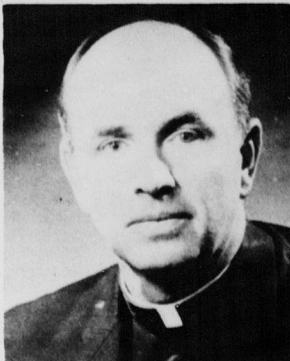


46 clergy changes in archdiocese



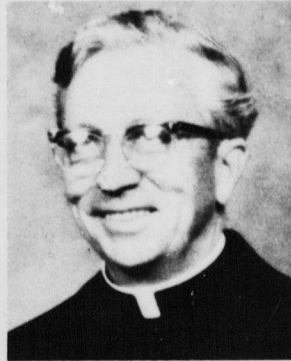
Father Paul Courtney



Father James Moriarty



Father Richard Mueller



Father Ambrose Schneider

Four priests who will be retiring head a list of 46 clergy appointments in the Archdiocese of Indianapolis announced this week by Archbishop Edward T. O'Meara.

The full list of appointments is on page 3. Except where noted, the appointments will become effective on July 10.

The retiring priests, whose ministry to the archdiocese totals 174 years, are Father Paul J. Courtney, pastor of St. Luke's Parish, Indianapolis; Father James D. Moriarty, pastor of St. Matthew Parish, Indianapolis; Father Richard J. Mueller, auditor and pro-synodal judge of the

Metropolitan Tribunal; and Father Ambrose J. Schneider, pastor of St. John the Evangelist Parish, Enochsburg, and administrator of St. Anne Parish, Hamburg.

All of the retirees were ordained by Indianapolis Bishop Joseph E. Ritter at the St. Meinrad Abbey Church.

Father Paul J. Courtney

Father Courtney has been pastor of St. Luke's since the parish was founded in 1961. A graduate of Cathedral High School in Indianapolis, he attended St. Meinrad College and Seminary, and received a

licentiate in Sacred Theology at the Catholic University of America in Washington, D.C. He was ordained in 1943.

His first assignment was as an assistant at St. Joseph Parish, Indianapolis. In 1949, he was transferred to St. Mary's. From 1943 to 1951 he taught at Cathedral High School and at St. Mary's Academy. In 1954 he became dean of men and instructor of religion and psychology at Marian College and chaplain of the Carmelite Monastery in Indianapolis.

He served as associate editor of the Indiana Catholic and Record beginning in

1947 and had the same position on The Criterion in 1960.

Following his retirement, Father Courtney plans to live in a cottage purchased for him by some of the parishioners of St. Luke's. He will assist in areas where he is needed.

Father James D. Moriarty

Father Moriarty has been pastor of St. Matthew Parish since 1974. He was graduated from Cathedral High School, St. (See CLERGY APPOINTMENTS on page 3)

Two priests, pilgrims among hijacked hostages

by Stephanie Overman
NC News Service

Two Illinois priests, a permanent deacon and several other Catholic pilgrims from Illinois continued to be held hostage June 18 on the fifth day of the Middle East hijack drama involving a TWA jetliner commandeered by Shiite Moslem extremists.

Their whereabouts was unknown amid reports that the 40 Americans still believed to be held hostage had been removed from the plane at the airport in Beirut, Lebanon, and held in scattered Shiite neighborhoods in the city.

A third Illinois priest, who had been leading the group on a Holy Land pilgrimage, and about two dozen parishioners were among those released by the hijackers in the initial days of the crisis.

The two priests still being held June 18 were Father Thomas Dempsey, pastor at

St. Patrick Church in St. Charles, Ill., and Father James McLoughlin, pastor at St. Peter Church in Geneva, Ill. The deacon was Raymond Johnson, of Annunciation Church, Aurora, Ill.

Father McLoughlin's mother, Loretta McLoughlin, a Deerfield, Ill., resident who joined the pilgrimage, was among those freed in the initial days, as was Johnson's wife, Margaret.

Father William McDonnell, pastor at St. Margaret Mary Church in Algonquin, Ill., who had led the two-week pilgrimage, was among passengers released June 15 in Algiers, Algeria. Members of the pilgrimage had been returning to the

United States with others on the Athens-to-Rome flight when it was hijacked.

The Holy Land pilgrimage was made up mostly of members of St. Margaret Mary, St. Peter and Annunciation parishes in the Rockford Diocese, along with a few non-parishioners from the Rockford area, according to Father Robert Balog, secretary to Bishop Arthur J. O'Neill of Rockford.

As friends and relatives in the United States waited for more information, prayer vigils and Masses for the hostages were held at Rockford Diocese churches.

At a meeting June 14 of the U.S. bishops in Collegeville, Minn., the hijacking's first

day, Bishop O'Neill told National Catholic News Service, "I hope and pray they'll be safe. They're all very fine pastors."

Bishop O'Neill said he received word of the hijacking in a call from his chancery office shortly before a noontime Mass concelebrated by the bishops.

As Bishop O'Neill was being interviewed, Bishop Edward W. O'Rourke of Peoria, Ill., who once was on a hijacked plane himself, came by.

Bishop O'Rourke in September 1976 had helped talk hijackers of his flight into letting their hostages go.

"We ended up in Paris, freed after 32 hours," Bishop O'Rourke told Bishop O'Neill. Right up until the time the hijackers released them, the Peoria bishop said, "all of us were convinced we were dead."

"I hope your fellows fare as well as we did," he told the Rockford bishop.



FREED HOSTAGE—Father William McDonnell, left, pastor of St. Margaret Mary Church in Algonquin, Ill., shakes the hand of Michael Newlin, U.S. ambassador to Algeria, after being released June 16 from a hijacked TWA airliner. Jose Delgado of California, center, also was released from the flight. (NC photo from UPI-Reuters)

Looking Inside

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Bishops' meeting: They discuss two pastorals, Religious, the coming Synod. Pg. 9.

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Fatima: The "third secret" sparks controversy. Pg. 23.

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Cardinal Ratzinger's way of defending the faith

by John F. Fink

Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, has one of the most important jobs in the church. His congregation's mission is "to promote and defend the redeeming truth—the authentic profession of the faith." That's how it was phrased to me and other Catholic journalists from throughout the world in meetings at the Vatican in March.

We did not, unfortunately, get to meet with Cardinal Ratzinger (the closest I came was when I passed him on a side street as I was returning from lunch; I thought about stopping him then, but decided that wasn't a good idea). Our meeting was with Archbishop Alberto Bovone, the secretary of the congregation and a man who has been in the Curia for 34 years.

Bovone compared the Congregation for the Doctrine of the Faith to the brake in a car (the church) as it goes down the road on the journey planned by the driver (the pope). The congregation is the brake both to slow down the car and to control it on the turns that must be made on the way.

After making that comparison, though, he said that it really is not accurate, that it is only the illusion that many people have. Actually, he said, the congregation "is a guide for all the activities of the church. It guarantees that the true faith is professed through all the other activities of the Curia. It is of service to the bishops, who are the magisterium of the church."

Ratzinger, the former Archbishop of Munich, Germany, and his congregation have been in the news a lot lately, particularly because of the silencing of Father



Leonardo Boff, Brazil's leading liberation theologian; because of the recent document that condemned some aspects of the theology of liberation; and because of a new book, published May 30, in which Ratzinger criticized changes in the church since Vatican II, and particularly criticized U.S. Catholics. Bovone talked about both of the first two subjects at our meeting.

"The conversation with Father Boff was exactly that—a conversation," he said. "Of course, if some important fact comes from the conversation, that cannot be ignored." About the theology of liberation, he told us that "a more positive document" is being prepared. "But first it was necessary to clear the field of obstacles. We thought that we first had to say, 'Watch out. This problem exists.'" The problem, of course, was that some liberation theologians borrow heavily from Marxism, and that is what the congregation wanted to condemn.

ONE OF THOSE who do not agree with Cardinal Ratzinger's methods is Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil. He was a highlight of this year's Catholic Press Association convention last month. Invited to speak to the journalists on "Latin America and the Church Today," this soft-spoken and saintly Franciscan stayed for the entire meeting, mingled with us freely and answered questions frankly about Father Boff and the theology of liberation.

He and another Brazilian cardinal, Aloisio Lorscheider, accompanied Father Boff when he went to Rome for his "conversation" in order to show support (all three are Franciscans). Boff's work was criticized by the congregation as being dangerous to Catholic doctrine, and he accepted the criticism, saying, "I prefer to walk with the church rather than to walk alone with my theology." Despite this acceptance in March, he was silenced in May.

That has made Cardinal Arns very sad. As he told us, "I never had such a suffering. It is the first time in my life

such a thing has happened in my church. It is like having a child obey you and do well in his studies and then saying to him, 'You can't go to the football game.'"

Cardinal Ratzinger, though, called Boff's silencing "a sabbatical year given to Friar Boff" rather than a punishment.

ONE OF THE things I was interested in during our meetings in Rome was how the various commissions, secretariats, etc., work with the Congregation for the Doctrine of the Faith. I asked Cardinal Roger Etchegaray, president of the Pontifical Commission for Justice and Peace, if his commission's views on liberation theology might differ from those of the congregation.

He replied that that is a possibility, but, to prevent it, there is a growing amount of collaboration among departments. The previous night, for example, the pope presided over a three-hour meeting of 25 department heads to coordinate activities—sort of a cabinet meeting or staff meeting.

I asked a similar question to Father Pierre Duprey, secretary of the Secretariat for Christian Unity. I noted that his secretariat's function is to promote unity while the congregation's function is to preserve the faith, and I asked if those two functions didn't conflict at times. Again the answer was that there are frequent meetings to iron out problems of that sort.

There is also the fact that Cardinal Ratzinger, as prefect of the Congregation for the Doctrine of the Faith, is also a member of the Council for the Public Affairs of the Church, eight congregations, a tribunal, a secretariat (Christian Unity), and four commissions. Thus, his influence is felt throughout the church. And, since there is every indication that he and Pope John Paul think alike, it's likely that his influence will grow ever stronger in the future.

(Continued next week)

Bosler, Mo. Theresa now in Indiana Academy

by Jim Jachimik

Msgr. Raymond Bosler has been inducted as an active member of the Indiana Academy, while Mother Theresa Hackelmeier, foundress of the Sisters of St. Francis of Oldenburg, has been inducted posthumously into the group.

The academy was founded in 1970 by the Associated Colleges of Indiana. It recognizes leadership, achievement and philanthropy in an attempt to increase cultural development within the state. Membership in the academy includes 100 active members, who live in Indiana, and 200 honorary members.

Msgr. Bosler, 70, was the founding editor of The Criterion in 1960 and held that position until 1976. From 1947 to 1960, he edited The Indiana Catholic and Record, predecessor to The Criterion.

He was ordained to the priesthood in Rome in 1938. His first assignments were as assistant pastor of Holy Rosary Parish, Indianapolis, chaplain of the Little Sisters of the Poor, and secretary in the Chancery Office. In 1940 he was named a notary for the Matrimonial Tribunal. In 1945 he was appointed to the Archdiocesan Home and Foreign Mission Board. Also in 1945, he began graduate studies at Angelicum

University in Rome, and was awarded a doctorate in theology in 1947.

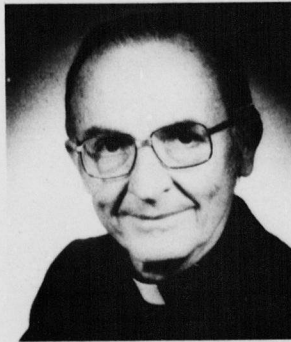
Upon his return to Indianapolis, he was named editor of The Indiana Catholic and Record, chaplain of the Carmelite Monastery in Indianapolis, chaplain of the Newman Club at Butler University in Indianapolis, and moderator of the Archdiocesan Holy Name Society.

In 1951 he was named pro synodal examiner of the junior clergy. Six years later he became synodal examiner of archdiocesan clergy, chaplain of Ladywood School in Indianapolis, and moderator of the Archdiocesan Council of Catholic Men.

In 1960 he was named editor of The Criterion. Two years later, he was chosen by Archbishop Paul C. Schulte as peritus, or expert, at the Second Vatican Council.

He served as pastor of St. Thomas Aquinas, Indianapolis, from 1963 to 1966; and pastor of Little Flower, Indianapolis, from 1966 to 1977. He was named a domestic prelate, or monsignor, in 1967.

Although he retired in 1977, he was again named chaplain of the Carmelite Monastery in 1979. Since 1980, he has also served as liaison to the charismatic renewal and as director of ecumenism for the archdiocese.



Msgr. Raymond Bosler

He has served as director of the Church Federation of Greater Indianapolis and is still active in the federation. He has also been a member of the department of ecumenical affairs of the Indiana Council of Churches.

He was on the board of the Indianapolis Health and Welfare Council and was a founding member of the Mayor's Human

Rights Commission under Mayor Phillip L. Bayt. He has also served as a member of the Indiana Advisory Committee of the U.S. Commission on Civil Rights.

Franciscan Sister Hackelmeier was born in Vienna, Austria. She came to the German settlement of Oldenburg in 1851 at the request of Father Francis Rudolf, pastor in Oldenburg at the time. By the time she arrived, there were three local women interested in joining the new religious community. They lived in poverty and depended on local residents to meet their needs.

In 1860, Sister Hackelmeier (known as "Mother Theresa" by then) died at the age of 33. By that time, she had opened 12 elementary schools in southeastern Indiana and one in St. Louis, plus a boarding school for high school girls and an orphanage.

Mother Theresa was said to have chosen the best educated and most academically talented Sisters to lead the schools. She laid the foundation for what has become a community of 560 Sisters and an educational system still operating in Indiana and other states.

The Indiana Academy induction took place on June 11 at the Adam's Mark Hotel in Indianapolis. Other new active members include Josef Gingold of Bloomington, a former professor of music at Indiana University; John W. Hicks of West Lafayette, senior vice president of Purdue University; and John Z. Martin of Indianapolis, former director of the Associated Colleges of Indiana.

Inducted posthumously in addition to Mother Theresa was Knute Rockne, who became a legend in his 13 years as football coach at the University of Notre Dame.

Workshops planned on two pre-marriage inventories

Training workshops for users of pre-marriage inventories will be sponsored by the Family Life Office on June 28 at the Catholic Center, 1400 North Meridian in Indianapolis, and June 29 at the Church of the American Martyrs, 270 S. Bond St. in Scottsburg.

Couple inventories are questionnaires which assess attitudes in such areas as communication, personality issues, children, finances, family, sexual relationships and religious values. They are used in marriage preparation to help couples identify issues that need to be discussed and resolved before the wedding.

Priests, parish sponsor couples, counselors and others involved in marriage preparation are eligible to attend.

Morning presentors will be David Fournier, co-author and developer of a computer-scored inventory, Prepare-Enrich, and Valerie R. Dillon, archdiocesan family life director, who will provide information on a new inventory called Focus.

In the afternoon portion of the workshops, participants will receive further training in either of the two inventories they select.

Both workshops will be from 9 a.m. to 3:30 p.m. Cost, including lunch, will be \$30 per person or couple. For further information or to register, contact the Family Life Office, P.O. Box 1410, Indianapolis, IN 46206 (317) 236-1596.



6/21/85

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THE CRITERION

P.O. BOX 1410
INDIANAPOLIS, IN 46206Archbishop
O'Meara's Schedule
Week of June 22

SATURDAY, June 22—Jubilee celebrations, Sisters of Providence of St. Mary of the Woods, Eucharistic Liturgy at 11 a.m.

SATURDAY, June 29—Dedication and blessing of Holy Cross Hall, Gibault School for Boys, Terre Haute, 2 p.m., Eucharistic Liturgy at 4:15 p.m.

46 clergy appointments

(Continued from page 1)

Mary College, St. Mary, Ky., and St. Meinrad Seminary. He was ordained in 1940.

His first assignment was as assistant at Holy Cross Parish, Indianapolis. In 1949 he became assistant at St. Ambrose, Seymour, and in 1950 he was appointed chaplain for the Sisters of Good Shepherd Convent, Marydale School, and the first director of the original Our Lady of Fatima Retreat House. He became director of the new Our Lady of Fatima Retreat House in 1963.

He became pastor of St. Lawrence Parish, Lawrence, in 1967; St. Thomas More Parish, Mooresville, in 1971; St. Susanna Parish, Plainfield, in 1972; and pastor of St. Matthew Parish, Indianapolis, in 1974. In 1981 he was named dean of the Indianapolis North Deanery.

Father Moriarty also serves as the moderator of the Archdiocesan Council of Catholic Women, a position he has held since 1962. He is a past editor of the "Question Box" column in *The Criterion*, past chaplain of the Indiana State Women's Prison, and a past Archdiocesan Vocations Director.

He plans to return to Our Lady of Fatima Retreat House where he will serve as administrator.

Father Richard J. Mueller

Father Mueller attended both St. Meinrad High School and College and received a licentiate in Sacred Theology at the Catholic University of America. He was ordained in 1944.

He was first assigned as assistant at St. John the Evangelist Parish, Indianapolis. In 1945 he became secretary at the Archdiocesan Chancery Office. He was the founding pastor of Our Lady of the Greenwood Parish, Greenwood, in 1955 and served there until 1973, when he was appointed pastor of Our Lady of Lourdes

Parish, Indianapolis. He was associate pastor of St. Pius X Parish, Indianapolis, in 1982 and he has spent the past two years on the staff of the tribunal.

Father Mueller has long been active in the field of liturgy and music. He was a member of the Archdiocesan Church Music Commission and later the Archdiocesan Liturgical Commission which he also chaired for a time.

He plans to live at Riley Towers in Indianapolis and continue to serve on the Archdiocesan Metropolitan Tribunal in a voluntary capacity.

Father Ambrose J. Schneider

Father Schneider has been pastor of St.

John the Evangelist Parish in Enochburg since 1951. He attended St. Meinrad Seminary from 1928 until his ordination in 1939.

His first assignment was as assistant at St. Boniface Parish, Evansville. He also served as assistant at St. Andrew Parish, Richmond, from 1941 to 1945, and as assistant at St. Gabriel Parish, Connersville, from 1945 to 1951. In 1979 he became administrator of St. Anne Parish, Hamburg, continuing also as pastor of St. John in Enochburg.

Father Schneider plans to retire to his home on Lake Santee in the Greensburg area and help out as much as possible in the surrounding parishes at Enochburg, Greensburg and St. Maurice.

St. Luke parishioners honor Fr. Courtney

by John F. Fink

The parishioners of St. Luke's Parish, Indianapolis, honored their pastor, Father Paul J. Courtney, with a retirement celebration last Sunday, June 16.

Following a Mass celebrated by Father Courtney and a large number of priests from the archdiocese, several presentations were made to the pastor. First he was presented with a certificate of an apostolic blessing the parishioners had secured for him from Pope John Paul II. Then he received a proclamation from the city of Indianapolis declaring June 16

Father Paul Courtney Day. Finally, he received several monetary gifts from the parishioners.

Father Patrick Kelly, principal of Cathedral High School, preached the homily of the Mass. Saying that it seemed inappropriate to eulogize Father Courtney when he was still around, Father Kelly preached on the priesthood. Priests, he said, "continue the special ministry of the 12 and St. Paul. They should, therefore, imitate their lives."

Father Kelly noted two common aspects: they were all apostles and martyrs. "It is expected of every priest that he

be an apostle and martyr," he said. An apostle means "one who has been sent," he continued, and a martyr is a witness for the faith. He said that steadfastness, a trait exemplified by Father Courtney, is the greatest witness a priest can offer.

The music for the Mass was sung by the combined adult and girls choirs.

The Mass was followed by a large reception and dinner on the parish grounds.

Msgr. Francis Tuohy, vicar general of the archdiocese, has been appointed the new pastor of St. Luke's and Father William Stumpf, newly ordained, will be associate pastor.

OFFICIAL APPOINTMENTS

Effective June 16, 1985

REV. WALFRID BOESCHE, O.F.M., appointed chaplain of St. Augustine Home for the Aged, Indianapolis.

REV. CHARLES DAHLBY, O.F.M., appointed pastor of Sacred Heart, Indianapolis.

REV. IGNATIUS ECKELKAMP, O.F.M., appointed pastor of St. Roch, Indianapolis.

Effective June 17, 1985

REV. GABRIEL BUESCHER, O.F.M., appointed pastor of Holy Family, Oldenburg.

REV. DAVID SCHUETZ, O.F.M., appointed associate pastor of St. Louis, Batesville.

Effective July 10, 1985

REV. DANIEL ARMSTRONG, from pastor of St. Anne, New Castle, to pastor of St. Joseph, Shelbyville.

REV. RONALD ASHMORE, from full-time instructor at Secena High School, Indianapolis, and administrator of St. Maurice, St. Maurice, to pastor of St. Charles, Bloomington.

REV. ROBERT BORCHERTMEYER, from pastor of St. Charles, Bloomington, to pastor of St. Therese of the Infant Jesus.

REV. HENRY BROWN, from associate pastor of Holy Name, Beech Grove, to pastor of St. John the Evangelist, Enochburg, and administrator of St. Maurice, St. Maurice, with residence at St. John the Evangelist, Enochburg.

REV. DONALD BUCHANAN, from full-time instructor at Shawe Memorial High School, Madison, and administrator of St. Anthony, China, and Most Sorrowful Mother, Vevay, granted permission to enter the military as chaplain in the U.S. Navy.

REV. JOHN BUCKEL, from associate pastor of Our Lord Jesus Christ the King, Indianapolis, to graduate studies.

REV. ELMER BURWINKEL, from associate pastor of St. Malachy, Brownsburg, to pastor of St. Pius, Troy, and St. Michael, Cannelton, with residence at St. Paul, Tell City.

REV. CONRAD CAMBRON, from associate pastor of St. Gabriel, Indianapolis, to pastor of St. Anne, New Castle.

REV. DAVID COONS, from associate pastor of Holy Spirit, Indianapolis, to full-time instructor in the Religion Department of Roncalli High School, Indianapolis, with residence at Holy Name, Beech Grove.

REV. PAUL COURTNEY, retiring from the pastorate of St. Luke, Indianapolis.

REV. LARRY CRAWFORD, from pastor of Holy Trinity, Indianapolis, to pastor of Holy Name, Beech Grove, and retaining his assignment as director of Pro-Life Activities of the Archdiocese of Indianapolis.

REV. FREDERICK EASTON, change in residency from St. Anthony, Indianapolis, to St. Gabriel, Indianapolis, and retaining his assignment as officials and vicar judicial of the Metropolitan Tribunal.

REV. WILLIAM ERNST, from pastor of St. Joseph, Shelbyville, to pastor of St. Paul, Tell City.

REV. DONALD EVARD, from pastor of St. Augustine, Leopold, and administrator of St. Mark, Perry County, to associate pastor of St. Therese of the Infant Jesus, Indianapolis.

REV. JAMES FITZPATRICK, O.F.M., appointed administrator of St. Anne, Hamburg, with residence at Holy Family, Oldenburg.

REV. MICHAEL FRITSCH, newly ordained, to associate pastor of St. Barnabas, Indianapolis.

REV. ROBERT GILDAY, change in residency from St. Matthew, Indianapolis, to St. Christopher, Speedway, and retaining his assignment as vice-officials of the Metropolitan Tribunal.

REV. RICHARD GINTHER, from associate pastor of St. Therese of the Infant Jesus, Indianapolis, to associate pastor of St. Paul, Tell City.

REV. JEFFREY GODECKER, appointed chaplain of the Newman Center, Butler University, Indianapolis, and retaining his assignment as chaplain of the Catholic Student Center, IUPUI, Indianapolis, with residence at Bellarmine House, Indianapolis.

REV. MARK GOTTEMOELLER, from associate pastor of St. Mary, Greensburg, to pastor of St. Augustine, Leopold, and administrator of St. Mark, Perry County.

REV. MICHAEL KELLEY, newly ordained, to associate pastor of St. Mary, Greensburg.

REV. JOSEPH KERN, from co-pastor of St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy; to pastor of St. Joseph, Rockville, and administrator of Immaculate Conception, Montezuma.

REV. ROBERT KLEIN, from associate pastor of St. Barnabas, Indianapolis, granted leave of absence due to illness.

REV. PAUL KOETTER, appointed administrator of St. Agnes, Nashville, and retaining his assignment as vocation director of the Archdiocese of Indianapolis, with residence at Our Lady of the Greenwood, Greenwood.

REV. JAMES LASHER, from associate pastor of St. Christopher, Indianapolis, to associate pastor of St. Mark, Indianapolis.

REV. RICHARD LAWLER, from co-pastor of St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy; to pastor of St. Mark, Indianapolis.

REV. KARL MILTZ, from full-time instructor in the Religion Department of Roncalli High School, Indianapolis, with residence at St. Mark, Indianapolis, to full-time instructor in the Religion Department of Secena Memorial High School, Indianapolis, with residence at Holy Spirit, Indianapolis.

REV. LAWRENCE MORAN, from pastor of St. Joseph, Rockville, and administrator of Immaculate Conception, Montezuma, to pastor of St. Patrick, Terre Haute.

REV. JAMES MORIARTY, retiring from the pastorate of St. Matthew, Indianapolis, and appointed administrator of Our Lady of Fatima Retreat Center, Indianapolis.

REV. RICHARD MUELLER, retiring as auditor and pro-synodal judge of the Metropolitan Tribunal, Indianapolis.

REV. FREDERICK SCHMITT, from pastor of St. Therese of the Infant Jesus, Indianapolis, granted a leave of absence.

REV. AMBROSE SCHNEIDER, retiring from the pastorate of St. John the Evangelist, Enochburg, and administration of St. Anne, Hamburg.

REV. DANIEL STAUBLIN, from associate pastor of St. Mark, Indianapolis, to associate pastor of St. Malachy, Brownsburg.

REV. WILLIAM STUMPF, newly ordained, to associate pastor of St. Luke, Indianapolis.

REV. KENNETH TAYLOR, from associate pastor of St. Thomas Aquinas, Indianapolis, and chaplain of the Newman Center, Butler University, Indianapolis, to pastor of Holy Trinity, Indianapolis.

REV. MSGR. FRANCIS TUOHY, V.G., from pastor of St. Mark, Indianapolis, to pastor of St. Luke, Indianapolis, and retaining his assignment as vicar general of the Archdiocese of Indianapolis.

REV. WILLIAM TURNER, from full-time instructor at Chatard High School, Indianapolis, and administrator of Holy Rosary, Seelyville, to full-time instructor at Shawe Memorial High School, Madison, and administrator of St. Anthony, China, and Most Sorrowful Mother, Vevay.

REV. CYPRIAN ULINE, O.F.M. CONV., appointed administrator of Holy Rosary, Seelyville, with residence at St. Benedict, Terre Haute.

REV. ANTHONY VOLZ, newly ordained, to associate pastor of Our Lord Jesus Christ the King, Indianapolis.

REV. JOSEPH WADE, from pastor of St. Patrick, Terre Haute, to pastor of St. Matthew, Indianapolis.

REV. JAMES WILMOTH, from pastor of Holy Name, Beech Grove, granted a leave of absence.

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

COMMENTARY

Intemperance of language can distort the issues

by Dick Dowd

It was a great shock. I opened a letter sent to me from a stranger commenting on something I had written in a national publication.

"Dear Mr. Dowd," it began. "You can go to hell!"

Hardly a friendly opening, I'd say, but, if we are to take seriously the concern expressed by San Jose's Bishop Pierre DuMaine to the members of the Catholic press convention this year, it may not be all that unusual a comment from one member of the church who is agitated with another.

The bishop spoke at the annual award luncheon which honors the winner of the St. Francis de Sales award. This year's statue was presented to the delightfully kind, friendly bear-of-a-man Redemptorist



Father Norman J. Muckermann, editor of Liguorian magazine.

Before the winner was announced to us, Bishop DuMaine took the opportunity to air what he said was a growing concern for him in church life today: a "deterioration of the tone of dialogue" among those Christians who hold different views.

Bishop DuMaine, himself a mild-mannered professional educator with all kinds of public speaking skills, reached out and touched all of us Catholic press people with his words.

He did not ask us to give up our views, whether we considered ourselves liberals or conservatives, in the current state of affairs. He did say, though, that "intemperance of language" in discussing differences in the church was a growing problem. He called it "verbal violence. A case of rhetorical escalation." He asked us, in the press, to always "write in kindness."

In traveling around his diocese, he said, he finds two kinds of Catholics: the "Gaudium et Spes" Catholic and the "Lumen Gentium" kind.

He classifies them thus because they tend to quote only that one of the council documents which suits their emphasis—ignoring the church's teaching as a whole.

He chose these two constitutions of the council, he said, because the classifications identify, for him, Catholics who concentrate on the doctrinal, traditional, structural concerns expressed in "Lumen Gentium" (Dogmatic Constitution on the Church) as contrasted with other Catholics, who concentrate on the pastoral, necessarily ambiguous engagement with society and the modern world, called for in "Gaudium et Spes" (Pastoral Constitution on the Church in the Modern World). Each group, he said, tends to ignore the other.

Since it is all the 16 documents of the council which make up the total agenda for Catholics, he chided those of us who wish to limit the church's span either to doctrinal or pastoral concerns and called instead for an "orderly conversation" within the church about all our differences.

A similar problem, he explained, can exist between those who quote only Pope Paul VI's social development document, "Populorum Progressio," on the social development of nations without reference to his human life document, "Humanae Vitae," which contains, among other things, the church teaching on the regulation of birth. Others do the reverse.

One of his aims as bishop, he told us, was to "keep the family together." And so he asked all of his listening Catholic authors and journalists to help "keep the environment clear and clean" with all they write and publish.

With that in mind, I wonder how I should respond to my correspondent who has, in a few typewritten words, challenged me to



Saluting the flag

come out of my peaceful corner for a verbal shootout over the liturgy.

Following Bishop DuMaine's dictum that "intemperance of language can distort the issues," and since my challenge exhibits a limited exposure to the totality of church documents on liturgy, I thought I might do what they do with some of the letters they get in Rome and send it on to the bishop of the diocese from whence it came.

I looked at the envelope to see. "Well," I said to myself, "it surely demonstrates that Bishop DuMaine knows whereof he speaks."

The postmark said San Jose.

Anniversary thoughts on my becoming a Catholic

by Dale Francis

On June 15, 1945, I became a Catholic. This year marks the 40th anniversary of a decision that was not easy to make.

When I say it was not easy to make, I do

not refer to acceptance of the basic teachings of the Catholic Church. My commitment to Jesus Christ preceded by nearly two decades my entrance into the church. Before I had any knowledge of the Catholic Church, I had accepted as necessary what I was later to find in the Catholic Church.

In my long spiritual search, I had early extrapolated the necessity for the existence of the church founded by Jesus Christ and guided, as he had said it would be, by the Holy Spirit. I did not know where this



church was to be found or how the continuity of its existence would have been maintained—there was a theory of a hidden church—but I early determined as an article of my own faith that the church existed.

There was another belief I held that I came to early. It was my belief that Christ's followers were to receive the Body of Christ. This, my own conviction held, did not mean just receiving bread as a memorial but in the radical way of which Jesus spoke when there were among his followers some who found this saying too hard and no longer followed him.

These were two articles of belief I reached before I ever carried my spiritual search into an investigation of the teachings of the Catholic Church. I was never a convert. My movement towards the Catholic Church was never one of conversion from former views but one of discovery that within the Catholic Church there was the fullness of my belief.

My pilgrimage was an unbroken and undeviating process. There was nothing of rejection of my past in my acceptance of the Catholic Church. I had, and still have, the greatest respect, admiration and affection for the Protestants with whom I worshiped in the earlier years of my life. Their love for and commitment to Jesus Christ is beyond question.

My spiritual pilgrimage in those years had never been codified in the acceptance of any denominational creed because I never had a sense of having completed my search. I was not dissatisfied; I was unsatisfied. I had many years before made my commitment to Jesus Christ. I had by extrapolation concluded the church founded by Jesus Christ and guided by the Holy Spirit must necessarily exist. I had not found this church and, until I did, I would not make my commitment to a church.

The full story of how I came to the Catholic Church is too long to relate in this

limited space. I read voluminously. I was greatly impressed by the writings of Arnold Lunn, Ronald Knox, William Orchard, Hilaire Belloc and, in a special way, by what G.K. Chesterton wrote, both before and after he entered the church. When I sensed I was becoming convinced, I wrote to some Protestant churchmen and theologians I respected to ask them why I should not become a Catholic. The serious responses I received were based on points I had already passed. I was intellectually convinced the Catholic Church was the church that I'd been seeking before I made the decision to become a Catholic.

The decision was difficult to make because it brought me to total commitment. If I became a Catholic, I became a Catholic forever. There was, in the commitment, the end of pursuit. It is a natural fear that you can observe even among Catholics today—the love of the pursuit of truth, the fear of coming to the quarry of the pursuit in accepting truth. By grace and the longing for the Eucharist, I made the final commitment.

I believe now, as I believed then, the Catholic Church is the church founded by Jesus Christ and guided by Jesus Christ and guided by the Holy Spirit. There is no triumphalism in this. I entered the church without illusion and I have no illusions now. Those of us who make up the members of the Body of Christ are both saints and sinners. Weakness among Catholics does not surprise me, nor does sanctity, nor does turmoil. But Christ's church will prevail.

Discrimination against Hispanics continues

by Fr. Virgil Elizondo

After all the excitement of the civil rights movements of the '60s and '70s, it seemed as if prejudice and segregation would become pretty much things of the past in the United States. Today, however, they are far from gone and even are showing up in new ways.

Prejudice continues against Hispanics who are within the mainstream of the United States, that is, those who are natural-born citizens. Segregation, now more subtle and more difficult to deal with, continues, especially in education, the media and business. As a result, many Hispanics remain in poverty.

Hispanics have become a significant market in the United States, and business concerns recognize the need to appeal to their interests in ways that will attract their attention and their dollars. They are seeking Hispanic models to appear in specially produced commercials. Lacking experience in this highly sophisticated way of the commercials, these models are often exploited, usually hired underscale and without guaranteed payments for continued use of the commercial.

One San Antonio model was paid a very low sum to do a commercial. Although the

commercial is still in use throughout the country, he receives no additional royalties and, because he has become so identified with that product, is unable to get other commercial jobs.

In an age of growing technology, many U.S. schools introduce children in the primary grades to the use of computers and word processors. These instruments are totally absent in predominantly Hispanic schools. Thus the Hispanic child will finish school with a major handicap. While the use of computers will be second nature—like a native tongue—to most U.S. schoolchildren, they will be a totally unknown language for children going through predominantly Hispanic schools. There seems to be a hidden presupposition that Hispanic children are incapable of high tech and will do better in the simpler trades—housekeeping, gardening, etc.

At the other end of the scale, the University of Texas at San Antonio recently decided to eliminate remedial courses for incoming students. This will eliminate the possibility of a university education for students who attended substandard schools. It is a vicious cycle: the primary schools don't prepare students to deal with the tools of modern society, and the universities are unwilling to assist those

who want to make up for lost time and move ahead.

Despite much progress in the development of Hispanic entrepreneurs, the culture of business and of production remains in the hands of the dominant group. Although some Hispanics make it into middle management, they are often mistrustful of the exclusivity of the closed inner circle of top executives. The inner circle is impossible to penetrate when you are of dark skin.

I travel a lot, crisscrossing the country regularly. Yet I have never seen a Hispanic member of an airplane crew, whether pilot, flight attendant or baggage handler. It seems there are no Hispanics in the air travel industry.

The litany could go on indefinitely. The point is that race and ethnicity remain important factors in determining one's ability to enter and succeed in the socioeconomic structures of opportunity in the United States.

To be an Anglo and English-speaking is certainly no guarantee of success; but to be Hispanic means constantly having to struggle harder and prove oneself more. The general supposition is that Hispanics are not as good as the rest of the population.

© 1985 by NC News Service

the criterion

1400 North Meridian Street
P.O. Box 1410
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$11.00 per year

25¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.

ISSN 0574-4350

Most Rev. Edward T. O'Meara

publisher

John F. Fink

editor-in-chief

Dennis R. Jones

general manager

Published weekly except last week

in July and December

Postmaster: Send address changes to The Criterion

P.O. Box 1410, Indianapolis, IN 46206



ENTERTAINMENT

VIEWING WITH ARNOLD

'Millions' adds nothing to an old movie theme

by James W. Arnold

"Brewster's Millions" is a comedy about greed, mixing the popular appeal of the state lottery and the familiar TV series about the millionaire giving away fantastic sums to unsuspecting paupers or about supermarket consumers urged to shove as much stuff as they can in a few harrowing minutes into a shopping cart.

Let's face it, it's the central American fantasy. It sustains us through all the dark times when the system works in reverse and we have too little money and too much time between paychecks to spend it.

That must explain why this screwball idea, originally the premise of a 1902 novel by George Barr McCutcheon, now has its seventh reincarnation as a vehicle for irrepressible comedian Richard Pryor. The story is about a poor man who will inherit a huge fortune (\$300 million) if he can spend a smaller fortune (\$30 million) in an insanely short space of time (30 days). The last American movie on the subject, with Dennis O'Keefe as the beneficiary, was a minor hit in 1945, and the excitement was enough that he had to spend a paltry million in 24 hours.

As finances have become more sophisticated and inflated, this once viable concept for farce has developed more leaks than the roof of an old barn. There is still the central irony—that when you have a lot



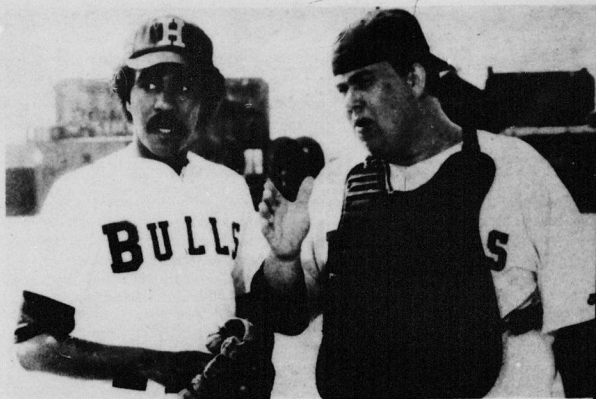
of money, it's extremely hard to get rid of it, dollar bills die childless, but \$10,000 bills breed like rabbits, etc. But today there are so many expert ways to blow vast sums of cash that the trick is to keep the action moving so fast that the MBAs in the audience don't have time to think about the mistakes.

Alas, the new "Brewster" doesn't move quite that fast. Next to recent social class comedies like "Arthur" and "Trading Places," it seems to be walking in its sleep.

The problem is not with Pryor. He's perfect for the role, since his comic character has always been that of the likeable little guy victimized and bewildered by cruel twists of fate and the strange mores of adult society. Unlike Eddie Murphy, who has become a dominant rival, he's not the slick ghetto operator always a notch ahead of Whitey. When Pryor is ahead, he enjoys it as much as he can, because he knows good fortune always has a catch.

The trouble is in the script and with director Walter Hill ("48 Hours," with Murphy), a lean macho stylist whose only previous brush with comedy was "Scarface," with a few laughs. The updating of the tired old plot by writers Herschel Weingrod and Timothy Harris adds some seasonal interest by making Pryor a washed-up minor league baseball pitcher. His only apparent interest in money is using it to arrange a three-inning game between his sad sack team and the Yankees, just to prove he has the stuff to "get anybody out for three innings."

The game has a few chuckles, due largely to the antics of John Candy as Pryor's catcher and pal, but the situation



SPENDTHRIFT—Richard Pryor stars in the title role as a washed-up minor league baseball pitcher who must spend \$30 million in 30 days in order to inherit 10 times that amount. "Brewster's Millions," a Universal release. John Candy plays Spike, his catcher. Calling "fairly good entertainment," the U.S. Catholic Conference classifies the comedy A-II. (photo)

plods to an outcome that is more poignant than funny. Besides, nobody has that much trouble getting the Yankees out these days.

There are smiles in some of Pryor's other schemes for losing money. E.g., he invests in a plan to move icebergs to the desert for drinking water, uses a priceless stamp to mail a postcard, and bets a huge sum that the Notre Dame women will lose to Loyola of Chicago in field hockey. (The lady he admires—Lonette McKee—a moralistic lawyer who keeps dampening his spendthrift ways, is a graduate of Loyola.) Unfortunately for him, Loyola and the icebergs pay off.

But most of Pryor's schemes are not visualized; we're simply told about them. It's like watching a war movie in which all the battles are described in reports to headquarters. Besides baseball, the only activity Pryor really throws himself into is politics. He mounts a campaign urging people to vote "none of the above" instead of either of the tacky candidates for mayor of New York. But this joke is really over once it's described, and Hill botches it further by confusing us about whether Pryor is actually running to win.

A comedy like "Brewster's" can work in only two ways. Either it's wonderfully inventive about the ways the hero blows his money, or it takes the high road with

zinging moral satire about the absurdity of the love of money. This film does not very well, despite the laborious effort of the expensive cast, which includes John O'Hara as the puzzled baseball manager Pat Hingle as the honest attorney suiting the inheritance, and Hume Cronin as the nutty tycoon who dreams it all. Stephen Collins is also strong as McKee's "perfect" boyfriend—he belongs everything from the Sierra Club to UNICEF, and is a "sincere feminist," caves in at the first offer of big money.

One is never conscious of race factor in the story. Thus Pryor can be to progress even in a so-so movie, and hopes the artistic setback is only a porary.

(Some PG-rated language; satisfactory for adults and youth.)

USCC classification: A-II—adults adolescents.

Recent USCC Film Classifications

The Goonies A
Perfect A

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

Censorship not answer to media sex and violence

by Cindy Liebhart

Voluntary efforts by producers, not government censorship, should be encouraged to reduce the amount of sex and violence in television programs and movies, witnesses said at a recent National Council of Churches hearing in Washington, D.C.

The hearing was the final part of an NCC study initiated in 1983 to examine the effects of media sex and violence and to explore what can be done without infringing on First Amendment rights. The findings will be incorporated into a policy statement a special NCC committee plans to draft this summer.

Both Sen. Paul Simon, D-Ill., and Sen. Arlen Specter, R-Pa., told the panel that censorship is not the answer to the increasing amount of sex and violence on television.

However, Simon said he plans to introduce legislation that would require 10-second advisories before violent television programs, warning parents that "viewing the film may be harmful to the mental health of your children."

Simon said there is an "overwhelming" body of evidence that "witnessing violence on television contributes to violent behavior in real life."

He cited statistics which indicate by the time a child is 16 years old, he or she will have watched more than 20,000 hours of television and witnessed 200,000 acts of violence, including 50,000 attempted murders.

Simon also noted research that has discovered children with aggressive tendencies tend to watch violent programs and

are more likely to think violent shows mirror real life.

"Common sense tells you if you see repeated acts of violence on your television sets, you're going to accommodate your life to that violence," he said. "A child who sees violence day after day, who sees good guys solve problems through violent means" is more likely to regard violence as a normal way of resolving conflicts.

Under the legislation Simon plans to propose, the Federal Communications Commission would be responsible for drafting "fairly specific standards" to determine which programs would be required to carry the warning.

Similar advisories alerting parents about the amount of sex and violence in movies and on videocassettes also could be developed, he said.

Simon also indicated he will invite presidents of the three major TV networks to send representatives to meet with him to see what can be done voluntarily about television violence.

Specter, chairman of the Senate subcommittee on juvenile justice, said he has "grave reservations" about enacting legislation that would impose "in a forceful way" limitations on television and movie content.

"I don't believe we can approach effective restraint without going against First Amendment rights and leading to furious controversy," he said.

Public hearings and other educational programs "will do much to raise the national conscience" about the seriousness of the problem, motivating people to urge television and movie producers to exercise greater self-restraint, Specter said.

Peggy Charren, president of Action for Children's Television, told the panel the government "cannot and should not intervene to prohibit or reduce television portrayals of sex or violence simply because children are in the audience."

It is the "responsibility of parents, not the lawmakers, to keep their children away from adult programs they find inappropriate," Ms. Charren said. "But parents cannot guide their children to suitable TV alternatives if those alternatives do not exist."

Instead of promulgating "content-sensitive rules," she said government should require broadcasters to air more

programming designed for young audiences.

Ms. Charren also suggested the Motion Picture Association of America replace its letter rating system with warnings that tell people whether a film has "a little sex or a lot of sex, a violence or a lot of violence."

The Rev. William F. Fore, assistant general secretary for communication, said the study was in part in response to the mounting concern among church people about the steadily increasing amount of exploitative and gratuitous violence in the media.

Television programs of interest to viewers

Sunday, June 23, 9-10 p.m. EST (PBS) "Borneo Playback: A Sabah Story." Producer Carol Davidson, who first went to Borneo with the Peace Corps in 1967, returned to Sabah, Malaysia, in 1982 to recount the story of a people who had emerged from a British colony to membership in the Federation of Malaysia.

Monday, June 24, 7-8 p.m. EST (PBS) "The Heart of the Dragon: Working." Filmed in the industrial city of Datong on the border of Inner Mongolia, this program examines the lives of workers in China's only steam locomotive factory and in the region's huge coal mining industry as the state decentralizes its controls in response to current economic reforms.

Tuesday, June 25, 8-9 p.m. EST (PBS) "Ghost: A Matter of Intelligence." Concluding the three-part series "The Military and the News Media," Harvard law professor Charles Nesson leads the

discussion of a hypothetical case concerning the launch of a spy satellite capable of monitoring Soviet military operations, a situation raising questions about what should be kept secret in a society.

Wednesday, June 26, 7-9 p.m. (PBS) "Vietnam: Op-Ed—An Inside Special." This special presents a commentary by Accuracy in Media (AIM) the PBS series, "Vietnam: A Tele-History," followed by an analysis of critique and then a face-to-face discussion involving representatives of AIM and producers of the series.

Friday, June 28, 9:30-10 p.m. EST "The Work of Peace." Beginning with American victory at Yorktown, the program uses re-creations shot on locations to trace the difficult negotiations which led to the Treaty of Paris ending the Revolutionary War.

TO THE EDITOR

Cardinal Ratzinger's personal opinions

Recently (June 7) The Criterion headlined the "completely personal" opinions of one man—a single individual—who said the Bride of Christ is committing suicide. By positioning Cardinal Ratzinger's opinions on the top of the first page of the official diocesan paper, the editor lent credence if not assent and sanctioning to a statement in direct conflict with our creed which says we believe in the church.

In charity one might say the editor was driven by sensationalism; in truth he angered many people who expect responsible journalism. The duty of the editor—no different from the duty of every Christian—is to build up God's people and to serve Christ. The Lord certainly was not served nor were his people lifted up by the opinions of Cardinal Ratzinger nor the

prominent tacit approval of The Criterion. (An inside page next to the eighth grade speech contest (no offense, kids) would have been more appropriate.)

Incidentally, knowing the cardinal's problem with fundamentals, shouldn't his opinions on other matters such as disparaging professionalism in non-cloistered religious women be called into serious question?

Alfred Zetzi

Speedway

(Editor's reply: The article was published as it was because what the top man on Catholic doctrine in the Vatican (after the pope) has to say is important news, and publishing that news denotes neither approval nor disapproval.)

How the Shriners help children

In regard to the article about the bishops' report on the Masons (June 14 issue): I do not know about the Shriners' or any other Masonic Lodge's rituals, and I do not know their requirements for mem-

bership, but I do know many Shriners and have met them in the course of having my son's club feet treated by their hospital in Chicago.

I do know that the monthly busloads of

children who are transported to the hospital are composed of every race and creed. I do know that I have seen grown men who were Shriners crying when one of the children had too severe a problem to treat and to have corrected. I do know that two different men each month take a day to drive to Chicago, treat the passengers to two meals, and sit all day in a hospital waiting with worried parents to consult with the specialists.

These men usually belong to churches of all types of beliefs, but they have never been condescending to any of the recipients of their charity. Their kindness and love for children is profound and I know they put me to shame in what they offer of their time to raise money and to allow these children who would receive no treatment otherwise the opportunity to have a full and healthy life. I have seen specialists flown in from Boston and New York to cure these children. My son's doctor is Korean.

I do think what often happens in situations of this type is that the lodges' attitudes have evolved much more and faster than the rituals within their organization. We of all the churches of the world should understand and comprehend that. How many Catholics truly believed in Friday abstinence and how long did it take to have the church's attitude and ritual requirements changed?

I for one thank God that such generous and kind people were there for my son when he was born. And I know that we will never repay the debt not only for the medical care he received but for the peace of mind and the many years of running that he has to look forward to.

Mary Ann Yates

Indianapolis

Proud of school

The Archdiocesan Office of Catholic Education should be extremely proud of St. Barnabas School. As a parent of three St. Barnabas students who were faced with personal difficulties during the past school year, I can attest to the fact that the principal and teachers take a special interest in helping troubled students—an interest that goes far beyond the call of duty.

A very special thanks to Mrs. Linda Seal, Mrs. Susan Palma, Mrs. Julia Beckham, Mrs. Helen Kanter, Miss Darlene Lutgring, Mrs. Joan Gutzwiller, and Mrs. Paulette Conner.

The personal concern you demonstrated was much more than highly-professional educating. It was one of the best examples of Monday-through-Friday Christianity that I've ever known.

John W. Henry

Indianapolis

More prayer

The last four words of the prayer Jesus taught us ask Our Father to "deliver us from evil." I don't remember a time when evil was easier to find than now. Russia has been called the Evil Empire, which very obviously it is. Evil has such a firm hold on Americans that it is frequently confused with good.

What does it all mean? It means not enough people are praying. What else could it mean? Certainly God, who is all powerful and all loving, is fully capable of doing what his son promised us. So, not enough people are praying.

R. T. Jefferson

Columbus

Tribute to Msgr. John J. Doyle

by Msgr. John Meyer

(This article was published in the May 31 issue of the Wyoming Catholic Register.)

Not too long ago, I received mail from my sister and from a cousin, a Franciscan nun, telling me of the death of Msgr. John J. Doyle or Father Doyle, as we always called him. We were both from the same home parish, old St. Joseph's. He offered his first Solemn Mass there in 1921. (I was in the first grade then and was present at the Mass.) No priests came from our parish 'til May 30, 1939, when I was ordained. His mother, Katherine, was one of the senior members of the St. Joseph's Mothers club. My mother was a younger helper in the club. She and Mrs. Doyle were good friends. (Mom always addressed her as Mrs. Doyle, never Katherine!)

Shortly after my ordination, on May 30, 1939, I began to offer daily Mass out at the Marian College Chapel. Father was chaplain there and a professor of philosophy. He and his mother proposed some days off. I was glad to sub for him. He was generous. As I recall, I rode the three miles out there on my trusty second-hand \$6 bicycle.

At the end of the month, I reported to the Cathedral in Cheyenne. After 1941 (no vacation was forthcoming in 1940), when home, I would see Father Doyle. In the '40s he became a monsignor, but he never changed a bit. He was always kind and affable and interested in what you did in parish work.

On occasion he would gently correct me. I recall a time when in conversation, I was critical of the catechetical efforts of our teaching Sisters. I didn't think they understood all they knew. In a short, firm and kind manner, he set me straight. They did know the faith and they could teach it well and with great love. As his fellow professor, Father Paul Courtney, would later write in an editorial caption, "The pope wrote it, but Sister said it."

When I went over the matter later, I realized I had talked before I thought. My memories of the catechism taught by Sisters Gertrude Marie, Mary Aloysius and Bonifilia in my behalf were of the best. For sure, they had taught and strengthened me in the faith. Of a certainty, Father Doyle knew what he was talking about and I hadn't.

And the years went on—Father was one who never seemed to age. He kept up with everything and his knowledge of present, historical past and projected future would astound me.



Msgr. John J. Doyle

His unruly parted brown hair didn't change. His pale, almost sallow complexion maintained an indifference to personal health. And the eyes behind the glasses would twinkle. As often as not he would chew gum in slow, meditative style. And, at funerals and celebrations, from a monsignorial vantage point in the sanctuary, he would calmly survey the congregation. He was ever present. You expected to see him.

Three of my nieces in attendance at Marian College were in his logic and philosophy classes. He was fair, firm, thorough and knowing. No snap course existed. You had to work hard for a decent grade. (I believe they made it.)

Of late years, being home less frequently, I would not see him so often, but I would read his historical efforts in the diocesan paper, *The Criterion*. He had become the historian of the diocese. One volume was completed. He was working on the second. He wrote in a painstaking, exhaustive style. His history probably would never be very popular, but he certainly covered the years in the manner of an expert. And he wrote on and on—never did he seem to tire. (This I concluded from the reading.)

But nobody writes or goes on and on. Sooner or later, the "Man above" intervenes. And so it was with good Father Doyle. On March 22, a massive stroke felled him and at 88 years of age, he returned to his Beloved Savior, Jesus. God rest you and thank you, Father Doyle. I admired you greatly.

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CORNUCOPIA

Murphy's laws at Mass

by Hilda Young

There is a set of uncodified laws which govern reality beyond society and the physical sciences. These are Murphy's laws.

I would like to offer some potential entries for a chapter of Murphy's laws on attending Mass.

1. The closer you are to leaving in a mad rush for Mass, the greater the chances of the phone ringing just as you are closing the door.

2. If you arrive late, and find a parking spot close to the church, it will be covered with broken glass.

3. If you arrive on time for Mass, the church has changed the Mass schedule for the summer.

4. When asked to sing the song on page 23, you will sing the one on page 23 of the missalette while everyone else sings the one on page 23 of the hymnal.

Corollary: When asked to sing song No. 23 in the missalette, you will sing the one on page 23 of the hymnal.

5. In a church with 350 pew racks you will choose the one with last month's missalette 83 percent of the time.

6. The one time you become brave enough to be the first one in church to stand for a prayer it will be in the wrong place at the wrong time. You will be sitting in the third pew from the front.

7. The chance of a child becoming ill during Mass is directly related to how close you sit to the front of the church.

Corollary: The quieter a church the greater the chances of your child cracking his or her head on the kneeler.

8. The more a pastor says, "As much as I hate to talk about money," the more likely he will.

9. Ushers will use the hollow walnut collection bowls only on Sundays you forget your envelope and drop in a handful of loose change.

Corollary: Writing a check on a low bank balance geometrically increases its chances of bouncing if it is made out to your church.

10. The more you dislike a sermon, the greater the chance of the priest asking you how you liked it after Mass.

11. If you switch to a shorter communion line, they will run out of hosts just as you reach the eucharistic minister and you will have to stand there for 45 minutes.

12. Just when you get used to singing the "Our Father" and know the tune, they will change it.

13. The larger the sponge in a holy water font, the greater the chances of your three-year-old grabbing it.

14. When you attend Mass while vacationing and marvel at the congregation's singing, you are in a Protestant church.

Corollary: If you have attended Mass in a church only once and then attend there two years later you will hear the same sermon.

15. The more stridently a child resists at ending Mass between the ages of 11 and 15 the more likely he or she will return to the church when turning 24.

check it out...

✓ Former parishioners of St. Francis de Sales parish will hold their annual reunion on Saturday, June 29 beginning with a concelebrated Mass at 4 p.m. in St. Andrew Church, 4050 E. 38th St. Deadline for dinner reservations is June 26. For reservations call Mrs. Charles Barth at 638-5921.

✓ St. Mary of the Woods will offer a Summer Camp session for boys and girls ages 7-12 during the week of June 23-29. A ten camp for boys and girls ages 13-15 will also be held that week. For information call the Director of Summer Sessions at 812-535-149.

✓ A "Computer College" training camp or high school girls will be held at St. Mary of the Woods from Sunday, July 7 through Wednesday, July 10. The program will

stress basic programming and word processing for beginning computer learners. Contact: Providence Sister Joanne Golding, St. Mary of the Woods College, St. Mary of the Woods, Ind. 47876, 812-535-5212, for information.

✓ Fairbanks Training Institute of Fairbanks Hospital will sponsor a workshop on "Special Needs of the Chemically Dependent Woman" on Thursday, July 18 from 8:30 a.m. to 4 p.m. at the hospital, 8102 Clearvista Pkwy. For information call Debbie Coyle at 849-8222.

vips...

✓ A 60th Wedding Anniversary will be celebrated by Mr. and Mrs. Hugh R. Sullivan, Sr. at a 7 p.m. Mass of Thanksgiving on Monday, June 24 in Little Flower Church. Hugh Sullivan and Josephine C. Gill were married June 24, 1925 in St. Philip Neri Church. They are the parents of three sons, Hugh R., Jr., Donald A. and Maryknoll Father David, and one daughter, Mary Jo. They also have 15 grandchildren and 12 great-grandchildren.



✓ Dennis Moorman, a member of St. Maurice Parish in Decatur County, will arrive in Burkina Faso (formerly Upper Volta) as a Peace Corps worker on June 25. Moorman, who has a degree in agronomy, will help to research ways of improving the country's agricultural technology. Father Ron Ashmore, administrator of St. Maurice, formerly served in the Peace Corps for three years in Niger, the country bordering Burkina Faso.



✓ Mr. and Mrs. Larry Eckstein recently celebrated their Golden Wedding Anniversary with a Mass celebrated by Father Gerald Kirkhoff in Greenwood Village South, where they reside. A reception followed. The Ecksteins, now members of Our Lady of the Greenwood Parish, were married on June 3, 1935 in St. Patrick Church. They are the parents of two daughters, Susann Kirkhoff and Karen Evans, and one son, Thomas J. They also have eight grandchildren.

✓ St. Pius X parishioner Betty Ann Kusters Countryman has been named a Distinguished Alumna by the Yale University School of Nursing Alumnae Association for her forty years of contributions to maternal and child health causes. She is the mother of six children, a former faculty member of the University of Minnesota and I.U. Schools of Nursing, and a longstanding member of La Leche League.

✓ Winners of the American Legion Auxiliary Unit #497 1985 Poppy Poster Contest include Indianapolis's St. Michael School students: John Watson, fourth grader, Class I winner; and Class II winners Chad Herold, first place; Alicia Scheidler, second place; and Diana Stach, third place. State level judging will take place in August.



✓ Maryknoll Father Clarence J. Witte, a native of Richmond, will celebrate his 50th Anniversary of Ordination on Sunday, June 30. Father Witte has served in overseas missions in Japan, Central America and Bolivia as well as a Japanese mission in Los Angeles, Calif. At present he is pastor of Infant Jesus Parish in Ueno-shi, Japan.



✓ Cletus A. and Sarah H. Broecker will observe their 50th Wedding Anniversary with a 1:30 p.m. Mass on Sunday, June 23 in St. Pius X Church, followed by a reception hosted by their children. Cletus Broecker and the former Sarah H. Yount were married June 25, 1935 in SS. Peter and Paul Cathedral by Cardinal Joseph Ritter. Their children include three sons, John W., Joseph H. and D. David, and one daughter, Mary Ann Munro. They also have nine grandchildren.

✓ Four women will be received into the novitiate of the Sisters of Providence at St. Mary of the Woods on Friday, June 28. They include Carolyn Bouchard, a sociology major at Marian College; Kathy Newport, originally from Terre Haute and now a teacher at Nativity School in Indianapolis; Catherine White, sixth grade teacher at St. Joan of Arc School; and Susan Whitlow, a Learning Center teacher at Holy Cross Central School.

✓ Mr. and Mrs. Leo Hoeling of St. Mary Parish, Rushville, celebrated their 60th Wedding Anniversary on June 16. The Hoelings are the parents of eight children.

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QUESTION CORNER

Will dogs be in heaven?

Tridentine issue is one of knowledge and commitment

by Fr. John Dietzen

Q Our family dog, which was loved by all of us, died recently. Now the children are asking whether dogs go to heaven and whether they will have him there. I want them to have peace of mind and also know God loves them. Any suggestions? (Florida)

A Isn't it amazing how children often go to the heart of a theological question more quickly than adults?

Of course, when we get down to it, we don't really know. I wouldn't be at all surprised to see dogs—and trees and flowers—in heaven.

Anyway, my favorite answer to a question like that is: Heaven is a place where we will all be perfectly happy. When we get there, if we really think we need a dog to be perfectly happy, I'm sure God will see that we have one.

I don't believe anyone could argue with that.

Q In regard to your question and answer a few weeks ago about the Tridentine Mass, I read somewhere that the U.S. bishops have permitted (but only reluctantly) the celebration of Mass using

the pre-Vatican II (Tridentine) form. Why have they been so reluctant?

I attend the Tridentine Mass, not in defiance of our Holy Father but as a preference. With Pope John Paul's indulgence I feel even more comfortable. Those who attend my church are devout, sincere, courteous and love God with all their hearts. (Ohio)

A For one thing, you didn't read my answer very carefully. The real Tridentine Mass, approved by Pope Pius V after the Council of Trent, hasn't been used for nearly 400 years. It was changed numerous times, the final time before Vatican II being the changes approved by Pope John XXIII in 1962.

It was this 1962 missal—and only this one—which was approved by Pope John Paul last year for use under clear and limited conditions.

One of those conditions, incidentally, which must be present before a bishop may grant permission for a Mass with the 1962 missal, is that the priest and people who make the petition have no ties with groups which call into doubt the lawful force and doctrinal soundness of the form of the Mass approved by Pope Paul VI in 1969.

This latter form is the one in general use today.

As for your final remarks about the people involved, some things need saying. The church has a rich history of tradition

and practice which has developed through the centuries.

But it is not a cadaver or a museum. It is the living body of Christ.

Like any living person it has essential elements that remain always the same and others that change from one time to another.

To "canonize" any one period of the church's history to the rejection of another,

or to claim the Holy Spirit was with the church and guiding it in critical aspects of its life at one time but not another, is to deny the church itself.

We're not discussing, therefore, whether people are devout, sincere, courteous and loving. They can be all these whatever church or religion they espouse.

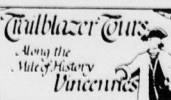
We're discussing whether they are knowledgeable and committed members of the Catholic faith. Honoring the church's regulations and intentions concerning the celebration of the Eucharist is unquestionably one necessary part of that commitment.

(A free brochure giving the basic prayers, beliefs and guideposts of the Catholic faith is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)





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FAMILY TALK

Some remedies to try for persistent insomnia

by Dr. James and Mary Kenny

Dear Dr. Kenny: I cannot get to sleep at night. Nothing I do seems to help. In fact, the harder I try, the more awake I am. Going to bed has become something I dread. Although I am tired to the point of exhaustion, my mind starts racing as soon as I hit the pillow. My friends urge me to take sleeping pills, but I'm afraid I'll get hooked. Please help me get to sleep.—Illinois



a good relaxer. A snuggle beats three sleeping pills and can give your body a much-needed release from tension and your soul the feeling of being loved.

Yet another possibility is guided fantasy and imagery. Select a scene from your earlier life that you found pleasant and peaceful. Relive that scene, using all five senses to recall it. No matter how your mind races to grab the worrisome details of your daily troubles, keep bringing it back to the particulars of your fantasy.

Listen to music. Put on one of your favorite tapes, adjust the earphones and settle back for a bedtime concert.

Pray. Wordless prayers. Let your mind reach out in contact with God. Make simple acts of trust and love.

Don't rule out medication. Once in a while, when nothing else has worked, you may wish to medicate yourself to a good night's sleep. You might limit yourself to no more than two sleeping pills per week, so as not to become drug-dependent. I would agree with you in using drugs as a last resort after two or three sleepless nights.

Finally, if nothing works, don't lie there in bed suffering. Get up and enjoy your insomnia. Watch a late-night movie. Bake a cake. Clean house. Do something mindless that you would not waste your time on during the day.

Sleep tight!

(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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Bishops praise direction of economy pastoral

Ask for rewrite of campus ministry pastoral and address topic of relations with religious orders

by Jerry Filleau

COLLEGEVILLE, Minn. (NC)—The U.S. bishops, meeting in Collegeville June 14-18, strongly supported the direction their economy pastoral is taking, but they asked for a major rewriting of a pastoral letter on campus ministry.

They also spent half a day listening to men and women Religious and discussing issues they must face in opening up a dialogue with Religious back in their own dioceses.

In closed-door sessions during the second half of the five-day meeting, this fall's World Synod of Bishops to review the work of the Second Vatican Council was expected to be a major topic of discussion.

The pastoral letter on Catholic social teaching and the U.S. economy, considered one of the most significant and controversial of the current undertakings of the American hierarchy, was the major topic of the sessions which were open to the press June 14 and 15.

"It's clear that there's still much work to be done (on the economy pastoral) but it was clear to me that the bishops as a group are strongly supportive of the project," Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said to reporters afterwards.

Archbishop Rembert Weakland of Milwaukee, head of the economy pastoral's drafting committee, opened a series of structured small-group discussions on the pastoral with a report updating the bishops.

One major change he announced in the pastoral was a decision by the committee to cut it by a third, from about 60,000 words to about 40,000, in the next draft. Another, subject to the approval of the bishops, was to try writing a much shorter separate pastoral message to Catholics, far less technical in nature than the complex, highly nuanced larger document.

Comments from the bishops indicated unanimous or near-unanimous support both for cutting the size of the major document and for adding a separate non-technical message.

The pastoral is expected to be approved by the bishops sometime in 1986.

While some bishops criticized the pastoral for taking what they thought was too negative an attitude toward capitalism and the American economic system, others said that the major failing of the first draft was the absence of any real critique of capitalism itself.

The same diversity of opinion was shown in comments on how specific the document should be in proposing U.S. economic policy goals or elements of policy. While some bishops thought certain points were too specific, such as a 3-to-4 percent unemployment goal, others thought such elements were helpful or even necessary.

Many bishops expressed strong support for using a "preferential option for the poor" as a basic framework for the document. But others argued that the phrase lends itself to divisiveness and is less applicable in the United States, where most people are middle-class, than in many countries that are basically two-class societies, the rich and the poor.

Comments on middle-class America showed similar mixed feelings. Bishops praised the hard work and generosity of the struggling, wage-earning middle class on the one hand, and on the other suggested that everyone must examine his or her conscience about consumerism and materialism.

While the specific criticisms of the pastoral on the economy came within a framework of strong overall support, the draft pastoral on campus ministry did not enjoy the same reception at all.

"That kind of ran into a buzz-saw," Bishop Malone said in a succinct summary to the press.

THE DRAFTING committee for the campus ministry pastoral, headed by Bishop William Friend of Alexandria-Shreveport, La., had engaged in extensive

consultation with presidents and deans of faculties in U.S. colleges and universities in preparing the first draft. It had written the pastoral in two sections, the first devoted to setting a context for campus ministry today by discussing the concerns and ideals of leaders in U.S. higher education, with campus ministry itself coming in for specific discussion only in the second half.

After small-group discussions, in which each table of bishops was asked to talk about what it considered the major strengths and weaknesses of the draft, almost every group expressed some serious reservation about the structure of the document, especially the general section on higher education.

Many complained that the draft was not about campus ministry, as mandated, but about higher education. Some suggested eliminating the whole first section, others suggested turning it into a short introduction, and still others suggested drastic restructuring to preserve more of that part, but in a different way.

A number of bishops said the first draft was not a pastoral letter, in which bishops speak to campus ministers, but rather a statement of secular educators and campus ministers to bishops.

Despite the numerous criticisms, bishops also found many positive aspects in the draft and many points that they said should be developed and highlighted more. Bishop Friend said his committee still expects to be able to complete a final draft for the bishops to debate and vote on when they meet in Washington this November.

IN A SESSION June 15 devoted to relations of U.S. bishops with men and women Religious in their dioceses, Archbishop John R. Quinn of San Francisco said the listening sessions which the bishops have engaged in with Religious over the past 18 months have brought "a renewed sense of belonging by Religious in the local church... and, on the part of the bishops, a new, deeper appreciation of religious life."

In 1983 Pope John Paul II named Archbishop Quinn head of a papal commission assigned to help bishops in the United States develop closer relations with their Religious and be of greater pastoral service to them. For the first major phase of the project, the archbishop asked bishops in November 1983 to begin meeting with the Religious in their dioceses for a series of "listening sessions" to learn their feelings about the church and religious life.

The next phase now beginning, he told the bishops, should be a "real dialogue" in which both bishops and Religious share views and seek to resolve tensions.

Archbishop Quinn turned most of the three-hour session over to six Religious who led discussions on key topics of wide concern to U.S. Religious today. The discussion leaders explained to the bishops how many U.S. Religious understand church teaching and practice since Vatican II in such areas as community life, religious obedience, the exercise of authority, the relationship that different religious orders see between apostolate or ministry and the witness of consecrated life, and the meaning and importance of charisms, or special gifts of the Spirit, in religious life.

AFTER TWO days of intensive discussions, the bishops took the evening of June 15 off for a picnic on the St. Cloud diocesan seminary grounds adjoining the campus of St. John's University.

Sunday, June 16, was a day of recollection devoted to rest, prayer and spiritual reflection.

From Sunday morning on, the press was excluded from the meeting site, as Monday and Tuesday were given over to closed-door "executive sessions."

At the press conference after the last open session June 15, Bishop Malone acknowledged to reporters that this fall's Synod of Bishops in Rome would be one of the chief items on the Monday-Tuesday agenda, but he declined to say what other topics were up for discussion.



TAKING A BREAK—Bishops fill their plates at a June 15 picnic during their June 14-18 meeting in Collegeville, Minn. In the front row are Bishop Louis Gelineau of Providence, R.I., left, and Archbishop James A. Hickey of Washington. (NC photo by Vern Bartos)

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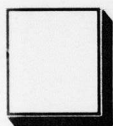
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They're the same... only different

By Cindy Liebhart
NC News Service

St. Peter's Parish in Washington rises in the shadow of the U.S. Capitol amid colorful, renovated row houses, small neighborhood shops and an array of ethnic restaurants. At 165 years, the parish is one of the oldest in the city.

Cutting across social, educational and economic lines, St. Peter's parishioners include attorneys and maintenance workers, legislative aides and domestics, staff members of the nearby Library of Congress and retired government employees.

Some parishioners live in the same homes where they were born, but many are recent arrivals to Washington. Some live in public housing and depend on public assistance for survival. Others live in fashionable Capitol Hill residences or homes in the suburbs.

About half of St. Peter's 500 registered households would be considered traditional, nuclear families. The other half consists of people who have never been married, those who are divorced or widowed, and single parents.

□ □ □

St. Thomas More University Parish serves the Catholic community at Bowling Green State University in Ohio.

Located across the street from campus, the parish is made up primarily of 400 families of the university's faculty and staff, and more than 4,000 students during the academic year.

Most of the faculty members have spent the better part of their lives in an educational setting. Few are Bowling Green natives.

The students, whose lives are ordered by the same academic calendar, possess the characteristic concerns of doing well in their courses, adjusting to life away from home, choosing a career.

Two very different parishes. Two very different challenges.

For St. Peter's, the challenge might lie in finding the common threads that unite such a diverse group of people; for St. Thomas More, it is perhaps to recognize the diversity within a seemingly homogeneous community.



Father Michael O'Sullivan, St. Peter's pastor for 15 years, thinks that "paying too much attention to the differences can be divisive." He believes people, no matter what their backgrounds, share the same basic human aspirations — happy home lives, job security, better future.

Father O'Sullivan stresses the similarities between people — and the common faith which forms them into a community.

This does not mean ignoring people's unique needs. But it is important to create ways for parishioners to work or play side by side.

At St. Peter's, this takes the form of social events at which all members of the family are welcome, coffee hours after weekend Masses, participation in the Renew program and an active social concerns committee which organizes many projects.

Father O'Sullivan said when people take the time to get to know one another better, an ease and a familiarity develop that can transcend differences.

□ □ □

Father Herbert Weber, pastor of

St. Thomas More, said that when he came to the parish he expected to find a certain "sameness" among faculty members and students. But he quickly realized that despite surface similarities, no two students or faculty members are exactly alike.

If members of the Christian community are to minister effectively to one another, there must be the recognition that each person has his or her own story — that each individual is a "unique blend" of family background, life experiences, spiritual development, needs and hopes, he said.

For Father Weber, the concluding lines of an old television program are instructive: "There are 8 million stories in the Naked City. This has been one of them."

But once people recognize diversity exists, what then? Can

diversity and unity coexist?

Father Weber believes they can. There can be "an underlying unity without people necessarily being the same."

Unity can be found within the Mass, the Gospel, and the shared responsibility to serve others. And unity is enriched by the constant telling of and listening to individual stories within a community.

"Sometimes we fear that accepting another point of view means agreeing with that point of view," Father Weber said.

Instead, he continued, it admits that "reality is in Technicolor...It allows me to see that truth is bigger than one person is able to understand."

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

How does a parish achieve unity amid diversity? Or should a parish even try? Cindy Liebhart interviews the pastors of two strikingly different parishes. The two discuss the challenges of "sameness" and individuality.



Single adults: Beyond the myths

By Father Joseph Kenna
NC News Service

As I paged through a photo album published for the centennial of a rural parish I had served in, I was struck by the fact that so many people there were single.

Widows, widowers, lots of young adults, divorced men and women, some parishioners who chose never to marry: Single people were almost a majority.

The statistical fact is that more than 40 percent of adults over 18 are single.

Yet in parishes many singles say they feel like exceptions.

Not long ago, a bright young computer technician asked my advice.

"Father," he said, "I work 40 hours a week. I go home to an apartment by myself. I cook my own food. I am a solo at the movies. And I've got to admit I'm pretty happy. Why is it the loneliest time of my week is when I go to Mass on Sunday? It seems like everything is geared to mom, dad and the kids. Where do I fit in?"

Can we clear up some misconceptions about single adults? Here are a few typical attitudes one hears, along with my response to them:

1. "Why all this talk about singles? Shouldn't our parish be supporting family life?"

Everybody belongs to a family, though some persons don't have a family living with them. Family life is important to single people.

Being single and being married are not in competition. The problem comes when parishes focus on married persons in such a way that single people seem to become invisible.

2. "Responding to single adults means adding new programs to an already burdened parish staff."

Being sensitive to single people

does not necessarily entail a lot of programming. It is an inaccurate stereotype to think of single people as hurting or needing more than others. They are a valuable and generally untapped resource for a parish community.

3. "There is something wrong with a person who is not married."

This is the most difficult misconception to deal with because it is the least articulated and may be the most felt. Single persons are sensitive to the silence of a community that constantly affirms other vocations.

Like all prejudices, this one cannot be dismissed easily. Maybe the best remedy is to constantly remind ourselves that Jesus was single.

4. "I have nothing in common with single people. Why should I

care?"

We can rejoice that the Catholic community embraces the rainbow of human experience since everyone gains from the richness of diverse experiences of life.

Most persons have a single person in the family. My mother is a widow. Now in her late 70s, she drives her car wherever she wishes, exercises regularly at the local community college and is on a continual round of pinochle parties.

She is near family members, but I believe that a real rock of her mental and spiritual strengths is the parish. It has a club for mature adults (she doesn't consider herself "old") which takes bus trips all over the state.

The parish leadership has a real sensitivity toward older singles.

She has a feeling of being loved and needed in the parish. This helps her deal with the loneliness of losing her husband of more than 50 years. She doesn't add a lot to the ecumenical dialogue program with a local Lutheran church, but her presence at the meetings is important.

There are no "typical" single people. But the young computer technician and my mother have something important in common. They are single Catholics with special needs and special gifts for the whole community.

(Father Kenna is campus ministry representative in the Department of Education of the U.S. Catholic Conference.)

By Father John Castelot
NC News Service

The very first Christians were like one another in many ways. Yet, in spite of all that unified them, Jesus' followers remained individuals: old and young, single and married, fairly well-to-do and poor, good and not so good.

Barnabas, apparently single and financially independent, "sold a farm that he owned and made a donation of the money, laying it at the apostles' feet" (Acts 4:37).

Ananias "likewise sold a piece of property. With the connivance of his wife he put aside a part of the proceeds for himself; the rest he took and laid at the feet of the apostles" (Acts 5:1-2).

Though different from each other, there was a certain homogeneity among members of the earliest Christian community.

But gradually the church reached out to embrace many different kinds of people.

The first break came with the conversion of Jews who had lived outside of Palestine, spoke Greek, were quite at home in Greek culture and entertained somewhat liberal views about Judaism. Their entrance into the community caused friction: They were outsiders.

When the widows in this group later complained that they were being neglected in favor of the native Jewish-Christian widows, a group of their own men were selected to take part in distributing the common fund.

As a result, new personalities emerged, notably Stephen. His outspoken views so enraged some of Jerusalem's people that they stoned him to death. His martyrdom, however, had providential results.

A mix of personalities

Christians like him fled the scene and brought the Good News with them. An especially influential group went to the provincial capital, Antioch in Syria, where they evangelized not only Jews but gentiles.

The church was on the brink of becoming cosmopolitan and more diverse.

From Antioch, Paul set out on his mission ventures, establishing communities as far west as Greece.

The average community then was not unlike a modern parish, although considerably smaller. Sometimes diversity of status among the people caused problems, as at Corinth, where affluent members snubbed their less fortunate brothers and sisters in the act of celebrating the Lord's Supper.

Paul lost no time correcting that

The many forms of a love that flourishes

By Monica Clark
NC News Service

"I'd quit if it wasn't for my family. What will they do if I can't find another job? And I'll lose my retirement benefits."

The words flowed with anguish from a middle-aged father of five, a participant in a conference on peace. For 20 years he had worked at a nuclear weapons facility. Now he was experiencing doubts of conscience about that job, wondering whether he should leave it and whether he could leave it without jeopardizing his family's stability.

During a conference break several in the audience gathered to discuss the man's dilemma. Interestingly, their conversation moved from whether he should resign to another question:

What was the responsibility of the Christian community to help him if he did resign?

Here are some of the questions asked: Could parishioners help find the man another job, given the area's higher than average unemployment rate? If the man remained unemployed for an extended period of time, should or would parishioners alter their lifestyles so that he and his family could survive?

Should parish support extend beyond providing adequate food and shelter and include health care or educational opportunities? What about the emotional toll on both the receivers and givers of aid?

situation. But, while he insisted on the equality and unity of the Christians, he did not try to destroy people's individuality.

As a result, a rich mix of people developed, from Lydia, the take-charge businesswoman at Philippi, to Onesimus, the runaway slave from Colossae.

In the second generation, when communities had become even more complex, the author of Titus gave detailed directions for the care of different people in the church: old people, young people, husbands, wives, slaves, masters.

There has always been room for everyone in the church. One with each other in Christ, Christians remain individuals, each with his or her own distinctiveness and dignity.

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

Such questions don't confront most of us too often. We recall the commitments made by parishes to sponsor refugees at the end of the Vietnam War as an example of the community extending itself beyond ordinary works of charity.

But what about real help for someone here at home, perhaps someone whose conscience differs from our own?

I'm reminded of the Scripture read at Mass the Sunday after Easter. The community held goods in common, distributing to each whatever was needed. Are we called to do the same?

In each of our communities, gifts for service abound. Some people offer concrete financial aid, others emotional support. What is important is that love flourishes and continues to grow.

The way of serving others changes and varies from individual to individual. But the underlying value seems constant. A Christian community is called to be a body of men and women so filled with love that they are willing to share.

That can be hard to do. Some will decide to make changes that are not easy or comfortable.

I think of a neighbor family where two teen-age daughters agreed to share a bedroom so that a Guatemalan couple could stay in their home. And I think of a colleague who lent his car indefinitely to a friend who needed to make daily visits to a son dying of AIDS.

Nor are things easy for people like these who place trust in the promises of others. What happens if the family reconsiders its decision to share house and home, concluding things have become too invasive? Will the bus commuter who shares his car decide that he's becoming too worn down by the hassles of mass transit? What then?

Will others in the community be able and willing to pick up the burden for awhile?

Most people may never confront such dramatic calls to sacrifice. But these examples are a good way for us to reflect on our own reality — the dramatic and not-so-dramatic ways a community's members can support others.

Community means not leaving someone abandoned, whether they are physically ill, emotionally distressed, materially deprived or just in need of a quiet listener or a supportive hug.

(Ms. Clark is on the staff of the Catholic Voice, Oakland Calif.)

FOOD...

...for thought

Not long ago Father Joseph Kenna participated in a Sunday Mass in a community where he wasn't well known. Standing in the congregation "felt a little funny," he said. "I was alone while all the others were with their families."

The experience gave Father Kenna a new understanding of what it feels like to be different from others in a parish. It can lead to a feeling of alienation, he suggested.

To counter that feeling, Father Kenna thinks it is imperative that everyone present a welcoming attitude in church. This is especially so if people are standing alone or appear different from most others in the church.

Sometimes all it takes is a friendly smile or moving closer to a person standing alone, Father Kenna indicated.

Father Kenna is the representative for campus ministry in the U.S. Catholic Conference education department.

Speaking of the diversity among the people of a parish — differences in race, age, expectations, talents, attitudes — Father Kenna said:

"I like the diversity in the Catholic Church — I don't see me echoed all around the room. Diversity is a challenge to my own ideas and feelings and attitudes."

"The church building is the family room of the people of God," the priest stressed. "It's not a place people 'permit' you to come. You should feel as comfortable in church as in your own home."

Another group that can feel ignored in parishes are young adults, Father Kenna said. And making the transition from campus churches to home parishes can pose problems for young adults.

At home "young adults tend to identify being Catholic with being middle-aged and older," Father Kenna observed. "And they will leave a parish if they receive non-verbal and verbal clues saying 'you don't belong here.'"

Father Kenna told a story to bring home a final point.

A priest celebrated Mass one day with a crowd on a college campus and noticed that a woman in the front pew was crying. After Mass, the priest approached her, asking if he could help her.

The woman replied by explaining that she was a visitor to the campus and was happy to see youths taking leadership roles in church.

Her own parish was much older, she added. And seeing so many Catholic youths here "I see there's a future for the church" after all.

...for discussion

1. Do you think there are members of your parish who do not feel fully welcomed by others because somehow they are different?

2. What can parishioners do to make others — e.g., new members or old members who don't seem to feel "at home" — feel welcome in a parish community?

3. It is important to recognize differences among a parish's people. But it is also important to recognize what is similar among parishioners, what unites them, our article by Cindy Liebhart suggests. Do you agree?

4. Who are the single persons in your parish? What can they offer you?

SECOND HELPINGS

"Single Catholics — Making Them: Feel at Home," by Trudelle Thomas. There are some practical steps parishioners can take to keep single Catholics from feeling excluded by parish life, writes Ms. Thomas, a single woman in Cincinnati, Ohio. "Be energetic in inviting singles into the church," she suggests. For example, watch the language used in church communications — references which can cause single persons to feel excluded; invite single persons to take on leadership roles in the parish; offer single adults the opportunity to organize an education series for the whole congregation; provide opportunities for single persons to connect with others in the church, one to one as well as in groups; make sure that the real needs of single adults are addressed. (Catholic Update, June 1984. St. Anthony Messenger, 1615 Republic St., Cincinnati, Ohio, 45210. 25-99 copies, 20 cents each.)

CHILDREN'S STORY HOUR

A happy farmer

By Janaan Manternach
NC News Service

Isidore grew up in a small village just outside Madrid in Spain. His family was very poor. There was no money for Isidore to go to school or to travel. He probably never learned to read or write.

To help his parents, Isidore began to work as a young boy in the fields of a rich landowner, Juan de Vergas. He worked hard in the fields all his life until he died in 1130.

When he was a young man, Isidore married a young woman as poor and uneducated as he was. He and Maria loved each other very much. They had little more than what they needed to live the simplest of lives. But they were very happy.

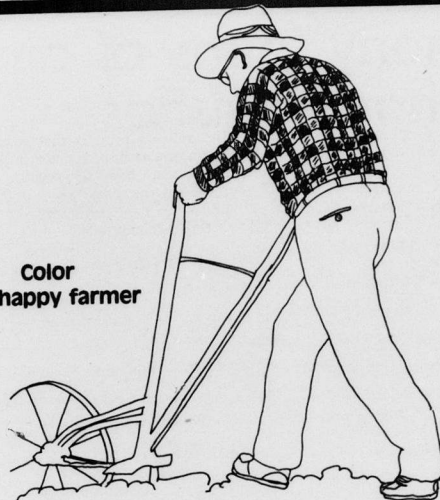
They were overjoyed when Maria knew she would have a baby. One of the happiest days of their lives was when their son was born. But their joy soon turned to sadness. Their only son died as a very young child and they were not able to have other children.

Isidore worked in the fields from sunrise to sundown. Maria took care of their small house. They went to Mass each morning before Isidore went out to the farm. They prayed together every morning and evening. On Sundays they often took walks through the great city of Madrid, stopping at the many churches in the city.

Isidore loved nature. He noticed everything as he walked behind his plough or worked with his hoe. He loved the feel and smell of newly ploughed earth. He rejoiced at the first signs of green sprouting from the ground in spring. Everything reminded him of God. He found it easy to talk with God during the day as he worked in the hot sun or rested in the cool shade.

The landowner for whom he worked admired Isidore and his wife. Juan de Vergas had money, education, a big house with many servants, large farms with many workers and an important place in the world. But he saw how happy Isidore and Maria were and how generous. The two shared the little they had with people even

Color
the happy farmer



poorer than they were.

Isidore's fellow workers liked and respected him because he was a good worker and a caring man. Their one complaint was that from time to time Isidore came late to work from church.

As the years wore on, Isidore and his wife could not work the long hours they once did. They prayed more and enjoyed being with their many friends.

When he and Maria died, peo-

ple were very sad. They loved this farm worker and his wife. The church honors Isidore and Maria as saints.

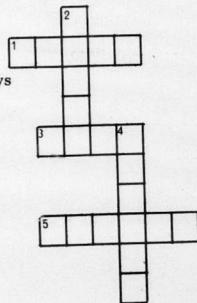
Isidore is the patron of farmers and of the National Rural Life Conference of the United States.

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

Word Game

Read this week's children's story.
Then work the puzzle based on the story.

- Country where Isidore lived
- Isidore's wife
- Isidore worked on a _____
- City where Isidore walked on Sundays
- Isidore is the _____ of farmers



Answers: 1. Spain, 2. Maria, 3. farm, 4. Madrid, 5. patron.

HOW ABOUT YOU?

☐ Isidore loved the world of nature. What did he learn about God as he walked behind his plough? Do you catch a glimpse of God's beauty through the beauty of nature?

Children's Reading Corner

People, no matter what their lifestyle, no matter what their age, are precious. In the story titled "Jesse and Abe," by Rachel Isadora, Jesse is a little boy whose friendship with Abe, his grandfather, brings them together every Saturday night. What happens is always the same but always wonderful for Jesse. One Saturday, when Jesse fears something has happened to his grandfather, he discovers how important their relationship is. Read the story. Afterward talk about someone who makes a big difference in your life. (Greenwillow Books, 105 Madison Ave., New York, N.Y. 10016. 1981. Hardback. \$7.95.)



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THE SUNDAY READINGS

12TH SUNDAY IN ORDINARY TIME

JUNE 23, 1985

by
Richard
Cain
Job 38:1, 8-11
Psalm 107:1, 23-31
II Corin. 5:14-17
Mark 4:35-41

Three of this Sunday's readings have to do with the sea. In the Bible, the sea is most often portrayed as a symbol of chaos and evil and a monster under Yahweh's restraint. It serves as the symbol of the chaos overcome by Yahweh in the creation. In the Exodus the sea serves as a symbol of Yahweh's power to deliver from and judge evil. When the Israelites were hard-pressed by the pursuing Egyptian armies, Yahweh split the Red Sea, allowing the Israelites to pass through to safety, then caused it to fall back on the Egyptians.

The first reading is taken from the book of Job. This book is a profound meditation on the problem of innocent suffering. The problem is presented dramatically through the character of Job, a righteous man who seemingly without reason suffered the loss of all that is of value in this life. In a series of dialogues, Job was then forced to defend himself against his friends who put forth the traditional view that Job's suffering was punishment for his sins.

Job knew that he had been loyal to God's commandments and was able to refute the charges of his friends and vindicate his righteousness. But, like his friends, he did not consider that suffering may have other purposes than retributive justice. Thus, in defending his own righteousness, he overstated his case. For in maintaining that God was being unjust he said in effect that God owed him happiness in return for his loyalty.

God's response was that anyone who would correct God must himself have divine knowledge. Pretending that Job had such knowledge, God posed a number of questions asking Job to explain various

aspects of the divine working of the universe. The first reading is taken from God's questions about the creation and control of the sea.

The author's point is that since Job could not give even the simplest answer to these questions, how could he hope to understand the deeper mystery of God's providence over humans?

This Sunday's gospel reading is taken from Mark. Mark's gospel is the shortest of the four gospels and contains fewer examples of Jesus' spoken teaching than the other gospels do. For Mark actions spoke louder than words and above all Mark wanted to present Jesus teaching through action.


In this Sunday's reading, Mark described Jesus calming the storm on the Sea of Galilee. The actual Greek word Jesus used to rebuke the sea means "be muzzled." In light of the Old Testament symbolism of restraining the sea we understand that this was Jesus' way of teaching through action that he was God. What is new is that God is now exercising this power as a human.

The sea is not the only significant symbol present throughout the passage. Reading the passage more carefully, we notice the prominence of the boat. In the beginning of the passage Jesus was alone in the boat teaching the crowds about the coming of the kingdom of God. Then, he suggested to his disciples that they go with him to the other side of the lake. Mark also included the detail that the disciples took Jesus away in the same boat from which he had been teaching.

What is the significance of the boat? The

the Saints *by Luke*

St. Paulinus of Nola



BORN IN FRANCE, ABOUT 354, PAULINUS STUDIED POETRY AND BECAME A LAWYER. HE HELD SEVERAL PUBLIC OFFICES, TRAVELED EXTENSIVELY AND MARRIED A SPANISH WOMAN THERASIA. HE LATER RESIGNED HIS PUBLIC OFFICES AND RETIRED TO AQUITAINE, WHERE HE MET BISHOP DELPHINUS OF BORDEAUX, WHO BAPTIZED HIM AND HIS BROTHER.

AROUND 390, PAULINUS MOVED TO THERASIA'S ESTATE IN SPAIN. WHEN THEIR ONLY CHILD DIED A WEEK AFTER HE WAS BORN, THEY GAVE MUCH OF THEIR PROPERTY TO THE CHURCH AND TO THE POOR. THIS MADE PAULINUS VERY POPULAR WITH THE PEOPLE AND THEY PLEADED WITH THE BISHOP OF BARCELONA TO ORDAIN HIM A PRIEST. THE BISHOP GAVE IN TO THE REQUEST AND PAULINUS AND THERASIA AGREED TO CONTINUE THEIR MARRIAGE IN A CELIBATE MANNER.

AFTER HIS ORDINATION AND THE SALE OF THE AQUITAINE ESTATE TO HELP THE POOR, THEY MOVED TO NOLA, ITALY. HE WAS WELL KNOWN FOR HIS SYMPATHY FOR THE POOR AND HOUSED MANY OF THE POOR IN HIS OWN HOME. ABOUT 409, HE BECAME BISHOP OF NOLA, A POSITION HE HELD UNTIL HIS DEATH IN 431.

PAULINUS HAD A WIDE CORRESPONDENCE, INCLUDING ST. AUGUSTINE AND ST. JEROME. (AUGUSTINE'S "ON THE CARE OF THE DEAD" WAS WRITTEN IN REPLY TO PAULINUS).

51 LETTERS AND 32 POEMS OF ST. PAULINUS ARE STILL EXTANT. HIS FEAST IS JUNE 22.

boat is a symbol of the church, the new manifestation of the coming of the kingdom. It is from the boat that Jesus taught about the kingdom. By inviting the disciples into the boat, Jesus was then inviting them to join him to share his teaching ministry. In fact, Jesus let the disciples take charge of the helm.

Then Jesus fell asleep and the storm arose. In the same way, Jesus would physically leave his church and the church would experience great trials. But the point Jesus wanted to make was this should be no

cause for loss of faith. He was still with them.

The abiding incarnational presence of Christ in the church is brought home in the final sentence of the passage. Here Mark recorded the awe that overcame the disciples as they kept saying to one another, "Who can this be that the wind and the sea obey him?" The use of the present tense for the word "obey" lends emphasis to Christ's continuing presence protecting his church from the evil and chaos of the world.

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Theologians disagree on question of Catholic involvement in Masonry

by Jerry Filteau

WASHINGTON (NC)—Can a person be both a Catholic and a Mason? If a Catholic is a Mason, should he be required to choose one over the other? Moral theologians asked the same questions gave different answers.

Jesuit Father Richard McCormick said the whole question revolves around "a matter of fact: what are the Masons up to?"

William E. May thought there were deeper problems, beyond how most Masons today act or view themselves.

Jesuit Father John R. Connery said there are two distinct questions, one moral and one pastoral, and the answers to each might be different.

May, from the Catholic University of America, and Father McCormick, from Georgetown University, and Father Connery, from Loyola University in Chicago, were asked their views in light of a report recently sent to the U.S. bishops and made public in June.

The report, by the bishops' Committee on Pastoral Research and Practices, says that Freemasonry and Catholicism are incompatible because of the naturalistic religion espoused in Masonic beliefs and the oaths required for membership in the organization. It also says, however, that traditional pastoral principles should be applied in cases involving Catholics who became Masons in good faith.

Father McCormick said the solemn oaths of initiation into Masonic degrees

struck him as "an antiquarian oddity" that few people are likely to take seriously.

"If (Masons) are just a fraternal organization and this is just liturgical padding, then I see no problem," he said. "If they take this (oath-taking) seriously, then it's a problem."

"Either you take an oath or you don't take an oath," said May. "I consider it problematic. If you swear on a Bible to do something and have no intention of doing what you say, isn't that what we call perjury? In other ordinary transactions, we expect people to mean what they say."

MAY CALLED it "sort of a farce" if the oaths are not taken seriously. He said that presumably if a person takes a Masonic oath without meaning it, then the person really is not a Mason, just as a person who says the marriage vows without meaning them is not really married.

Father Connery said he thought the oaths were "ridiculous." "I don't see how anyone could take those things seriously... The whole idea of secret societies today, I think, is a thing of the past," he said.

Regarding Masonic beliefs, Father McCormick said actual practice in a lodge should be the chief factor. If members of a Masonic organization are "conducting themselves like a fraternal organization, and there's nothing you see, no evidence appears, that they're anti-Catholic," then membership should not be a problem, he said.

May argued that "ideas do have consequences" and it would be "quite naive" to suppose that one can authentically belong to two organizations with mutually incompatible beliefs. Even if most U.S. Masons do not subscribe to the stated beliefs of Freemasonry, "some take it quite seriously," he said.

Father Connery said he thought church officials were trying to clear up past confusion about the church's stand toward Masonry and tell people that "Masonry is still Masonry." If a lodge calls itself Masonic, he said, "unless it disavows those principles, it still professes them in some

silent sort of way" even if it does not place much emphasis on them.

The three moralists were asked what they thought should be done by Catholics who may have joined Masonic associations in good faith, thinking there was nothing wrong with doing so.

Father McCormick said he thought a person could just leave things as they were unless there was evidence that the organization was anti-Catholic or that its members really adhered to Masonic beliefs incompatible with Catholic faith.

May said some Catholics may have joined the Masons "without giving it too much thought," but the church can ask them to think about it and make a decision.

"Where do these people stand?" he asked. "What do they take more seriously, their Roman Catholicism or their Masonry?... If they haven't thought about it before, maybe they should think about it now. Where are they going to put their choice—the fellowship of Freemasonry or Catholicism?"

Father Connery said the principle of good faith would apply if the person could not understand why the church considers Masonry wrong.

If the local lodge a Catholic belongs to "acts just like a Kiwanis or Rotary Club" with no discussion of its philosophical principles and no evidence of anti-Catholicism, the Chicago Jesuit said, then in practice it may not be possible for that Catholic to understand what the church's objections are, and it may be best pastorally just to tell the person, "Do what you think is best."

Father Connery said he thought that since the mid-1970s in the U.S. Catholic Church "there was an over-interpretation" of a Vatican document, leaving Catholics with the impression that the only question was whether a particular Masonic lodge was anti-Catholic or not.

The view was taken that if a lodge "was not plotting against the church actively, then it was OK (to join)," he said.

Since many Catholics apparently became Masons with that understanding, "it may be hard to convince them now that it was a mistake," he said.

If that is the case, he said, it may be pastorally correct to say the Catholic may remain a Mason in good faith, even though the church has since then tried to clear up the confusion and reassert the more basic incompatibility of Masonic and Catholic beliefs.

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New Nicaraguan cardinal arrives home, calls for national peace

MANAGUA, Nicaragua (NC)—Cardinal Miguel Obando Bravo of Managua called for national peace during a June 15 Mass, the first he celebrated in Nicaragua since being elevated to cardinal in May.

"Let us construct a peace, a true peace, where we Nicaraguans see each other as brothers," the cardinal said during his homily. The Mass was celebrated on an athletic field at a Managua high school.

Cardinal Obando Bravo pledged to share his country's "happiness, its sufferings, its difficulties and its aspirations."

Nicaragua's bishops have offered to mediate between the Sandinista government and U.S.-backed guerrillas fighting it. However, the government has refused the offer.

The Mass repeatedly was interrupted by chants of "Obando, Obando" and "Long live Catholic Nicaragua." A story in the Washington Post estimated the crowd at 30,000 people.

Cardinal Obando Bravo arrived in Nicaragua June 14 to a cheering crowd of 100,000 to 200,000 people. It took six hours for the cardinal to make the nine-mile trip from the airport to his residence.

The procession and the outdoor Mass were broadcast live on Catholic Radio and on radio stations in Costa Rica and Miami. The cardinal had celebrated a Mass for Nicaraguan and Cuban exiles in Miami June 13.

Cardinal Obando Bravo, the first cardinal from a Nicaraguan diocese, has accused the Marxist-influenced Sandinista government of human rights violations and has led marches protesting government



Cardinal Miguel Obando Bravo

actions. Government officials have accused him of helping a plot to overthrow the government. He also has been criticized strongly by Catholic laity, priests and Religious who support the government as a valid political option for Christians.

Karen Ann Quinlan caused national ethics debate

Mrs. Quinlan: 'We should care for . . . life, but also recognize that there is a time to go home'

by NC News Service

Ten years ago Karen Ann Quinlan tugged at America's heartstrings and made the whole nation rethink basic ethical questions of life and death being raised by modern medical technology.

The country and much of the world shared in the pain of Miss Quinlan's parents, Joseph and Julia, as they fought through the New Jersey courts for permission to remove the artificial respirator from their comatose daughter and let her die. Her case became the topic of books, a 1977 network television movie, and innumerable radio and TV discussions and newspaper and magazine articles.

"She symbolized a great issue of our time," said Msgr. Thomas Trapasso, the Quinlans' friend and former pastor, when Miss Quinlan died of pneumonia June 11 after living more than 10 years in a coma.

"Her tragic accident and her parents' persistence in doing what was morally correct has resulted in a clear perception as to how we should treat those in the same situation that Karen was in," said Bishop Frank J. Rodimer of Paterson, the diocese in which the Quinlan family lives. As diocesan chancellor in the 1970s Bishop Rodimer had been a spokesman for the church's position on the moral issues involved in the Quinlan case.

MISS QUINLAN, then 21, lapsed into a coma on April 15, 1975, apparently because of the interaction of alcohol with aspirin and a tranquilizer. Six months later, when it was clear that the coma was irreversible and signs of brain activity had ceased, her father sought to be declared legal guardian in order to terminate use of the respirator that was maintaining her breathing.

After a lower court ruled against him, the state supreme court took up an appeal and decided in favor of Quinlan on March 31, 1976. In May Miss Quinlan was removed from the respirator. In June she was transferred from St. Clare Hospital in Denville, N.J., to the Morris View Nursing Home in Morris Plains. There she lived for another nine years with the help of intravenous feeding and ordinary care, although she never regained consciousness before her death.

After the first trial in the case, Quinlan expressed amazement at the publicity generated by his request for legal guardianship of his daughter. Msgr. Trapasso said that from the start he advised the Quinlans that they were well within traditional Catholic moral teaching, which says that one need not use extraordinary measures to preserve human life.

The celebrated case brought considerable publicity to that Catholic teaching, surprising some who thought the church would automatically take an official position in favor of preserving life, whatever the circumstances.

In fact a priest-editorialist on the Vatican newspaper, L'Osservatore Romano, took a stance very close to that and criticized the Quinlans for seeking to end use of the respirator. Noted moral theologians rejected the view expressed in the editorial, saying it did not reflect church teaching. When an Italian doctor interviewed on Vatican Radio warned that the Quinlan case provoked dangers of mercy-killing, Bishop (then Msgr.) Rodimer called a press conference to express the "approval, sympathy and understanding" of the Paterson Diocese for the Quinlans.

From the start of the Quinlan case



QUINLAN FUNERAL—Julia and Joseph Quinlan, far left, follow the casket of their daughter, Karen Ann, out of Our Lady of the Lake Catholic Church in Mount Arlington June 14. Miss Quinlan died June 11 after being in a coma for 10 years. (NC photo from UPI-Reuters)

most moral theologians and ethicists considered it "an open-and-shut case" which "should never have gone to the courts," said Jesuit Father Richard McCormick, a moral theologian at the Kennedy Institute for the Study of Human Reproduction and Bioethics at Georgetown University in Washington.

The importance of the case was that "it created a public awareness that had not been there," the priest commented. It was that case, he said, that really started the American public asking questions about "How are we going to use the medical technology we have?"

"It was the first in a series (of cases) which helped us achieve both moral and legal clarity" about such issues, he added.

"She had a purpose in life far beyond what we could have suspected," Bishop Rodimer said in commenting on Miss Quinlan's death.

"There is a time for care in the hospital, but then there is a time to say 'I'm dying,'" said Mrs. Quinlan in an interview just days before her daughter died.

"Karen," she added, "has become a symbol of life. Precious. And we should care for that life, but also recognize that there is a time to go home."

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THE ACTIVE LIST

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

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

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 its annual Summer Festival. Fish and chicken dinners, booths, live entertainment Fri. and Sat. at 7:30 p.m. by "Rocket Pierre," giant raffie.

June 22

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

Knights and Ladies of St. Peter Claver Council and Court #191 will sponsor a Spaghetti Dinner from 6 to 9 p.m. at the President Benjamin Harrison Home, 1230 N. Delaware St. Home tours available. Cash bar. Donation \$4.95.

Sacred Heart Church, Indianapolis

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

June 25

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

June 27

St. Andrew, St. Rita and St. Joan of Arc parishioners, and spiritual life and evangelization chairpersons and parish urban co-op council members city-wide, will meet at 6:30 p.m. at St. Andrew Parish, 4000 E. 38th St., for a pitch-in dinner and film by Father Brennan Mannine. Call 547-2224 or 257-7898 for information.

The Wedding Ring series for married couples concludes from 7:30 to 9 p.m. at Alverna Retreat

Center, 8140 Spring Mill Rd. Call 257-7338 for information.

June 28-29

The Italian Street Festival (Festa) sponsored by Holy Rosary Church will be held from 5 p.m. to midnight on the streets around the church in the 600 block of South East St. Italian foods, booths, games. Donation \$1 for adults; under 18 free. Religious procession 7:45 p.m. Sat. followed by 8 p.m. Mass.

A Training Workshop for the use of marriage inventories will be sponsored by the Family Life Office from 9 a.m. to 3:30 p.m. at the Catholic Center, 1400 N. Meridian St., on Fri. and at American Martyrs Parish, Scottsburg, on Sat.

Christ the King Parish, 1827 Kessler Blvd., E. Dr. will present its 18th Annual All-American Festival from 5 p.m. each night. "Sweeney's Shamrock Inn," entertainment by Dual Purpose, food, games, teen dance, booths.

June 28-29-30

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

June 29

The Catholic Widowed Organization (CWO) will meet for a Pitch-In Picnic at 3:30 p.m. at the home of Bert and Pat Abell. Meat furnished; bring covered dish with serving spoon. To sign up, call 253-7628, 784-4207, 872-4904 or 787-2652 before June 25.

Asian bishops plan meeting

HONG KONG (NC)—The Asian Catholic bishops have laid the groundwork for a 1986 conference in Tokyo aimed at exploring the role of the Asian laity.

The meeting, called a plenary assembly, would precede the scheduled 1987 churchwide bishops' synod on the laity. The Federation of Asian Bishops' Conferences plans workshops on lay spirituality, lay women in the church, youth, workers, family life, laity and business, media, politics, health care, ecumenism and lay ministry.

Major papers on a theology of the laity since Vatican Council II and the situation of lay people in the Asian church are scheduled to be presented.

The sessions are expected to last for 10 days, beginning Sept. 15, 1986.

Plans for the assembly were set by 29 bishops from 14 Asian episcopal conferences, meeting in Hong Kong in early June.

Coadjutor Archbishop Henry D'Souza of Calcutta, India, FABC secretary general, told the Hong Kong meeting June 3 that the FABC is seen as a model for cooperation by other episcopal conferences.

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Former parishioners of St. Francis de Sales Parish will hold their annual reunion beginning with a concelebrated Mass at 4 p.m. in St. Andrew Church, 4050 E. 38th St. Dinner reservations due by June 26. Call Mrs. Charles Barth 638-5921 for reservations.

June 29-30

St. Michael Parish, Brookville, will hold its Festival featuring roast beef dinners served from 5 p.m. Sat. and chicken dinners from 10:30 a.m. on Sun.

June 30

Sacred Heart Parish Picnic will be held beginning at 12 noon at German Park, 8600 S. Meridian St. Food, games, music, dancing. Rain or shine.

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.

Socials

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

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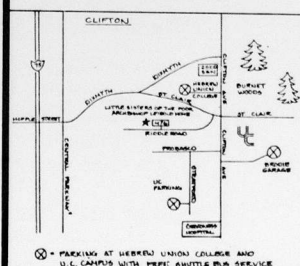
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Vatican wants more positive news of U.S. church

by Robert L. Johnston

CHICAGO (NC)—Vatican officials are receiving predominantly negative feedback from traditionalist minorities, according to Father Richard Hynes, president of the National Federation of Priests' Councils, and he wants to provide more positive reports.

Father Hynes recently visited six offices in the Vatican. "The cardinals and others I talked to encouraged more positive communication from the U.S. church and I, for one, am going to give it to them," Father Hynes said in an interview with The Chicago Catholic, archdiocesan newspaper.

Father Hynes also said he detected among the congregation officials a "willingness to listen to both sides" of what is happening in the church. "They are not closed-minded," he said.

He said that Cardinal Jerome Hamer, head of the Vatican Congregation for Religious and Secular Institutes, with whom he had corresponded about the process of dealing with dissent among Religious, appeared "quite open" to dialogue about problems in the American church.

Father Hynes said he urged the cardinal to "come and see" what is really happening in the U.S. church. He said the churchman will take part in a meeting of the Conference of Major Superiors of Men at Fordham University in New York this August.

The priest also said that the call for communication cannot be one-way.

Citing a conversation with an official of the Vatican's justice and peace office, he said he was told that American Catholics must begin to have an appreciation for church life outside the United States.

On the other hand, Father Hynes said that the U.S. church is considered an example for the world to follow.

"The Vatican leaders see the U.S. church as a 'model' for the entire Catholic world, a world that they want to be orthodox and correct," he said.

Father Hynes said, "We have the highest percentage of

church attendance, a high ratio of priests per people, even with declining vocations, and many other advantages. . . . We need to talk about strengths a lot more.

"I've also found many instances of revitalized and renewed parishes and educational outreaches, and deeply committed church members engaged in a wide variety of ministry," he said.

Besides Cardinal Hamer, Father Hynes also saw Cardinal Silvio Oddi, head of the clergy congregation, and representatives of the doctrinal, bishops and Catholic education congregations and the Vatican office for justice and peace.

Father Hynes, who had been encouraged to visit Vatican leaders by Cardinal Joseph Bernardin of Chicago, Cardinal

Timothy Manning of Los Angeles and Bishop James Malone of Youngstown, Ohio, said it was the first time an NFPC president has made such contacts.

From his observations around the country and from the clergy he has interviewed, Father Hynes said he believes most priests today:

- Want to be "community builders."
- "Support the bishops on social questions and in the public forum."
- "Are committed to enablement of the laity."
- Are "really seeking more and better ways to involve women in collaborative ministries."
- "Are concerned over the misperceptions by Rome" about what is going on in the U.S. church.



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Calls for aid for Baby Does

WASHINGTON (NC)—Dr. C. Everett Koop, the U.S. surgeon general, and two other doctors advised the U.S. Civil Rights Commission that society should help provide financial and other resources for potential "Baby Does."

The Civil Rights Commission June 12 initiated three days of hearings on the federal role in "Baby Doe" situations, involving severely handicapped newborns. The cases are named after an anonymous Indiana infant, allowed to die for lack of medical treatment, food and water, after he was born with Down's syndrome.

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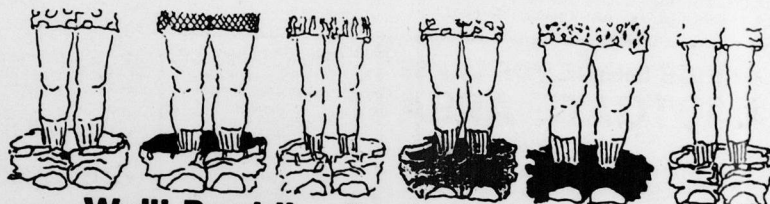
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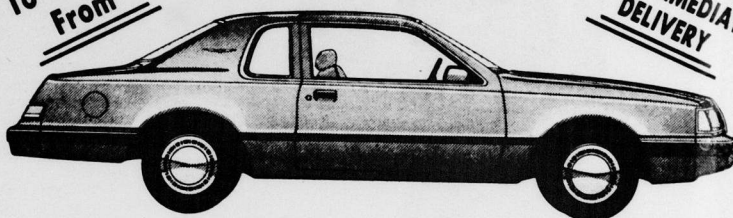


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Youth corner

100 from archdiocese attend youth conference

"You won't recognize peace unless you begin to practice justice," youth ministers and teen leaders were told during a conference at St. Mary's College, Notre Dame.

That message, in an address by Mary Yu, director of the Office for Ministry of Peace and Justice for the Archdiocese of Chicago, resounded the mandate of Pope John Paul II, "If you want peace, work for justice."

Approximately 950 youth ministers and teen leaders attended the 1985 Mid-America Youth Conference. About 100 youth and adult participants, representing 30 parishes, were from the Archdiocese of Indianapolis.

Ethiopian T-shirt appeal receives enthusiastic response

Since it began several weeks ago, the Youth to Ethiopia appeal for T-shirts for Ethiopia has generated a wide and enthusiastic response, according to a news release from the archdiocesan office of the Society for the Propagation of the Faith.

Hundreds of schools and youth groups throughout the country have begun campaigns for shirts. In this archdiocese The New Albany Deanery Catholic Youth Ministry Office has donated

Theme for this year's conference was "Youth Leaders as Peacemakers."

Another speaker was Sister Thea Bowman, diocesan consultant for intercultural awareness for the Archdiocese of New Orleans. She addressed "Barriers to Peace" and challenged participants into a ministry of friendship. Therein, she stated, peace may take the place of violence within one's soul, within the church and within the global community. Dave Stone, author and professor of youth ministry, addressed the topic of "Building Spirituality."

A celebration of reconciliation was preceded by the keynote address, "Reconciliation: Integral to

Peacemaking," which was presented by Father John Horan.

Father Horan identified a need in his opening remarks: "You and I need to disarm the human heart and become aware of ways in which we are led into sin," he said. "Sin is that brokenness inside of our spirit that keeps us from realizing the potential of being a son/daughter of God. Sin is a blindness, a hardness of the heart. Sin is 'live' spelled backwards." Father Horan's closing remarks were reminders of the love of our God and our inheritance of that love.

In addition to six general sessions, participants had the opportunity to attend three of 101 workshops.

The conference is sponsored by the Region VII Youth Ministry Coalition, which includes Indiana, Illinois and Wisconsin. It culminated with a eucharistic liturgy presided over by retired Bishop William McManus of Fort Wayne-South Bend.

Barbara Gaffney, a youth minister from Christ the King parish in Indianapolis, discussed her feelings after the conference. She said she realized more and more that peace begins with one's self and once peace has been established within a person, that person can strive to be at peace with his or her neighbors.

extra T-shirts left over from the Mid-Winter Youth Rally, according to Jerry Finn, deanery youth ministry coordinator.

Private individuals and organizations are also getting involved, from trucking companies who have donated use of their vehicles to transport shirts, to clothing manufacturers who have given their merchandise.

T-shirts and sweatshirts should be sent to: CRS Warehouse, 24 Melrich Rd., Cranbury, NJ 08512.



MAY CROWNING—Parishioners from Our Lady of Lourdes in Indianapolis present a Living Rosary and May Crowning. The services were conducted last month at the parish's new outdoor grotto. (Photo by Joe Bozzelli)

Recovered 17-year-old alcoholic tries to help others

by Tom Lennox

From time to time this column is given over entirely to some good news about a notable young person.

This week the good news person is Chris Kaple of Fremont, Ohio, a 17-year-old recovering alcoholic.

The past four years of Chris' life, however, were mostly bad news. "I was drinking before school and after school," Chris says. "I was so preoccupied when I was going to get drunk again my grades starting slipping."

"I'd been carrying on for about four years. I never thought much of it until my life became unmanageable. I had a negative attitude about my family, school and myself. Everything."

In April Chris spent 20 days in a treatment center and his life took a sharp turn

for the better. "Now," he says, "I'm working on staying sober and being myself."

In May he became involved in a special project that made headlines like this one: "Alcoholic, 17, seeks safe prom."

Chris announced in advance that he would stay away from the prom so he could send volunteer drivers to take his classmates safely home after the dance.

He wanted to help drunken students who might be afraid to call their parents for a ride. They could call him instead. And they would be given a free ride home from anywhere in Sandusky County in northwestern Ohio, with no questions asked or lectures given.

Chris' stepfather, Mike Kingsborough, sponsored the project and provided its headquarters. Chris spent the

night answering the phone and dispatching drivers, all of whom were adults.

"That's mostly for legal purposes and insurance," explained Chris, who worked in the office and contacted drivers on a CB radio.

Before the prom Chris told why he was engaged in the project. "I'm doing it because I want to help others. But being an alcoholic, recovering, I'm helping myself too."

He also plans to keep talking about the years of drinking that drained his energy and ruined his grades.

"If talking about it can help one person, it's worth it," Chris said. "There's a lot of people out there who have a problem."

There are indeed, Chris. Here's hoping many of them hear the good news you can give them.

Students from archdiocese are 'ambassadors' to other countries

by Lynn Starkey

Sixty-one Indianapolis area high school students, from Catholic, public and private high schools, are participating in the People-to-People High School Ambassador Program. These students have joined hundreds of others from around the United States in visits to foreign countries to promote better international understanding and exchange ideas and cultural interests with their foreign counterparts.

This year's students are visiting the Soviet Union, Finland, Sweden, Denmark, Ireland and England. One of the more exciting aspects of the program involves homestays with selected families in Sweden, Denmark and England.

A homestay is exactly as it sounds, a stay in a family's home for five days or so. Each student becomes a member of a new family, which allows him or her to learn firsthand about their customs and beliefs. At the same time, the new family learns what American teenagers are really like as opposed to media stereotypes.

President Dwight D. Eisenhower founded People-to-People in 1956, stressing communication as the link between Americans and the citizens of the world. He felt these firsthand dialogues would create relationships "from which friendship and understanding could grow."

The first group of students left on June 9. Students in this group attend Carmel, Chataud and Brebeuf high schools.

They include Carrie Armstrong, Philip Bainbridge, Eric Burt, Todd Denkmann, Scott Edwards, Jeremy Efronson, Tom Gallagher, Greg Griffiths, Heather Harding, Jeff Hederick, Jill Hyland, Dave Jacobs, Matt Keedy, Stacy Marr, Wendy Pattison, Eric Potts, Ken Puller, Claire Reece, Annelisa Rhoades, Greg Rice, Cathy Rowe, Shannon Spears, Jill Stafford, Emily Steger, Caron Strusky, Stacy Walters and Margie Wood. Teacher/leaders for the group are Jean Umemura, John Taylor and Sondra Bowers.

The second group of students left on June 11. These students attend Park Tudor, Roncalli, Brebeuf,

Lawrence North and North Central high schools.

Members are Hillary Brandt, Geoff Dean, Jenny Dean, Don Harrell, Cathy Hicks, Liz Johnston, Brad Lang, Ellen Stewart, Maureen Stimming, John Stokes, Keri Bent, Amy Fisher, Shannon Lake, Doug McCarthy, Marni Profeta, Chris Sigman, Lisa Sinex, John Union, Stacey Welty, Jim Williams, John Wright, Meg Arnold, Natalie DeHart, Judy Dever, Philip Ferro, Tom Finneran, Otto Hohmann, Karen Kaminski, Jeff Madden, Shallon Magee, Michael Murphy, Christy Owenby, Tonya Simpson and David Tekulve. Teacher/leaders are Tony Onstott, Lynn Starkey and Carolyn Kleifgen.

To qualify for the People-to-People Ambassador Program, students must have a fine academic record and an interest in international relations. Each student must also have four letters of recommendation and must meet with a screening committee, which interviews the students to ascertain openmindedness, ability to adjust to different situations and high values.

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Drugs and alcohol are serious youth problem here

by Bill Brooks
Koala Centers

A recent national survey disclosed the shocking figure that 35 percent of all fourth graders are being pressured by friends to try alcohol or drugs.

The average age for a youngster to try his first alcoholic drink has dropped from 13 to 11.5 years—in the last seven years!

Several years ago a nine-

year-old boy received a one-year sobriety token in a Los Angeles Alcoholics Anonymous meeting. It is not unusual at all for treatment centers—in Indiana, for example—to have male and female patients aged 11 and 12.

Do you work in an office? About how white-out, that snowy liquid used to erase mistakes in typing? The latest fad is sniffing that stuff. So white-out joins

gasoline, glue and other deadly inhalants in the "Come on and try one" fraternity.

And it's not the adults sniffing these things. It's the kids. Pre-teens get so strung out they not only can't function at school, they can't find the school.

Marijuana—pot—is often described as harmless and non-addictive. Folks who say that apparently don't know there are 400 chemicals in marijuana about which science knows little at all.

How about cocaine? That's definitely an adult drug because it's so ex-

pensive, right? Wrong. Cocaine is creeping into the high schools and I mean in good old Indiana, not just New York and California, usually the trend-setters in drugs as in about everything else.

An Indianapolis area high school of 1,600 students had 400—or 25 percent—on probation in April of this year. A probation officer said more than half of those cases were alcohol- or drug-related. Cocaine was right in there.

But cocaine is not habit-forming and is not dangerous, right? Wrong, according to Dr. Sandra L. Robinson, state

health officer for the Department of Health and Human Resources, Louisiana.

"Cocaine," she said, "whether injected, snorted as a powder, or smoked, causes increased heart rate and blood pressure. The long-term effects are almost identical to those of amphetamines, except that cocaine's effects are shorter lasting. The effects of the drug last only 40 minutes."

"People often get caught in binge and crash cycles when they use cocaine," she added.

Young people with undeveloped bodies try cocaine or other drugs and do untold damage, not to mention getting hooked psychologically. How do they get started? Peer pressure. If none of his buddies took drugs or drank, Johnny probably wouldn't either.

But in good old Indiana? State police arrested 1,200 on drug charges in 1984 in Indiana and this does not include those nabbed by local and county authorities. There are an estimated 500 individuals in Indiana who make a full-time living by dealing in drugs.

CYO tennis meet set for July 13-14

Event open to all youths in archdiocese

The Archdiocesan CYO Tennis Tournament is set for July 13 and 14. The novice categories will be held at the Southport High School tennis courts, 971 E. Banta Rd. in Southport and the open categories at Perry Meridian High School, 401 W. Meridian School Road in Indianapolis. Competition in each category is offered to boys and girls singles, boys and girls doubles teams and mixed doubles teams.

The entry fee is \$2.50 for individuals and \$3 for teams

for each event category. Trophies will be awarded to winning individuals and teams as well as to parishes for overall performance in the tournament. The tournament is open to all youths in the archdiocese. Call or write the CYO Office, 580 E. Stevens St., Indianapolis, Ind. 46203, 317-632-9311, for more information and an entry blank. Entry deadline is July 11, but youths may also register by showing up the day of the tournament by 10:30 a.m.

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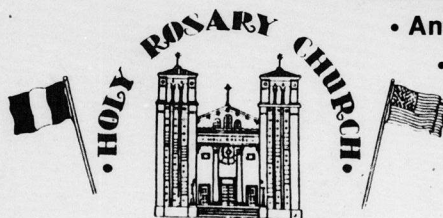
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Book reviews

'Growing' lampoons church that no longer is

GROWING UP CATHOLIC, by Jane Cavolina Meara, Jeffrey A. Stone, Maureen A. Kelly and Richard G. Davis. A Dolphin Book, Doubleday (Garden City, 1984). 144 pp., \$4.95.

Reviewed by
Mary Kenny
NC News Service

Four young writers who grew up in the Catholic tradition have set out to write a satire about Catholic manners and mores. The results are mixed.

All the usual Catholic humor targets are here: the Baltimore Catechism, indulgences, purgatory, limbo, the Legion of Decency, school uniforms, and Catholic attitudes toward other religions.

Satire can be painful. Barbs can wound the people who are the targets. The satire in this book is no exception. The change in nuns' habits is a predictable, rather tired, and fairly harmless target of satire. However, in

"Whatever Happened to Father Brown? Profiles of Failed Priests," the authors satirize priests who have left the priesthood. This reader felt the subject did not lend itself to satire.

Some of the sections in this book are more successful. "The Catholic Getaway" features devotional travel, the ultimate trip being "The Holy, Holy, Holy: For the Truly Devout. 40 Days and 40 Nights—\$9,000. Leave Ash Wednesday, Return Palm Sunday. All inclusive." The religious goods catalog features an organ dust cover for the parish organ. "Clear plastic lets the organ's beauty shine through. Cover is embellished with lines from best-loved hymns, or, for a hip, with-it look, a selection of 'graffiti-style' religious slogans in a rainbow of spray-paint colors."

The advice column, titled (are you ready for this?) "Dear Abbey," comments on church etiquette. A sample: "What is the proper Sign of Peace?" Answer: "The proper

Sign of Peace is a firm, short handshake while intoning 'Peace be with you.' It is not the time to compare golf scores or to find out which school So-and-so will be attending in the fall. . . . In my travels I have seen too many variations which left the church looking like a cocktail party in its late stages."

Finally the authors note that there are now two kinds of retreats, "the old-style contemplative retreat and the modern interpersonal retreat." Regarding the latter they observe, "After three days of mind-boggling and heart-wrenching, everyone gets together and listens to 'Bridge Over Troubled Water' again, then gets on the bus and sits with the same friends they sat with on the way in.

While the book has some amusing passages, it suffers from two major flaws. First it has no unifying theme. The six main sections form a loose structure which allows the authors to take pot shots at everyone and everything.



SERVICE AWARDS—Volunteers honored at last Saturday's second annual Service Awards Dinner at Sacred Heart Parish in Indianapolis included, from left: Sid Oberting, Ann Marie Lauck, Mary Miller, Mary Chung, Franciscan Father Cyril Wagner, Frances Stevens, Franciscan Brother Gregory Bumm, Mary Wagner and Franciscan Father Charles Dahlby. Also at the dinner, the Friends of Sacred Heart, a group which supports the parish financially, presented a large copy of a check for nearly \$15,000 to Father Wagner, the outgoing pastor, and Father Dahlby, the new pastor. Not pictured are Tony and Mary Fussner, John Mader and Minnie Williams. (Photo by Jim Jachimiak)

Second, while some of the contemporary satire is amusing, much of the humor is based on the pre-Vatican II church. Since none of the four authors is over 35, one questions their credentials. They never even experienced

the pre-Vatican II church. Their barbs at such topics as indulgences, fasting from midnight before Communion, and the Legion of Decency seem tired and dated.

Reading much of this book is like picking up a political

satire on the administration of Herbert Hoover. It might have been biting, witty and insightful in its day, but today, who cares?

(Mrs. Kenny is co-author of the weekly column, Family Talk.)

Book presents clear-sighted view of Latin-American church

CRISIS AND CHANGE: THE CHURCH IN LATIN AMERICA TODAY, by Father Edward L. Cleary, O.P. Orbis Books (Maryknoll, N.Y., 1985). 202 pp., \$11.95.

Reviewed by
Thomas E. Quigley
NC News Service

In the final words of this very readable overview of today's church in Latin America, Dominican Father Edward Cleary notes that "the question of religion and politics in our day has come center stage. And one of the dramas unfolding there for a long time to come will be that of the church in Latin America."

Hardly a week passes that one of the major media doesn't turn its bemused (and often befuddled) attention to that strange phenomenon. Liberation theology alone has kept armies of journalists scratching their heads, and peering over each other's copy, trying to say something meaningful and, more important, intelligible to their readers.

Those who think it's

probably OK resort to calling it a doctrine that advocates social activism by the clergy; those who don't think so hint that it might be tied to the KGB. Even State Department functionaries have felt compelled to dip their oars into this rolling sea.

Well, Father Cleary is neither bemused nor befuddled. He's a Dominican priest with ample hands-on experience in Latin America and many years in this country of academic study and research on contemporary Latin America.

His is not a totally disinterested social science view of these confusing phenomena, but neither is it an advocate's personal testament. The social science literature is gradually, though far too slowly, beginning to provide the needed corrective to much of the nonsense put out about the supposed dangerous leftward tilt of the Latin American church. And personal testimony, sometimes a bit overheated, is in abundant supply.

Father Cleary presents a largely straightforward

historical account of why, how and where the church in Latin America has moved since Vatican II—largely straightforward, because he occasionally injects his own, quite critical, views of certain key developments.

In his chapter on liberation theology, for example, the longest in the book and one of the best syntheses of the topic anywhere, he chides theologians for preferring to "moralize" about the dependency theory of poverty instead of recognizing changes in economic thinking since the '60s.

Yet this chapter, like the book itself, is a strong affirmation of the profoundly important and correct insights offered by Latin America to the whole church.

Anyone who doubts that Latin America has been affecting the life of the church everywhere just isn't paying attention. Anyone who cares to assess that influence would do well to read Father Cleary's book.

(Quigley is the adviser on Latin America at the U.S. Catholic Conference.)

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(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.)

AKIN, Robert G., 62, Christ the King, Indianapolis, June 9. Father of Timothy R., Katie Poppewell, Ric Sylvester, Nancy Dury and Libby; brother of Eloise Kibler.

CORCORAN, Margaret M., 77, St. Paul Hermitage, formerly of Our Lady of Lourdes, May 26.

FEIST, Robert J., 63, St. Anthony, Indianapolis, June 11. Husband of Lois (Hill); father of Marsha Dragon, Beverly Wagner, and Gary J.

GEDIG, Elizabeth M., 82, St. Roch, Indianapolis, May 31. Wife of John L.; mother of John E., Robert A. and William F.

McDONNELL, Charles B., 87, St. Anthony, Indianapolis, June 10. Father of Anne and Charles.

METER, Dana, 36, St. Columba, Columbus, June 13. Wife of James; mother of Jama and Kessha.

SCHAEFER, Martin X., 88, St. James the Greater, Indianapolis, May 31. Father of Erwin M.

SPEER, Pearl, 85, St. Mary, North Vernon, June 5. Mother of Andrew, Leo, Lala Shultz, Julia Kane, Nancy Vogel, Mary Bieble, Leona Bishop, Donna Arianoutsos and Barbara Bowers.

TOSCHLOG, Carl B., 91, St. Andrew, Richmond, June 10. Father of Irene Baker, Mildred McMichael, Thelma Matthews, Kenneth, Lorin and Verlin; brother of Jeanette Kilgus; grandfather of 27; great-

grandfather of 37; great-great-grandfather of two.

WARTHAN, Beatrice Elizabeth, 62, St. John the Apostle, Bloomington, June 10. Wife of Joseph Edgar; mother of Ronald J., Wayne E., Mike E., Rich A., Mary E. Covey and Kathy Ann; sister of Irma Phau, Margie Street and Edna Leinenbach; grandmother of seven.

YANT, Bill L., 57, Little Flower, Indianapolis, June 8. Father of Robert, Bill Jr., and Rosemary; brother of Jack Sr., Charles, Harry, Richard, Lois Strauss and Peggy Jean Weil.

ZAPPAL, Dorothy, 61, Church of the Nativity, Indianapolis, June 8. Wife of Dominic L.; mother of Linda C., Laura Schreck and Irma McKeand; sister of Fred, Frank, Richard and Donald Kattala, Grace Oliver, Irma Walker, Mary Ooley and Mildred Zappia.

'Third secret of Fatima' sparks controversy

by Agostino Bono

ROME (NC)—The 1917 apparitions of Mary to three children near Fatima, Portugal, began one of the most popular Marian devotions in the Catholic Church.

The apparitions also ignited decades of controversy over a "third secret" of Fatima, the unpublished portion of an account of the Fatima message written by one of those who saw the apparitions.

The "third secret" has now become part of an Italian courtroom drama involving an alleged plot to kill Pope John Paul II. Mehmet Ali Agca, the Turk convicted of trying to kill the pope in 1981, drew attention to the controversy in late May when he testified that the shooting of the pope was "tied to the third secret of the Madonna of Fatima."

Agca, on trial on conspiracy charges stemming from the assassination attempt, did not say how the "secret" was related to the attempt, but asked the Vatican to reveal the document.

The Vatican has not commented on Agca's request and is not expected to publish the information. The longstanding policy of church authorities is that the "secret" adds nothing to the revealed faith, making its publication unnecessary.

AMONG THE churchmen who have seen the document and agree with the policy are the pope and Cardinal Joseph

Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

In a 1982 visit to Fatima, Pope John Paul did not mention the "secret" in any of his public talks. Instead, he stressed the "whole message of Fatima" which he said is "a call to conversion and repentance, as in the Gospel."

"The church evaluates and judges private revelations by the criterion of conformity with that single public revelation," the pope said.

"The Holy Father judges that it adds nothing to what a Christian should know about revelation," Cardinal Ratzinger said in a book, "Report on the Faith," published in May.

The book was written by an Italian journalist who held a series of interviews with Cardinal Ratzinger in August 1984.

"The entire content of Marian apparitions approved by the church only reconfirm the urgency of penance, conversion, forgiveness and fasting," said Cardinal Ratzinger, who said he has read the "third secret."

THE FATIMA message of Mary, as made public by the three children, calls for:

- Frequent recitation of the rosary.
- Works of mortification for the conversion of sinners.
- Devotion to Mary under the title of her Immaculate Heart.

► A special consecration of the people of Russia to the Immaculate Heart of Mary.

► Reception of Communion on the first Saturday of every month.

The children said that Mary revealed this message to them during six apparitions between May 13 and Oct. 13, 1917.

TWO OF THE children died within three years of the apparitions. The third is Lucia dos Santos, now a 78-year-old Carmelite nun.

As an adult, she wrote a three-part account of the apparitions for church officials. The first part concerned a vision of hell. The second dealt with the conversion of the peoples of Russia through devotion to the Immaculate Heart of Mary. The third part is the unpublished portion referred to as the "third secret" of Fatima.

Many people have speculated that the portion remains unpublished because it is a prophecy of catastrophic events. Cardinal Ratzinger denies that this is the reason for the decision.

"If until now this decision has not been made, it is not because the popes wanted to hide something terrible," the cardinal said.

"Publishing the 'third secret' could also mean exposing its contents to the danger of sensationalistic usage," he added.

THE FATIMA message, besides stimulating devotion to Mary, has also given rise to religiously motivated anti-

communist movements. Followers of these movements note that Mary's call to conversion of the Russians occurred several months before the Bolshevik revolution, which brought about the birth of the Communist-ruled Soviet Union. They interpret this as a religious forewarning of the dangers of communism.

Agca, in trial testimony, has said the Soviet Union hired him to kill the pope, but as of June 12 he had not tied that allegation to the Fatima secret.

The papal assassination attempt and the first Fatima apparition, 64 years apart, are linked by their common date, May 13.

Pope John Paul, during his visit to Fatima, called the dates a "mysterious coincidence" but did not tie it to any motives behind the assassination attempt. He called the coincidence further evidence of the importance of Mary in God's plan and said he came to thank her for the recovery of his health.

"I seemed to recognize in the coincidence of the dates a special call to come to this place. And so today I am here. I have come in order to thank Divine Providence in this place which the Mother of God seems to have chosen in a particular way," the pope said.

The one non-controversial aspect of the Fatima message has been the growth of devotion to Mary it has spawned. Several million people visit the Marian shrine at Fatima each year.

Vatican paper praises Quinlans

VATICAN CITY (NC)—L'Osservatore Romano, the Vatican newspaper, praised Karen Ann Quinlan's parents June 14 for treating their daughter as a person although she was considered medically vegetative for 10 years. The newspaper said in a front-page editorial that by their attitude, Miss Quinlan's parents expressed love toward a human being and understanding that life is God's gift and not measured only by physical and mental activity.

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U.S. bishops discuss coming synod on Vatican II

by Jerry Filteau

COLLEGEVILLE, Minn. (NC)—Bishop James Malone, president of the U.S. bishops, confirmed June 15 that this fall's world Synod of Bishops was to be a major discussion topic in closed-door discussions by the bishops June 17 and 18.

National Catholic News Service also obtained documents during the June 14-18 bishops' meeting in Collegeville which indicated the directions the synod will follow.

The Second Vatican Council 20 years after its conclusion is the topic of the synod. Pope John Paul II announced in January that he was calling the meeting this fall.

Topics at the synod will range from ecumenism to how well Catholics accept church teaching on sexual morality. Other topics include the state of the liturgy today, religious education, seminary training, evangelization and church involvement in issues of justice and peace.

According to the documents, both of the basic directions of Vatican II—internal church renewal and advances in the church's external relationship with other churches and with the world at large—will be under discussion at the synod.

A copy of the synod questions, sent out to the bishops of the country in May but not released to the media at the time, was obtained by NC News during the Collegeville meeting. Also obtained was a covering letter to the bishops from Bishop Malone, who heads the See in Youngstown, Ohio.

As president of the National Conference of Catholic Bishops, Bishop Malone is automatically a member of the extraordinary synod this fall.

The 13 questions, distributed to bishops' conferences around the world, outlined four general and nine specific areas of concern about how Vatican II has been received and carried out in the United States and other parts of the world over the past two decades.

As part of the consultation process Bishop Malone asked two or three "sub-questions" regarding each question put out by the Vatican. The sub-questions usually asked whether things were better or worse than they were 20 years ago in that particular area or what should be done now.

The first four of the 13 questions the Vatican distributed sought to draw out reflection on Vatican II and the intervening decades in a broad, sweeping way: "What was done to make the council known, faithfully received and implemented? What benefits for the life of the church in your area followed from the council? Were there any errors

or abuses in the interpretation and application of Vatican II? ... What new needs, associated with change, emerged in the implementation of the council? ..."

The other nine questions tended to focus on specific aspects of church life or specific council documents. Two of the shorter ones, for example, were: "Is there a correct understanding of liturgy and correct liturgical practice according to the spirit of Vatican II?" and "What have been the results of Vatican II as far as the promotion of evangelization and the missionary spirit is concerned?"

Sees coming ordination of married men

by Robert Nowell

BRUGES, Belgium (NC)—Cardinal Basil Hume of Westminster, England, said that married men may have to be ordained in some places because of a shortage of priests.

"Since we affirm the centrality of the Eucharist, we must consider, and urgently, how best to call forth from the community sufficient candidates for the priesthood," he said, speaking in Bruges, Belgium, during a June 1-5 international symposium on the local church.

The cardinal also suggested some form of consultation between laity and hierarchy to respond to a "crisis of the heart" throughout the church, partly seen in a "negative reaction against authority."

Because of the priest shortage, the church will face situations in which "bishops will have to select from within the local community persons of appropriate experience, age and integrity to be ordained to the priesthood," the cardinal said. "They may, indeed, be married men."

He said that he valued "very much" the celibate tradition. But ordaining married men may be the only means "to bring the sacraments of Eucharist and reconciliation to the people" in some circumstances.

Cardinal Hume said, however, that despite "good arguments in favor of a married clergy" marriage should not be used to solve the "sense of dissatisfaction, a lack of fulfillment, human loneliness" that many priests experience.

Cardinal Hume also noted a "negative reaction against authority" in the church. He said his experience as a Benedictine monk suggested one way to resolve the problem.

"In the monastery there is a carefully worked-out balance between the authority of the abbot and the responsibility of the community," he said.

The cardinal also spoke of a "crisis of the head," affecting Catholic faith.

"Many experience uncertainty and confusion about the content of faith and how to express it in terms intelligible to people today," he said. "Many feel alienated from the church as an institution, not seeing in it the body of Christ."

But seeking to refashion the church to fit contemporary needs would risk changing it into a man-made sect, the cardinal said.

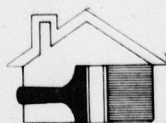
That process would "ignore the fact that today is only one stage of the pilgrimage of the Lord's people," he said.

USCC skeptical of aid to contras

WASHINGTON (NC)—The U.S. Catholic Conference, shortly before a decisive House of Representatives vote to aid Nicaraguan rebels, urged a diplomatic solution to the crisis and questioned the wisdom of so-called humanitarian aid.

In a June 10 letter to members of the House, Msgr. Daniel F. Hoye, USCC general secretary, also questioned President Reagan's declaration of a trade embargo against Nicaragua. His letter was released June 13 by the USCC, public action agency of the U.S. bishops.

Msgr. Hoye wrote that the USCC "has consistently urged expanded diplomatic and political measures as the morally acceptable and politically realistic way of addressing the serious problems facing U.S.-Nicaragua relations."



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