

Tent revival attracts large crowds

Those attending hear mixture of music, witnessing and preaching

by Richard Cain

As a part of the 75th anniversary of its present church building, St. Mary parish in Indianapolis held a three-day tent revival that drew crowds estimated at 400 each evening. Some came from as far away as Bloomington to sit under a spacious tent in the parking lot, hear a mixture of gospel music, witnessing and preaching, and express their enthusiasm with songs of praise.

Concerns that the revival would not draw that many because of the downtown location and the evening time proved unfounded. "I am satisfied," said Father Mauro Rodas, St. Mary's pastor. "Because we are downtown anyone who came to the event had to be willing to make the effort."

The revival was the result of much prayer and careful planning according to John O'Neil, a member of St. Mary's evangelization committee. It began eight months ago when O'Neil and two others had a talk outside of Mass. One of the men looked across the street at the parking lot and thought it would be a good place to hold a tent revival. St. Monica parish on the northwest side of Indianapolis had held a well-attended revival only a few months before. But it was the only Catholic revival that anyone could remember. Tent revivals were a Protestant thing.

Still the group pressed ahead. When they presented Father Rodas with the idea, he was pleased. "We were always waiting for people to come to us," Father Rodas said. "But we have to go out and tell them, to sell our faith."

When the evangelization committee endorsed the idea and Father Rodas gave his blessing, the group went ahead with plans. At first there was opposition to the idea from some elements in the parish, O'Neil recalled. "We finally decided the question was not whether it would be ac-

cepted by a certain element in the church, but whether or not God could wait."

As the evangelization committee coordinated plans for the revival, support grew. Some 21 people from all over Indianapolis helped to organize the event. Many of them were downtown business people who regularly attend Mass at St. Mary's and see their religion as playing a significant role in their lives. It was the significance of faith in daily life that the organizers wanted to enkindle in others through the medium of a revival.

"It's purpose is to reawaken our community to the love of Christ," O'Neil said. "In the last (three) evenings I've seen it present. Those who had originally had misgivings about the idea of a revival came to me afterwards and said that they were wrong and that it was beautiful."

Trudy Marsischky, who with her husband came up from St. Paul in Bloomington all three nights, agreed. "I have made Jesus more real to (us) and helped (us) to be Jesus to one another."

The revival also turned out to be something of an ecumenical event. Father Rodas was especially pleased that the revival drew people from other denominations, ministers as well as parishioners. "I was happy because we told them about the Jesus that is the same for everyone."

The organization of the revival was elegant in its simplicity. Each evening consisted of the testimony of two lay witnesses and a collection interspersed with music. Then came the preaching. Each evening's sermon developed the theme of an intimate encounter with Christ. Friday Father Paul Landwerlen, pastor of St. Gabriel in Indianapolis, spoke on "Who is Jesus?" Saturday, Divine Word Father Richard Jeschke, pastor of St. Rita in Indianapolis, spoke on "Who do you say Jesus is?" (See TENT REVIVAL on page 2)



TENT REVIVAL—Suzanne Bock of the Life Christian Fellowship in Indianapolis joins in the singing and prayer at the revival held Friday, Saturday and Sunday evenings at St. Mary parish in Indianapolis. The revival drew people from other denominations as well as Catholics. (Photo by Richard Cain)

Bishops: Masonry 'irreconcilable' with Christianity

Committee report describes most U.S. Masonry today as 'politically reactionary and racist'

by Jerry Filleau

WASHINGTON (NC)—A committee of U.S. bishops has called Freemasonry "irreconcilable" not only with Catholicism, but with all Christianity.

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In a confidential report mailed this spring to all Catholic bishops in the country, the committee said that "the principles and basic rituals of Masonry embody a naturalistic religion, active participation in which is incompatible with Christian faith and practice. Those who knowingly embrace such principles are committing serious sin."

A background study included in the report also described most U.S. Masonry today as "politically reactionary and racist" and said that, with the exception of one local lodge in New Jersey that admits blacks, "all women, men under 21, and blacks are barred from Masonic initiation in regular lodges."

The study sharply criticized the "pseudo-Islamic ritual" of the nation's 600,000 Shriners, who are high-level Masons of the Scottish Rite or the York Rite.

The study rejected the idea that it is unecumenical to discuss such matters. Christian churches which are "open to men and women, blacks and whites, young and old, rich and poor" exemplify brotherhood better than Masonry and "need not apologize for their stand on lodge membership," it said.

The report was put together by the

Committee for Pastoral Research and Practices of the National Conference of Catholic Bishops, headed by Cardinal Bernard F. Law of Boston. In an April 19 cover letter accompanying the report, Cardinal (then Archbishop) Law said that he was sending it to the bishops "for your own personal information."

The NCCB released the cardinal's letter and the report to National Catholic News Service in Washington after a copy had been given to NC News in Rome.

The report marks another major step in a controversy that goes back more than a decade concerning the nature of Freemasonry in general, U.S. Freemasonry in particular, and the compatibility of being a Catholic and a Mason.

Because of widespread confusion in recent years, there are "serious problems" of Catholics who joined Masonic lodges in good faith, and these issues must be approached with "great tact," the report said.

The Pastoral Research and Practices Committee said it had concluded that "even though there is no longer an excommunication attached to joining organizations that plot against the faith, it

would still be wrong to join such an organization. And even though Masonic organizations may not in particular case plot against the faith, it would still be wrong to join them." (See BISHOPS' REPORT on page 24)

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FROM THE EDITOR

The bishops are discussing the pastoral today

by John F. Fink

More than 250 of the U.S. Catholic bishops are discussing their pastoral letter on the economy for the first time today. A special meeting is taking place at St. John's University in Collegeville, Minn. The economy pastoral is one of several things the bishops are considering while meeting in a bucolic setting completely different from the site of their annual meeting at the Capital Hilton Hotel in Washington.

The meeting started today (Friday, June 14) and will continue through Tuesday. The bishops will discuss the economy pastoral for about five hours. They will discuss other matters part of this afternoon and tomorrow. They will observe Sunday as a day of prayer and recollection and then go into "executive session" on Monday and Tuesday.

Executive sessions are closed to all except bishops and select staff aides, and a strict rule of confidentiality governs all discussions, so we probably won't know what they talk about (unless there's a leak, as there sometimes is). One good possibility, of course, is their pastoral letter on women now being prepared.

Today's session is the first time the bishops as a body have discussed the economy pastoral. The first draft was presented at last November's meeting, but there was no general discussion. Since then, a new chapter on food and agriculture has been added.

Archbishop Rembert Weakland of Milwaukee, chairman of the economy pastoral's drafting committee, was scheduled to make a report to the bishops on the



present status of the pastoral today. Then the bishops were to discuss it in small groups. The reactions expressed in those groups will be combined with responses to the first draft the bishops have already made in writing before a second draft is prepared this fall.

One of the decisions the bishops will make is whether or not to hold a special meeting in the spring of 1986 to debate and vote on a third draft of the document. The alternative would be to delay the final debate and vote until their regular meeting in November of next year.

THE OTHER matters on the bishops' formal agenda are campus ministry and religious life. Part of this afternoon's session was scheduled to be devoted to a planned pastoral letter on campus ministry. Titled "The Quest for Wisdom: The Church in Dialogue with Higher Education," the planned pastoral is aimed at the church's ministry to some four million Catholic students at the nation's public and private colleges.

Like the economy pastoral, a first draft has already been prepared and was released in March. (I wonder why it didn't receive the same attention as the economy pastoral.) Many bishops (including the Indiana bishops) have consulted with campus ministers and education officials about the document so they would be prepared for today's discussion. It is expected that the final document will be ready for debate and vote by the bishops in November.

The agenda for Saturday afternoon is devoted entirely to discussion of the bishops' relations with men and women Religious. Archbishop John R. Quinn of San Francisco, named two years ago by Pope John Paul II to head a special pontifical commission on U.S. Religious, will lead the session.

When the Quinn commission was established, it

provoked controversy and fears by some U.S. Religious that it was part of a Vatican effort to restore more traditional forms of religious life and eliminate much of the diversity that has evolved in lifestyles and ministries of U.S. Religious over the past two decades.

Archbishop Quinn has tried to allay those fears by emphasizing that the work of the commission is to help bishops and Religious enter into deeper mutual understanding and closer relationships. So, during the past year or more, bishops around the country (including Archbishop O'Meara here in Indianapolis) have engaged in dialogues with the Religious in their dioceses in order to learn their hopes, fears, concerns and feelings. At Collegeville, the bishops will discuss the next phase in their local dialogues.

The New York Times ad, and its aftermath, will certainly be discussed. This was the ad, signed by a small group of Religious, that said there is more than one legitimate Catholic position on the morality of abortion. The Vatican threatened expulsion from their communities if the signers did not retract the statement. Although this controversy occurred outside the framework of the Quinn commission, it stirred up some of the most difficult tensions the commission has been trying to deal with.

NOT ALL OF the meeting time will be serious business. For dinner Saturday there will be an old-fashioned Stearns County picnic—sausages, sauerkraut, beer, German potato salad and other fixings that accompany church get-togethers in the overwhelmingly German-Catholic farm country around St. John's. And each night the bishops will be able to see movies selected by the bishops' communications department. Included are "Local Hero," "A Soldier's Story," and "That's Entertainment!"

Woods offers pastoral ministry program

A social analysis of the American economic system, the quality of parish life, ministering to the older adult, and spiritual retreats are all part of the Pastoral Ministry Certificate Program offered this summer at St. Mary of the Woods College.

The program is for professionals, especially those in transition, to become healers, catechists, parish organizers and evangelizers. The 1985 summer program, June 30-July 26, will consist of five one-week sessions.

"Hearing the Cry of the Poor: A Call to Social Analysis of the Economic System" is the first program. It will be presented June 30-July 5. The keynote address will be given by Sister Amata Miller, financial vice president of the Servants of the Immaculate Heart of Mary in Monroe, Mich. Sister Miller will speak on "Alternative Visions of the Good Society: Catholic Social Teaching Contextualized." Other topics under this theme include looking at the arms race economically, reflections on the

bishops' pastoral letter on the economy, and economic justice.

The second program, July 7-12, will feature "Community Building: Managerial Skills for Functions of Parish Life and Related Human Services." This session will work on improving communication skills, problem solving and identifying leadership. David Ruhmkorff, the presenter, specializes in developing methods of leadership, organization and administration in a variety of service organizations. He is president of David Ruhmkorff and Company, institutional consultants with offices in the United States and Canada.

The third program, "Keeping the Older Adult Independent," July 14-19, will focus on the church and the elderly. One of every nine persons in the United States is 65 years old or older. The three objectives of this session are: to teach on maintaining adults at their best functional ability; to provide physical, emotional and spiritual assistance to those less functionally able; and to choose community resources for support.

A symposium in Christology, July 15-19, will explore the mystery of Christ as revealed in history, Scripture, the Christian tradition and the experience of believers. Spiritual retreats will be offered

July 20-26, following Jesus in the life of the beatitudes and personal growth.

The pastoral ministry program, in its fourth summer, provides participants with information and the opportunity to receive continuing education units (CEUs). CEUs can be used to obtain a certificate in pastoral ministry.

For further information and registration, contact the director of summer sessions at St. Mary of the Woods College, St. Mary of the Woods, Ind. 47876, 812-535-5151 ext. 149.

St. Mary's tent revival

(Continued from page 1)

is?" Then on Sunday, Father Rodas spoke on "Where is Jesus in your life?"

Music was provided by Jim Sullivan, choir director at Our Lady of Mount Carmel in Carmel and the St. Rita Gospel Ensemble under the direction of Charles Beasley and accompanied on the organ by Faye Williams. The \$4,200 needed to put on the revival came from donations. "Not one penny of the cost . . . came from St. Mary's," O'Neil said. Any remaining money will be used to continue advertising Jesus on a nearby billboard, he said.

Local Catholic experimentation with revivals will not be disappearing any time soon. St. Monica is planning to host an

ecumenical revival in September that will involve as many as eight churches.

The organizers of the St. Mary tent revival are reluctant to speculate about its ultimate effect. "We wanted to do a good work," Father Rodas said. "We prepared ourselves. And after we did everything possible, we trusted ourselves to the kind hand of God."

Other 75th anniversary events planned at St. Mary include a festival on Saturday, July 20, from 6:30 to 9:30 p.m. at the Athenaeum, 401 E. Michigan in Indianapolis and a dinner on Saturday, August 10 beginning at 6:30 p.m. at the Murat Temple, 510 N. New Jersey in Indianapolis.



SONGS OF PRAISE—Jim Sullivan and Charles Beasley join in a song at the tent revival held at St. Mary's in Indianapolis. Sullivan is choir director at Our Lady of Mount Carmel in Carmel and Beasley directs the St. Rita Gospel Ensemble at St. Rita's in Indianapolis. (Photo by Richard Cain)

Engel named new head of CYO board

Richard K. Engel was elected president of the Archdiocesan CYO Board of Directors for 1985-86. Engel is a member of St. Matthew parish in Indianapolis and a certified public accountant. He succeeds Hugh B. McGowan whose term of office expires.

Other officers elected were: Patrick J. Harper from Immaculate Heart in Indianapolis as vice president and Gerry DeFabis from St. Michael in Indianapolis as secretary.

New members elected to the board of directors were: Robert E. Desautels from St. Pius X, Edward J. Fillenwarth Jr., from St. Lawrence, Frank W. Hogan from St. Barnabas and Janie Killion from Holy Name, all in Indianapolis.

All those elected were nominated by the executive committee of the CYO board, voted on by the board and approved by Archbishop Edward T. O'Meara.

Archbishop O'Meara's Schedule

Week of June 16

SUNDAY, June 16 through TUESDAY, June 18—General Meeting of the NCCB/USCC, Collegeville, Minn.

TUESDAY, June 18 through FRIDAY, June 21—National Clergy Council on Alcoholism Symposium, San Francisco, Calif.



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Connersville's marriage preparation approach

by Jim Jachimaki

"The traditional pre-cana program was geared toward imparting information," says Father Steve Schaftlein. But the Connersville Deanery has taken a new approach to marriage preparation.

Father Schaftlein, associate pastor at St. Andrew's Parish in Richmond, coordinates the deanery's marriage preparation program. "We've tried to emphasize the aspects of the church and church teaching on marriage," he explains. "This is (the couples') only opportunity to sit down and talk about that. We could have more talks on finances and those kinds of things but we've intentionally left them out."

While other marriage preparation programs are "heavier on the sociological, psychological and financial aspects," the Connersville Deanery program emphasizes the spiritual and theological. "That's what they (the couples) come to the church for," Father Schaftlein says. "If we don't offer that, then we are just offering what any good marriage counseling service would offer."

Father Schaftlein became responsible for the program when he was assigned to St. Andrew's two years ago. For at least 12 years, he explains, "the associate pastor here had run some sort of pre-cana program. So when I was assigned here, I

just took it over from there. They had some things going that were really good."

But he saw room for improvement in the overall program, so he worked with a team of people from around the deanery to redesign it. The team, made up of married couples, continues to plan and conduct the program under Father Schaftlein's leadership.

The two-day program which resulted is now offered twice a year in the Connersville Deanery, with two Saturday sessions in the fall and two in the spring. Funding from the Archbishop's Annual Appeal has allowed the program to expand in recent years. About 40 couples complete the program each year. Most of them are from within the Connersville Deanery, but several attend each session from a parish in nearby Eaton, Ohio.

Nearly the format of the program is similar to a retreat. Engaged couples are matched up ahead of time with married sponsor couples who lead small group discussions. During the week between sessions, engaged couples and their sponsor couples are encouraged to interact. One way to do that is to go to church together, Father Schaftlein suggests.

"That builds a real sense of personal relationship with the church, not just between the two engaged people, but also with the sponsor couples," Father



MARRIAGE PREPARATION—During one of this spring's marriage preparation sessions in the Connersville Deanery, a small group discussion is led by married couples.

Schaftlein says. "It can work when the couples decide to buy into it."

He adds, "We try to encourage a relationship to the parish." For example, an attempt is made to match an engaged couple with sponsors from their own parish.

The program includes sessions on a variety of subjects. Presentations by priests and married couples are followed

by time for personal reflection, shared time between fiancées, and small group discussions. A panel presentation on "The Role of God and Faith in Marriage" is followed by an open floor discussion. A similar open floor discussion is held following other talks and following a slide program dealing with sexuality, natural family planning and conscience formation. Role playing is done on both evenings to raise questions about particular talks. Prayer services and a family-style meal are also included.

"We try to not just share information with the couples but make it a little closer to what Marriage Encounter and Engaged Encounter would be like," Father Schaftlein says.

One of the program's strengths is the style of the talks, he believes. "It is informational, but it is also personal." Topics covered emphasize issues of faith. Married couples handle talks on commitment, communication and Christian sexuality. Priests handle talks concerned with church teaching on the theology of marriage, conscience formation and liturgy.

Another strength is continuity, especially where the team of sponsor couples is concerned. "The group has a pretty good attitude," Father Schaftlein says. "They tend to stick with it for a few years, so I see that as a strength."

Plan gala to benefit St. Elizabeth's Home

by John F. Fink

The Lionel Hampton orchestra will provide music for a major fund-raising gala, the Elizabetha Ball, to benefit St. Elizabeth's Home, on Sunday, July 28, at the Circle Hilton hotel in Indianapolis.

St. Elizabeth's Home celebrates its 70th anniversary this year and the committee planning the ball has set a goal of \$70,000 for the event. Tickets have been priced at \$100 per person and the committee expects 700 persons to attend. Corporations are being asked to underwrite the expenses incurred.

The gala will include cocktails, dinner and three hours of dancing to the music of Lionel Hampton's orchestra. Mrs. Howard S. Young, Jr., chairperson of the committee, says that the "extravaganza" will be "the social event of 1985."

The beneficiary of the event, St. Elizabeth's Home at 2500 Churchman Ave. in Indianapolis, is the only facility in Indiana to offer full services for women and girls with unplanned pregnancies. Services include residential and outreach service, pre-natal and post-partum medical care, professional counseling, adoption placement for those who choose that option, and assistance for those who choose single parenthood. The services are available to all.

Linda S. Fitzgerald, director of development at St. Elizabeth, says that she is most impressed with the counseling the young girls receive. The counseling does

more than help the girls through their present crisis, she said; it helps the girls establish values and gives them help for the future.

More than 400 women and girls used the services of St. Elizabeth last year. Most of them are between the ages of 14 and 20, with the average age being 16 to 18. The youngest girl St. Elizabeth has helped was 10 and the oldest was in her 40s. There are anywhere from five to 26 girls at the home at any one time.

One of the services of which St. Elizabeth's is proud is the Tender Loving Care program. Twenty-seven licensed families provide short term care for the newborn babies for two to six months while the new mother makes the best possible plans for the baby and herself.

Historically, most of the babies born to St. Elizabeth's unwed mothers have been placed for adoption. However, Fitzgerald said, the trend toward keeping the baby is growing. Nationally, 93 percent of unwed mothers elect to keep their children. The percentage at St. Elizabeth is 38 to 50 percent and rising.

Fitzgerald said that there is sometimes a stigma attached to giving up a baby for adoption whereas that is usually the best option for the baby and requires a tremendous act of love on the part of the mother.

The services of homes for unwed mothers are much more open, less secretive, than in the past, Fitzgerald said. This is because of the changing mores of society and particularly because of

celebrity women who have children outside of marriage, she believes. These celebrities also influence the young girls to keep their babies rather than give them up for adoption, she said. The number of single-parent families is growing throughout the country.

The Daughters of Isabella founded St. Elizabeth's Home in 1915 and have helped support it since then. The name "Elizabetha Ball" is a combination of "Elizabeth" and "Isabella" to recognize what the Daughters of Isabella have done for the home.

Other support comes from the Archbishop's Annual Appeal and from the United Way. The home is an agency of the Archdiocesan Catholic Charities.

Providence Sisters' revised constitutions are approved

The revised Constitutions of the Sisters of Providence of St. Mary of the Woods have been approved by the Congregation for Religious and Secular Institutes in Rome.

The work of a Constitutions Committee, as well as years of study and dialogue within the congregation, led to the completed document which was submitted to CRIS in 1982.

The process for revision began in 1969, when the Sisters of Providence convened special meetings in response to the mandate of Pope Paul VI calling for renewal of religious orders. The Vatican documents "Perfectae Caritatis" and "Ecclesiae Sanctae" guided this initial renewal process.

Reflecting on this process, Sister Anne Doherty, general superior of the Sisters of Providence, said, "Because of the wisdom of our authors and the many discussions we have had since this revision process began, our constitutions anticipated very well the norms of CRIS."

She added, "In revising the document, we have respected the representatives of the Holy Father who called us to reflect on the law and tradition of religious life. We have also revered our own lived experience of the Spirit moving us within the church to a developing understanding of ourselves and of our mission with God's people. We can be pleased that our

documents remain both comprehensive and inspiring."

Sister Dawn Tomaszewski, director of communications for the Sisters of Providence, said the major change in the new constitutions involves style. "The old constitutions really reflected or reiterated canon law," she said, noting that they were based on the old Code of Canon Law, promulgated in 1918.

The new constitutions, like the new Code of Canon Law, are written in a less legalistic style, she said. "The new constitutions reflect an evolution that has taken place in religious life itself. They reflect the Vatican II documents about religious life as well as the changes in the new canon law."

The Sisters of Providence planned to celebrate the acceptance of the constitutions with a Mass of Thanksgiving today, the feast of the Sacred Heart of Jesus.

The decree giving approval to the new constitutions commemorates the 145th anniversary of the foundation of the Sisters of Providence at St. Mary of the Woods by Mother Theodore Guerin.

Today, the Sisters of Providence serve in 57 dioceses in 27 states in the United States and in Taiwan. They have served in what is now the Archdiocese of Indianapolis since the congregation was founded in 1840. There are now 454 Sisters of Providence living or working in the archdiocese.



GOOD COUNSEL—Marylin Weber leads a group process counseling session at St. Elizabeth's Home, which is marking its 70th anniversary.

COMMENTARY

U.S. foreign policy betrays hint of racism

by Fr. Rollins E. Lambert

To say that an individual, an organization or a government is racist is a touchy matter and often hard to prove. However, circumstantial evidence may be present and an accumulation of ambiguous instances may lead one to that conclusion.

Despite disclaimers by the president and other high officials, many black Americans are convinced that U.S. foreign policy is not colorblind; on the contrary, we see strong evidence that being black, at home or overseas, is a disadvantage in dealing with Uncle Sam. Let me cite some examples which seem to point in this direction.

First, if one looks at the top-echelon personnel in the State Department and the White House, one looks in vain for a black face. Policy-making is clearly restricted to white males.

Looking further, one sees a significant

difference between the U.S. reaction to the suppression of human rights in Poland and the response to longstanding repression of black dissent and restrictions on black freedom in South Africa.

When the Polish government suppressed the Solidarity union, the United States was prompt to invoke sanctions and denounce it mightily. South Africa continues to imprison labor leaders and other agitators, but our policy toward that government is "constructive engagement": a few strong words from the president and secretary of state, but not even the smallest penalty is invoked. On the contrary, when the members of Congress show signs of imposing sanctions on South Africa, the highest officials in the State Department rush to Capitol Hill to dissuade them.

Ethiopia's people labor under two disabilities in the eyes of the current administration: they are, of course, black;

and their government is not only communist but strongly supported by the Soviet Union. Perhaps it was for ideological reasons, perhaps for racial reasons, but Washington delayed for two years in providing humanitarian assistance to starving people in Ethiopia. Until the famous BBC television program startled the world with the face of misery and death, alarms and appeals from relief organizations were ignored.

Still another example: Human-rights violations in the Soviet Union and other Eastern-bloc countries are frequently denounced by Washington authorities, but rarely do they criticize the equally devastating and dehumanizing regimes in black-ruled nations such as Haiti or Zaire.

Give them some credit, however: The annual country-by-country human-rights report the State Department sends to Congress evaluates human-rights performance records fairly the pluses and minuses of African countries along with the rest of the world. And the assistant secretary of state for humanitarian affairs and human rights did accurately and publicly denounce the present regime in Haiti: The former were Hispanic or mixed-race types fleeing a Marxist regime; the latter were mostly black, fleeing an anti-

Another issue where racism seems to rear its ugly head is the reception of refugees from Haiti. There was a clear distinction between the people who fled Castro's Cuba and those from Duvalier's Haiti: The former were Hispanic or mixed-race types fleeing a Marxist regime; the latter were mostly black, fleeing an anti-



communist dictator. Guess who were admitted to the United States in droves; guess who were held in prison camps until a judge decreed such treatment illegal.

Is there a moral to the story? The appearance of racism is almost as destructive as racism itself. The traditional posture of the United States as defender of liberty, observer of decency, patron of human rights, is distorted or negated when it seems that our government is not very concerned about what happens to black people at home or overseas.

1985 by NC News Service

The flutes shouldn't confuse the third clarinets

by Richard B. Scheiber

One of my favorite pieces of music is the William Tell Overture. I know it's an old chestnut, heard by almost everybody hundreds of times when it was (and still is, in re-runs) the theme of the Lone Ranger TV show. Before that, in prehistoric times when I was a youngster, it was the theme for the Lone Ranger radio show.

We all know the familiar "da-da-dump, da-da-dump, da-da-dump, dump" part, but may not be as well acquainted with the work's other movements, which present quite a contrast with that last, most familiar strain. In one of those early movements, there



is a lovely flute duet, to which I was listening one day on the car stereo, while driving down the highway. This duet always captivates me with its intricate melodic and harmonic patterns, so unlike the bombast in the later sections of the overture.

I recall once when a community concert band in which I was playing attempted to learn the William Tell Overture. It was then I was grateful I had never taken up the flute. Volunteer bands are seldom oversupplied with flute players, and when those few flautists are required to play difficult sections like that in the William Tell duet, they bear a heavier burden than most of the rest of the band. It is much easier to be buried in the second row of the clarinet section, as I am, where a missed note now and then is less easily noticed, therefore more easily forgiven.

If the overture is to sound right, the flautists must adhere faithfully to the score, all

the while keeping an eye on the director so they don't get out of synchronization with the rest of the band. Otherwise, they will seriously damage the effect of the entire work and run the risk of making the rest of the group look a little silly. They, by messing up their important part, can also throw the rest of the band into a state of total confusion, at which point the director may wish he had stuck to a good old Henry Fillmore march.

Point is, when you have an important part to play, when you are in the public eye more than the rest of your group, when the reputation of your group rests on your shoulders, you had better be sure you know the score and understand its interpretation. That flute duet, for example, must not be played the same way as the section of the overture that accompanies the Lone Ranger's galloping onto the scene shouting, "Hi-ooo, Silver! Away!"

Sometimes I think it's a shame people who

claim to speak for the church, whether they be of extreme liberal or extreme conservative leanings, never had the experience of playing in a musical group such as the ones I've had the privilege of being a part of. Then they might understand a little better how important it is to play the part as it's written, as well as to follow the director's lead. After all, the director usually has his job because he has a better overall grasp of the score and its proper interpretation.

Maybe then these people who make it a habit to criticize the church's leaders and the church's teachings would understand just how disruptive their actions can be to all of us third clarinet players out there who may not have the talent and training the "stars" have.

We have enough trouble, for heaven's sake, trying to play our own parts right without having a bunch of prima donnas improvising all over the place.

Happy Father's Day to my father—thank you!

by Antoinette Bosco

My father turned 83 this month. Six months ago he made the irreversible turn to old age.

I knew it had happened when he asked me, "Antoinette, where's your husband? I haven't seen him lately."

I reminded him gently that he hasn't seen him in 19 years because that's how long we've been divorced. I was glad he didn't notice the tears in my eyes.

I never wanted to face the day when one of my parents would get old. We always laughed at age, as if it didn't exist. We said age was a number, something you could hang on a calendar, not on us. My parents were always youthful, looking more at times like my brother and sister than my mother and father.

Both had incredible energy and a philosophy that you never walk when you can run. My father got to be 80, still "feeling like 20," a phrase I've heard him use all his life.

But when I think of it, that 80th birthday was the turning point for him, the age

where he began to slow down. Instead of going out for walks, he lifted himself from one chair only to walk to another. He began to fall frequently.

Now and then, his face would be tight as if in response to pain. He would admit, if you pressed him, that his back or his leg hurt "a little," but never enough to see a doctor.

Now he doesn't communicate very much, though he eats, sleeps and watches television. He smiles and cries when I visit him. But he's not with us, not really. His mind is in the past, periodically going further and further back.

It's as if he is preparing himself for the final reversal—getting ready to leave this world.

When he was younger, my father one minute could be nearly violent, explosive and unpredictable and the next be loving and thoughtful. Now I look back and wonder if the wild side of him was his defense. Maybe he learned to show belligerence as a mark of strength to make it as a 16-year-old immigrant to the United States.

But now, when it's no longer necessary for him to "make it," his defenses can come down, exposing his true nature. I've always believed that the real person under the periodic storms was a soft and emotional man—the one I see now.

I want to learn more from my father—

and I am learning more. It was always understood in my family that I looked like dad and "took after him." I loved his strength and so much of my work in life has been to show him that I am his daughter, strong like him. I watch him growing old and I wonder whether I too will advance in age as he has?

If I do, I shall be doing well. For what I'm learning now from my father is his



incredible capacity to bear his own pain, his refusal to be a burden. I have not heard him complain, not once, of his hurts and discomforts. His strength has turned inward.

The man who was authoritative, forceful, always in charge, is now a gentle man, asking nothing, making no demands, quietly, strongly moving into his final journey.

Happy Father's Day, dad. Thank you. I love you.

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ENTERTAINMENT

viewing with ARNOLD

Learning to hate in the name of patriotism

by James W. Arnold

To survive war, you got to become war.

—Rambo

Sylvester Stallone has discovered a formula for pop movie success. First, you get an underdog hero, like Rocky or Rambo, and have him triumph over mildly improbable odds, like 10,000 to 1. Then you keep making sequels in which the underdog triumphs over bigger and even more unbeatable adversaries.

At this rate, presumably, Rambo and Rocky are destined one day to meet in deep space grappling with Darth Vader.

For now, though, writer-star Stallone settles for "Rambo: First Blood Part Two," in which his brooding Viet vet hero of the Special Services simply rescues and wins—virtually all by himself—a symbolic rematch of the Vietnam War. You'll recall that in the 1982 opener Rambo spent most of his energy wiping out fellow Americans who were trying (with little success) to keep him from destroying the Pacific Northwest.

Now he's sent back to Vietnam to locate that legendary prison camp where the VC's are still holding American POWs. It's a mission that has frustrated real-life adventurers, but the unstoppable Rambo finds the place in a few minutes, despite being dropped miles off-target when he gets hung up parachuting out of the airplane (nobody's perfect).



Rambo does indeed rescue the POWs, laying waste to most of Southeast Asia in the process. In this film, Southeast Asia isn't very big. It looks like a Vietcong theme park built on 400 acres in the Malibu hills, and director George Cosmatos blows up the thatched hut villages and compounds two or three times. Unlike the Cascades in the original "First Blood," this film lacks a sense of place, which can sometimes redeem an otherwise lousy movie.

But the real story here is Rambo kicking the stuffing out of the rotten guys we never did whip in real life. Not only the nasty little orientals but the big cruel Russkies. Rambo also blows away the computers that symbolize the intellectual complexities that caused defeat, and finally vents his rage on a treacherous Washington bureaucrat (Charles Napier) who is the worst villain of all.

It's a simple flick with a simple worldview, but even Stallone this time underestimates the IQ of his audience more outrageously than usual. "First Blood" was a tense, almost believable film that finally deteriorated into mad, self-indulgent violence that blew out of control. But compared to "Rambo," the first film now seems like "Gone With the Wind."

As the story goes, Rambo is breaking rocks on a prison farm somewhere when his old Green Beret boss (Richard Crenna) recruits him to return to Nam on the mission that apparently only Rambo is man enough in the entire western world to achieve (we're in comic book superhero country). "Do we get to win this time?" is Rambo's typically surly question, indicating that he's a 19th century dummy who still thinks a term like "win" can be applied to modern war.

After a minute on the ground in Nam, he's



TV FARE—Gen. Ehud Barak, chief of Israeli military intelligence, talks with CBS newsman Walter Cronkite about Israel's methods of dealing with terrorists on "Terrorism: War in the Shadows," airing June 19. (NC photo)

teamed with a pretty Vietnamese commando (Julia Nickson). An hour or so later, he falls in love, but she's immediately killed, thus avoiding the problem of how two killers will settle into the quiet life in Sausalito. Her death motivates him to obliterate 50 or 60 Commies in revenge, including one unfortunate VC officer who is literally blown away by an arrow with an explosive tip (Rambo is part Indian).

How bad is it that needs cheer and laugh while they watch all this in a theater? It's possible that they know it's no more real than a cartoon or a TV wrestling match. But the bad guy victims represent real world political realities, and the raw hatred is scary.

Rambo is taken prisoner briefly, and under the auspices of a leering Russian colonel (Steven Berkoff), undergoes sadistic torture that includes enough electric volts to light Las Vegas (actor Stallone's body, which is heavily featured throughout, flinches but his face remains impassive). The Russians and VC's are cackling stereotypes out of the worst World War II propaganda movie you can remember.

On its own terms, "Rambo" is less credible than "Batman." Nothing is more boring than watching a hero who has no weakness

and no mind, and endless fireball explosions arranged by Hollywood crews with gasoline tanks.

But as a human adventure and political allegory, it's another qualifier for the Khatada Humanitarian Award. It's bad enough getting philosophy from writers and directors who use big words. Stallone should stop teaching the young to hate in the name of patriotism as he tries to make big bucks.

"Rambo" is the dark side of "Rocky," the common man as triumphant underdog. Rambo is a monster created by all the evil feelings created by the Vietnam experience. It's time to lay them—and him—to rest.

(Inept action adventure with political edge; heavy violence, brutality; not recommended.)

(USCC classification: O—morally offensive.)

Recent USCC Film Classification

Fletch..... A-II

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

'Plowing Up a Storm' focuses on plight of farmers

by Henry Herx

Hard times have come again for farm families caught between declining prices and high interest rates. How American farmers have protested similar situations in the past is recounted in "Plowing Up a Storm," airing Wednesday, June 19, 8:30-10 p.m. EST on PBS.

The program begins by showing a recent farm foreclosure sale and listening to comments on what this means for the local community and the nation. Observing that the Plains have seen such foreclosures many times before, the documentary traces the history of farm protest movements.

Agrarian protests are as old as the nation, but farmers first organized as a group by establishing the Grange after the Civil War. Essentially a social and educational organization, the Grange also established cooperative stores and credit unions.

By the last part of the century, however, the Grange was overshadowed by the more politically active Farmers' Alliance movement. When it joined forces with the Populist Party, the Alliance broke apart after the defeat of their national ticket in 1896.

During World War I, the Nonpartisan League organized farmers into a potent political force across the Great Plains. Its most lasting success was in North Dakota, where in 1919 the league's candidates were swept into office and enacted a series of economic reforms that are still in force.

Farmers were the first to suffer the brunt of the Great Depression and their plight led to the formation of the Farmers'

Holiday Movement. Its aim was to obtain legislation basing the price of farm products on the cost of production plus a fair profit.

The Farmers' Holiday leaders warned against violence, but they could not control the growing rage of rural America. The situation was resolved when President Roosevelt chose a parity floor rather than cost of production to determine prices and established easy credit and farm relief programs.

Since then farmers and government have been in the farming business together. The independent farmer, once considered the backbone of the country, long before had discovered the necessity of banding together in order to preserve autonomy.

The program concludes with a variety of views about whether farmers would be better off without any ties to the present structure of government price supports.

Richard Reeves, author and syndicated columnist, is the host-narrator of the program.

"Plowing Up a Storm" is a fine piece of oral history, supported by an excellent selection of visual material from photographs to newsreels and a sound track filled with a century's worth of farm protest songs. Produced by the Nebraska ETV Network, the program is part Americana and part history but entirely interesting on a subject of immediate concern for the nation.

"Paper Angels"

The immigrant experience is central to the American character. An unusual angle from which to consider that experience is

provided by "Paper Angels," a drama in the "American Playhouse" series airing Monday, June 17, 8-9 p.m. EST on PBS.

The setting is San Francisco's Angel Island, the West Coast equivalent of Ellis Island. Here thousands of Chinese were detained while their immigrant status under the Chinese Exclusion Act was investigated.

Set in 1915, the play presents a series of vignettes revolving around a set of diverse detainees. It is through their experiences that viewers come to understand the human inequities and racist character of that era's immigration laws.

Television programs of note

Sunday, June 16, 9-10 p.m. EST (PBS) "In Search of Bach." Weaving interviews with rehearsals, master classes and performances, this film documents the 38th Bach Aria Festival and its institute where group members work with young performers to help them understand the spiritual underpinnings of Bach's music.

Monday, June 17, 9-10 p.m. EST (PBS) "Battered Wives, Shattered Lives." Hosted by Ed Asner, this program is a comprehensive examination of the crime of "wife beating" and how it is dealt with by the courts, law enforcement officials, shelters and rehabilitation programs across the country.

Tuesday, June 18, 8-9 p.m. EST (PBS) "A Question of Access." In the second of the three-part series "The Military and the News Media," a case is outlined involving the U.S. invasion of a hypothetical Central American nation. Whether and under what

Written by Genny Lim, the sketches are rather obvious and border on the melodramatic. It is the acting, however, which puts across the situations and the emotional feelings which are the essence of the drama.

Although very specific in its historical setting, the subject is a universal one in that many minorities have suffered similarly in their attempt to become Americans. There is some realistically crude language but, in the context of the work, this does not lessen the insights provided about the nature of racial prejudice.

conditions to allow the U.S. press to cover the invasion is the central issue with guidelines, drawn up by the Pentagon after Grenada, providing the context for the panel debate.

Thursday, June 20, 7-7:30 p.m. EST (PBS) "Mountain Monarchs." This edition of "Wild America" looks at how such Alpine animals as mountain goats, Alaskan Dall sheep and golden eagles have adapted to surviving the severe and unpredictable conditions of the mountain ecosystem.

Friday, June 21, 9:30-10 p.m. EST (PBS) "Crossroads of Culture: Ballet in Europe." American dancer Richard Cragun, principal dancer with the Stuttgart Ballet, provides some insights into the development of West European ballet since World War II, using excerpts from Rinehilde Hoffman's "Callas" and John Neumeier's adaptation of Tennessee Williams' "A Streetcar Named Desire."

Terre Haute Carmelites celebrate triple jubilee June 8

by Richard Cain

For Carmelite Sister Anne, her family and friends, Saturday, June 8, was a day of remembrance and celebration, a tableau of gentle and joyful contrasts revealing the richness of lives lived in different ways for the same God.

The occasion was a triple jubilee—Sister Anne's 25th anniversary of her entrance into the Carmel of St. Joseph in Terre Haute; the 50th wedding anniversary of her parents, Anne and Joseph Brackmann, from Milwaukee; and the 25th wedding anniversary of her brother and sister-in-law, Judith and Norbert Brackmann.

In its structure the day was simple—a slide presentation on the lives of her parents, followed by Mass in the monastery chapel concelebrated by five priests and a dinner hosted by her parents at the nearby Terre Haute Country Club.

But preparations for the day began some six years ago when the fact first dawned on Sister Anne that all three milestones would come at the same time. "It seemed impressive to me that providence had arranged this opportunity," she said.

Attuned by a life built around attentiveness to the mysterious and often hidden providence of the Lord, Sister Anne set about preparing for the future day. Unknown to her parents she gathered information about her parents' lives and assembled photographs, some dating back to the years before her parents emigrated from Germany to the United States.

"I wanted to do an account of their life," she said. "My vocation was due to their faith."

Before it was completed, the project would assume monumental proportions, some 374 slides filling three carousel trays and all but six seconds of a 90-minute audio tape.

She did not tell her father that she had made it until the day the family and friends journeyed down from Milwaukee for the celebration. "When I told him, he was stunned," she said later. She decided to tell him beforehand in order that he could be prepared, for the story touched on painful moments of poverty in Germany.

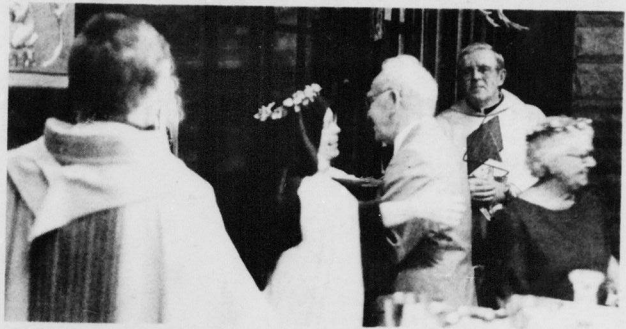
"My life?" he said in his still audible German accent. "But why do you want to?"

"I can't show the nobility of your life unless I show the suffering and what it has done for you."

It is difficult to fully appreciate the poignancy of a reunion of a family with a cloistered nun without experiencing it. For the cloister grille is ever present to remind those on each side of the earthly separation the nun has embraced in order to be more fully united to all through her sacrifice of love. Contact is made through one of the speakrooms, where nun and visitor can speak through a curtained grille, or sometimes face to face through the open grille alone.

So on that Saturday family and friends, more than 40 in all, wedged themselves into the visitor section of the monastery speakroom. On the other side of the grille the curtain was drawn back revealing space of almost equal size, yet seemingly cavernous as it held only two nuns, Sister Anne and Sister Rosemary, and the slide projector.

There unfolded one of the marvelous ironies that is the gift of cloistered life



SPECIAL JUBILEE—In honor of the special occasion, the cloister grille is opened in the chapel at the Carmel of St. Joseph in Terre Haute and Sister Anne gives her father, Joseph Brackmann, a hug at the altar as Franciscan Father Kent Biersgans (left) and Father Donald Meehling look on. At the far right is Sister Anne's mother, Anne Brackmann. Sister Anne was celebrating her silver jubilee as a nun and her parents their golden wedding jubilee. (Photo by Richard Cain)

among our free life. For those who were free came to the one who had freely chosen not to be free in order to see the story of their own freedom.

The presentation was characteristically Carmelite in its character—deeply mystical and universal, yet attuned to the richness of particulars hidden in even seemingly insignificant moments.

It began with the Brackmanns' roots in Germany. Although they did not meet until both came to America, Anne and Joseph grew up within an hour's walk of each other in Northern Germany near the Netherlands border. Anne immigrated first in 1928. Joseph arrived a year later. Both settled in Milwaukee, which provided a haven for many German immigrants in those years.

There followed snapshots of their lives as they entwined. They met through dances at the German Sports Club. In 1935 they were married. Norbert came first, then Rosemary, who would later take the name Sister Anne. Theirs became the story of the two roads, one to marriage, the other to contemplative life, splitting away from each other during the same year, in 1960, but joining again in celebration 25 years later at Carmel.

The presentation also showed the times Joseph lent his expertise with construction and machinery to the sisters at Carmel. For many years, one week of Joseph's vacation was spent working with the nuns, cutting trees on the hills inside the monastery enclosure, constructing two long stairways into the ravine, building a hermitage and digging a well.

The slide show was a huge hit. A distant smile was seen on Joseph Brackmann's face and a tear glistened on Anne's cheek. Then there was milling around as chairs were folded and a long line of family members processed past the grille speaking and laughing with Mother Teresa, prioress of the monastery, several other sisters and finally with Sister Anne.

Mass followed. Conventual Franciscan Father Kent Biersgans, vicar provincial of Our Lady of Consolation Province and pastor of St. Benedict in Terre Haute, was the main celebrant. Joining him on the altar were Conventual Franciscan Father

Arnold Dearing, chaplain for the monastery, Benedictine Fathers Sebastian Leonard and Vincent Tobin from St. Meinrad and Father Donald Meehling from St. Patrick's in Decatur, Ill.

During the Mass, Anne and Joseph and Judith and Norbert renewed their marriage vows. Joseph and Norbert each placed a garland on the head of his wife. Anne and Judith each placed a medal around the neck of her husband. Sister Anne also renewed her vows and Mother Teresa placed a garland on her head.

Then came a special moment. Because it was one of those rare moments when the chapel grille was open—as it is only for solemn processions and jubilees—Sister Anne was able to come to the edge of the altar and receive the embrace of her parents and family. A dinner followed at the nearby country club. But Sister Anne and the other Carmelite nuns remained behind in the seclusion of the monastery.

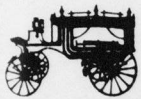
"This jubilee has been a tremendous joy," Sister Anne said later over the phone. "It is overwhelming to look back at the love."

It has also provided an opportunity for her to bring into renewed focus her own story, one of first realizing that God was at the center of her existence and feeling a gravitational pull toward him. She knew she should desire God's will. But it was with no great certainty that she made each decision and took each step toward her present vocation.

Still she was willing to grope. "I had to know whether God wanted me for himself," she said. "It is a vague thing that you follow only because you want to know what God's will is."

Sister Anne was impressed by the autobiography of the Carmelite nun, St. Therese of Lisieux, and her vision of being love in the heart of the world. There was the awareness that the total pouring out of herself at the feet of Jesus would be to the greatest profit of the church and souls. Sister Anne said. "The only limit was my love."

Only in retrospect has she felt the certainty of her call. "The greatest joy is simply to belong to the Lord."



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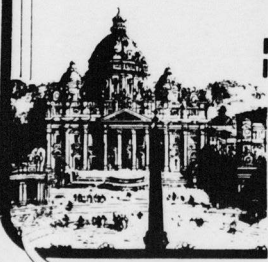
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Calls attention to Hispanic youth

(NC)—The needs of Hispanic youth and the importance of Hispanic leadership were key topics at regional encuentros in Salt Lake City and Fresno, Calif.

At the Fresno encuentro May 24-26, delegates asked that the church "make a preferential option for Hispanic youth, 99 percent of whom are distanced from the church." The proposal urged church-

franded scholarships to Hispanics as well as practical help for parents.

Father Eugenio Canas of Denver, who attended the May 16-19 Salt Lake City encuentro, said church leadership throughout the country is recognizing the growing number of Hispanics in the church "and something must be done so our potential will not be lost."

Please respond to this survey

The Criterion is one of a selected group of Catholic newspapers across the U.S. participating in a survey in preparation for the Nov. 25-Dec. 8 Bishops' Synod, which will assess the results of the Second Vatican Council.

Is the church better off than it was when the council ended in 1965? We'd like your opinion.

What are the pluses and minuses for the church as institution, as community? For yourself as a lay, vowed or ordained member? For others?

You are invited to share your views. Send them to: After Vatican II, 34 Fountain St., Hicksville, N.Y. 11801

CORNUCOPIA

Gone with the wind

by Cynthia Dewes

Remember when mushrooms were in? The mighty morel and its musty companions appeared painted, embroidered, laminated, or silk screened onto every imaginable kind of household product. There were kitchen canisters shaped like them, salts and peppers, bath towels, rugs. The colors weren't always authentic, but they generally remained in the brown, beige and orange ballpark. The message was casual.



At other times we favored equally laid-back stylized motifs such as ladybugs, owls, or cats. And popular color schemes changed whimsically as well, from red and white to green and navy, to whatever. The vaguely naughty word "puce" even re-entered our vocabularies (while "char-treuse," thankfully, did not).

A friend who owns a lovely, but small, house collected handcarved duck decoys at a time before ducks became fashionable. Her imaginative choice inspired friends and acquaintances to present her with ducks they found here and there and pounced on as being "just right for Judy." Any old ducks.

Needless to say, Judy wound up with ducks staring down from every shelf, every niche, every pillow and wall hanging. Their beady eyes were even upon her in the bathroom, and before long they became persona (duckona?) non grata. From that day forward she kept mum about her latest decorating enthusiasms.

Craft catalogs are one of the best clues to keeping up with the latest fads in artifacts. If frogs are being creweled or latchhooked on every other page, we can be certain that they will appear in our homes before long, hopping about en masse.

The same is true of mottos. "Today is the first day of the rest of your life" and similar inspiring and funny messages are found on posters, mugs, decoupage plaques and kindergarten drawings, to mention only a few. They're so popular, someone must be staying up nights to create them. But once we've heard it, even the cleverest motto is zip. End of interest.

Periods of decorative fashion used to take years to run their course, and seemed to have important consequences, leaving memorable collectibles behind for future generations. We think of Georgian, Empire, Victorian, Art Nouveau.

In our time we are lucky to get the latest popular item installed before the next is passe. Will this be known in future as the Casual Animal, Vegetable, or Mineral Era? The Here Today, Gone Tomorrow Period?

One thing is clear. We are easily placed in our correct historical framework (read: "dated") by the decorations we display. If we still have them, our wedding presents are silent witnesses to past glories.

So it's a relief to hear that wrought iron light fixtures and anodized aluminum tableware are making comebacks. Maybe our visitors will think we've just redecorated.

check it out...

✓ Court Chartrand #1119, Catholic Daughters of the Americas, will meet at 6:30 p.m. on Wednesday, June 26 at the Catholic Center, 1400 N. Meridian St. The national second vice regent of the CD of A, Edna Jane Nolte, will speak. All Catholic Daughters and guests are welcome to hear a discussion of reorganization and membership.

✓ The Parkinson's Awareness Association will meet to hear IU School of Nursing associate professor Dr. Brenda Lyon discuss couples coping with role

changes at 2 p.m. on Sunday, June 16 in the IU School of Nursing building at IUPUI. The group will also meet at the Holiday House in Holiday Park at noon on Tuesday, July 2 for a pitch-in luncheon meeting. For information call 255-1993.

✓ St. Vincent Hospital Guild will hold an Election Coffee on Thursday, June 13 at 10 a.m. in the home of Mrs. Frederick H. Cooke. Call 924-0538 or 842-1154 for information.

vips...

✓ Archdiocesan Youth Ministries Coordinator Carl Wagner will direct a Christian Leadership Institute sponsored by the Region VII Youth Ministry Coalition and hosted by the Belleville Diocesan Youth Ministry Coalition at the Dubois Center near Mt. Vernon, Ill. during the week of July 15-19. Four \$25 scholarships will be available for young people between the ages of 15-18 who are now or who will be involved in parish, high school or diocesan leadership roles. Full payment is \$100, with \$25 deposit due by June 30 and balance due July 15. Contact the CYO office for details and registration forms.

✓ Homer and Ann (Toner) Beck, formerly of Indianapolis, are celebrating their 75th Wedding Anniversary this month. They were married in June, 1910. The Becks now live in Muncie. Greetings may be sent to them in care of their daughter, Mrs. Joe (Louise) Harris, 1504 Luick, Muncie, Ind., 317-282-9695.



✓ Providence Sister Barbara Marie Stritt will celebrate her 50th Anniversary as a Sister of Providence with an 11 a.m. Mass on Saturday, June 22 in the Church of the Immaculate Conception at St. Mary of the Woods. A reception will follow from 1 to 4 p.m. Sister Stritt has taught in the Indianapolis area at St. Catherine, St. Andrew, St. Philip Neri, St. Joan of Arc and Our Lady of the Greenwood schools.



✓ Hugh (Bud) J. and Ann Carr, formerly of Indianapolis, will celebrate their 50th Wedding Anniversary on Saturday, June 22 by renewing their wedding vows at 11:30 a.m. in Our Lady of Lourdes Church. Their nephew, Father Joseph Kos, will offer the Mass in their honor. The Carrs are the parents of two children, Daniel J. and Nancy Clayton, and are grandparents of 10.

✓ Franciscan Sister Ann Vonder Meulen, a member of the Oldenburg Franciscan Community, was recently

awarded the 1985 Leadership Award by the special education department of the National Catholic Educational Association (NCEA). Sister Vonder Meulen is assistant director of the Office of Religious Education in the Archdiocese of Cincinnati.

✓ Providence Sisters Marjorie Funke and Patricia Endicott will pronounce first vows as Sisters of Providence of St. Mary of the Woods on Sunday, June 30. Sister Marjorie is a senior at St. Mary of the Woods College, studying business education. Sister Patricia currently teaches fifth grade at Nativity School, Indianapolis.



✓ Mr. and Mrs. Maurice Harmening will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 11 a.m. on Saturday, June 22 in St. Roch Church. A reception will follow at Lake Shore Country Club. Maurice Harmening and the former Charlotte Renner were married June 22, 1935, in Sacred Heart Church. Their five children include: Bill, Bob, Tom, Margaret Ann Hillan and Mary

Clare Strack. They also have 21 grandchildren.



✓ Mr. and Mrs. Bruno A. Roell will celebrate their 60th Wedding Anniversary with an 11 a.m. Mass of Thanksgiving in St. Catherine of Siena Church on Saturday, June 15. From 2 to 5 p.m. their children will host an open house for them at 2322 Walker Ave. Bruno Roell and the former Margaret Irene Toner were married June 10, 1925 in St. Patrick Church, Indianapolis. They have one son, Francis, and three daughters, Anna Ashby, Therese Wieneke and Bernadette Johnson. They also have nine grandchildren and 18 great-grandchildren.

✓ Four Indianapolis jubilarians will be among 19 Sisters of Providence celebrating their Golden Jubilees on Friday and Saturday, June 21-22. They are: Sister Loretta Schafer, vice-chancellor of the archdiocese; Sister Anne Colette Wolf, teacher and library administrator at Cathedral High School; Sister Marie Wolf, pastoral associate at St. Joan of Arc Parish; and Sister Mary Terence Haag, second grade teacher at St. Ann School.

✓ Holy Cross Brother Warren Shea, formerly of Holy Name Parish in Beech Grove, will celebrate his 40th Jubilee of Religious Profession on Saturday, June 22. Brother Shea is now stationed at St. Charles Boys Home in Milwaukee, Wis.



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QUESTION CORNER

Dispelling a false rumor

by Fr. John Dietzen

Q Do you have any information on the accusation that Procter and Gamble revenues are subsidizing satanic activities?

I faintly remember that they were cleared of this charge some time ago but yesterday a member of our local prayer group destroyed all my Procter and Gamble coupons, telling me that by using their products I'm supporting these pagan groups.

Hurrah for her if she's right. Financial hardship for me if she's wrong.

Can you enlighten me? (Massachusetts)



A She's dead wrong. The whole bizarre accusation has been proven utterly ridiculous and has no basis in fact whatsoever.

Some people will believe anything if it's stupid or silly enough. Unfortunately, for such people the more proof there is against something the more ready they are to believe it.

Because of this, I hesitated to even respond to your question. When people are attracted to beliefs that are off the wall, something in print only stirs them up.

FAMILY TALK

Some ways to handle your teenager's drinking

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I have a big problem. Our teen-age daughter is 17 and a junior in high school. We just discovered that she and her friends drink wine, beer, booze, anything they can get hold of.

It appears she took wine out of our house. She told me some parents give kids booze and even let them drink in their homes. We have forbidden her to drink anywhere, anytime. Is this the right thing to do?

Should I get rid of all the alcohol in the house or put it away in the cellar or some place? We are moderate drinkers and like a drink once in awhile, at Christmas and holidays. I think my daughter wanted to get caught doing this so I'll do something, but I don't know where to start.—Iowa.

Answer: The teen years are difficult for both teens and parents. Teens are reaching to express independence. Although independence is in itself a virtue, teens sometimes show it in rebellious ways.

Parents, meanwhile, become quite concerned. Health and safety may be threatened by drug abuse or misuse of an automobile. At a deeper level, parents may feel the teen has negated every important moral value. The parent feels the need to apply more controls precisely at a time when the teen is insisting on more freedom.

Alcohol presents several additional problems. First, under a certain age, any consumption of alcohol is illegal. And second, alcohol mixed with automobile driving can be fatal.

Teen-age drinking is a serious problem in the United States today. Alcohol contributes to the top three causes of death in the teen and young-adult groups: auto accidents, suicide and homicide.

The real problem is how to stop teen drinking or, perhaps better, how to control it. Forbidding your teen to drink may or may not work. The bottom line is not whether you as a parent sound good in

making a point. More important is whether you are effective.

The research shows that problem drinkers come from two types of homes: those where alcohol is abused and those where alcohol is forbidden. This should help answer one of your questions. Better for you and your husband to set an example of moderate, responsible drinking than not to drink at all.

You may also be wise to permit your teen a glass of wine or beer occasionally at meals or on holidays. You are helping her learn responsible drinking. The law generally allows for alcohol use as part of a religious service or within the family home under supervision.

The problem with completely forbidding alcohol use is that you as parent can lose both ways. If you are completely successful, your child becomes an adult and leaves home with no experience of drinking in moderation. He or she may break the ice by drinking to excess. On the other hand, if your rules were not effective, the child has learned to sneak around and drink behind your back. Sneaking drinks is a very dangerous drinking style.

If you have a problem with your teen drinking and lectures and forbidding do not help, here are two approaches which may.

First, drinking and driving do not mix at any age. If your teen continues to drink outside the home, then you may take away her car keys and/or car privileges.

Second, you may find it easier to focus on curfew rather than alcohol consumption. Arguing with your teen whether she has been drinking or not can be futile. If you discover your teen has been drinking, set a curfew of 10 or even 9 o'clock. Most teen drinking takes place after 10 p.m. Curfew is far easier to control than drinking.

The almost-adult 17-year-old can be very difficult to control. Good luck!

(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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executive has appeared on their programs for this or any other purpose.

Perhaps the best refutation of these accusations, from a religious perspective at least, is the fact that they have been vigorously condemned and rejected by leaders as unlike as the Rev. Jerry Falwell, the Rev. Jimmy Draper of the Southern Baptist Convention, the Methodist director of the National Federation for Decency, the Rev. Billy Graham and Cardinal Joseph Bernardin, then archbishop of Cincinnati.

As Cardinal Bernardin mentioned in his statement then, the Procter and Gamble charge is just another of the unfounded and reckless rumors concerning religious broadcasts and a fictitious filmed life of Christ which gained similar notoriety in recent years and resulted in the signing of millions of worthless petitions.

We ought to consider seriously the biblical—not to say, legal—warnings against calumny and slander, and not only reject this rumor but do what we can to prevent the further spreading of it and others like it in our communities.

(A free brochure explaining annulment procedures in the Catholic Church is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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



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Fr. James D. Barton, Archdiocesan Director

Catholic presence needed in modern medicine

ORLANDO, Fla. (NC)—Modern medicine creates "agonizing problems" of conscience, one speaker told the Catholic Health Association during its 70th annual meeting, while others stressed the need for a strong Catholic presence in the health-care field.

Cases arising from the intersection of science, morality, theology and law create "agonizing problems," that have "placed enormous demands on the human conscience," Morris B. Abram, vice chairman of the U.S. Commission on Civil Rights, told CHA delegates June 5. The CHA meeting was held June 2-5 in Orlando.

Citing the number of widely publicized medical cases which raised serious issues in recent years—"Baby Doe," "Baby Fae," gene-splicing and test-tube babies, to name a few—Abram said that "all of these cases arise in the context of medicine, are spoken of in the language of medicine, yet they are not exclusively medical questions. They are also legal questions."

In cases involving the life and death of a child, he said, "parents should exercise the choice, together with the medical team and theologians."

But, he added, "it is necessary that the parents be fully informed (as to choices) and operate in the best interest of the child, (especially) with regard to its quality of life. 'In case of conflict,' he said, 'the courts are available.'"

JESUIT Father Walter Burghardt, theologian-in-residence at Georgetown University, said in a June 4 panel discussion that there is a need for a strong Catholic presence in the health-care field.

Father Burghardt gave a definitive "yes" to the question of whether Catholic hospitals are worth saving, but emphasized that the theology behind the health-care ministry must remain unique.

A hospital is Catholic "if it recognizes that it stems from the risen Christ and if it stems from his mission. It is Catholic if it ascribes to Catholic medical-moral principles," he said.

In Catholic health care, Father

Burghardt continued, "you touch a person who is working out his salvation. . . . My last illness will call for more than medical competence. In my final moments I will need ministry to assure my conversion to Christ."

MERCY SISTER Mary Roch Rocklage, chairman of the board of trustees of the Catholic Health Association, said June 4 that the challenge to health-care professionals today is not to lose sight that "our hallmark is quality care; that is what we are selling. Our mission is the same as that of Jesus and we must make his message operative."

In the climate today "industry" seems to have the upper hand, she said. "If hospitals become an industry, we have to make an industry of service. Our society stresses economic gain and hospitals bow and scrape to regulatory bodies. But maybe we should go back to obeying the Ten Commandments."

Dr. Arnold Relman, editor of the New England Journal of Medicine, said that today health care is considered a commodity and that ability to pay affects the distribution of health-care services.

Thus, the situation exists, he said, where 35 percent of free health care is provided by for-profit hospitals while 65 percent is provided by not-for-profit or religious institutions. Additionally, he said that for-profit hospitals charge 10-35 percent more than Catholic hospitals.

He warned that a two-tier health system is coming—one for those who can pay and one for those who are left to suffer.

JESUIT FATHER James Hennesey, professor of the history of Christianity at Boston College, said Catholic health care "must take special pains to think out its identity."

Father Hennesey said some Catholics tend to equate a health facility's Catholic identity almost exclusively with the medical procedures that it does or does not permit.

"Procedures can't be the whole focus of

Catholic identity, but there's a danger that they would be," he told the 1,100 CHA participants. "The threat posed by abortion has overwhelmed a whole segment of Catholic moral thinking. I'm enormously bothered by abortion, but I'm also enormously bothered by the sole preoccupation with it that some people have."

Issues such as adequate access to care by the poor must occupy a larger place in the thinking of hospitals concerned with their Catholic identity, he said.

CHA PANELISTS said June 3 that tougher federal regulations and higher ethical standards probably would have prevented the baboon-heart transplant operation involving "Baby Fae" last November.

Arthur L. Caplan, associate director of The Hastings Center, said that, despite the good intentions of the heart-transplant team at the Loma Linda University Medical Center in Loma Linda, Calif., serious questions about the propriety of the procedure performed on Baby Fae were raised. The Hastings Center, at Hastings-

on-Hudson, N.Y., specializes in bioethical issues.

Father Dennis A. Brodeur, associate director of the Center for Health Care Ethics at St. Louis University Medical Center in St. Louis, said he saw no theological or ethical problem in using the baboon heart but he questioned whether this specific transplant should have been performed. An important point to consider in answering this question, he said, is whether Baby Fae herself benefited from the operation.

John E. Curley Jr., CHA president, told the assembly June 5 that Catholic health-care facilities "are vital in that we have used our flexibility to go outside the traditional health-care setting to reach out to new communities, new opportunities and new needs. We have always been in the forefront of excellence, but we are taking extra steps today to ensure the 'person' in the patient is not lost in the technical maze."

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TEERING OFF—Jane Moody, mother of Rep. Jim Moody, D-Wis., stands in front of the Capitol with some of more than 25,000 T-shirts donated by members of Congress, their staffs and constituents for children in Ethiopia. The shirts will be turned over to Catholic Relief Services for distribution. (NC photo from UPI)

THE SUNDAY READINGS

11TH SUNDAY IN ORDINARY TIME

JUNE 16, 1985

by
Richard
Cain
Ezekiel 17:22-24
Psalm 92
II Corin. 5:6-10
Mark 4:26-34

This Sunday's first reading is taken from chapter 17 of the book of the prophet Ezekiel. Ezekiel wrote this message of hope at a discouraging time in Jewish history. The northern kingdom of Israel had long ago been conquered by Assyria. The southern kingdom of Judah was in the process of being consumed by Babylon.

Reading the rest of chapter 17 helps us better understand what the passage means. The chapter is an allegory describing events that began in 597 B.C. In 597, the Babylonian king Nebuchadnezzar deposed Jehoiachin, the king of Judah and took him back as an exile to Babylon. In his place, Nebuchadnezzar made Jehoiachin's uncle, Zedekiah, king, but only after Zedekiah took an oath before Yahweh to remain loyal to Babylon. Zedekiah, however, broke his oath by turning to Egypt for help in overthrowing Babylon.

The allegorical riddle of chapter 17 is Ezekiel's response to Zedekiah's action. According to Ezekiel, Zedekiah's action was stupid from a human point of view for Babylon was stronger than Egypt. More importantly, it was stupid from a spiritual point of view for Zedekiah had broken an oath made in the name of Yahweh. He had broken the second commandment and taken God's name in vain. Rather than achieving Judah's independence, Zedekiah had dishonored Yahweh and secured Judah's doom because Nebuchadnezzar would return, destroy Jerusalem and take Zedekiah prisoner back to Babylon.

But according to Ezekiel, God was still at work and faithful to his covenant.

Through faith, Ezekiel saw a parallel between the actions of Nebuchadnezzar and Yahweh. Nebuchadnezzar had transplanted Jehoiachin from Judah to Babylon like a shoot taken from the top of a tree and planted in the ground. In the same way Yahweh would take one of Jehoiachin's descendants back to Israel and from him would spring a new kingdom.

This new Israel would be greater than the old, for people of every nation, symbolized by birds of every kind, would find their home in it. As Joseph's adopted son, Jesus was a descendant of Jehoiachin. The new spiritual kingdom of the church that Jesus founded is the fulfillment of this prophecy.

The reference to Yahweh's bringing low the high tree and raising up the lowly tree prefigured the way in which Jesus would establish the new kingdom. After humbling himself on the cross, God would raise Jesus up to new life and give him authority over all creation.

In this Sunday's gospel, Jesus elaborated through the parables of the farmer and the mustard seed on this mystery of the coming of God's kingdom, hidden in God and only incompletely revealed to humanity. As a seed mysteriously grows in its own good time into a crop, so God mysteriously introduces his reign into history, intangibly bringing it to fruition among humans through his power, and will perfect it in his own good time.

Our role in God's work is like the farmer's cooperative role with nature.

the Saints

by Luke

ST. GERMAINE COUSIN of Pibrac



ST. GERMAINE WAS BORN IN 1579. IN PIBRAC, IN SOUTHERN FRANCE. SHE WAS A FRAIL, SICKLY CHILD, AFFLICTED WITH A DISEASE OF THE NECK GLANDS. HER RIGHT ARM AND HAND WERE DEFORMED AND PARALYZED. HER MOTHER DIED WHEN SHE WAS 8. AND HER STEPMOTHER WAS A HARD CRUEL WOMAN WHO MADE GERMAINE LIVE OUTSIDE IN THE STABLE WHERE SHE WAS FED MOLLY BLACK BREAD AND DRESSED IN RAGS. SHE HAD TO SPIN WOOL OUTSIDE WHILE TENDING THE SHEEP AND WAS PUNISHED BY BEATINGS IF SHE DID NOT SPIN ENOUGH.

GERMAINE'S ONLY EDUCATION WAS RELIGIOUS INSTRUCTION AFTER MASS ON SUNDAYS, WITH EAGERNESS SHE ABSORBED EACH WORD. SHE USED A KNOTTED STRING FOR A ROSARY AND TWO STICKS FOR A CROSS.

GERMAINE NEVER COMPLAINED. SHE LEFT THE STABLE VERY EARLY TO ATTEND DAILY MASS. ONE NIGHT IN 1601, SHE DIED IN THE STABLE, AT AGE 22.

HER BODY LIES IN THE CHURCH OF PIBRAC. SHE WAS CANONIZED IN 1857 BY POPE PIUS IX. SHE IS PATRONESS OF ABUSED CHILDREN.

THE FEAST OF ST. GERMAINE OF PIBRAC IS JUNE 15.

Without fully understanding how God is working, we spread the seed of his word, weed out ignorance and injustice and harvest the crop of believers through the sacramental life of the church.

The parable of the insignificant mustard seed growing into a great bush symbolizes the unity between Jesus' seemingly insignificant ministry, so disappointing to Israel's hopes, and the future kingdom of God which would encompass the gentiles as well as the Jews.

At the end of the gospel reading we are told that Jesus taught the crowds by means of parables because that was the way in which they would best understand. Privately, he would explain their meaning to the disciples. This does not need to be seen as an elitism on the part of Jesus. God wants to teach us, even at great personal cost to himself. Rather, the degree of our understanding is dependent on our openness and level of commitment to accept and act on what God says and does.

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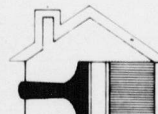
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One father's story

By Father David K. O'Rourke, OP
NC News Service

How does a father raise children by himself? What support is there? What help is at hand?

I had a talk with a friend on this very subject a few months ago after a wedding.

□ □ □

I find that the priest's role at a wedding is very enjoyable but it's also a workout. So when I arrive at the reception I usually take my ritual glass of champagne and look for a quiet corner with a comfortable chair.

At a wedding last fall I went looking for such a corner and found it already occupied by a man I've known for 10 years, since he was a widower with three boys.

"Well, you're looking relaxed," I said as he motioned me into the chair next to him.

"I'm not just relaxed," he said. "I'm celebrating." He went on to explain that earlier that morning he had helped his youngest son, just entering college, move from the family home into his dorm.

Then, speaking almost in disbelief, the father said, "I've actually done it. I raised all three of them. There were times when I never thought I would make it. But I did, and they all look like they're going to turn out OK."

My friend was obviously relieved and proud that he had managed to raise his three boys by himself. Ten years previously, when the boys were 8, 11 and 13, a terrible accident had left him a widower. Now on this warm September Saturday he had helped the youngest follow his brothers into college life.

□ □ □

I knew that reaching this day had not been easy. There was, of course, the terrible and bewildering fog of the first few months 10 years back. It began with a call from the police at the emergency room. Those first days and weeks and months seemed like an eternity.

I knew that he was a man with a real faith and his faith was important to him. It gave him purpose and direction. But even so there was the daily need to accomplish by himself the tasks that he and his wife had once divided between them.

One Saturday morning a number

of years back I ran into him in the supermarket. He was trying to complete the week's shopping before going home to the laundry and then planning menus and scheduling trips to the orthodontist and parent-teacher conferences.

That day he was feeling frazzled.

"I've realized that I never learned how to live alone," he said. "I lived at home until I got married. I've never lived without another adult in the house and, questions of loneliness aside, I just don't know how to do it."

Now, on this Saturday when we were celebrating a wedding, those worries were behind him.

"How did you do it?" I asked. "In addition to your friends, what helped?"

He thought for a moment, then said: "Having structures to lean on. Like the church, with its weekly routines and holidays."

"The first Christmas was hard. If I had had to plan out a Christmas celebration I know I couldn't have done it."

"Thank God, there was a tradition to fall back on. We went to Midnight Mass like we always do. We put the tree and the crib and the figures in their usual places. And then we had a big dinner for all the grandparents like we always do."

"It's a lot like this wedding," he added, pointing to the bride and groom now dancing together. "They may both be 23 but they don't really understand marriage yet. How could they? But the church says they should go through its public marriage ceremonies. So they trust the church and they do it. The church says it's possible to make it and they believe it."

"We need these structures," he said. "At least, I did. I needed them to rely on because there were times when I couldn't rely on myself. I've made it," he said. "But I don't know how I would have made it without them and without the community's support."

Then, laughing and looking relaxed, he raised a now empty champagne glass a little and looked around. "Waiter!" he called. "Now where'd he go?"

(Father O'Rourke is associate director of the Family Life Office in the Diocese of Oakland, Calif.)

FAMILY

How can a single parent possibly cope with the monumental task of raising children alone? Father David O'Rourke tells about a friend who did just that. Now, his children raised, the man reflects on what to some may seem an impossible task.

By Suzanne Elsesser
NC News Service

"Chicken and dressing, sweet potatoes, okra, greens, a roast, macaroni salad..." Sister Thea Bowman's voice was alive with excitement as she described the mountains of food on Easter Sunday at Fred and Arista Otto's home in Canton, Miss.

Children, grandchildren, great-grandchildren, cousins, nieces and friends had attended the meal and, in fact, come by for dinner every Sunday.

"If you want to see anyone you go over there," said Sister Bowman, a Franciscan Sister of Perpetual Adoration. "There's always food being kept warm in the oven or on top of the stove."

Sister Bowman is a consultant for intercultural communications in the Diocese of Jackson, Miss. She also is the editor of a collection of articles on the black Catholic family.

"When I was a little girl my mama wanted me to learn our heritage," she explains. "So she apprenticed me to a 'slave,' a freed woman who had lived during slavery and knew the traditions. I learned from her the stories, the songs, the great strengths that exist in families who are rooted in the African experience."

"To blacks the extended family is everything and it can often include people who are not related by blood but who need a family to care for them," she said. "We are most successful at being ourselves when we honor the extended family and the traditional African values of cooperation rather than competition."

Sister Bowman talks with great warmth about the Otto family as examples of the kind of affection and care a family can provide.

The Ottos raised 10 children. Later Mrs. Otto, whom everyone calls "Ma Dear," quit her daytime job so she could help raise her grandchildren. Now she works nights.

She says, "The job I had was plenty good but if I'm going to be a grandmother, I'm going to help my children."

Three preschool grandchildren stay with Mrs. Otto during the day while their mothers work. In the afternoon a school bus drops the older grandchildren at her home.

Her daughter, Myrtle Jean, is an acute-care technician at the University Medical Center in Jackson, Miss. She is the single parent of 5-year-old Charlene Evette and 7-year-old James Curtis; they all live with her parents because finances are tight.



Sundays with the Otto family

"We all help each other," Myrtle Jean explains. "What we have we share with each other. We have little fusses up and down but if someone needs food or money for utilities we all pitch in. Mama trained us to do it that way, even if we are far away. She's the sweetest thing in the world."

Years before Myrtle Jean helped raise her younger brothers and sisters when her father left a \$35 a week job to go to Kansas City for a better paying one.

Her older sister, Bernadette Porter, is the single parent of 10-year-old Stacey Monique who is cared for by Ma Dear. Ms. Porter too says her closeknit family is a big help.

Working in an office allows her to have a place of her own, but

she has to budget carefully. "It's not easy," she says. "Monique sees me sitting at the table saying, 'Now I don't have money for this or that.' That's good, because when she is older and if she goes to college and calls for money, she'll know why I don't have it."

Of any loneliness she has as a single parent, Ms. Porter says, "When I get depressed I come and talk to my mama."

And what does Mrs. Otto think she is giving her family?

"I hope I'm giving them good understanding," she says. "I take time to listen. I get along with a lot of love."

(Ms. Elsesser is a free-lance writer in Larchmont, N.Y.)

What single

By Katharine Bird
NC News Service

At 5 p.m. they began coming in to the restaurant, sitting down around the table reserved for them. Some came hesitantly, hovering around the edges, waiting for an invitation before joining the group. Others walked in confidently, greeting friends with a smile and handshake.

There was an Irish woman much concerned about re-entering the job market after 15 years as wife and mother; a young man of Italian ancestry whose demeanor revealed his devastation at his broken marriage; a middle-aged black career woman convinced that her husband's hopes for a reconciliation wouldn't work.

That gathering five years ago brought together people of different backgrounds, educational levels and finances. Their common meeting ground: All were separated or divorced.

New to Washington, D.C., I attended that meeting to make contact with people in similar circumstances. A single parent of four children, it had taken me some time of stumbling in the dark to recognize how crucial the support of peers was.

For single parents face some special problems as well as special challenges:

The tale of

By Father John Castellet
NC News Service

Jesus and his friends turned off the main road and started up a dusty path that led to the village of Naim. It was a wretched little cluster of mud huts at the top of the rise.

On their left as they walked along was the well, surrounded by milling sheep and the boys and girls who had just brought them in from the pasture.

All of a sudden the children's playful laughter stopped. Another sound took its place, the sound of professional mourners wailing and crying. They were escorting a funeral procession out of the village.

It was a very sad procession, for the corpse on the litter was that of a young man, "the only son of a widowed mother" (Luke 7:12).

Sensing the poignancy of the situation, Jesus, "moved with pity," said to the mother: "Do not cry."

How easy to say! Anyone in the group could have muttered, "What a dumb remark!" Here was a widow who had only one son to

parents face

•Learning to cope with children alone. At a time when one's ego is likely to be at a new low, single parents have all the normal problems of child-rearing. Somehow they have to dredge up from within themselves the strength to deal with children alone day in and day out.

Even in a mediocre marriage, husband and wife can turn to each other for some support at critical points in child rearing. They can make decisions concerning children together — about discipline, schools, entertainment, allowances.

For single parents, if serious problems arise, perhaps with teenagers testing their limits, child rearing quickly can seem overwhelming.

What does a single parent do if a teen comes in with the smell of liquor on her breath?

What if a son is out with a group the parent doesn't know well and misses his curfew?

•Learning to move beyond guilt. It's easy for divorced people to blame themselves for the breakup of a marriage and for altering their children's lives so drastically.

Guilt, I think, can keep single parents focused on the past, ducking the real work now at hand. A parent then may find it hard to show children how to make the

most of their new situation, to set about making new friends and a new life.

•Learning to trust again. It's a rare single parent who doesn't doubt his or her ability to make judgments sometimes. Yet being able to trust others is a basic premise of Christianity and a necessity for a satisfying life.

If parents can't trust themselves or others, how can they teach children it's safe to trust?

Paulist Father James Young talks of how a young executive named Michael learned to trust again in "Divorcing, Believing, Belonging" (1984, Paulist Press). Father Young is rector of St. Paul's College in Washington, D.C.

First, Michael had to be willing to accept help from others, especially an also-divorced business associate, Father Young said. Then, gradually, friends helped Michael "see that trust in God, trust in others and trust in self were all pieces of the same pie."

An advocate of support groups, Father Young is the founder of the North American Conference of Separated and Divorced Catholics. "One needs many allies at this difficult time, especially loved ones and good friends," the priest said.

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

the double parent

brighten her lonely life, one son who stood between her and utter desolation. Where could she turn now?

In days when there was no Social Security, no life insurance and certainly no opportunity to go out and get a job, she was at the end of the line. And this stranger tells her not to cry.

But Jesus did more. First he silenced the din of the mourners with a gesture that brought a gasp from the crowd. He stepped forward and touched the litter."

Contact with a corpse brought instant defilement according to the Law. But Jesus, who didn't hesitate to touch lepers — the "living dead" — had no scruples about touching a corpse.

In the ensuing silence, he uttered an incredible command:

"Young man, I bid you get up! The dead man sat up and began to speak. Then Jesus gave him back to his mother."

He "gave him back to his mother." That simple statement speaks volumes in terms of compassion and sensitivity. Perhaps Jesus, himself the son of a widowed mother, was uniquely aware of

what this young man's death meant to this woman and his heart went out to her.

In any event, he did more than take pity on her. He intervened actively, with positive, creative and practical love.

The widow in Luke's narrative might be compared to today's "single parent."

Actually, however, there is no such thing as a single parent. These people are, in fact, double parents. They have to be both mother and father to their children. It is a formidable challenge in many ways, financially, physically and psychologically.

Parenting is difficult even when two parents are in the picture full time. Often single parents are very much alone and need understanding and support. This is true whether they are financially secure or not.

Christians are Christ in space and time. For Christians today, the story of the compassion shown by Jesus to the widow of Naim is particularly timely.

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

FOOD...

...for thought

1. As a newly separated parent bewildered by her husband's unexpected departure, Mary wasn't sure where to turn.

She was involved through her son in the parish's CCD program. Through friendships developed there, she learned about a weekly Eucharist at 5 p.m. in the parish convent, attended by 20 to 40 people.

That Eucharist quickly became "almost the highlight of the week for me," Mary said. "At a vulnerable time in my life, those people became key supports to me and a strong sense of community developed among us." She came to know the people well through the potluck suppers that often followed the Mass.

What made the experience all the more striking, Mary says, was the fact that the group made her feel "so welcome, even though my lifestyle was different." At the time, 14 years ago, separated and divorced people were not as highly visible in her parish.

Later, Mary made it a point to keep an eye out for other lonely and upset people to welcome to the liturgical experience.

2. Each week the 55-year-old woman faithfully attended the parish renewal meeting. Somewhat quiet, she didn't play a major part in the group conversation. When she did speak, however, she was listened to because she could be counted on

to speak honestly and with feeling.

One week participants discussed what they sought in the church. The woman's answer was straightforward: "I look for a sense of community."

Her answer, to at least one listener, was surprising. When he learned later that the woman was a widow with three children, her comments had a "double impact," he said.

Her statement made him think about what his responsibility might be toward her and other single parents in the parish. "If community means so much to her," he said, "it seems as though she has a right to expect it."

"If we don't respond to her need, our meetings will be a failure for her," he added.

How can other parishioners help single parents in their midst to feel welcome in the community?

•Keep alert for shy persons sitting by themselves, especially at social events. Think how hard it is to approach a group of people who all seem to know each other.

•Take care when setting rooms up for events. Set up tables and chairs in such a way that single adults and single parents with their children are encouraged to mingle with others.

What suggestions can you add to this list?

...for discussion

1. Father John Castelot suggests that "single parents" is a misnomer; They should be called "double parents." Why does he say that?

2. In planning special events — community dinners, parish celebrations — what can be done so that single adults and one-parent families feel welcome? Can you think of an occasion when, inadvertently, arrangements were made in such a way that single adults would not feel included?

3. Katharine Bird lists some of the special adjustments single parents have to make. What are they?

4. Dominican Father David O'Rourke says that friends and the traditions of the church are supports for single parents. How?

SECOND HELPINGS

"Divorcing, Believing, Belonging," by Paulist Father James Young, is a series of reflections peppered with stories from his 10 years of ministering to divorced Catholics. Father Young writes that Christianity and the church's ministries have much to offer people struggling to adjust to the many changes that result from a broken marriage. Father Young says that in his work he has seen "pain, healing and new life over and over again. I have seen the Lord reaching out and touching his people." His book is designed "to follow the process of the divorcing person through the trauma of broken marriage, on to the struggle to believe again and find a new sense of belonging in the Catholic community." (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1984. \$7.95.)

CHILDREN'S STORY HOUR

A brave widow — Jane Frances de Chantal

By Janaan Manternach
NC News Service

Jane Frances' mother died when Jane was only 18 months old. Jane's father, an important political leader in France, raised his daughter. He saw that she received an excellent education from tutors at home. She grew up to be a beautiful, sensitive woman, cheerful and full of life.

When Jane Frances was 21 she met a nobleman, Baron Christophe de Chantal. They grew to love one another and were married in 1592. They lived together in his castle.

They had six children but two died as infants. Christophe was often away, serving in the king's army. Jane Frances raised the children. She had to supervise the work in the fields as well as inside the castle.

Jane Frances was good to the servants and workers. She was very generous to poor people who came to the castle. She was particularly kind to people who

were sick or elderly.

The happiest days for Jane Frances were when Christophe was home with her. They were happily married for nine years. Then Christophe was killed in a hunting accident.

That sad moment changed Jane Frances' life. She was a young widow with four young children. Jane became very depressed. She wondered how she could go on alone. For four months she could hardly cope.

Christophe's father was very angry with his daughter-in-law. He demanded that Jane Frances and the children live with him. He threatened to disinherit the children if they did not live in his home. But his housekeeper did not want Jane and the children there. She made life difficult for them.

Jane missed her husband terribly. Still she struggled cheerfully to make the best of a difficult situation. She taught her children to read and to count. She also taught them their prayers. She

took good care of them.

One day she met a great and holy priest, Francis de Sales. They became friends. She shared with him her problems and her hopes. He helped her see God at work in her life. Francis told her one of his dreams.

He wanted to bring together young girls and widows to form a new kind of religious community. They would live together, praying and working. But they would not stay inside the convent like other religious women. They would go out to visit the sick and poor in their homes.

Jane Frances felt God calling her to that kind of life. Her children were grown. One was already married. After much thought and prayer Jane Frances decided to begin a new life as a nun.

She became a founder of the Visitation Sisters. She lived the rest of her life with the other Sisters, working, praying, caring for others. St. Francis de Sales said of her later, "She was one of the holiest people I ever met."

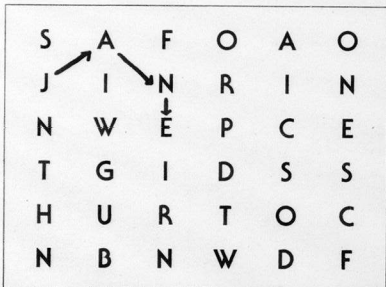


The church honors her as a saint.

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

Hidden Words

Find the words hidden in the puzzle below. The letters to the words are all mixed up. Look at the example. Draw a line from one letter to the next. The words are all from this week's children's story.



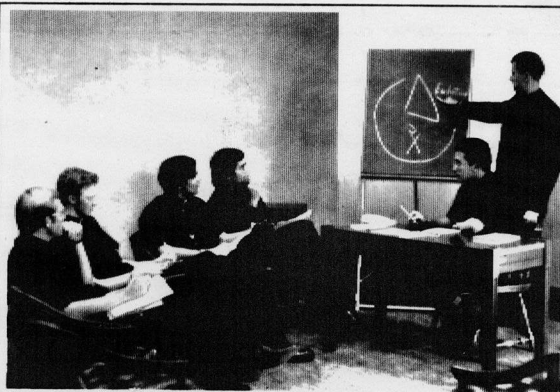
SAINT, FRANCES, NUN, WIDOW, PRIEST

HOW ABOUT YOU?

☐ What kind of person was St. Jane Frances de Chantal? What did she do that caused history to remember her? Are there people like her today?

Children's Reading Corner

In their imaginations, children develop ideas of what a family is and should be. Sometimes, if they are in a one-parent family, they construct their own ideas of what the other parent would be like if he or she lived with them. In the story, "A Father Like That" by Charlotte Zolotow, a little boy gives his mother a detailed description of the kind of father his would be. Read it together. Afterward talk over your thoughts, feelings and questions about the book's characters. (Harper and Row Publishers, 10 E. 53 St., New York, N.Y. 10022. 1971. Hardback. \$10.53.)



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Shaking SALT: an old arms control debate returns

by Liz S. Armstrong

WASHINGTON (NC)—Congress and the White House busied themselves in early June considering whether to retain or shake SALT—SALT II, that is, more precisely known as the Strategic Arms Limitation Talks agreement.

SALT II, approved by the United States and Soviet Union in 1979, is scheduled to expire at the end of this year. The question is whether the United States should move to extend it.

On Monday, President Reagan announced that he would abide by the treaty in principle but retained the right to violate it to the extent that the Soviet Union does.

The treaty was never formally ratified, but both superpowers agreed to live up to its obligations. It calls for limits on certain nuclear weapons, such as inter-continental ballistic missiles (ICBMs) and bans cover-ups of weapons activity that would prevent the other side from verifying compliance with the treaty.

Despite the controversy it still raises, SALT II has drawn less public attention in recent years than more recent arms control initiatives, such as the START or Strategic Arms Reduction Talks.

President Reagan and many but not all of his advisers have been skeptical of SALT II. Thus, as the president prepared his decision on whether to shake or retain SALT, he apparently got different advice from two Cabinet members: Secretary of State George Shultz reportedly lobbied for keeping SALT II, while Secretary of Defense Caspar Weinberger reportedly urged just the opposite.

Meanwhile, several of America's NATO allies were telling the administration to

keep SALT II, though flawed. European arguments in SALT II's favor are that continued U.S. compliance with the treaty would bolster NATO governments' claims that Reagan is genuinely interested in arms control and that even if imperfect, SALT II sends the world a message.

Reagan submitted a report to Congress in February citing repeated Soviet violations of various international agreements, including SALT II.

Specifically, he accused the Soviets of abrogating SALT II in three key areas: by developing not just one new ICBM, as allowed by the treaty, but two, in contradiction of the treaty; by deploying another, separate ICBM "re-entry vehicle," also in violation of the treaty; and by "encryption of missile test telemetry," or, concealing radio signals in order to impede verification of SALT II compliance.

The Senate June 5 expressed some concerns over SALT II but overwhelmingly—90-5—approved a resolution urging Reagan to retain it.

The Senate said the United States should "refrain from undercutting the provisions of existing strategic offensive arms agreements to the extent that the Soviet Union refrains from undercutting those provisions, or until a new strategic offensive arms agreement is concluded." The Senate added, however, that the United States could use unspecified "proportionate responses" to Soviet acts "undercutting" SALT II. The president's decision on Monday was similar to the resolution.

Sen. Edward Kennedy, D-Mass., a SALT II supporter, said U.S. dumping of the treaty could trigger a greater arms race and would be "dangerous, even reckless."



K. OF C. GRANT—Cardinal Miguel Obando Bravo of Managua, Nicaragua (center) is all smiles after receiving a \$100,000 grant from the Knights of Columbus in connection with his elevation to the College of Cardinals in Vatican City. Shown in the foreground with him are William J. Van Tassel, K. of C. supreme treasurer; Count Enrico Galeazzi, K. of C. representative in Rome; Virgil C. Dechant, K. of C. supreme knight; Cardinal John O'Connor of New York; Cardinal Bernard Law of Boston; Cardinal William Baum, prefect of the Sacred Congregation for Catholic Education; and Archbishop Pio Laghi, papal pro-nuncio to the U.S. The gift was made to help the cardinal meet the needs of the people he serves.

Disagreeing, Sen. Malcom Wallop, R-Wyo., told his colleagues that if senators would "get out of kindergarten... and start being real men in a real world, we would vote 'no' on SALT II.

Interestingly, the Joint Chiefs of Staff are also counted among SALT II proponents on the ground that the pact restrains the Soviets.

Some determined opponents of SALT II offer a form of the "if they do it why can't we?" argument: They say that if the Soviets violate the treaty, the United States should do likewise or stand to lose.

During the waning days of the Carter administration, SALT II was a hot topic, embroiling church and social justice groups as well as politicians and policymakers.

The U.S. Catholic Conference backed SALT II. As Cardinal John Krol of Philadelphia told the Senate Foreign Relations Committee in 1979, "SALT II... represents a limited but acceptable

agreement which constrains the nuclear forces of both the United States and the Soviet Union, does not jeopardize U.S. security, and can be the beginning of a continuing and necessary process for obtaining meaningful and progressive reductions."

Not all churchmen agreed, however. When the bishops discussed whether to back SALT II, Auxiliary Bishop Thomas Gumbleton of Detroit, member of the Catholic peace group Pax Christi, said SALT II would "legitimate" the arms race. He called it "hardly more than a cruel hoax."

SALT II came up again in the bishops' 1983 war and peace pastoral.

"Despite serious efforts... continuing through SALT I and SALT II, the results of arms control bids) have been far too limited and partial to be commensurate with the risks of nuclear war," the pastoral said. "Yet efforts for negotiated control and reductions of arms must continue."

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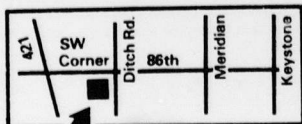
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Agca says a Soviet diplomat was involved in plot to kill the pope

by John Thavis

ROME (NC)—Mehmet Ali Agca, the Turk who shot Pope John Paul II in 1981, told an Italian court June 11 that the shooting was ordered by a Soviet Embassy official in Bulgaria.

The act was part of a conspiracy involving several Turks and three Bulgarian state employees, he said.

In an abrupt change from his earlier refusal to testify about an alleged "Bulgarian connection" to the papal shooting, Agca took the witness stand and immediately began reciting details of what he said was an international plot.

"The order to kill the pope came from the Soviet Embassy in Sofia, (Bulgaria). We Gray Wolves acted with the decisive complicity of three Bulgarian functionaries in Rome," Agca said.

Agca said he had met in Sofia with "the first secretary of the Soviet Embassy" and others to plot the attack. The others included Bekir Celenk, a Turkish underworld figure; Todor Ayzavov, then a cashier at Bulgaria's Rome embassy, and Turkish terrorist Oral Celik. Celenk, Ayzavov and Celik are being tried in absentia for complicity in the papal shooting.

IT WAS THE first time Agca has said he met with, or acted on orders from, a Soviet Embassy official. He spent more than two years describing the alleged plot to Italian investigators, but according to the prosecution's indictment report, never mentioned meeting with a Soviet diplomat.

Agca said the Soviet official gave his name as Melenkov. Agca described the man physically to the court, and offered to pick the man's photo out of a group so that

the court could make sure he was telling the truth.

Asked by presiding Judge Severino Santapiichi why a Soviet diplomat would meet directly with him rather than work through the alleged middleman, Celenk, Agca replied: "In Sofia, in a hotel room, there's no photograph, no proof."

The Soviet diplomat, Agca said, paid three million West German marks through Celenk to Musa Celebi, whom Agca described as the European head of the Gray Wolves, a Turkish terrorist organization. Celebi is one of four defendants present for the trial.

The money, then worth about \$1.2 million, was to be split among Agca, Celik and Celebi, he said. Celik, now at large, was to have helped Agca shoot the pope in St. Peter's Square, Agca said.

SERGEI ANTONOV, then a Bulgarian airline official in Rome, was to have provided logistical help for Agca in Rome, Agca testified. So was Ayzavov and Bulgarian assistant military attache Jelio Vassilev. Antonov is present for the trial, but Vassilev and Ayzavov are both in Bulgaria. Celenk is reportedly being held under a form of house arrest in Bulgaria.

Agca said he was approached by Celenk to kill the pope because "everyone knew I had threatened the pope in Turkey." He referred to a 1979 death threat against the pope he made in a letter to a newspaper.

Agca said he first discussed the plot in Istanbul, Turkey, in June 1980 with Celik and Abuzer Ugurlu. Agca said Ugurlu, one of the reported heads of the Turkish Mafia, asked Agca on behalf of Celenk if he were still interested in shooting the pope. "We could do it," Agca recalled saying in reply.

The first major planning session, Agca said, came in the Sofia meeting in the Vitoshka Hotel. Among the arrangements made, Agca recounted, was for the escape of Celik and Agca in a sealed truck, to depart from the Bulgarian Embassy in Rome shortly after the papal attack. Celik, in fact, did escape in the truck, Agca said. Agca was arrested in the square, convicted and is serving a life sentence for the shooting.

AGCA SAID he met with the Soviet diplomat twice "between July 10 and 15." He said that the Bulgarian diplomat, Ayzavov, was present at both meetings. That testimony contradicted both what Agca has told investigators before the trial, and what the indictment report said about Ayzavov's presence in Bulgaria in July.

Agca had previously told investigators that he met with Ayzavov in the second half of July and again in August. The indictment report notes, in fact, that Ayzavov's passport showed he was not in Bulgaria between July 10 and 15, when Agca testified he met with him. Ayzavov only arrived in Bulgaria on July 21, the indictment said.

Agca did not say why he decided to testify about the alleged papal shooting conspiracy after he had refused to talk about it the previous week, saying he was threatened by Soviet and Bulgarian secret services.

Judge absolves Vatican Bank officials in 1972 loan case

MILAN, Italy (NC)—A Milan judge has exonerated three officials of the Vatican bank, including U.S. Archbishop Paul Marcinkus, of embezzlement in connection with a 1972 bank loan.

The judge, Maurizio Grigo, had notified the bank officials last year that they were under investigation for a loan the bank made to the Italian holding company Italmobiliare.

In the official report of his findings June 7, Grigo said that the three officials had been absolved of any crime because "the facts do not exist" to support an indictment. He spoke with National Catholic News Service in Rome June 10.

The investigation followed legal action against Italmobiliare by one of its stockholders who alleged that the loan was improper and indicated a fraud had occurred.

The loan to Italmobiliare, headed by the late Italian financier Carlo Pesenti, had been for 50 billion lire (then about \$85 million) while the repayment in 1979 was 160 billion lire (about \$193 million at the time).

According to Archbishop Marcinkus, the bank's president, repayment of the loan had been indexed by mutual agreement to the value of the Swiss franc. He said the indexing was a normal, legal business practice.



Archbishop Paul Marcinkus

The Swiss franc doubled in value against the Italian lira during the course of the loan. Interest made up the rest of the repayment amount.

Pellegrino de Strobil and Luigi Mennini were the two other Vatican bank officials absolved of embezzlement by Grigo.

At the same time, the judge brought one charge of fraud against six Italmobiliare officials, absolving them of more serious charges in connection with mismanagement of the company.

Cash used to promote smaller families

by Jeff Eassey

UNITED NATIONS (NC)—Cash and a variety of other inducements are being used by population programs worldwide to promote smaller families, according to a U.N. report.

The U.N. Fund for Population Activities said that "a large amount of money" is being spent on incentives for people not to have children. The practice is most prevalent in Asia, the agency said.

For those who agree to be sterilized there could be sizable sums, the agency said in a report.

Conversely, it said, in countries with low fertility and declining populations, awards might be used to encourage births.

The population agency, which helps

curb or promote births, depending on a government's wishes, said none of its funds is used for birth control incentives.

India, Bangladesh and the Philippines are among the Asian countries where birth control incentives are most common, the report said. Colombia leads Latin America in the practice. In Africa, incentives are most common in Ghana, it said.

Couples cooperating with birth control programs might receive cash, food, clothing, educational and health services, employment opportunities, access to land development schemes, old-age pensions or lottery tickets, the agency said.

The report also says that revolving funds have been established to encourage villages to increase the use of contraceptives.

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Chicago pastoral letter

Cardinal Bernardin urges new ministries for women

CHICAGO (NC)—The role of women in church ministry "is expanding" but has become the focus of "major tension," Cardinal Joseph Bernardin of Chicago said June 7 in a pastoral letter.

In the pastoral, titled "In Service of One Another," Cardinal Bernardin urged continuing development of new ministries in answer to new church needs. But he reiterated the position that the church does not consider itself able to ordain women to the priesthood.

He also stressed that the diverse ministries in the church should be viewed as complementary acts of service, not as competitive with one another.

In the past, he said, the ministerial role of women in the church "was stylized and limited. Now it is expanding."

The church today is facing a "major tension" over "the role of women in ministry," the cardinal wrote.

"Some women ministers experience considerable frustration," he said. "They view the fact that only men can be ordained

as diminishing their potential for ministerial service.

"While no man or woman can claim a 'right' to ordination, the unbroken tradition of the church has consistently ordained only men to the priesthood," he continued. "The church does not consider itself free to change this normative practice. Nevertheless some women consider this unjust, especially since they may possess ministerial skills—such as theological knowledge, compassion, a talent for communication, sense of mission—at least on a par with those of ordained men."

Cardinal Bernardin said that many women, "even if they are not personally interested in priestly ordination," find themselves in an atmosphere in which they believe the church does not value their service, with the result that they feel "anger, hurt, disappointment and disillusionment."

Changes in ministry and particularly the growth of new lay ministries raise a host of other issues.

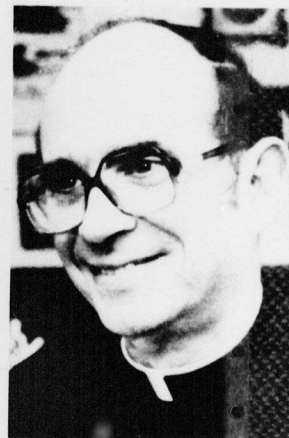
"Despite the existence of problems, tensions and questions, I am confident that the balance falls on the side of positive development," he said.

He wrote that the emergence of diverse lay ministries helps show the responsibility of all followers of Christ to share in his mission.

He gave as his descriptive definition of ministry, "a specific activity supported and designated by the church, which discloses the presence of God in some way in our human situation and empowers us to live more fully in the mystery of God—in communion with God and with one another."

Because all ministry is service aimed at building the body of Christ, Cardinal Bernardin said, "there is to be no rivalry, no competition among those with different gifts."

Whether one serves in ordained or unordained ministry, full time or part time, with pay or as a volunteer, one must "avoid 'ranking' service in the church"



Cardinal Joseph Bernardin

Pope pleads for an end to violence in Northern Ireland

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II appealed for peace in Northern Ireland June 10, saying "God will give the grace" but "men and women of good will must provide the effort."

The pope made his plea as he accepted the credentials of Britain's new ambassador to the Holy See, David Neil Lane.

"I urge the leaders involved to create every opportunity to promote the cause of peace and to use every available resource and talent toward securing it," Pope John Paul told the 57-year-old diplomat.

Despite inevitable discouragements, "the process must never be abandoned," he said.

The current upheaval in the centuries-old conflict over British rule began in 1960 when rioting broke out between Northern Irish Catholics, protesting discrimination in employment and housing, and Protestants.

British troops entered Northern Ireland, six counties which remained within the United Kingdom when the rest of Ireland became independent in 1922, to restore order and have remained there. Since then, government figures show, discrimination has eased. But the conflict continues, with bombings and shootings by Catholic and Protestant groups.

The pope said that "all forms of violence and terrorism" are "an unacceptable response to existing difficulties."

The pope also said that "a true and lasting peace" requires "a deep respect for the dignity of every human

person." He said he supported "every worthy effort aimed at reconciling opposing factions and at bringing to an end the tragic suffering that has too long endured."

At the credentials ceremony, the pope also said he believed that the Catholic and Anglican churches will achieve unity. He recalled his 1982 visit to Great Britain's Canterbury Cathedral, where he and Anglican Archbishop Robert Runcie of Canterbury launched a new Anglican-Catholic commission to resolve doctrinal differences and to recommend practical steps toward unity.

"I was happy for the occasion on which the concrete steps of these past years were reaffirmed and the paths to further ecumenical dialogue were indicated," the pope told the British ambassador.

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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

June 14

The Blue Army of Our Lady of Fatima will hold an All Night Vigil to honor the Feasts of the Sacred Heart of Jesus and the Immaculate Heart of Mary at St. Jude Church, 5353 McFarland Rd. beginning with Mass at 9 p.m. and ending with Mass at 4 a.m.

June 14-15

St. Anthony's Summer Festival continues at 379 N. Warman Ave. \$2,500 drawing Sat. night.

June 14-15-16

Holy Angels Parish will sponsor its Summer Festival '85 from 5 to 11 p.m. on Fri. and Sat. and from 3 to 10 p.m. on Sun. Food, booths, \$1,500 raffle.

June 15

St. Bridget Council #109 Knights of St. Peter Claver will sponsor a Barbeque from 10 a.m. to 6 p.m. at 813 N. West St. for the

benefit of youth scholarships. Ribs, chicken and rib tip dinners.

The Fifth Wheelers will meet NO LATER than 8 a.m. in the Catholic Center's parking lot for a trip to Churchill Downs. Call Theresa Walters 882-5377 for information.

Holy Spirit Parish, 7243 E. 10th St., will sponsor the monthly Indianapolis Catholic Singles Family (ICSF) Dance for college age and older Catholic singles from 8 p.m. to 12 midnight. DJ Stephen Day. Admission \$2. Call Henry Sabbetti 359-7637 or Marie at 359-1156 for information.

A Christian Toy Awareness Seminar designed to help parents make wise decisions in choosing toys will be held by Nick and Angie Georges from 7 to 9 p.m. at St. Mary's Child Center, 311 N. New Jersey. Babysitting available for \$1 per child for the evening. Call 241-2474 for information.

June 16

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.

An Indianapolis area Pre-Cana Conference will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1596 to pre-register.

Franciscan Father Daniel Pfeilschifter will celebrate his 50th Jubilee in the Priesthood at 10:30 a.m. Mass in St. Roch Church, 3600 S. Pennsylvania St. Reception will follow in the school hall.

The Women's Club of St. Patrick Parish, 936 Prospect St., will hold a Card Party at 2 p.m. in the parish hall. Admission \$1.

June 17

Our Lady of Everyday Circle #1133 Daughters of Isabella will hold their regular monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

Separated, Divorced and Remarried Catholics will meet from 7:30 to 9:30 p.m. at the Catholic Center, 1400 N. Meridian St.

June 17-June 21

A Vacation Bible School will be held at St. Monica Parish from 9 a.m. to 12 noon for 4-year-olds through sixth graders. Seventh graders and older may be aides. Call 257-3043 or 636-6601 for information.

June 18

The Creative Family Living program 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.

St. Monica Singles will play volleyball behind the church at 6:30 p.m. Everyone welcome.

June 18-19-20

A Catholic Christian Tent Revival will be held at Mount St. Francis Retreat Center beginning at 7:30 p.m. each night. Bring a comfortable outdoor chair. Phone 812-923-8817 for information.

June 19

The Monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

The Catholic Widowed Organization (CWO) will hold their regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. following 5 p.m. Mass in the Cathedral Chapel. Bring ideas to help future planning.

June 20

St. Andrew, St. Rita, St. Joan of Arc parishioners, spiritual life and evangelization chairpersons and urban parish co-op council members are invited to the third of four evenings of Pitch-In Dinner and Film series by Father Brennan Mannine at St. Andrew Parish, 4000 E. 38th St. Pitch-in at 6:30 p.m.; film at 7:30 p.m. Call 547-2224 or 257-7898 for information.

June 21

A Natural Family Planning class will be sponsored by the



Family Life Office from 7:30 to 9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Fee \$15. Call 236-1596 for information.

June 21-22-23

St. Simon Parish, 8400 E. Roy Rd., will hold their annual Summer Festival. Fish and chicken dinners, booths, live entertainment Fri. and Sat. at 7:30 p.m. by "Rocket Pierre," giant raffle.

June 22

The Archdiocesan Youth Picnic will be held at Camp Christina in Brown County.

June 23

St. Monica Church will hold its Parish Picnic on the parish grounds at 1 p.m.

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Pope asks nations to cooperate for peace in Lebanon

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II has asked for international cooperation to end the fighting in the "profoundly unfortunate" country of Lebanon.

In a statement made June 8 while accepting the credentials of Gazi Chidiac, the new Lebanese ambassador to the Vatican, the pope also pleaded for understanding between Lebanese Moslems and Christians.

A federation of religious superior generals reports that an estimated 55,000 Lebanese Christians have been killed in a decade of civil war.

"Let nations of good will finally reach an agreement, in the fullest respect for Lebanese sovereignty, to free the country from the scourge of war and to contribute to restoring it to peace," the pope said.

Lebanese must help in the process by respecting cultural pluralism and the coexistence of different religious traditions, he added.

Lebanon's three million population is about evenly divided between Moslems and Christians.

"Belonging to a religious confession, instead of being a cause of enmity and extremism, should on the contrary

inspire feelings of understanding and concrete cooperation with a view to the spiritual and material well-being of the national community," the pope said, speaking in French.

THE POPE'S talk reflected his frequent pleas for peace in Lebanon where fighting has raged for 10 years. It came the day after the leaders of Catholic male religious orders asked their 300,000 members worldwide to work and pray for a lasting peace in the country.

"Blood continues to be spilled, miseries accumulate on a civil, innocent population," said a statement by the Union of Superiors General, a Rome-based federation of male religious organizations.

"The superiors general feel profoundly disturbed and anguished" by the continual fighting in Lebanon, it said.

The statement expressed particular concern for Christian casualties. It said that Lebanese church information shows that in the past 10 years 55,000 Christians have been killed, 500,000 have been forced to flee the

country, 200 villages have been destroyed and 300 convents and places of worship have been destroyed.

"We are profoundly distraught at the malaise of the whole of Lebanon," said the 500-word statement.

"Everybody, regardless of religion or ideology, has the right to life," it added.

THE STATEMENT was drafted during a May 22-24 meeting in Rome of 250 officials of male religious orders. It was released June 7.

Lebanon is the only Middle East country with a significant Christian population.

For the past decade, Christian-led and Moslem-led paramilitary political factions have fought for control of sections of the Connecticut-sized country.

Political factions in Lebanon are organized along religious lines in keeping with the Arab custom that people identify socially according to their religion.

Brazilian bishops fear discord

by Sr. Mary Ann Walsh

ROME (NC)—The Brazilian bishops' conference has said it is worried about discord in the wake of the Vatican's silencing of Franciscan Father Leonardo Boff, the nation's leading liberation theologian.

"No one should be led into the spirit of division," the conference said May 30 in a two-page statement.

The conference said the statement was issued because of a "climate of tension and questions with respect to the actual situation of our brother Friar Leonardo Boff."

News reports from Brazil said that more than a million persons signed a statement objecting to the Vatican's treatment of Father Boff.

According to news reports, 10 of the country's 237 bishops have protested the "grave punishment."

The reports quoted Bishop Antonio Batista Fragoso of Crateus, identified as one of the protestors, as saying: "We think it is contrary to the testimony of Christian liberty and charity."

On May 9, the Vatican ordered Father Boff to refrain from writing, speaking at conferences and working on the editorial staff of a Brazilian ecclesiastical review.

The Vatican said the Franciscan was required to observe a "period of respectful silence" two months after the Congregation for the Doctrine of the Faith declared that a book by Father Boff was "dangerous" to Catholic doctrine.

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YOUTH CORNER

Pioneering youth minister to leave position

by Richard Cain

When Paula Sasso became the youth minister for St. Patrick in Terre Haute in 1978 she was only the second youth minister in the archdiocese. Now as she prepares to leave her post as coordinator for youth ministry for the Terre Haute Deanery at the end of this month, she can look back on a period of much growth. "We had nothing before

she came," said Janet Roth, youth ministry coordinator for St. Mary of the Woods Village parish and a member of the Deanery Board of Education which is conducting the search for Sasso's replacement. "She has really gotten youth ministry off the ground here."

According to Roth, Sasso's greatest contribution has been to train volunteers in the parishes to serve as youth ministers. Sasso also introduced the team method for conducting youth ministry. This involves setting up a core group of adults and youth to plan and coordinate goals and activities.

Sasso's contributions have also extended to youth ministry at the archdiocesan level. She was extensively involved with the Youth Ministry Task Force set up by Archbishop Edward T. O'Meara in 1982. Jerry Finn, coordinator of youth ministry for the New Albany Deanery, remembers her contribution as one of experience. "She is a pioneer in the field. . . . She

had been through the process and knew how to integrate the theory with practical experience."

Two other important contributions Finn noted were Sasso's work in starting youth ministry support groups for people involved in full-time youth ministry and in developing training programs for volunteers who are youth ministers. "She was very instrumental in establishing the first youth ministry training day for people involved in youth ministry in the archdiocese," Finn said.

The implementation of ideas and programs on the archdiocesan level recommended by the task force in turn has helped to reinforce the work Sasso has done on the deanery and parish levels. Roth remembers attending a youth ministry training session sponsored by the archdiocesan CYO office. There she saw other volunteers involved in youth ministry learning about the team method, an idea she had

already been using for the past two years.

Increased concern for youth ministry within each parish and greater cooperation among parishes are two significant developments Sasso herself has seen over the past seven years. "The parishes are beginning to be able to minister to their own kids,"

she said. "The kids are also beginning to have a vision of the larger church—at least to the deanery level."

Perhaps Sasso's greatest contribution has been her personality. "The youth love her and really respond to her when she needs them," Roth said.

Sasso's rapport with the adults is equally strong. "She's a good listener and a good team player," said Carl

Wagner, archdiocesan coordinator of youth ministry. "She is able to call forth the gifts of others and enable them to use their gifts in the community."

Sasso's plans for the future are still undecided. She indicated a desire to return to the Northeast where her family is, either New England or New Jersey. "I am going to continue to be involved in youth ministry."




MAKING WAVES—The Belle of Louisville rocked for three hours as 800 youths from the New Albany Deanery cruised down the Ohio River on June 6. The event has become an annual get-together for the deanery. Pictured are, from left, Renee Schroder, Debbie Popp, Julie Bemiss, Bob McCoskey, Dawn Stewart, Tony Cooper, Donna Book, Bill Divish, Connie Sutherland, Mark Broadus and Angel Chandler.



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To drink or not to drink

by Tom Lennon

Question: If you are at a party and your parents have said "no drinking," should you drink at the party? (Washington)

Answer: In my memory is the picture of a bartender who would serve hard liquor to people who were too young to have it legally. Why he did this I can't recall.

But some friends and I were there one night when I was 17 and everybody but me ordered some bourbon. I asked only for ginger ale and there were the usual smiles among my friends.

I had decided on my own that it would be unwise for me to drink alcoholic beverages until I was older. I also thought that just one drink might taste so good I would want lots more.

The drinks were served. When my glass was about half empty, a friend on my right side got me to look at something on that side of the room. A friend on the left poured some bourbon in my ginger ale.

When I turned back to my drink, some instinct told me what had happened. I just kept talking and didn't drink. I had a stubborn streak in me. Finally, in exasperation, one of my friends said, "Tom, why the hell won't you drink?"

I countered with, "What's wrong with you guys? Why are you trying to force me to drink?"

I had put them on the defensive. That's often a good

tactic to use when peer pressure is a problem. You simply don't have to explain to anyone the reason for what you do or don't do.

If you can adopt this or a similar strategy, it will be easier to deal with your parents' desire that you not drink. They are wise in laying down this rule for you and, yes, you should obey them.

They know well the dangers inherent in alcohol, especially when inexperienced young people drink it.

You should be aware, too, that there is something very special about the Lord's commandment to honor our parents. One way we honor them is by obeying them. It is the only commandment with an explicit reward attached to it.

Perhaps the Lord wishes us to honor them because they give us the invaluable gift of life. Only your mother and father could have cooperated with God to create the person that is uniquely and forever you.

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

1985 by NC News Service

Youth Mass

The New Albany Deanery monthly youth Mass will be held June 23, at 6 p.m., at Mount St. Francis. A get-together will follow the Mass and include volleyball games and other recreational activities. Youths are also asked to bring a picnic lunch.

St. Joan graduate receives first Thompson Award

Gwendolyn Chavis, a graduate of St. Joan of Arc Elementary School in Indianapolis, recently became the first recipient of the Sister Francesca Thompson Award. The award consisted of a \$500 grant for Miss Chavis' freshman year of high school education.

Sister Ramona Lunsford, a member of the administrative council of the Sisters of St. Francis of Oldenburg, presented a commemorative plaque to

Miss Chavis in an awards ceremony following graduation at St. Joan of Arc on June 2.

The Oldenburg Franciscans, through their Justice and Peace Committee, initiated the Sister Francesca Thompson Endowment Fund last October to financially assist black Catholic students who wish to attend Catholic high schools. Miss Chavis, the daughter of David and Rose Chavis, plans to attend Bishop Chatard High School in Indianapolis this fall.

Sister Thompson, an Indianapolis native, is a nationally known black educator who has taught at Immaculate Conception Academy, Oldenburg, and Marian College, Indianapolis. She is currently a professor and assistant dean at Fordham University in the Bronx, N.Y.

To have been eligible for the award, Miss Chavis had to submit written recommendations from two adult acquaintances other than family members. The recommendations were to describe which of the seven black principles, called the Nguzo Saba, are apparent in her life. The black principles have been developed from African and American tradition and theology.

In addition, Miss Chavis had to answer the question, "Which of the black principles do you feel is a strong part of your character?" She responded with two of the principles: kujichagulia (self-determination), to define ourselves, create for ourselves and speak for ourselves; and ujima (collective work and responsibilities), to build and maintain our community together and make our brothers' and sisters' problems our problems and solve them together.

The other black principles are: umoja (unity), to strive for and maintain unity in the family, community, nation and race; ujamaa (cooperative economics), to build and maintain our own stores, shops and other businesses and to profit from them together; nia (purpose), to make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness; kuumba (creativity), to do always as much as we can in order to leave our community more beautiful and beneficial than we inherited it; and imani (faith), to believe with all our heart in our parents, teachers, leaders, people and



NAMED SCHOLAR—Franciscan Sister Ramona Lunsford presents a plaque to scholarship winner Gwen Chavis.

God, and in the righteousness and victory of our struggle.

Franciscan Sister Margaret Horney, secretary to the endowment fund committee, noted that, depending upon contributions, the Sisters of St. Francis hope to present another award for the 1986-87 academic year. In addition, previous awards can be renewed if the student continues to attend a Catholic high school, annually demonstrates financial need and maintains a satisfactory

academic record and student conduct record.

Sister Horney emphasized that the endowment fund is a "very exciting venture for us—a way to continue our tradition of education in the black community at a time when fewer Sisters are available to provide direct service in this area."

Contributions to the fund can be mailed to the Sister Francesca Thompson Endowment Fund, c/o Sister Margaret Horney, Sisters of St. Francis, Oldenburg, Ind. 47036.

Roncalli senior named top athlete

Susan Hoereth, a senior at Roncalli High School, was named the 1985 girls' Athlete of the Year. The award is presented annually by the Indianapolis Star to a senior boy and girl for attaining high standards of athletic and academic achievement. Hoereth is the fourth Roncalli girl in a row to receive the award.

Hoereth was outstanding in three sports at Roncalli, volleyball, basketball and softball. Academically, she carried a 3.7 grade point average, ranked 35th in a class of 217 and was on the high honor roll. She will attend Butler University on a volleyball scholarship.

In volleyball Hoereth was all-city, all-metro and all-state and was the team co-

captain. In basketball the 5-foot-6-inch guard was all-city and all-metro. As Roncalli's most valuable player for 1985, she was all-time assist leader and fifth all-time leading scorer. In softball she led the team in runs scored for two years, batted .344, made only three errors in the 1985 season and was second on the team in steals.

Nominees for the award from other Indianapolis Catholic schools were: Scott Altherr and Whitney Shewman from Cathedral, Damon Taylor and Mary Beth O'Brien from Chatard, John Carrico and Michelle Wheeler from Ritter, Tim Annee from Roncalli, and Jeff Williams and Chris Gandolph from Secena.



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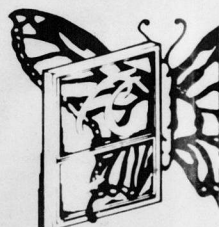
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Book review

Cardinal's book focuses on personal Jesus

CHRIST LIVES IN ME, by Cardinal Joseph L. Bernardin. St. Anthony Messenger Press (Cincinnati, 1985). 69 pp., \$3.95.

Reviewed by
Fr. Jay C. Haskin
NC News Service

Cardinal Joseph L. Bernardin of Chicago invites reflection on Jesus Christ, the most important person in our individual and communal lives of faith. This reflection arises from a personal journey expressing hope, pain, frustration, sorrow and anxiety.

While offering encouragement it also gives insight into the strengths and weaknesses of the person whose journey is being shared. The book stresses fundamental Catholic beliefs—Jesus Christ, sacraments, teaching authority of the bishops, prayer, Mary and an appendix on the role and relationships of theologians in the church.

The unusual aspect of this work is the focus on the individual and a personal response to Jesus, the Christ.

With life centered on an intimate relationship with

Jesus the entire person becomes renewed. This "new relationship," strengthened by prayer and participation in the sacramental life of the church, animates the church and society.

Specifically, three approaches to following the Lord in the modern world are highlighted: "being present" to friends and neighbors, helping the poor by promoting justice, and living as peacemakers." This is possible with prayerful contact with Jesus who will energize and direct love's power in our lives.

"Christ Lives in Me" is

rare because a cardinal shares his experience of total dedication to the person of Jesus and the practical consequences which ensue. The realization of the struggle of the cardinal is perhaps as important as the insights presented.

The work, however, has several drawbacks. The style is often distracting; the lack of type justification on the right-hand margin makes the book difficult to read; there is some redundancy of scriptural citations, and a lack of consistency in reference to the Mass.

But despite the flaws in some elements, the core of the work is excellent. Those wishing encouragement in accepting Christ have a pathfinder in Cardinal Bernardin.

(Father Haskin is episcopal vicar for administration in the Diocese of Burlington, Vt.)

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.)

AGUE, Eleanor C., 89, Our Lady of Lourdes, Indianapolis, May 31. Mother of Robert J., Donald E. and Kenneth R.

BURGER, Laura S., 86, St. Michael, Brookville, May 29. Wife of Frank; sister of Sister Amadea Struwing.

CAPEL, Norbert, 66, St. Mary of the Immaculate Conception, Aurora, May 20. Husband of Elsie; father of Kenneth, Norbert, Tom, and May Ann Mooney; grandfather of 10.

CHRISMAN, Edward L., 77, St. Mary of the Immaculate Conception, Aurora, May 29. Husband of Margaret; father of Edward K., Rita Hafenbride and Maureen Justice; brother of Martina Lischke, Cecilia Schuler and Dolores Kemper.

DOERFLEIN, Robert J., 77, St. Michael, Brookville, June 2.

Father of Leroy, David, Carol Guber and Arlene Scott; brother of August, and Rosella VanSyle; grandfather of 20; great-grandfather of 10.

FORD, John D., 67, St. Mary, Greensburg, May 31. Brother of Virginia Young.

GILLAND, Charles, 96, St. Maurice, Napoleon, May 27. Father of Don, George, Virginia Reisman, Dorothy Hicks, Norma Whisman, and Myrtle Thomas.

HILTZ, Freda, 92, St. John the Baptist, Dover, May 26. Mother of Thelma Zimmer, Irma Kaiser, Margie Arthur, John Howard and Wilfred.

HOEHN, Albert W., 92, St. Michael, Bradford, June 1. Father of Raymond, Norbert, Herbert, Bernadine Kochert, Mary Lou, and Mildred Schmillner; grandfather of 32; great-grandfather of 33.

JOHNSON, Kimberly Marie, three months, Sacred Heart, Jeffersonville, May 29. Daughter of Kenneth and Jean.

KEENAN, Franciscan Father Fabian, 83, formerly of St. Benedict, Terre Haute, and the Franciscan Minor Seminary, Mount St. Francis, June 1.

KENNEY, Mary T., 79, Sacred Heart, Jeffersonville, May 23.

LYONS, Edmund Donald, 51, St. Augustine Home for the Aged, formerly Cathedral Parish, Indianapolis, May 24. Brother of Father Thomas E., Joseph, Mary Helen Ullrich, Betty Lou Beal, Lillian, Joan Dowling, and Little Sister of the Poor Therese Agnes.

MURPHY, William E., 66, St. Augustine, Jeffersonville, June 4. Husband of Lillian Naville; father of Michael; grandfather of one.

REDELMAN, Quintin J., 67, Immaculate Conception, Millhouse, June 6. Brother of Justin and Elmo.

SAILORS, Melvin L., 70, St. Bernard, Frenchtown, May 29. Husband of Velma I. Smith.

SMITHBERGER, Earl B., 71, St. Gabriel, Connersville, May 30. Husband of Marie; father of Charles A.; grandfather of five; brother of Edwin.

STEIGERWALD, Charles M. (Mick), 64, Holy Name, Beech Grove, June 3. Husband of Irene M.; father of Carol Sue and Janet Lee Lemons, and Gary, Thomas and Michael; stepfather of Mary Phlips; brother of Jean Owens and Josephine Gillespie; grandfather of 13.

TOPMILLER, Violet, 82, St. Augustine Home for the Aged, formerly St. Matthews, Indianapolis, June 6.

WALTER, Raymond F. "Tubby", 76, St. Mary, New Albany, May 29. Father of Thomas I., Lettie, Bobbie, and Portia Hendershot; brother of George J., Louis A., Lorraine Hess, Irma Falk and Florence McDaniel; grandfather of two.

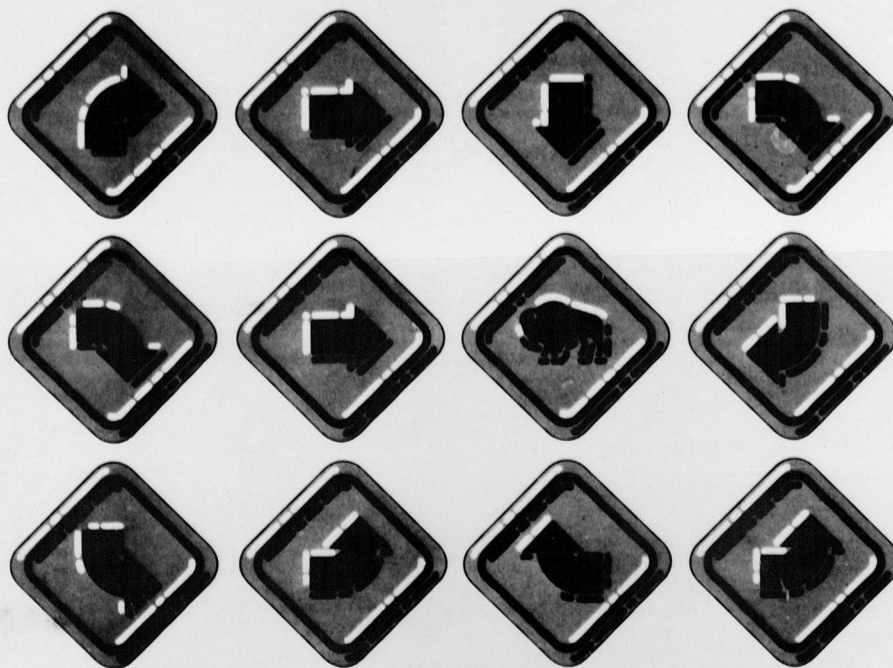
WILSON, Howard L., 54, St. Philip Neri, Indianapolis, June 2. Father of James F. and Patricia Meador; son of Mary F.; brother of James.

Sr. Angst buried June 6

BATESVILLE—Franciscan Sister Theodora Angst died here June 4 and was buried from the Sisters of St. Francis motherhouse chapel in Oldenburg on June 6. She was 92.

Sister Angst was a native of Seven Mile, Ohio. She entered the Oldenburg Franciscan community in 1927 and made final vows in 1933. During her career she taught sewing at Immaculate Conception Academy, Oldenburg, and for 26 years at St. Mary Academy in Indianapolis.

After retiring to the motherhouse in 1962, Sister Angst continued work as a seamstress. She is survived by one brother, Clarence, of Hamilton, Ohio, and several nieces and nephews.



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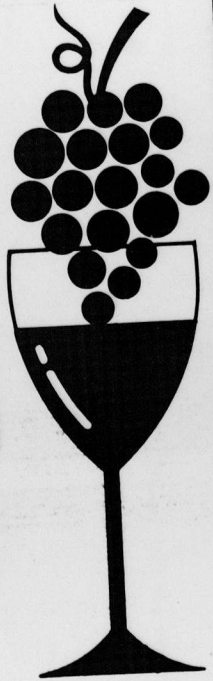


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Bishops' report on Masons seeks to clarify confusion of recent years

(Continued from page 1)

wrong to join them because their basic principles are irreconcilable with those of the Catholic faith."

THE COMMITTEE said it sees two problems regarding Catholics and Masons:

►The "pastoral problem" of Catholics who have become Masons in good faith. For these Catholics, it said, "the traditional principles" for dealing with people who have acted in good faith should be applied.

►The "public relations problem" the church faces in criticizing Masonic principles and practices when most Americans view Masonry "as a purely social and philanthropic organization."

Cardinal Law said in his covering letter that he was sending the bishops the committee report, with the authorization of the NCCB Administrative Committee, in hopes that "the information you find here will be a useful clarification" of some of the confusion in recent years.

CURRENT confusion has centered mainly on a change in church law and a 1983 declaration by the Vatican's Congregation for the Doctrine of the Faith. Issued the day before the church's new Code of Canon Law went into effect, the declaration noted that the new code does not expressly invoke an excommunication for belonging to the Masons, as the old code did.

But this change was due to changes in the new code's approach to penal law, not to a change in the church position on Masonry, the document said.

The principles of Masonic associations "have always been regarded as irreconcilable with the church's doctrine," said the declaration. "Hence joining them remains prohibited by the church. Catholics enrolled in Masonic associations are involved in serious sin and may not approach Holy Communion."

"What is at stake is the distinction between penal law and morality," said Cardinal Law's committee. Removal of the

legal penalty does not affect the moral point at issue, it said.

THE BULK of the 38-page information report that the committee sent to the bishops consisted of a study by historian William Whalen of Purdue University in Lafayette, which was commissioned by the committee.

Whalen, long considered the leading U.S. Catholic expert on Masonry, said that of the estimated 6 million Masons worldwide, an estimated 5.4 million, or 90 percent, live in English-speaking countries, and an estimated 4 million, or two-thirds, live in the United States.

He rejected an argument, sometimes advanced in Catholic circles, that Vatican pronouncements on Masonry have been unduly influenced by or directed against the anti-clerical Grand Orient lodges of continental Europe and Latin America.

"For the Congregation for the Doctrine of the Faith to advise Catholics against joining these Grand Orient lodges would be like the NAACP advising blacks against applying for membership in the KKK," Whalen wrote. "Those who say that the church really directs her condemnation against the Grand Orient lodges must assume that the Vatican does not know that Freemasonry is English in origin and overwhelmingly English-speaking in membership."

The chief reason the church opposes Masonry, however, is not its anti-Catholicism where that exists but its religious naturalism which claims a set of distinct beliefs, some of them at odds with Christian faith, said Whalen.

"Perhaps a religious naturalism is better than no religious belief at all," he wrote, "but for the professing Christian it represents a retreat from the Gospel.... The lodge honors Jesus Christ as it honors Socrates, Buddha and Mohammed. It cannot acknowledge any special spiritual claims by Jesus since this would violate the basis of Freemasonry."

WHALEN ALSO cited the solemn oaths

required for Masonic membership as a basic problem for Catholics. In a sample Master Mason's oath which he quoted in full, the candidate swears to keep Masonic secrets and do or not do various other things on penalty of being killed and having one's "bowels...burned to ashes" and "scattered before the four winds of heaven."

The Roman Catholic Church allows the swearing of oaths for serious reasons but has never countenanced it for light reasons such as joining fraternal societies, Whalen said.

He quoted from another Catholic investigator of Freemasonry, Father Walton Hannah: "Either the oaths mean what they

say, or they do not. If they do mean what they say, then the candidate is entering into a pact consenting to his own murder by barbarous torture and mutilation should he break it. If they do not mean what they say, then he is swearing high-sounding schoolboy nonsense on the Bible, which verges on blasphemy."

Whalen said that "opposition to Freemasonry is often seen as solely a Roman Catholic position," but numerous other church bodies, including world Orthodoxy, have condemned it. "In fact most Christians around the world belong to churches which forbid or discourage Masonic affiliation," he said.

The report sent to bishops by Cardinal Law's committee included as additional background the texts of three key Vatican documents on Catholic membership in the Masons; an editorial on the topic earlier this year by the Vatican newspaper, L'Osservatore Romano; and a 1980 document by the West German bishops on Catholic-Masonic relations.

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