armed intervention.

A few weeks ago the Indianapolis Star stated that Senator Lugar advocated the overthrow of the Nicaraguan government. As chair of the Foreign Relations Committee, Lugar is close behind the Secretary of State in his impact on foreign policy. I urge every voter to write him (Senator Richard Lugar, U.S. Senate, Washington, DC 20510) and ask that he direct his efforts toward a peaceful solution to the agonizing pain of the people of Central America.

Nancy Brosnan, SP
State Coordinator, Network

Osgood

Degrading photo of pope questioned

How could The Criterion print such a degrading picture of our beloved pope on the front page of the May 17 edition?

Does the staff feel the same way as that infantile punk who was holding the poster?

We have always had enough detractors of the Catholic faith without using our own paper and ink to do the dirty work.

I wouldn't be surprised to see such a picture in the communist Daily Worker but to see it in a so-called Catholic paper goes beyond imagination.

Carl L. Walters

Indianapolis

(Editor's note: See "From the editor," page 2.)

THE SUNDAY READINGS

TRINITY SUNDAY

by
Richard
Cain

Deut. 4:32-34; 39-40
Psalm 33:12
Romans 8:14-17
Matthew 28:16-20

JUNE 2, 1985

This Sunday is the feast of the Trinity. The doctrinal concept of the Trinity—one God in three persons—is not explicitly stated in scripture. Rather, it developed slowly through centuries of theological reflection on divine revelation. Yet the concept of the Trinity—and its awesome implication that our destiny is to share in the communal life of love that is God—grows out of the great scriptural themes of monotheism, salvation, adoption and the mission of the church.

This Sunday's first reading is from the book of Deuteronomy, a kind of suzerainty treaty between Yahweh and his chosen people, the Israelites. This particular passage comes from the introduction to the Law which forms the body of that treaty. It sets forth the essential idea that Israel was called out of slavery to live as Yahweh's chosen people in a promised land. Yahweh did this in a miraculous way in order to bring home to them the great monotheistic truth that he was the one true God and that there was no other.

Israel's unique vocation as Yahweh's chosen people called in turn for a wholehearted dedication to Yahweh alone involving both head and heart, knowledge and will. Yahweh supplied the revelation and the inspiration. But each Israelite needed to respond with assent and commitment. This Sunday's responsorial psalm captures this twofold response of faith.

For us children of the New Testament, the terms of the treaty are the same. Only the revelation and inspiration offered are more profound. To us God has revealed the mystery of the three divine persons in the one true God. And to us God offers the interior motivation of his own Spirit of love rather than the external motivation of the Law.

But what relevance does this mystery of one God in three persons have for us? The

mystery of the Trinity can seem merely an abstract concept until we realize that we are already intimately involved in this mystery through the Spirit of Christ imparted to us in baptism.

This Paul made clear in that part of his Letter to the Romans from which this Sunday's second reading is taken. Romans was Paul's reflection on the possibility of salvation from sin and death offered to all through the good news of Christ. In the section from which this reading is taken, Paul elaborated on the new kind of life we are empowered to live through Christ's Spirit.

It is above all adoption into the life of the Trinity. Our baptism initiates a spiritual exodus from the slavery of sin, an exodus intimately involving all three persons in the Trinity. According to Paul, the Spirit is our guide, the Son is our way and the Father is our destination.

Our intimate involvement in the Trinity through baptism is also made clear in this Sunday's gospel reading which contains the only explicit reference to the Trinity in the Gospels.

It is significant that the first explicit mention in the New Testament of the three divine persons in the Trinity should come in Christ's giving of the baptismal formula to the apostles. For to baptize "into the name" is to signify that the person baptized is incorporated into the Trinity of persons whose names are invoked in baptism.

Closely linked here with baptism is Christ's call to evangelize the world. This call applies to us, too, for all who are incorporated through baptism into the life of the Trinity also assume the task and privilege of offering that life to others.

The mystery of the Trinity then is nothing less than the revelation of God as a community of love. For love is one in many. And the life of the Trinity is a mission of love in order that all may be drawn through love into love.

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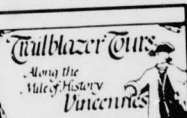
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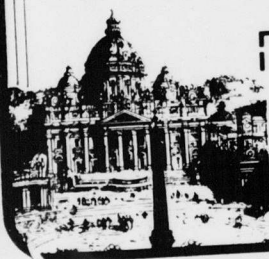
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CORNUCOPIA

Vatican II—as seen from the pew

by Alice Dailey

Bulletin Item: "Women's Discussion Group will meet as usual in the Activity Center."

Three women take seats on folding chairs.

Pansy: "Is this it? Ain't nobody else comin'?"

Corey: "Let's wait a bit; there may be more."

Pansy: "I hope so. This here's the same people that show up for everything."

Flo: "Where's old Nora Knowtall? Said she'd be here. Oh, here she comes now."

Nora (exuding authority): "Looks like I'm drafted to be moderator again. Right?"



Chorus: "Right."

Nora: "Let's get our notebooks ready, girls. I just happen to have an interesting topic we might pursue: 'After 20 years where is Vatican II leading us?'"

Pansy: "I'll tell you where it's leadin' us. Right into confusion."

Nora: "Now, Pansy."

Pansy: "I don't care. I'm a card-carryin' Catholic and I just don't know why we're standin' at the consecration. The most solemn part of Mass!"

Nora: "You mean liturgy."

Pansy: "I mean Mass. If Mass was good enough all them years it's still good enough for me."

Corey: "It's supposed to be the most fitting posture; standing through the liturgy I mean."

Nora: "Absolutely. Why, some of the world's largest churches don't even have seats or kneeling benches."

Flo (deadpan): "Standing Room Only."

Corey (placatingly): "We're allowed to kneel or sit if we wish."

Pansy: "Well, who wants to be the only settin' hen in the place? People will think you've got arthritis or something."

Flo: "Arthritis."

Nora clears her throat meaningfully and riffles pages of her notebook decisively.

"We have to keep open minds about new interpretations as they are presented. It says in this clipping I've brought, that some theologians are planning—"

Flo (interrupting): "We've kept them open so long lots of good stuff flew right out."

Pansy (dreamily): "I miss them old hymns. I felt so holy when we sang 'em. I nearly gaw on some of that stuff pushed off on us now."

Nora (glaring): "That 'stuff' is more relative to daily living. Some of those old hymns sounded like wailing. So sentimental. So maudlin."

Flo (lighting cigarette and looking around for ashtray): "For my money they can cut those singsong responses in half. The same old words eight or 10 times in a row get boring." (Tears cardboard backing from scratch pad and improvises ashtray from it.)

Pansy (coughing and fanning smoke away): "I just hope I don't get cancer."

Corey: "I think it's great—that we sing hymns other Christians might know. Makes them feel more at home at our weddings and funerals."

Nora: "And how about all that dialoging with other churches, learning what beliefs and practices we share. That's essential."

Corey: "I'm disappointed more women didn't show up for this meeting. We really should think of ways to build attendance."

Nora: "There's this speaker from the Pro-Choice Church. We might get her."

Pansy: "We might serve eats."

Flo (giggling): "We might try meeting at Sam's Bar."

Pansy (with withering look): "We need to get smarter people than us. Take Flo here. She knows as much about Vatican II

as little Prince William knows about runnin' England."

Flo (deadly serious): "I know this much. I'm glad we have the Mass in English. I like the peace exchange and the talks with other churches—that all may be one in three—but I miss the reverence when the Blessed Sacrament was right in church. The place is like a meeting hall now. And I'd love to have Benediction once in a while. I can't believe Pope John meant for all those things to go down the drain."

Nora: "Flo, Benediction would be just one more job that the priests don't need. And when we had it, who came? Just a handful of people."

Pansy: "That's right. But when there's a dance or sports event you can't hardly find a parking space. We don't have our whatever they call 'em straight."

Nora: "Priorities is the word. But the theologians—"

Flo (interrupting again): "I just thought of one other good thing about Vatican II. Getting to eat meat on Fridays. I hate fish."

Pansy: "If you ever tried them frozen fish sticks you'd love 'em. You oughta get yourself some."

Corey: "Back to Vatican II consequences. Didn't I read that some committee or other is starting to re-think the whole thing?"

Pansy: "It's about time somebody slammed the lid on. People's protestin' every little bitty thing in the church. Way back we wasn't allowed one little peep; it was called 'doubtin' in matters of faith.'"

Corey: "Personally, I believe a bit of re-thinking would do no harm. I certainly don't want the church to get carried away."

Nora (slapping notebook shut with asperity): "We just seem to be going around in circles today with so much non-productive input. And as for that crack of Pansy's about needing smarter people, speak for yourself, Dearie."

vips...



✓ Mr. and Mrs. Bernard Eck will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving on Saturday, June 1 at 11 a.m. in St. Roch Church. A family luncheon at the Iron Skillet will follow, and at 5 p.m. there will be a reception in their home. Bernard Eck and the former Adelaide Schroeder were married June 1, 1935 in Sacred Heart Church in Indianapolis. They have four children: Ed, Richard, Clare Biggers and Dorothy Murphy; 12 grandchildren; and three great-grandchildren.

✓ Ritter High School alumnus Bill Murphy is one of two star baseball players from Marian College who were named recently to the NAIA All-District 21 Baseball Team for Indiana. Murphy, a senior centerfielder, hit .453 during the season and broke the college's all-time hit record of 63 with 67 hits.

✓ Steve Bart, a member of St. Monica parish, was recognized by Central Indiana Regional Blood Center on May 20 for his volunteer work in promoting the center's

mascot, Charlie Corpuscle. Eric Schommer, also of St. Monica, was unable to attend the awards program. High schoolers Bart and Schommer began their volunteer work through a confirmation class at St. Monica.

check it out...

✓ The Family Life Office will sponsor several June TV appearances by local lay and religious spokesmen for the **Catholic view of marriage, divorce and remarriage**. On Friday, June 7 Father Jim Farrell will speak about divorce at 1 p.m. on the "Jim Gerard Show" on Channel 4. During the week of Monday through Friday, June 10-14, the "Indy Today" show at 6 a.m. on Channel 8 will feature discussions on marriage preparation, permanence, elements of a sacramental marriage, annulment, new attitudes and ministries, and other related topics.

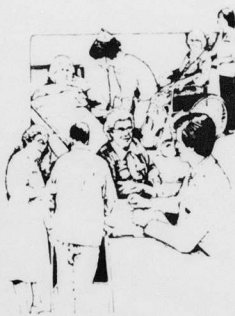
✓ The child welfare division of the Marion County Department of Public Welfare is looking for couples who could be **Foster Parents** to dependent, neglected and abused children who are wards of the agency. Interested persons may call R. Jackson at 236-7614.

✓ Kordes Enrichment Center and the Sisters of St. Benedict in Ferdinand will sponsor a second **Communications in Ministry Institute** consisting of four modules which may be taken independently of each other: "Leading Others in Prayer," Tuesday through

Saturday, July 2-6; "Sacramental Theology," Monday through Friday, July 8-12; "Introduction to Group Dynamics," Monday through Friday, July 15-19; and "Advanced Counseling-Learning Institute-Level II," Friday through Sunday, July 19-21. Costs vary and Continuing Education Unit credits will be given. Call 812-367-2777 for information and registration.

✓ **Holy Cross Grade School Class of 1935** will hold its **50th Anniversary Reunion** on Saturday, June 22 at the Fatima Council K. of C., 1313 S. Post Rd. The following classmates have not been located: Mary Cherry, Henrietta Crisp, Thelma Jones, Merritt Jones and Hugh Phillips. Anyone who knows their addresses, or who needs information about the reunion may call Mary C. (Wiley) Conerty 357-6447 or Mary A. (Gearns) O'Connell 357-9343.

✓ **Training Workshops for Use of Pre-Marriage Inventories** will be sponsored by the Family Life Office. Workshop 1 for present users of the Prepare-Enrich inventory will be held on Thursday, June 6 from 7:30 to 9:30 p.m. in the Catholic Center, 1400 N. Meridian St. Cost \$10 per person or couple. Workshop 2 will feature orientation in Prepare-Enrich and Focus inventories at two locations: on Friday, June 28 from 9 a.m. to 3:30 p.m. at the Catholic Center; and an identical session on Saturday, June 29 from 9 a.m. to 3:30 p.m. at the Church of the American Martyrs, 270 S. Bond St., Scottsburg. Cost \$30 per person or couple. Fees include lunch but materials are extra. Send check to Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206.



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QUESTION CORNER

When a former Catholic marries outside the church

by Fr. John Dietzen

Q Last year our daughter married a young man in a non-denominational church. Both are (or were) Catholic and both over 21. They did not get consent of the bishop or priest or my consent either, though neither was married before.

I did not attend the wedding but my wife did. The couple say they are Protestants, not Catholics anymore.

My questions are: Is their marriage recognized by the church? Can we visit them without giving scandal? (California)



A Their marriage may be recognized by the church. It is impossible to say for sure without knowing more facts.

Until recently, anyone baptized Catholic was obliged to be married before a priest or deacon for that marriage to be recognized in the Catholic Church. The same applies to persons baptized Protestant who later entered the Catholic faith.

It seems clear from your letter that your daughter and her husband did not ask or receive a dispensation from the form from the bishop which would have allowed them to be married validly before a minister of another faith or a civil official.

Under those rules, obviously, your daughter's marriage would be invalid.

However, the new Code of Canon Law provides differently. Since last fall, when that law became effective, people who were once Catholic but who have left the Catholic faith "by a formal act" are not bound by the law that they must be married before a priest. (Canon 1117)

What precisely this formal act must be is not yet clear. Certainly it would include anyone who officially joins another denomination, or who by some public act rejects God or all religion. It might, however, include other acts as well.

From what you say it seems possible, even likely, that your daughter's marriage is valid according to Catholic Church law.

As for your visiting them, it seems you have made quite clear your regret and disappointment at what they have done and your parental and personal concern at what you see as a serious violation of their

commitments to God as Catholic Christians.

Those commitments are real and, assuming they acted with any intelligence and knowledge, each Mass in which they participated and each sacrament they received was objectively a renewal of those promises.

It is not yours to judge, however, how

they stand before God at this point—how much aware they were then or now of the nature of those commitments and of their rejection of their Catholic faith and of their embrace of whatever faith they profess.

My conviction is that, once you have made your position clear, which you have an obligation to do both as parent and friend, the best thing you can do is treat them with love, support and presence. Another tactic is more likely to lead to alienation than anything good.

Several hundred years ago St. Francis de Sales, speaking as a spiritual guide, said, "One catches more bees with honey than with vinegar." That's still good advice.

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

1985 by NC News Service

FAMILY TALK

Dealing with son who wants to quit school

by Dr. James and Mary Kenny

Dear Dr. Kenny: Our 14-year-old boy has lost all interest in school. He is in eighth grade and does not want to attend school any more. We have tried talking to him and to the teachers, but nothing has helped. We are afraid we may have to pay a fine or go to jail because of him. We do not know where to go from here. (Texas)



Answer: Most states require school attendance through age 16. Parents are expected to see that their children attend school. However, if parents do all within their power to enforce school attendance and the child still will not go, the state does not fine or jail the parents.

Many children in sixth, seventh and eighth grades become tired of school and want to quit. There are several common reasons why.

The most frequent reason is repeated poor academic performance. Often by this time, the youngster no longer turns in homework, may misbehave in class and, in fact, has given up. Teachers become upset with his or her "poor attitude." Underneath this apparent poor attitude, the youngster has found it hurts too much to try and still fail, so he or she loses interest and acts as if he or she doesn't care.

A review of intelligence and achievement test scores may be useful in determining whether the schoolwork is truly beyond him. Special tutoring, with a teacher wise enough to ignore his "bad attitude," may be helpful.

Most children who turn off to school do so because they are tired of feeling a continuing sense of failure. School and parents need to work together to find something in the school program where the youngster can achieve a measure of success. Are there any extracurricular activities or sports in which your son might do well?

Another reason is being left out socially. Other children can be merciless in put-downs, namecalling and teasing. Also, around this age, children who belong to a

minority group may be keenly aware of the prejudice of the other youngsters. Minority group children, children who dress differently or children with different skills or interests might all be targets of such prejudice.

Still another reason is the notion that life outside school appears more attractive. The youngster may want to work and earn his own money. Or perhaps he feels it would be more fun to stay around home and watch television or simply "bum around town."

See if you can find out why your son wants to quit school. If you cannot, perhaps a school counselor or social worker may be able to talk with and listen to him. Knowing why may help you address the difficulty.

Forcing your son to attend school is unfortunate. If he does not want to learn, he probably won't. Getting his body into the classroom does not guarantee that his mind will follow.

However, if he refuses to attend school at 14, the state will require that he do so. You may need the added help of your local truant officer or probation officer. Letting them talk to your son in advance may help make the consequences clear to him before he gets into trouble.

As a last resort, parents may, in most states, declare to the welfare department that they can no longer control their child. The teen can then be made a ward of the court or state, yet still remain in the parental home. The state simply adds some of its power and clout to support parental discipline. Good luck with your son!

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

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'Tidley' Cahill retires

Served for 30 years as a first grade teacher

by Margaret Nelson

Josephine "Tidley" Cahill is retiring after 30 years as a first grade teacher at St. Andrew the Apostle School, Indianapolis. The parish will honor her with a Thanksgiving Mass in the church at 11:30 a.m. Sunday, June 2. There will be a reception after the Mass in the school audio-visual room.

Father James Farrell, pastor, recalls, "Since I came to the parish, people have always spoken highly of Tidley Cahill and the contribution she has made to St. Andrew." He noted, "It is unusual to find a teacher in our Catholic schools who has devoted so many years to one school. Her steadfast spirit has contributed to the stability of our school."

In 1955, Tidley was probably the first lay teacher to be given a first-grade assignment in the city. In those pre-Vatican II days when children were prepared to receive the sacraments during their initial year in school, the classes were traditionally taught by the sisters. But Father Matthew Herold hired Mrs. Cahill because she had taught sacramental preparation for ten years in her native Canada, where it was not unusual. There were only two other lay teachers when she joined St. Andrew's teaching staff.

Josephine Cahill moved to Indianapolis because her husband, Garth, took a job offered by his uncle, a member of St. Andrew's. Tidley recalls, "I hated it when I first started." It meant being far away from her home. But after guiding more than 1,400 children, Mrs. Cahill can look back at what she calls "the happiest 30 years of my life. It was never a burden. It was hard work, but I never didn't want to be there."

Of course, there have been many changes since Josephine Cahill began teaching at St. Andrew's. She prefers today's smaller classes, which give an opportunity for individual attention. And she likes the phonics and finds the new textbooks "nicer to work with." "They cover a lot more, moving at a faster pace," she believes. "The changes are all for the best." The Small World kindergarten has also helped her classes to move along more rapidly because the children are better prepared when they come to the first grade.



Josephine Cahill

Discipline has always been important to Josephine Cahill, along with the basics. Parents and children have had a loving respect for Mrs. Cahill. Many parents have envied her control of the classroom with a mere movement of her head or raising of eyebrows. For many years, parents have placed the names of their very young children on the waiting list for her classes. She finds that the children are different now, more affectionate and loving. Today, more than ever, she finds the children treating her like a mother.

In 1974, Tidley was named one of 500 Outstanding Teachers of America. But she finds her greatest reward is knowing that she has helped the children grow. Many former students have come back when they were older and voiced their appreciation for her work. Mrs. Cahill observes, "Those are the times when you feel the work was justified."

Though she believes "the little ones keep you young," Tidley Cahill has always enjoyed sports that combine exercise and fresh air. She and Garth will have more time now for swimming and Alpine skiing. Tidley hopes to resume her golfing and she has always enjoyed bowling. This summer, they will move to Okeechobee Lake in Florida, but they plan to spend part of their time in Canada and, of course, "come by Indiana in the fall."

the Saints *by Luke*

CHARLES, A COURT PAGE, LEARNED OF CHRIST'S TEACHINGS FROM TWO RETAINERS IN THE COURT OF CHIEF MAWULUGUNGU IN UGANDA, AFRICA. WHILE A CATECHUMEN, HE ENTERED THE ROYAL HOUSEHOLD AS ASSISTANT TO JOSEPH MUKASA, HEAD OF THE COURT PAGES. ON THE NIGHT OF MUKASA'S MARTYRDOM FOR ENCOURAGING THE AFRICAN YOUTHS TO RESIST THE HOMOSEXUAL DEMANDS OF THE BAGANDAN RULER, MWANGA, CHARLES REQUESTED AND RECEIVED BAPTISM. IMPRISONED WITH HIS FRIENDS, CHARLES GAVE THEM COURAGE AND HIS BELIEF IN GOD INSPIRED THEM TO REMAIN CHASTE AND FAITHFUL. HE PROTECTED HIS FELLOW PAGES, AGE 13 TO 30, FROM MWANGA AND ENCOURAGED AND INSTRUCTED THEM IN THE CATHOLIC FAITH DURING THEIR IMPRISONMENT FOR REFUSING THE DEMANDS.

FOR HIS OWN UNWILLINGNESS TO SUBMIT TO THE IMMORAL ACTS AND HIS EFFORTS TO SAFEGUARD THE FAITH OF HIS FRIENDS, CHARLES WAS BURNED TO DEATH AT NAMUGONGO, ON JUNE 3, 1886, BY MWANGA'S ORDER.

ONE OF 22 UGANDAN MARTYRS, CHARLES LWANGA IS THE PATRON OF YOUTH AND CATHOLIC ACTION IN MOST OF TROPICAL AFRICA. THE 22 MARTYRS WERE CANONIZED BY POPE PAUL VI, ON OCT. 18, 1964. THEIR FEAST IS JUNE 3.

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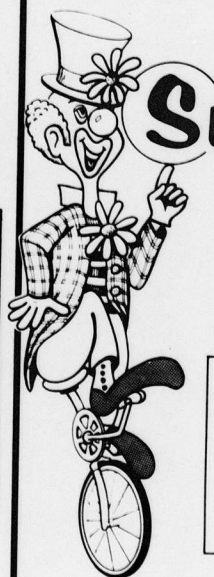
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Bishops praise pastoral on economy overall

But ask that document be made more precise and concrete, more inspirational and pastoral

WASHINGTON (NC)—U.S. bishops overall have applauded the first draft of their collective pastoral letter on the economy but find the document too long and "heavy," according to a survey.

A synopsis of bishops' responses to the first draft has been released by the National Conference of Catholic Bishops in Washington. A bishops' committee chaired by Archbishop Rembert G. Weakland of Milwaukee is drafting the pastoral.

The first draft, more than 50,000 words long, was issued last November. A second draft, originally scheduled for release this spring, has been delayed until fall.

According to the survey report, the bishops are particularly pleased by some aspects of the document, including its presentation of biblical values, Catholic teaching and ethical principles. The bishops surveyed also were pleased with the draft's commitment to the poor, which they found "both important and necessary."

They also referred to the draft as an important teaching tool and means of encouraging national debate on economic policy.

BUT THE bishops also regard the document as overly long, "academic," "heavy," "abstract" and redundant, the synopsis noted. Bishops suggested the draft be made more precise and concrete, more inspirational and pastoral, and shorter. Some also described the pastoral as too "negative" in its current form, the synopsis said.

Overall, "the pastoral is seen as a good stimulus for people" when considering the "moral dimensions of the U.S. economy and how to live out the Gospel in our times," the synopsis said. The draft pastoral was also praised for committing the church to economic justice in its own institutions and for emphasizing the need for both personal conversion and structural, social change.

The choice of policy issues mentioned in the first draft was supported "because of the importance and timeliness of the issues," the synopsis stated. "The stress on global interdependence was frequently singled out as being a necessary theme," it said.

Nonetheless, how specific the document should be about issues "is a topic requiring further discussion," according to the synopsis.

The drafting committee's interest in public input and dialogue with others was credited with producing such "valuable results" as "increased discussion of the church's teaching on social justice; a greater awareness of the moral dimensions of economic life; increased public discussion of the needs of the poor; and the hope for a sustained church response to issues of economic justice."

MANY BISHOPS suggested that a brief "pastoral message," inspirational in tone, be issued alongside the pastoral, the synopsis stated.

Some bishops also proposed that the document be cut into two publications with the first part of the proposed pastoral,

the biblical-ethical framework, separated from the second part, the application of principles, which some regarded as needing "ongoing and more extensive discussion." Others, however, opposed dividing the document into two pieces.

Many bishops also called for more attention to the implementation of the pastoral letter, better linkage between the pastoral on the economy and the bishops' 1983 pastoral letter on war and peace, and more attention in the new pastoral on issues of war and peace, such as the effect of the arms race on the economy.

Some bishops also suggested that the pastoral be more specific in addressing economic justice in church institutions.

IN ADDITION, "a significant number of bishops mentioned the long-term need to continue the process of analyzing major economic issues from the perspective of Catholic social teaching," the synopsis said.

"Numerous issues which are not treated in detail in the draft letter could be the subject of ongoing reflection and analysis," the synopsis stated. "The key role of the laity in this task was given particular emphasis."

The pastoral's discussion of the appropriate role of government also interested many bishops, according to the synopsis. "While acknowledging the traditional Catholic teaching on the positive role of government, some urged that the themes of personal responsibility and virtue be given greater emphasis than is currently present," the synopsis added.

Others urged emphasis on such questions as direct government action in job and training programs and collaboration with the private sector in such areas as housing, health care and social services.

Often, the synopsis said, bishops suggested "that more prominence be given to those sections of the text which describe and praise the successes of the American economy."

THE BISHOPS also had varied ideas on how specific the document should be. "Many expressed the need to move beyond general moral principles and to engage the substance of major policy issues, but they urged that this treatment of issues not become so specific that it appears to endorse a particular programmatic blueprint," the synopsis said.

While many bishops seem to want the document to be shorter, many also suggested that the pastoral should deal in more detail with such questions as family life, education, taxation, monetary policy, environmental and ecological issues, and the impact of technology, the synopsis said. Some also warned that the pastoral should not sound as if the bishops would "pit the rights of the poor against the rights of working-class and middle-class Americans."

Committees pass different versions of bill

WASHINGTON (NC)—House committees have passed two different versions—one with an anti-abortion amendment, one without—of the Civil Rights Restoration Act of 1985. The bill is designed to overturn a Supreme Court decision that only those sections of a university which practice discrimination can be penalized by withdrawal of federal funds.

The House Education and Labor Committee May 21 added an anti-abortion amendment to its version of the bill, but the next day, the House Judiciary Committee approved a version with an amendment declaring that the legislation says nothing for or against abortion. The Education and Labor Committee also approved an amendment broadening the religious exemption in Title IX of the 1972 Education Amendments package.

The U.S. Catholic Conference, which backs the Civil Rights Restoration Act, with certain changes, had sought a widening of the "religious tenets" clause to ensure protection to non-educational institutions as well.

1,000 pray at cemetery for 17,000 aborted fetuses

MONROVIA, Calif. (NC)—About 1,000 people prayed in a cemetery May 19 for 17,000 aborted fetuses that the U.S. Supreme Court ruled last October could not be buried with a religious service. The group also dedicated a plaque placed in the suburban Los Angeles cemetery "in memory of all who were deprived of human love and robbed of life through abortion."

The fetuses, still in the custody of Los Angeles County at the time of the service, were discovered in 1982 in a container after they allegedly had been taken from hospitals to a laboratory which conducted tests on them.

Cardinal Timothy Manning of Los Angeles sent a message to the gathering asking that the nation return to the respect the Founding Fathers had for the laws of nature and God.

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A parent's view: education in sexuality

By David Gibson
NC News Service

Children ask the darndest questions. In fact, they begin asking them at an early age, when their parents' attention still is focused on keeping them from risking life and limb by running into the street or by swallowing a dangerous substance.

But I doubt that children's education in sexuality starts with the answers they receive from parents to probing questions about where babies come from or why their bodies are shaped as they are.

Children absorb impressions and attitudes about sexuality from their first days through the relationships and love expressed around them. And parents actually are imparting education in sexuality when they help to convey a sense of self-esteem in children, along with a respect for the dignity of others.

For "sexuality" is a term with fuller meaning than sometimes is ascribed it. What it means to be either male or female and to have one's personality and relationships

somehow shaped by that fact — all that is encompassed by the word "sexuality."

So education in sexuality begins early. And it likely takes a step forward when a child asks a pointed question or two — at the dinner table or driving home from a movie. (One of our children asked where babies come from while we were driving home from Walt Disney's "Sleeping Beauty.")

□ □ □

When children approach their teen years, life becomes more complicated — for them and you.

It is now that peer pressure begins in earnest. Now is when children may place a special premium on acting older than their years. And now many

children develop more of a life away from home.

Parents sometimes feel forced to compete for their children's time and attention, even with 11- or 12-year-olds.

A parent doesn't have to be a prude to think that teens will be told by someone that sexuality and sexual activity can be treated casually.

And you don't have to be a full-time worrier to realize that children are sometimes vulnerable and impressionable. Have you met a parent yet who is comfortable with the thought that their child might be exploited or manipulated by another person?

I can barely imagine a parent who could experience a child's teen world without finding something there to react against.

FAMILY

Contrary to the beliefs of some, children learn about sexuality from the time they're born, writes David Gibson. And that education doesn't end at a certain point. It is an ongoing venture that represents a demanding challenge for today's parents.

As children near the teen years, parents often find themselves wanting to caution them, protect them, help them evaluate scenes in movies and on television or the words in some song. I think that is only natural.

The risk here for parents, it seems to me, is in allowing their role to become too narrow, restricted to reactions against events in their children's lives. When it comes to education in sexuality, the broader-based approach that began in the child's early years — an ongoing exploration of values drawing attention to the meaning of human love, the value of commitments, the complexities and rewards of lasting relationships, human worth, the purpose of emotions, the body's dignity — risks getting short-circuited.

At our house, we the parents had to take a step back — to talk about the full scope of the education in sexuality that we hoped to offer an older child.

□ □ □

A parent's role is not like that of a teacher who gives instruction in long division, expecting the task to be completed at a certain point. Instead, I suspect that most "education" at home is ongoing.

This education is stimulated when children bring their questions and problems home. Parents are likely to experience genuine frustration if their children's big questions are kept from them.

In a spring 1985 message to the world's priests, Pope John Paul II asked them to be accessible to young people, to foster relationships that encourage young people to bring important matters to them. As a parent I relate to that message too.

I want my children to feel they can come home with questions and problems, expecting to be greeted with love, maturity and a willingness to spend time helping them find answers to their questions — the kinds of qualities the pope encouraged.

That atmosphere at home is needed — for the sake of ongoing education in sexuality, as well as other matters.

Like all parents, of course, I realize this is much easier said than done.

(Gibson is editor of Faith Today.)

Screen depictions of sexuality

By Cindy Liebhart
NC News Service

Six-year-old Shelley and her father had just finished watching "The Bill Cosby Show" and "Family Ties." That evening both programs featured expectant mothers and discussions of childbirth.

Shelley's father suspected the programs might spark his daughter's curiosity. So he talked about the episodes with her and asked whether she had any questions.

She did. "How do babies get in there?" Shelley inquired.

Her father responded honestly in a way he felt his young daughter would understand.

Two families got together one evening to watch the popular adventure movie "Romancing the Stone" on a home video recorder.

For most of the film the central characters, a man and a woman, seem to put up with one another reluctantly as they dodge villains in Colombia.

But during a moment of calm, the couple discover they are attracted to one another. Almost immediately they head for a bedroom.

The parents watching the film flinched. What message would this casual presentation of sex communicate to their children, they wondered.

Television programs, movies and popular music transmit many messages about sexuality to young people, said the Rev. Edward McNulty, pastor of the First Presbyterian Church in Westfield, N.Y.

Some present a responsible view, he said. But most do not reflect the Christian understanding of sexual expression, he added. Often "sex is pictured as just a

human appetite to be fulfilled — as if it doesn't matter how you handle it as long as no one gets hurt."

Father Thomas Lynch, family life representative for the U.S. Catholic Conference Education Department, said the media often realistically capture patterns in human relationships. Sometimes, though, movies and TV programs "get obsessed with the genital aspect of sexuality," he observed.

Neither Mr. McNulty nor Father Lynch believe it is realistic for parents to expect to shelter children from all media exposure to sexual values that contradict the parents' own values.

But parents can help children wade through conflicting messages and form Christian values about sexuality. In some ways, television can make it easier for parents by providing discussion starters, Mr. McNulty said.

So it is important for parents to take an active leadership role in what their children see, to view

TV programs and movies with their children and discuss them afterward.

One approach is for parents to raise ethical or theological questions about the issues a program raises and the characters' behavior, both Father Lynch and Mr. McNulty suggested.

It is important that parents express their own views, without lecturing their children. It can even be explained that while some characters are "basically likable," the parents do not agree with certain of their values.

When it comes to presenting church teaching about sexuality to children, Father Lynch said it is not enough for parents simply to recite moral laws without explanation. Parents need to understand why the church teaches what it does about sex and human love.

Both said parents should try to be open to questions their children raise in the normal course of family life and not evade them.

"If children bring up something you feel uncomfortable talking about, admit you're uncomfortable," Mr. McNulty said. Parents shouldn't "be afraid to admit they don't know the answer" to a question, but should be willing to find out what it is.

Father Lynch believes spouses must develop the ability to talk comfortably with each other about sex.

"If parents haven't done that, they can't sit down with their kids and talk about it," he said. "They'll either avoid it altogether or get into a preachy mode."

(Ms. Liebhart is media reporter for NC News Service.)

When, how

By Katharine Bird
NC News Service

Many parents feel uncomfortable when it comes to discussing human sexuality with children, said pastoral counselor Ann Newland in an interview in her office. She works in marriage and family counseling in the Washington, D.C., metropolitan area.

"We get much more nervous and uptight" than children do, she added, sometimes because their questions about sexuality "raise embarrassing issues from our own experience."

"But, if a parent feels uncomfortable, in my experience it's better" to tell the child so, Mrs. Newland thinks. A parent can say, "I get uncomfortable in talking about this," she suggested.

This lets the child know the topic they will discuss is delicate and serious and not to be taken lightly, she explained.

"It's helpful for the child to have a parent acknowledge these feelings," she added, since embarrassment is something every child has some experience with.

Asked what sorts of questions parents ask about discussing sexuality with children, Mrs. Newland listed the following:

—When is the appropriate time to discuss it?

—How much should I tell

Who taught

By Father John J. Castellet
NC News Service

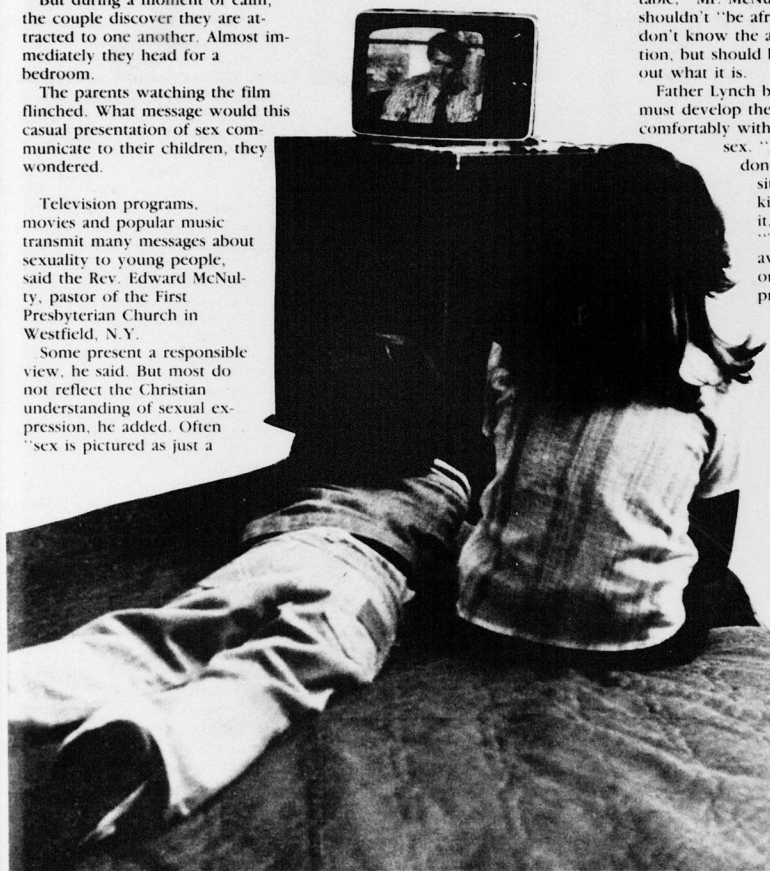
Who taught children about sexuality in Old Testament days? This was not really much of a problem in a culture which accepted sexuality precisely as a fact of life.

People who lived close to nature, with the birthing of cows and sheep as much a part of life as the ripening of grain in the fields, did not view sex as something to snicker about or to be ashamed of.

Certainly the God who created them male and female and who in the very act of creation "blessed them, saying 'Be fertile and multiply'" (Gn. 1-27-28) — certainly such a God did not frown on love between a man and a woman.

Neither did that same God who declared, "It is not good for the man to be alone. I will make a suitable partner for him." (Gn. 2-18).

Still, human beings are not like the other animals. They possess intelligence and free will, with the power to use their sexuality for good or for evil. Human lives are not governed by instinct; the



and how much to say?

children?

—How explicit should I be?
—Should I tell them the truth?
—Parents get in a real dilemma" at times, Mrs. Newland said. Children will ask an innocent question and parents will respond with too much information, much more than the child really wants. The counselor recommended that in most cases parents can let the child set the pace. "I've found children ask questions when they are ready" and will absorb only as much information as they can handle, she explained.

She and her Episcopal minister husband practiced that approach with their three sons, now 26, 23 and 20. Often, Mrs. Newland said, something about sexuality came up in school or in peer groups and the boys would bring their questions home and "talk it over here."

It's important not to "scare children, to make them feel they are bad people to have curiosity or questions about human sexuality," Mrs. Newland added.

She also thinks "it's far preferable to open up communication with children and talk about sexuality so they can get their curiosity satisfied" at home. A child who can talk with parents about sexuality is less likely to "get into situations that are confusing and upsetting" later on, she said.

Father Michael Hartwig, vice rector of Holy Trinity Seminary in Irving, Texas, agrees that it's important for young people to talk about sexuality with parents and other trusted adults.

Shunting discussion of sexuality to the side can lead students to develop a "distorted view," to see sexuality as a taboo topic, he said.

Students will identify with a Christian "vision of human sexuality that makes sense," he added.

For three years Father Hartwig was involved in presenting a short course on human sexuality to eighth-graders in Tyler, Texas. The segment was taught by a team of three teachers as part of a religious education class. To build trust, parents were consulted extensively throughout, he explained.

His experience with youths has convinced Father Hartwig that dealing with human sexuality is "a central issue for an authentic Christian life."

Sexuality involves much more than how we use our reproductive organs, he indicated. "Sexuality is an integrating dimension of a person." "The way we understand our sexuality, live it and integrate it are pivotal for growth and maturity."

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

children in biblical times?

responsibility of ordering those lives, including their sexuality, is real and serious.

As a result, there was need to teach children the basic goodness of sex and the importance of respecting it and using it rightly. This instruction, like all early instruction, was the province of the parents.

In biblical times, in the early years — and often into adolescence — the mother was the teacher. "Hear, my son, your father's instruction, and reject not your mother's teaching" (Prov. 1:8).

Once they grew up, education of the boys passed to the father, that of girls to their mother.

One of the most serious parental duties was to teach the truths of religion, and this would have included instruction about sex.

Given the stern strictures of the law with regard to extramarital sex, this was not a matter to be taken lightly. Parents would have been very attentive here.

Fathers, representatives of the family and fiercely jealous of its reputation, instructed the boys.

In ancient Israel girls moved about quite freely, shepherding,

drawing water from the village well which was the center of social life, harvesting in the fields.

The law had certain safeguards built in to protect women. In Old Testament times a seducer had to marry his victim, pay a higher than usual dowry and relinquish his right to divorce her (Ex. 22:15; Dt. 22:28-29).

In Jesus' day restrictions on women were somewhat tighter. When they appeared in public they were expected to be veiled and segregation of the sexes was rather rigidly enforced. It is significant that in the New Testament account of the meeting between Jesus and the woman at the well, the disciples were surprised not so much at Jesus' talking with a Samaritan as at his talking with a woman (John 4:27).

But by this time the disciples should have been accustomed to having Jesus treat women on the basis of respect for them as persons.

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

FOOD...

...for thought

How do parents teach their children?

"They're doing it all the time and in ways they don't realize," said Theodore Hengesbach, an educator at Indiana University at South Bend, Ind.

Recently, Hengesbach noticed that his daughter, Heidi, routinely cooks with her left hand on her hip. After a while it occurred to him, "She cooks just like me."

The realization was "disconcerting," the theologian admitted. "It means I'm always on display."

Rose Marie Hengesbach, a career counselor at Indiana University and former teacher, agreed that most teaching by parents is done on an informal basis and "it's fun."

Ms. Hengesbach said her daughter recently told her that a psychological test she had taken in school "showed she had some ability to be sensitive to nature." Her teen-ager then commented: "It's natural enough because you and dad were always pointing things out to us," Ms. Hengesbach reported.

The Hengesbachs think parents are most likely to feel uneasy when faced with more formal teaching in such areas as sexuality or religious doctrine.

One reason for anxiety, they think, is the difficulty of knowing if the point is getting across.

And parents worry because they aren't professional educators. It's difficult for parents to realize they "don't need to be experts who are perfectly right all the time," Ms. Hengesbach said. If a mistake is made, it can be corrected — and part of teaching children is showing them this.

What's vital, she added, is for parents to communicate "the things they think are important — their attitudes about values, about people. You need to put it into words or children won't know" what their parents value. Ms. Hengesbach said.

She and her husband sometimes used games as teaching tools. She explained how they would draw up an imaginary case, perhaps involving an incident of stealing. Then they'd ask their children: "What would you do if you saw..."

The advantage of such a game is that "it gives parents an opportunity to talk about the thinking process that goes into decisions," Ms. Hengesbach said. Children need to know that making decisions is "a step-by-step process."

Ms. Hengesbach suggests that people should "approach parenting with a sense of humor and with humility."

Why humility? Because "you don't know how children are going to turn out," she said.

...for discussion

1. How do parents teach their children — not just about sexuality, but about anything at all? What are some occasions when parents are "teaching"?

2. Taken in its broadest sense, what does the word "sexuality" mean?

3. Do you think it is difficult to speak with children about sexuality? Why?

4. What sorts of attitudes and values do you hope your children will learn from you concerning sexuality?

5. Children today receive many conflicting messages about sexuality, human love and marriage from friends, movies, TV programs and popular songs. Can you help your children sort through these conflicting messages? How?

SECOND HELPINGS

"Parents Talk Love: The Catholic Family Handbook About Sexuality" by Susan Sullivan and Father Matthew Kawiak. "Parents who encourage attitudes of respect, dignity and responsibility in sexual relationships give their children a precious gift," the authors write in this information-packed book. The single most important step "in talking about sex with anyone, young children, teens or young adults, is simply to open one's mouth to begin the process," they add. The authors have developed programs and led numerous workshops on sexuality. The book is designed for use by individuals, couples or parish groups. Chapters include a discussion of common myths about sexuality, how parents can use television to talk about values, the importance of intimacy in sexual learning and how to talk about sex with children at different ages. (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1985 \$7.95.)

CHILDREN'S STORY HOUR

Monica's faith

By Janaan Manternach
NC News Service

Monica grew up in North Africa in the fourth century. Her family was Christian but her parents decided she should marry a pagan named Patricius.

Monica found life with Patricius difficult. He had a terrible temper. At times he would be so angry he became violent.

Monica also had to cope with her mother-in-law who lived with them. The older woman was not easy to get along with.

Neither Patricius nor his mother could understand why Monica prayed so much. They criticized her for giving things to the poor.

Monica loved her husband and prayed that he would become a Christian. A year before he died Patricius was baptized.

Monica and Patricius had three children. The oldest, Augustine, was about 17 when his father died. He was a quite a teen-ager, always restless and searching. He often did things his mother didn't approve of much. He would not

listen to her advice. He seemed to resent her efforts to get him to lead a more decent life.

Monica was especially upset because Augustine would not pursue Christian practices. Augustine even spoke out against the Catholic Church and its teachings.

For a while, Monica refused to let him eat or sleep in their house. She told him not to come home until he changed his ways. But this approach did not seem to work.

Monica prayed. She decided that love, not fear or threats, would be the only thing that would win her son to a more Christian way of life. From then on she tried to stay close to her son, but didn't harp at him constantly.

One day Augustine told his mother that he was going to the docks to say goodbye to a friend. He went to the docks, boarded a ship and sailed off to Rome.

Monica was heartbroken. But she was determined to be near her son. So she followed him to Rome and then to Milan. She prayed constantly for Augustine to

become a good Christian.

In the city of Milan, Augustine heard a talk by Bishop Ambrose.

Augustine was very impressed and went to Ambrose. The bishop was able to answer Augustine's many questions. He helped the young man find peace.

Monica was overjoyed. She also became a friend of Ambrose. One of the happiest days of her life was when Augustine was baptized by Ambrose.

One day her son told her he wanted to go back to North Africa. They set out for home but Monica died peacefully at the seaport of Ostia, near Rome.

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



ST. MONICA

WORD SCRAMBLE

Unscramble the words below. All the words are in this week's children's story. Another word is spelled out in the boxes with the circles.

Example: 1. cainom

m	o	n	i	c	a
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 (monica)

2. rosebam

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3. aosit

--	--	--	--	--	--

4. laimn

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5. neaustiug

--	--	--	--	--	--	--	--	--	--

6. ritapucis

--	--	--	--	--	--	--	--	--	--

7. icaarf

--	--	--	--	--	--	--	--	--	--

Answers: 2. Ambrose, 3. Ostia, 4. Milan, 5. Augustine, 6. Patricius, 7. Africa

HOW ABOUT YOU?

☐ Make your own poster to give a message about love. Perhaps you could draw and decorate a picture involving friends, or parents and children. Under the picture complete this thought: "Love means"

Children's Reading Corner

Children learn about love and relationships within the whole mosaic of family life. In "Creative Learning Activities for Religious Education," Patricia Mathson focuses on "learning activities that help children discover God's presence in their lives through the world and the people around them." The educator writes that the activities directly involve children from 3 to 8 in the learning process by enabling them "to learn through experiences in their own lives." Ideas are provided for parents and educators to help children "learn about God's creation, caring for others as Jesus taught." (Prentice-Hall Inc., Englewood Cliffs, N.J. 07632. Paperback. \$8.95.)



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Making the warmth of God's love manifest to terminally ill patients is important to the ministry of Sister Rosella Molitor, D.C. With funding from the Catholic Church Extension Society she serves the spiritual needs of those living in eastern Oklahoma's home mission territory.

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Catholic population in U.S. decreases 106,891

NEW YORK (NC)—The number of U.S. Catholics decreased by more than 100,000 in the past year, according to the 1985 Official Catholic Directory, published annually by P.J. Kenedy and Sons.

The 1985 figures reported 52,286,043 Catholics as of Jan. 1, down 106,891 from 1984.

It was not the first time that there has been a slight one-year decrease in the number of Catholics. Between 1978 and 1979 the Catholic population decreased from 49.8 million to 49.6 million before resuming an upward trend.

Catholics in the United States represent 22 percent of the nation's population.

According to the new statistics, Los Angeles remains the largest archdiocese in the country, with a Catholic population of 2,561,602.

While the numbers of both priests and nuns have declined during 1985, the number of nuns decreased at twice the rate as priests.

The new statistics said there are 115,386 nuns in the United States, a decrease of 2,641 from the previous year, or a two percent decline.

And the number of priests has dropped by 574, now numbering 57,317, a one percent drop.

There are 111 fewer diocesan priests and 463 fewer religious order priests this year.

But the directory also reported an increase of 502 permanent deacons, bringing their 1985 total to 7,204.

The number of brothers also decreased by 52, to 7,544.

The directory reported 394 U.S. bishops, two more than last year.

The number of seminarians in the United States continued to drop. The new statistics reported 11,028 seminarians, 234 fewer than last year.

The number of parishes increased by 125 to 19,244, but so did the number of parishes with non-resident pastors, from 983 last year to 1,061 this year.

Full-time teachers at all Catholic educational institutions increased by 1,445, to 172,158. That figure includes 134,520 lay teachers—2,847 more than last year—30,223 sisters, 4,600 priests, 2,678 brothers, and 138 scholastics.

The figure of 30,223 teaching sisters was a decrease of 1,298. The number of sisters teaching in Catholic schools reached its peak in 1964 at 104,441, according to the directory.

In 1944, when the Official Catholic Directory began recording statistics for lay teachers, they represented only about eight percent of teachers in the Catholic school system. Now lay teachers are about 78 percent of all the system's teachers.

Full-time pupils in Catholic elementary and high schools in 1985 fell 65,421, to 2,956,983.

Public school students enrolled in

religious education programs totalled 4,052,176. On the elementary level there was an increase of 50,727, to 3,157,008, but on the high school level there was a drop of 66,208, to 895,168.

There were three more Catholic colleges and universities, 242, but a decline of 10,895 in enrollment, to 549,940.

The 947,668 baptisms recorded in 1984 were down 27,349 from the previous year. The number of converts—91,750—declined 3,596 from 1984.

Among the nation's 33 archdioceses, five besides Los Angeles and Chicago have Catholic populations of more than a million. They are Boston, Detroit, Newark, New York and Philadelphia.

Brooklyn continued as the largest diocese with 1,399,784 Catholics. The Diocese of Rockville Centre, N.Y., was the only other diocese with more than one million Catholics, 1,301,389.

Local Catholic numbers up

According to the 1985 Official Catholic Directory, Catholics in the Archdiocese of Indianapolis comprise 9.4 percent of the total population—200,984 Catholics in a total population of 2,127,915. That's an increase of 62 Catholics from those reported in 1984.

The Archdiocese of Indianapolis is the 76th largest diocese in terms of Catholic population. There are 183 dioceses, including 33 archdioceses.

The directory also reported 382 priests in the archdiocese in 1985 compared with 408 in 1984, a drop of 26. The number of sisters and brothers both increased, though, nuns from 929 to 1,049 (up 120) and brothers from 89 to 103 (up 14). Seminarians declined from 33 to 30.

Of the 382 priests in the archdiocese,

157 are diocesan priests active in the archdiocese, compared with 160 in 1984, a decline of three. The others are religious order priests, those active outside the archdiocese and retired or sick priests.

The number of parishes remained at 142. Those with a resident pastor increased by one, from 123 in 1984 to 124 in 1985.

The number of high school students in Catholic schools increased by 16 (from 5,152 to 5,168) while the number of students in Catholic elementary schools declined by 789 (from 16,103 to 15,314). There were 1,253 teachers in Catholic schools in 1985, an increase of 112. Lay teachers comprise 82.7 percent of total teachers this year compared with 81.6 percent in 1984.

Population figures are guesses

Where did all the Catholics go? It appears they were lost in a puff of paper smoke but not in reality.

When the 1985 Official Catholic Directory figures were released May 22, they showed a net decline of nearly 107,000 in the total number of U.S. Catholics.

But the Boston Archdiocese alone lost 172,000 and said virtually all of it was due to "more precise information-gathering and reporting."

The state of Florida, despite a general population growth of about 250,000 and the creation of two new dioceses, showed a net loss of 277,000 Catholics. Virtually the whole loss was due to the decision of the Miami Archdiocese to shift from estimates to parish registration figures for its method of reporting.

The New York Archdiocese showed a net loss of 76,000 Catholics between its 1984 and 1985 figures, but sociologist Father Philip Murnion said he had told the archdiocese several years ago that its published figures were about 160,000 too high.

"These (Catholic population estimates) should be done in color rather than numbers—they're artistic creations," said the priest, who heads the New York Archdiocesan Pastoral Life Conference.

Across the nation, a large number of dioceses reported exactly the same figures in 1985 as they had in 1984 for general population or Catholic population or both.

Of those that reported changes in Catholic population, most reported an increase. For example, increases were reported in Los Angeles, 187,581; San Antonio, 65,687; Denver, 62,637; and San Diego, 44,782. Only a few reported declines.

But the declines reported in Florida, Boston and New York show how drastically national figures can be skewed in any given year by accounting changes in a few places.

In Boston, from 1979 to 1984, the reported total population of the archdiocese—Catholics and non-Catholics—had dropped more than a third, from nearly

5.8 million to less than 3.7 million. But in the same period, the reported Catholic population had gone down only 80,000, or four percent—from about 2,016,000 to 1,936,000.

Thus Boston's 1984-85 loss of 172,000, while the general population had dropped only another 20,000 during the year, represented a paper catch-up on the declines of several years.

"The decline has been much more gradual, but the old system was not picking it up," the archdiocese said in a prepared statement explaining the new figures.

In Florida, the sudden shift in figures was partly hidden by the fact that two new dioceses, split from parts of three existing ones, were created during 1984.

In 1985 the new Diocese of Palm Beach, Fla., reported 103,000 Catholics. The new Diocese of Venice reported nearly 117,000 Catholics. But their combined gain of almost 220,000 did not match the combined losses of nearly 500,000 by Orlando (20,000 down), St. Petersburg (78,000 down) and Miami (398,000 down).

Father Gerard LaCerra, Miami archdiocesan chancellor, said the archdiocese estimated that it lost "21 percent of our Catholic population" when parts of the territory were split off to help form the new dioceses.

But Miami took the split as an opportunity for "bringing ourselves into accord with the practice of the other Florida dioceses," he said.

Until then, he said, the archdiocese had used general population figures and techniques of projection to estimate its actual number of Catholics. Starting with the new set of statistics, he said, Miami is using for its official Catholic count only those actually registered in the parishes of the archdiocese.

Father Murnion said that the Catholic population figures given each year by dioceses "have only the most general relationship to reality" and should not be used as if they were hard, scientific data.

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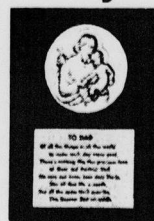
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Pilgrimage to National Shrine planned

by John F. Fink

The second annual pilgrimage to the National Shrine of the Immaculate Conception in Washington, D.C. will be from Tuesday, July 9, to Sunday, July 14.

The pilgrimage is sponsored by the Archdiocese of Indianapolis and will be led for the second year by Father John Beitans, pastor of St. Ann Church, Indianapolis, and archdiocesan director of the National Shrine. Forty-seven people were on the pilgrimage last year.

The tour will leave the Catholic Center in Indianapolis at 9 a.m. July 9 by bus, will stay overnight in Pittsburgh and arrive in Washington Wednesday afternoon, July 10. Mass and a full day of activity at the shrine will be on Thursday, a tour of Washington will be on Friday, morning Mass and a departure ceremony at the shrine will be on Saturday, and the group will arrive back in Indianapolis on Sunday after spending the night in Washington, Pa.

THE NATIONAL Shrine is the largest Catholic church in America and the seventh largest church, of any denomination, in the world. At 77,500 square feet, it is 19,732 square feet larger than New York's St. Patrick's Cathedral. Located at the edge of The Catholic University of America, it is an impressive Washington landmark because of its size, its belltower and colorful dome. The dome, with its brilliant symbols of Mary in polychromatic tile, is easily spotted from the air.

There are 137 separate pieces of carved sculpture on the outside walls, the most impressive being "Mary, Queen of the Universe," by former University of Notre Dame sculptor Ivan Mestrovic, considered one of the greatest of our contemporary sculptors.

The interior of the shrine is dominated by a huge heroic mosaic of "Christ in Majesty" behind the main altar. It covers a surface of 3,600 square feet, the largest mosaic of Christ in the world. The head alone is seven feet high and the hands more than five feet.

The largest Catholic church in America was built by and for the American Catholics

However, it is not the largest mosaic in the shrine. That honor goes to a mosaic of "The Descent of the Holy Spirit" on the inside of the dome. It is the largest single mosaic in the world, composed of 1,250,000 tesserae and measuring 3,950 square feet.

There are numerous other mosaics throughout the shrine, including one of Murillo's painting of the Immaculate Conception donated by Popes Benedict XV and Pius XI, and one of Titian's painting of the Assumption given by Popes Pius XII and John XXIII.

There are 34 chapels on the main floor of the shrine, the 15 around the main altar named for the mysteries of the Rosary. All of the chapels contain mosaics, paintings, sculptures or tapestries. In the Crypt Church below, there are 27 more chapels with additional sculptures and other objets d'art.

THE NATIONAL Shrine's history actually goes back to 1846 when 22 Catholic bishops, representing the then 28 states in the Union, placed the United States under the patronage of the Immaculate Conception and proposed the building of a magnificent church in her honor. However, it wasn't until 1909 that the rector of Catholic University started raising funds for the building of such a church.

The cornerstone was laid Sept. 23, 1920 and the Crypt Church was built between the years 1922 and 1931. It was paid for by a series of ambitious campaigns throughout the United States including the development of an idea from Mary Downes of Terre Haute. She proposed that "all the Marys in America could give a special gift to the shrine." This idea was used in the campaign for the main altar or "Mary Memorial Altar" in the Crypt Church. The crypt was completed in 1931 at a cost of more than \$3,000,000.

Then construction came to a halt for nearly a quarter of a century. The country

was in a depression and no funds were available. It wasn't until after World War II that Archbishop John F. Noll, Bishop of Fort Wayne and editor of Our Sunday Visitor, started a campaign to raise the money needed to complete the church. He managed to raise more than \$7,000,000 from readers of Our Sunday Visitor. A bust of Archbishop Noll is included among the sculptures in the shrine's memorial hall in the crypt of the church.

After a lapse of 24 years, work on the shrine resumed in the summer of 1955. Four years later, the shrine was dedicated on Nov. 20, 1959. Further construction, however, has continued to the present time.

FROM THE beginning, the shrine was envisioned as a gift from all American

Catholics to represent the devotion to Mary of many kinds of people, cultures, traditions and ethnic backgrounds. It is the official and national tribute to Mary as the patroness of the United States.

Today the shrine is used for events important to American Catholics. Each year, during their annual meeting in November, all the bishops of the United States celebrate Mass there. Pope John Paul II visited the shrine on Oct. 7, 1979 during his visit to the United States.

When it is not being used for liturgical events, it is a place of pilgrimage for American Catholics—the only shrine of its type in the United States. In every sense of the word, it was built by and for American Catholics.

Those interested in obtaining more information about the Indianapolis pilgrimage to the shrine may contact Father Beitans at St. Ann Church, 2850 S. Holt Rd., Indianapolis 46241. Tel. 317-244-3750. The cost is \$285 per person based on double occupancy with single rooms available at an additional \$100. Full payment is due by June 25.



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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

May 31

Charles Gardner will present a program for Pastoral Musicians entitled "Instrumental Music in Worship" at 8 p.m. in the Catholic Center following 6:30 p.m. dinner and business meeting. For information call 257-2064 or 842-1232.

May 31- June 1-2

St. Bernadette Parish, 4826 Fletcher Ave., will present Summer Festival '85 from 7 p.m. on Fri., from 4 p.m. on Sat. and from noon on Sun. Peachey's catering: \$10,000 progressive drawing, rides, booths, beer garden, music.

June 1

St. Monica Singles will make a trip to Churchill Downs for the horse races. Call Dan Miler 875-8229 for reservations or information.

A Day of Inner Healing will be held from 9 a.m. to 5 p.m. at Mount St. Francis Retreat Center. \$15 fee includes lunch. Call 812-923-9817 for information.

St. Francis Guild will hold a Day of Reflection from 9 a.m. to 4 p.m. at Mount St. Francis Retreat Center. Bring a covered dish.

Priesthood ordinations for the Indianapolis archdiocese will be held in St. John Church, 126 W. Georgia St., at 11 a.m.

St. Simon Parish, 8400 Roy Rd., will present a Monte Carlo Night featuring the last early bird drawing for Festival Drive '85. Doors open at 6:30 p.m.

The Indianapolis Nuclear Weapons Freeze organization will sponsor a 10 km Freeze Walk beginning at Military Park with 11:30 a.m. registration. T-shirts, prizes for pledges. Call 923-7337 for information.

The Blue Army of Our Lady of Fatima will hold its First Saturday Holy Hour with exposition of the Blessed Sacrament at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd.

St. Martin Parish, Yorkville, will hold a Garage Sale for the

benefit of Ethiopia from 10 a.m. to 3 p.m. Sat. and from 9 a.m. to 2 p.m. Sun., both fast time.

Providence High School, Clarksville, will sponsor its Spring Festival from 2 to 11 p.m. Sat. and from 11 a.m. to 8 p.m. Sun. Fried chicken 'n dumpling dinner Sun. from 11 a.m. to 6 p.m. Adults \$4.50; senior citizens \$3.50; children 12 and under \$2.50; 5 and under free.

June 2

Anointing of the Sick will take place during the 10 a.m. Mass at St. Vincent de Paul Parish, 1711 S. "I" St., Bedford.

St. Agnes Academy Alumnae will hold their Annual Mass and Brunch beginning at 11 a.m. in St. John Church, followed by brunch at the Atkinson Hotel. For information call 356-4766, 356-1045 or 356-2554.

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

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every

Sunday in St. Joan of Arc Church, 42nd and Central.

All former parishioners of St. Andrew Parish are invited to 11:30 a.m. Liturgy in honor of Mrs. Cahill (Tidley) who is retiring after 30 years of teaching at St. Andrew's School. Reception follows.

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

June 3

The Children of Divorce Program sponsored by Catholic Social Services will conclude from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St.

Separated, Divorced and Remarried Catholics will meet at the Catholic Center, 1400 N. Meridian St., from 7:30 to 10:30 p.m.

June 4

The Creative Family Living series facilitated by Franciscan Father Justin Belitz and Rusty C. Moe continues from 7:30 to 9:30 p.m. at the Franciscan Hermitage, 3650 E. 46th St. Call 545-0742 for information.

June 6

The first of three evenings on marriage called The Wedding Ring will be held from 7:30 to 9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. For information call 257-7338.

June 6-7-8-9

Mary, Queen of Peace Parish, Danville, will hold its Summer Festival on Thurs. and Fri. from 5 p.m.; on Sat. from 11 a.m.; and on Sun. from noon to 6 p.m. Food, square dance, public auction, live entertainment.

June 7

Msgr. Downey Council #3660, Knights of Columbus, 511 E.



Thompson Rd., will hold its 33rd Anniversary Dinner. Entertainment from 9 to 11 p.m.

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

June 7-8

St. Patrick Parish, 936 Prospect St., will hold its Annual Festival. Games, booths, special raffle. Fri.: chili; Sat.: chicken and noodles.

June 7-8-9

A Marriage Encounter will be held at Mount St. Francis Retreat Center. Call 812-941-9583 for information.

June 8-9

The New Albany Deaneary Catholic Youth Ministry will sponsor a Leadership Campout at Mount St. Francis Retreat Center. For information call 812-945-0354.

June 9

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

Our Lady of Lourdes Parish

Picnic will be held on the parish grounds.

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

St. Paul Parish, Sellersburg, will hold its Annual Picnic.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachi Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m. Westside K. of C., 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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5:00 PM

Saturday:
"Pasquale's Spaghetti"
3:00 PM

Sunday:
"Country Bob's Fried Chicken"
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SAT: Who do you say Jesus is, by Rev. Richard Jeschke, SVD, St. Rita
SUN: Where is Jesus in your life, by Rev. Mauro Rodas, St. Mary

'Lost cause' alive again in Senate

Proposed new immigration reform bill has old and new ideas

by Liz S. Armstrong

WASHINGTON (NC)—One of Congress' perennial "lost causes," at least in terms of the number of times it's been defeated, bounced back into the Senate May 23 when Sen. Alan Simpson, R-Wyo., unveiled a proposed new immigration reform bill.

The bill borrows from the ill-fated Simpson-Mazzoli bill which died in the previous Congress in 1984 after a prolonged fight. Simpson's new effort, however, also contains some different ideas. And the House co-sponsor of Simpson-Mazzoli, Rep. Romano Mazzoli, D-Ky., has so far declined to join Simpson on a comparable House measure.

Congress has debated immigration reform often in the last decade. In 1976, President Gerald Ford signed a new immigration law that was promptly criticized. In 1977, members of Congress drafted measures for reforms. In 1978, Congress turned the issue over to a special commission on immigration, headed by Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, which began a three-year study. Reform bills based in part on the commission's recommendations failed in 1982 and 1984.

Recent history indicates Simpson's new effort won't have an easy time, either.

Simpson's bill may be a legislative trial balloon, since he circulated copies of the bill before it was formally introduced and sought reaction from his Senate colleagues.

The new bill would:

- Initiate new employer sanctions or penalties against employers who knowingly hire undocumented workers.
- Direct the president to set up a commission to determine, after a year, whether the employer sanctions are working.
- Delay amnesty for illegal aliens already in the United States until the presidential commission agrees the employer sanctions are effective in stemming illegal immigration.
- Grant the amnesty as a form of temporary legal status for two to three years to illegal aliens who have resided in the United States since 1979 or earlier.
- When the period of temporary legal status expires, make permanent legal status for the immigrants contingent upon their demonstration of at least minimal ability to communicate in the English language.
- Permit "guestworker" migrants from across the border to enter the United States on a limited basis to pick crops.
- Set up a second presidential commission to study the "guestworker" system.
- Increase funding for the Immigration and Naturalization Service border patrols and the Labor Department's role in carrying out the legislation.

Much of this has surfaced before.

Father Hesburgh's commission, for example, had advocated employer penalties and legalization of illegal aliens.

During the last go-round, the U.S. Catholic Conference, public action agency of the bishops, argued against employer penalties and a "guestworker" program and in support of amnesty. In 1984, the USCC favored a more sweeping amnesty offered under a House bill, which would have granted amnesty to illegal immigrants who had arrived as recently as 1982, compared to the 1980 deadline the Senate wanted for even temporary legal residency.

Msgr. Daniel F. Hoyer, USCC general secretary, termed the amnesty provision the most important element of the previous immigration reform bill. "Without legalization, the proposed program of immigration reform and control would be a failure," he said.

In their testimony to the Republican and Democratic platform committees in 1984, the bishops, again through the USCC, also said they "support immigration reform legislation which, among other things, provides a generous legalization program for undocumented aliens and preserves the traditional U.S. policy of giving priority to family reunification."

"At the same time," the bishops said, "we are deeply concerned about the potential impact of proposed employer sanctions for hiring undocumented aliens upon U.S. citizens and legal aliens of Hispanic origin. We are also concerned about the extension of the . . . temporary workers program into a system of guestworkers which could erode labor standards and compound the problems of domestic farmworkers."

Simpson's new bill contains a proposal that the General Accounting Office investigate whether the employer sanctions promote discrimination against legal workers—such as Hispanic citizens or legal aliens—who conceivably could be refused jobs by skittish employers.

The USCC had no immediate comments on the new Simpson bill. Its staff was studying the proposals and anticipated later congressional testimony, a spokesman said.

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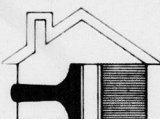
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YOUTH CORNER

New Albany youth explore theme of justice

by Tony Cooper and Richard Cain

Connie Sutherland was torn. At first the slender, dark-haired sophomore leaned toward a guilty verdict for the woman accused of pulling the plug on her husband's respirator. But in the end she was not able to make a decision as to whether the prosecution or the defense was right.

"They were both so convincing," she said later.

Fortunately, Sutherland and the other 11 high school-aged youths from St. Mary's in New Albany were only participating in a mock trial. But the lesson was a real one.

"There have been times when I've been falsely accused of things, too, and it was hard to prove that I didn't do it," Sutherland said later. "People shouldn't be accused unless there is some hard evidence they've committed a crime. Sometimes the law is not just in that respect."

The mock trial in a New Albany City-County Building courtroom was only one of several unusual experiences the youths underwent that night. The St. Mary's lock-in also included a tour of the New Albany police station and a talk given by a Salvadoran refugee who had lost several members of her family to the death squads.

Not that the evening was all serious. The youths also had a pizza party, played games and saw movies to pass the night. The lock-in ended with a sunrise prayer service at the Ohio River. At the end of the service, each person released a helium balloon as a sign of hope. "It was a neat symbol," said one of the adult leaders who accompanied the youths.

But the overall theme of the lock-in was a serious one—justice and injustice and how we judge others. Some of the questions the youths grappled with were:

►What would it be like to be unjustly accused of a crime?

►Is justice different in this country than in other countries?

►What would it be like to be persecuted because you spoke out for basic human rights and to have members of your family killed?

►What is it like to be arrested and taken to the police station?

First came the trip to the police station. The youths were not told where they were being taken. "We said, 'Don't ask questions. Just get in the cars,'" recalled one of the adult leaders. "The kids were very curious."

"I thought they were going to lock us up or something," said Tony Brodfehrer.

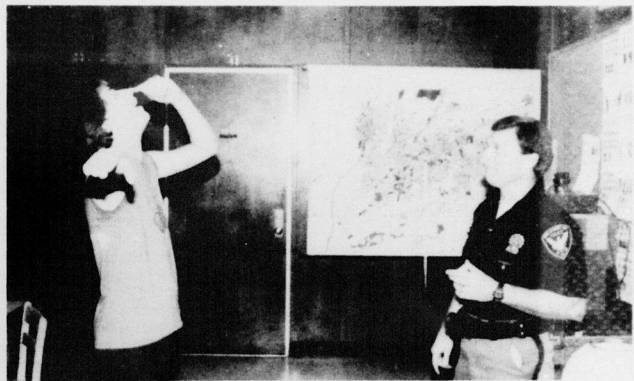
Upon arrival, the youths were given a tour of the police station. A police officer administered a breathalyzer test. "I thought that was pretty strict," Brodfehrer recalled. "I would have been pretty scared if that was for real."

After the mock trial, the youths returned to St. Mary's to hear Maria Elena, a Salvadoran refugee, talk about her experiences. "She told of the persecutions by the government soldiers toward the common people who speak out for basic human rights," one of the adult leaders said.

According to Maria Elena, "You didn't need to be radical to be persecuted. If you said you needed adequate food and living situations, then you were labeled a troublemaker."

Maria Elena joined a political organization "sanctioned by the Catholic Church" that spoke out against injustice. In retaliation for this, in 1980 the death squads killed her mother and grandmother and raped and killed her younger sister. Her husband was also later killed. Finally, Maria Elena escaped with her two young daughters to Mexico and then to the United States with the aid of a Catholic parish in Louisville where she is now staying.

Greg Passafiume, a



UNDER ARREST—Greg Zoeller, a freshman from St. Mary's Church in New Albany, touches his nose as he performs a sobriety test administered by New Albany policeman Rick Denny. A group of young people and adults from St. Mary's witnessed the arrest and booking procedure as part of an overnight "Lock-In" that focused on justice and injustice. (Photo by Tony Cooper)

religion teacher at Providence High School in Clarksville, also showed slides of his trip to El Salvador and helped as a translator for Maria Elena.

It was an eye-opening experience for the youths. "I knew these things were going on," said Brodfehrer. "But to confront someone who had to go through this kind of per-

secution just freaked me out. The thing I got was 'don't ever give up.' Maria saw her family killed, but she didn't give up her fight for human rights."

Parents are protective only 'because they love you'

by Tom Lennon

Question: My parents are so overprotective and won't let me do anything on my own. Why are they this way? (Kentucky)

Answer: Sometimes it seems that this is the question most often asked by readers of this column. We've attempted to answer it before, but let's take another try—in a rather unusual way.

Recently a teen-ager, whom I'll call Julie, celebrated the sacrament of penance. Here it's important to stress that what goes on during confession is top secret.

The priest is bound in a most serious way never to reveal what is said in the confessional. Usually the other person celebrating the sacrament doesn't talk about it either.

But quite a few people in Julie's parish now know part

of what went on the day she celebrated the sacrament of penance.

And what did go on?

After telling the young priest her sins, Julie started talking with him about some of the problems and conflicts she was having with her parents.

Near the end, in a burst of exasperation, she blurted out: "They always want to protect me. Why do they worry so much?"

A slight pause. Then the young priest said softly and simply, "Because they love you."

This verbal arrow hit Julie straight in the heart. She was silent for a few seconds, she reported, and then almost in a whisper she said, "Gee . . . I . . . I never thought of it that way before."

The whole idea was a revelation to Julie. As she walked home alone she felt a deep joy at what she now knew about her parents.

Her mother was home alone—and was amazed when Julie came in and hugged her and said, "Mom, I love you so."

Then Julie told her all that she felt and what the young priest had said.

That night Julie told her dad. In the days that followed she told some of her friends. And her parents told their friends.

That's how the story of Julie's confession began to spread around the parish and subtly to improve parent-child relations in a number of homes.

It may well be that Julie will never quite forget the young priest who with four simple words turned her world upside down and revealed the gift of her parents' love.

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

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Persons involved with The Hermitage are encouraged to perfect themselves, so that, by word and by example, others may become involved in their own process of perfection.

CYO to aid USA Track and Field Nationals here

The CYO's track season may have ended with the May 22 finals at the Indiana University Track and Field Stadium on the IUPUI campus in Indianapolis. But the CYO is mounting another type of special effort there in mid-June.

On the field, some 1,500 of the nation's best athletes—including Olympic gold medalists Carl Lewis, Edwin Moses and Valerie Brisco-Hooks, along with a majority of their 1984 summer games teammates—will be vying for places on the 1985 U.S. Track and Field Team when the USA/Mobil Outdoor Track and Field Championships return to Indianapolis, June 14-16.

On the stands, in the parking lots and at the gates will be CYO volunteers

helping as ushers, ticket takers, vendors and parking attendants. The CYO will supply around 160 volunteers each day of the three-day competition which is sponsored by the Athletics Congress of the USA.

When the congress brought the championship here in 1983, Ollan Cassell, executive director of the congress and a member of St. Michael parish in Indianapolis, approached fellow parishioner Randy Noel, a member of the CYO board, for volunteers. Noel in turn took the proposal to the CYO which approved it.

Though the CYO volunteers might see the task as a chance to see some Olympic athletes close up, Carl Wagner, archdiocesan coordinator of youth

ministry, says it is much more satisfying. "We provide a service for the community and we do receive some funds." In 1983 those funds were sent to the Holy Father for his International Youth Rally. "We had earmarked the money to be used for the rally so that youth from third world countries, countries that couldn't afford to send a delegation, could attend." Some money was saved, too. Those last dollars went into the Caritas Program, run by Catholic Social Services, providing Christmas gifts to needy families.

Any volunteers are welcome. Those interested in volunteering may contact Carl Wagner at the CYO Office, 580 Stevens St., Indianapolis, IN 46203 (317) 632-9311.

Indy area CYO track meet results

Over 500 youths from 10 Indianapolis area parishes competed in The 1985 CYO Track Meet at The Indiana University Track Stadium in Indianapolis. Trials were held May 19 and finals May 22. The overall winners were St. Malachy in the boys' division and St. Pius X in the girls' division. Winners in the Class A Division were St. Malachy (boys) and Mt. Carmel (girls). Class B Division winners were St. Malachy (boys) and St. Pius X (girls) and Class C Division winners were St. Simon (boys) and St. Malachy (girls). Class A corresponds roughly to eighth grade, Class B to seventh grade and Class C to sixth grade. The classifications are actually based on age, weight and height. Below are the individual winners of each event according to classification.

Boys Winners

Class A		
50 Meter Dash	Greg Luedeman	St. Pius X
100 Meter Dash	Greg Luedeman	St. Pius X
200 Meter Dash	Rich Burke	St. Malachy
400 Meter Run	Joe Morgan	St. Lawrence
800 Meter Run	Matt Hinkle	St. Malachy
1600 Meter Run	Larry McElfresh	St. Malachy
High Jump	Matt Hinkle	St. Malachy
Long Jump	Rich Burke	St. Malachy
Shot Put	John Guilfooy	O.L. Lourdes
Pole Vault	Kevin Lucas	St. Simon
110 Meter Hurdles	Paul Lee	St. Pius X
400 Meter Relay		St. Malachy
800 Meter		
Medley Relay		St. Lawrence

Class B

50 Meter Dash	Kevin Keeney
100 Meter Dash	Kevin Keeney
200 Meter Dash	Jason Hedge
400 Meter Run	Dan Jarosinski
800 Meter Run	Jonathan Benson
High Jump	Tony Oliver
Long Jump	Chris Corbin
Shot Put	Tony Brents
400 Meter Relay	
400 Meter	
Shuttle Relay	

Class C

50 Meter Dash	Tim Jones
100 Meter Dash	Jeff Borgert
200 Meter Dash	Marshall Randall
400 Meter Run	Seamos Wheeler
High Jump	Brad Schneider
Long Jump	Steve Benson
Baseball Throw	Eddie Mobley
400 Meter Relay	
200 Meter	
Shuttle Relay	

Kevin Keeney	O.L. Lourdes
Kevin Keeney	O.L. Lourdes
Jason Hedge	St. Pius X
Dan Jarosinski	St. Malachy
Jonathan Benson	St. Simon
Tony Oliver	St. Lawrence
Chris Corbin	Central Catholic
Tony Brents	St. Andrew

O.L. Lourdes	St. Malachy
O.L. Lourdes	St. Malachy
St. Pius X	St. Malachy
St. Malachy	St. Malachy
St. Simon	St. Malachy
St. Lawrence	St. Malachy
Central Catholic	St. Malachy
St. Andrew	St. Malachy
O.L. Lourdes	St. Malachy

Class A (Cont.)

High Jump	Joanne Medlen
Long Jump	Elly Ayres
Shot Put	Karen Nitka
Kickball Throw	Karen Nitka
400 Meter Relay	
200 Meter	
Shuttle Relay	

Joanne Medlen	St. Pius X
Elly Ayres	O.L. Mt. Carmel
Karen Nitka	St. Malachy
Karen Nitka	St. Malachy
	O.L. Mt. Carmel

St. Pius X	St. Andrew
O.L. Mt. Carmel	O.L. Mt. Carmel
St. Malachy	O.L. Mt. Carmel
St. Malachy	St. Pius X
O.L. Mt. Carmel	St. Simon

Class B

50 Meter Dash	Cecilia Ricketts
100 Meter Dash	Meika Spikerman
200 Meter Dash	Meika Spikerman
400 Meter Run	Stephanie Keefe
High Jump	Dawn Till
Long Jump	Kelly Hiatt
Kickball Throw	Mindi Alexander
Softball Throw	Collee Stevens
400 Meter Relay	
200 Meter	
Shuttle Relay	

Cecilia Ricketts	St. Andrew
Meika Spikerman	O.L. Mt. Carmel
Meika Spikerman	O.L. Mt. Carmel
Stephanie Keefe	St. Pius X
Dawn Till	St. Simon
Kelly Hiatt	St. Lawrence
Mindi Alexander	St. Simon
Collee Stevens	St. Pius X

St. Andrew	St. Pius X
O.L. Mt. Carmel	St. Pius X
O.L. Mt. Carmel	St. Pius X
St. Pius X	St. Pius X
St. Simon	St. Pius X
St. Lawrence	St. Pius X
St. Simon	St. Pius X
St. Pius X	St. Pius X
St. Lawrence	St. Pius X

Class C

50 Meter Dash	Nicole Brown
100 Meter Dash	Nicole Brown
200 Meter Dash	Jenny Workman
400 Meter Run	Jenny Workman
Long Jump	Kescha Cody
Kickball Throw	Amy Ternett
Softball Throw	Tara Feeney
400 Meter Relay	
200 Meter	
Shuttle Relay	

Nicole Brown	St. Andrew
Nicole Brown	St. Andrew
Jenny Workman	St. Malachy
Jenny Workman	St. Malachy
Kescha Cody	St. Simon
Amy Ternett	St. Malachy
Tara Feeney	St. Pius X

St. Andrew	St. Andrew
St. Andrew	St. Malachy
St. Malachy	St. Malachy
St. Malachy	St. Simon
St. Simon	St. Malachy
St. Pius X	St. Malachy
St. Malachy	St. Malachy
St. Andrew	St. Andrew

Girls Winners

Class A

50 Meter Dash	Shaton McMiller
100 Meter Dash	Elly Ayres
200 Meter Dash	Elly Ayres
400 Meter Run	Jenny Bieler
800 Meter Run	Rene Quigley

Shaton McMiller	Holy Angels
Elly Ayres	O.L. Mt. Carmel
Elly Ayres	O.L. Mt. Carmel
Jenny Bieler	O.L. Lourdes
Rene Quigley	St. Pius X

Holy Angels	St. Pius X
O.L. Mt. Carmel	St. Pius X
O.L. Mt. Carmel	St. Pius X
O.L. Lourdes	St. Pius X
St. Pius X	St. Pius X

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Book reviews

Conversion is a process, author says

A PROCESS CALLED CONVERSION, by David K. O'Rourke, O.P. Doubleday (New York, 1985). 191 pp., \$13.95.

Reviewed by
Thomas P. McDonnell
NC News Service

Catholics have long been conditioned, more or less by the sheer triumphalism of the past, to regard the phenomenon of religious conversion as something strictly Pauline in both its dramatic effects and in the efficacy of its ostensibly divine purpose.

That is to say, we have duly expected—if not demanded—that every Paul shall have had his Saul, and all the better if knocked from one's horse by a bolt of visionary lightning somewhere on the road to Damascus. That way, of

course, leaves little doubt in anyone's mind as to what has actually occurred.

Today, however, in one of those rare blessings of the post-conciliar age, Catholics by and large have become sophisticated enough to realize that, as the convert and Dominican author of this book says, the experience of conversion itself is more like a process—a very human process at that.

Converts are like joggers insofar as they each may acutely experience, at one point or another, the loneliness of the long-distance runner whose goal may be dimly perceived but never clearly seen until the finish line is at hand (and which is only the beginning of a greater race still).

In "A Process Called Conversion," Father O'Rourke interweaves his own religious experience with

the personal accounts of three other converts named Julie, Margaret and Edmund. Though no doubt unique persons in themselves, the generally bland and merely limpid tone of the narrative makes them sound rather too much alike. It all sounds so, if you'll pardon the expression, processed. One can readily imagine this interweaving of narratives as a workable script for a television feature on the experience of conversion.

Perhaps the most valuable part of the text is Father O'Rourke's sensible use of the four stages of conversion as related to his own and the three other stories: (1) awareness; (2) election; (3) initiation; and (4) assimilation. It is this sense of thoroughness of approach which gives to Catholic conversion an authenticity not readily available, say, in

the wholesale emotionalism of fundamentalist camp meetings.

Only about five years ago, curiously enough, Doubleday published another book called "Turning: Reflections on the Experience of Conversion," by Emilie Griffin, which may

be used as supplementary reading to Father O'Rourke's volume. Griffin's treatment has the advantage of dealing with decidedly stronger characters who have exemplified the experience of conversion, people like C.S. Lewis, Thomas Merton and

Bede Griffiths, to say nothing of Chesterton, Hopkins and Newman.

Father O'Rourke's book, however, has the advantage of presenting a more deeply psychological account of the conversionary experience itself, especially as seen in harmony with Catholic principles.

(McDonnell, a veteran newspaperman, is preparing a collection of his essays for publication.)

Books of interest to Catholics

by Richard Philbrick

Here is a list of new books of particular interest to Catholic readers.

"Coping With Discouragement," by Mary M. Fenocchetti, Liguori Publications, \$1.50, 64 pp. Step-by-step encouragement to develop a basic trust, self-confidence and reliance on God.

"All God's People," by Archbishop Rembert G. Weakland, OSB, Paulist Press, \$7.95, 206 pp. The archbishop of Milwaukee in newspaper columns writes of Catholic identity in the church today and challenges facing the church.

"Formative Spirituality," Vol. 2, "Human Formation," by Father Adrian van Kaam, Crossroad, \$24.95, 271 pp. Textbook devoted to the theory of formation dispositions, that is, the dispositional base of our empirical life.

"Behind Closed Doors," by Msgr. Joseph M. Champlin, Paulist Press, \$7.95, 227 pp. Sets forth seven general

principles that are true for all good personal prayer.

"Pioneers of Catholic Europe," by Frederick J. Cowie, Our Sunday Visitor, \$6.95, 174 pp. Brings to life the great personalities responsible for the making of Europe from the age of Augustus to that of Charlemagne.

"Proclaiming Justice and Peace," edited by Michael Walsh and Brian Davies, Twenty-Third Publications, \$12.95, 345 pp. Ten documents that represent the most authoritative and most recent social teaching of the church from Pope John XXIII to Pope John Paul II.

"The Path to Self," by Bernadette Roberts, Shambhala, \$9.95, 214 pp. Companion volume to author's "The Experience of Self," this one describes her continuing progress on her spiritual journey.

"Water in the Wilderness," by Father Francis W. Vanderwall, S.J., Paulist Press, \$5.95, 132 pp. Assures those overwhelmed with a sense of futility and

hopelessness that God is a personal savior close at hand.

"Turn Back the Night," by Stephen R. Lawhead, Crossway Books, \$6.95, 180 pp. Christian response to popular culture.

"A Lay Psalter: Selections From the Psalms With Meditations," edited by Msgr. John V. Sheridan, Our Sunday Visitor, \$7.50, 216 pp. More than 80 readings from the Book of Psalms, each with a devotional meditation.

"Lent: A Guide to the Eucharist and the Hours," by Father Kevin Irwin, Pueblo, \$12.95, 292 pp. Daily commentaries on each day of Lent for those who plan or preside at liturgies.

"Religious Life in the U.S. Church," edited by Fathers Robert J. Daly, S.J., Michael J. Buckley, S.J., and John W. Padberg, S.J., and Sisters Mary Ann Donovan, SC, and Clare E. Fitzgerald, SSND, Paulist Press, \$10.95, 345 pp. Progress report of a pontifical commission of bishops studying the decline of religious vocations in this country in recent years.

Pastor responsible for RCIA, but needs help of parishioners

(Continued from page 2)

helpful in keeping participants from dropping out, she noted.

The pastor is ultimately responsible for the RCIA. "You really can't do much without his support," Sister Purcell said, especially since he must conduct the various liturgical rites involves. But "he doesn't have to do it by himself. You need the pastor but he doesn't have to carry the whole ball of wax. It's too much."

To begin using the rite, a parish should first organize an RCIA team. Sister Purcell suggested that the team should include someone involved with hospitality at the parish, possibly from the parish welcoming committee or evangelization committee. It should also include someone who is good at communication and someone to work with the pastor on organizing sponsors. Finally, it should include someone to teach the sessions—a catechist, DRE, the pastor or a team of catechists.

It is usually best to start small, Sister Purcell said. "You don't have to swim across the whole ocean the first year. Just get your feet wet." A parish new to the

New auxiliary for NY

ROME (NC)—Cardinal Bernardin Gantin, head of the Vatican Congregation for Bishops, consecrated Bishop Edward Egan, new auxiliary bishop of New York, May 22.

The consecration of Bishop Egan, a native of Oak Park, Ill., who has been a judge of the Roman Rota for 12 years, took place in the Basilica of Sts. John and Paul. The Rota rules on church marriage cases.

Cardinal Joseph Bernardin of Chicago preached the homily at the ceremony, which was attended by several hundred Americans.

RCIA might begin by using just the rites the first year, then add other elements later.

It is also helpful to educate the parish as a whole about the program. "At Holy Spirit, when we jumped into it, we educated the parishioners as we went along," Sister Purcell recalled. Other parishes find it more helpful to conduct a major educational program for parishioners first, then begin using the rite.

But one of the most important things for Sister Purcell is that "it's impossible to tell parishes how it ought to be done. It's supposed to be a fluid type of thing where there are not a lot of hard and fast rules."



Sister Antoinette Purcell

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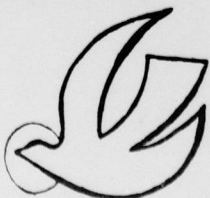
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"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

Agca claims he is Christ reincarnate

(Continued from page 1)

trial. "I have a great mental flexibility," he added.

He called the shooting, which seriously wounded the pope, the "greatest tragedy of human history."

Agca then began to tell the court how he obtained the gun used in the shooting from a fellow Turk, Omer Bagci. But his brief testimony was cut short by technical difficulties with microphones.

When the trial resumed the next day, Agca again took the stand and said in a loud voice: "In the name of the omnipotent God, I announce the end of the world. I am Jesus Christ reincarnate. In this generation, all the world will be destroyed."

Those who would describe him as "crazy," Agca said, should "meditate" on the fact that "the pope came to my cell." Agca said he told the pope during their meeting that "God had made me see in a vision the Crucifixion, the Resurrection, the Ascension."

The pope, Agca said, "did not say, 'you're crazy.'"

"I ask the Vatican to reveal the third secret of the Madonna of Fatima," Agca said before being quieted by the presiding judge, Severino Santiapichi. He referred to reported apparitions of the Virgin Mary near Fatima, Portugal, in 1917.

Agca then refused to answer questions, saying he was awaiting a "response" from the Vatican.

"If the Vatican contradicts me, I cannot do anything, I cannot continue," Agca said. He did not make clear why he expected a Vatican "response."

The Vatican had no comment May 28 on Agca's remarks.

The court agreed to hear Agca's testimony the next day and began questioning Bagci. It granted a defense motion to remove Agca and another Turkish defendant, Musa Celebi, from the courtroom during Bagci's testimony. The defense was concerned that Agca might use

testimony from the other defendants to strengthen his own version of the facts.

The fourth defendant present for the trial is Sergei Antonov, a former Bulgarian airlines official accused of helping prepare the attack on the pope. The other four defendants, including two Bulgarian diplomats, are being tried in absentia.

Prosecutor Antonio Marini said after Agca's two outbursts on successive days of the trial that he had "no intention of asking for a psychiatric test" for Agca. He refused to comment further on the matter.

A defense lawyer for Antonov, Giuseppe Consolo, however, said he was not surprised by Agca's behavior.

"He'll say many such things in future days and future months. I'm sure the court will soon see Agca for what he is—a liar with psychological problems," he said.

On the first day of the trial, the court refused a defense motion to drop charges against the two Bulgarian diplomats on the ground of diplomatic immunity. However, it said the question would be reconsidered later in the trial.

The diplomats, Todor Ayzavov, a cashier at Bulgaria's Rome embassy at the time of the shooting, and Jelio Vassilev, an attaché at the same embassy, left Italy before warrants were issued for their arrest in 1982. They are now in Bulgaria.

Bekir Celenk, a Turk accused of acting

as a middleman between the Turks and the Bulgarians, is also in Bulgaria. The whereabouts of Oral Celik, accused of being the second gunman in the attack in St. Peter's Square, are unknown.

The court also rejected a motion for delay of the trial, made on behalf of Anne Odre, an American wounded in the shooting. It ruled that her legal action to obtain payment for damages resulting from the attack must be conducted in a separate and later process.

Security at the Rome courtroom was heavy. Hundreds of policemen armed with submachine guns patrolled the area, and police helicopters flew overhead. Each of the four defendants present stood in separate metal cages inside the courtroom, and each was surrounded by five policemen.

Journalists and observers, including Bulgarian officials, were checked by metal detectors when they entered. The courtroom is a converted gymnasium designed for terrorist trials in the 1970s.

The four defendants present for the trial were brought by armored car from a Rome prison. Antonov, the first to arrive in the courtroom, remained silent and expressionless throughout the proceedings. His sister, daughter and mother attended the trial's opening session.

Agca, 27, dressed in a blue shirt and sports jacket, smiled occasionally to reporters from his cell next to Antonov, the man he has accused of driving him to St. Peter's Square to shoot the pope.

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.)

CROMWELL, Margaret, 68, St. Catherine of Siena, Indianapolis, May 16. Sister of Elizabeth Wilmoth and Richard E. Bush.

FOGARTY, Marilyn Fae, 47, St. Christopher, Indianapolis, May 18. Wife of William; mother of Debra Ann Quenneville, and William S., III.

FREUND, Mary Helen, 73, St. Christopher, Indianapolis, May 16. Wife of Walter; mother of John.

GANDOLF, Gene, 72, St. Roch, Indianapolis, May 10. Husband of Alice; father of Don.

LEUTHART, Anna, 89, St. Mary of the Knobs, Floyd Knobs, April 20. Sister of George Preusch.

MATHAUER, Edna J., 94, Our Lady of the Greenwood, Greenwood, May 22. Sister of Clara and Edward.

PAPIN, Augustine M., 60, St. Ambrose, Seymour, May 14. Mother of Patrick; aunt of Patricia Kriete, Josie Hawkins, Elizabeth Blair, Joanne Horton and Rick Gagnard; sister of Louis Papin, Marguerite King and Louise Poulin.

SHEEHAN, John Michael, 37, St. Philip Neri, Indianapolis, May 18. Son of Frances; brother of Patrick J., Dr. Bernard F., and Therese LaRochelle.

SHIRLEY, Lucile P., 55, St. Catherine of Siena, Indianapolis, May 20. Mother of James and Timothy; daughter of Theresa Barrett.

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Bernard Head buried May 21

BEECH GROVE—I. Bernard Head, 85, died here May 18 in St. Paul Hermitage. He was the father of Father Bernard Head, chaplain of St. Mary of the Woods Motherhouse and Convent. His funeral liturgy was celebrated by Father Head and fellow priests at the Hermitage on May 21.

Mr. Head was a native of Quincy, Ill. and had lived in

Beech Grove eight years. For 25 years he was a sales manager for the former Lester Beverages Co., retiring in 1973. He was an Army veteran of World War I, and a member of the American Legion, Elks Lodge and Knights of Columbus.

In addition to Father Head, Mr. Head is survived by his wife, Evelyn May Head.

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New cardinals invested

Africans delight onlookers at outdoor consistory

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—An estimated 20,000 people gathered in St. Peter's Square under sunny skies May 25 to watch Pope John Paul II award red birettas to 28 new cardinals from 19 nations in what was believed to be the first consistory held outdoors.

Visitors came from numerous countries, but the group which delighted onlookers most was the contingent of Africans who, wearing native dress, danced up the aisle to the sounds of drums and elephant tusk horns to take their place at the ceremony.

Later, the group broke out in high-pitched, vibrating sounds of joy for the two African prelates who were named to the College of Cardinals—Cardinal Francis Arinze of Nigeria, head of the Vatican Secretariat for Non-believers, and Cardinal Paulos Tzadua, archbishop of Addis Ababa and Ethiopia's first cardinal.

Americans loudly cheered their own as Cardinal Bernard Law, archbishop of Boston and Cardinal John O'Connor, archbishop of New York received, one after the other, the biretta—the square hat with three ridges which is a symbol of their new rank as princes of the church.

A third U.S. citizen, Cardinal Myroslav Lubachivsky, chief archbishop of the Ukrainian Catholics worldwide, was also inducted into the college.

Public ceremonies began when the 28 cardinals-designate, wearing red-orange cassocks, took their place in front of the assembly.

Moments later, as friends applauded, each one received his "biglietto di nomina," the formal announcement that he had been named a cardinal, from Vatican Secretary of State Cardinal Agostino Casaroli.

Shortly after the cardinals received their "biglietti" they entered the basilica to

don the rochet, the cardinal's white short surplice-like garment worn over the cassock, and the mozzetta, the red elbow-length cape, worn over the rochet.

In place of the mozzetta, Cardinal Lubachivsky wore the long red and gold cape of the Ukrainian Rite.

There were some personal touches in the ceremonial garb.

Cardinal O'Connor wore the robes of his predecessor, Cardinal Terence Cooke, and a gold cross which he had been given as a memento of his elevation by Cardinal Joseph Bernardin of Chicago.

Cardinal Law wore the episcopal ring he had received on his consecration as bishop in 1973 from Cardinal Bernardin.

Shortly after he put on his ceremonial robes, each new cardinal returned to the square to receive his zucchetto, a red skullcap, and the biretta. Cardinal

Lubachivsky received the rounded hat of a Ukrainian Rite cardinal.

Hundreds of New Yorkers and U.S. military personnel applauded loudly when Pope John Paul placed the biretta on the head of Cardinal O'Connor, who was a Navy chaplain and who retired with the rank of rear admiral.

The applause was nearly as loud for Cardinal Law, whose 73-year-old mother, Helen Law, sat in the front row. Other Americans in the consistory audience included Admiral James Watkins, the top-ranking U.S. Navy officer, and the wives of New York Gov. Mario Cuomo and Massachusetts Gov. Michael Dukakis.

The two-hour ceremony moved rapidly as each cardinal walked up the few steps to receive his hat from the pope and then went to embrace the more than 50 other cardinals sitting to the pope's right.



TOGETHER IN ROME—Cardinals-designate John J. O'Connor of New York and Bernard Law of Boston get together in Rome before being invested as cardinals by Pope John Paul II. (NC photo from UPI-Reuters)

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