

Peter's Pence collection this weekend

Provides much of Holy See's operating budget

by John F. Fink

"I Need Your Help" is the theme for the annual Peter's Pence collection which will be taken up in churches throughout the archdiocese this weekend.

This collection provides much of the operating budget of the Holy See (the universal church's central government). It enables Pope John Paul II to meet his many obligations and the demands made upon him for spiritual, educational and charitable service around the world. Specifically, the projects funded by this collection include:

- **Disaster aid:** The pope provides emergency aid to dioceses suffering from war, oppression, adverse economic conditions, earthquakes, floods, or other natural disasters.

- **Salaries for Vatican employees and pensions for retirees.** The pensions are paid out of the Holy See's current income.

- **Papal representation in more than 100 countries throughout the world,** such as the apostolic pronuncio in Washington, D.C.

- **Pastoral activities, particularly for the pope's journeys.** During the past year alone, he has visited the people of South Korea, Papua New Guinea, the Solomon Islands, Thailand, Switzerland, Canada, Alaska, Latin America, the Netherlands, Luxembourg and Belgium.

Peter's Pence was originally an Anglo-Saxon tax initiated under King Alfred the Great as early as the year 889 to give



"I Need Your Help" is the theme for the 1985 Peter's Pence collection.

financial aid to the pope. The modern collection goes back more than 125 years to the 1860s when it was undertaken to compensate the Holy See for the loss of

revenue from the papal states that were seized by Italy.

Indianapolis Archbishop Edward T. O'Meara, as chairman of the Committee on

Economic Concerns of the Holy See for the American bishops, has been responsible for the national Peter's Pence collection since 1980. Since that time the collection in the United States has grown from \$6 million to \$10 million annually. He would like to see it grow to \$15 million which, he notes, would be 25 cents per Catholic.

The Vatican's operating budget has been in the red for more than a decade and it has been reported that the deficit rose as high as \$35 million annually. It has also been reported that that situation is showing some signs of improvement, particularly since Pope John Paul called all the cardinals to Rome in 1979 to discuss Vatican finances. The cardinals appointed four of their number (including Cardinal John Krol of Philadelphia) as a committee to oversee Vatican spending and income-raising.

Besides Peter's Pence, the Holy See receives income from what is called APSA (Administration of the Patrimony of the Holy See). This is the name given to the money paid to the Vatican by Mussolini in 1929 when a settlement was finally reached for the papal states that were seized by Italy in the 19th century. This money has not always been managed judiciously.

The finances of the Vatican Bank (Institute for Works of Religion) are not a part of the Holy See's operating budget and have never been made public because the main depositors are the various religious orders and thus private bank accounts. However, it has been reported that the pope receives about five percent of the bank's profits, if there are any.

The most important source of the pope's income, however, must still come from the contributions individual Catholics make in this Sunday's Peter's Pence collection.

A letter from Archbishop O'Meara on this subject is on page 2.

World's attention focuses on hostages in Lebanon

Jenco family hopes kidnapped priest won't be forgotten

by Kimberly Kaveney

JOLIET, Ill. (NC)—While worldwide attention focused on TWA passengers held hostage in Lebanon, Servite Father Lawrence Jenco's sisters found themselves "reliving the whole situation" of his abduction and hoping the U.S. government would find a way to free the priest along with the hostages of the June 14 hijacking.

Father Jenco, a Joliet native working as Catholic Relief

Services director in Beirut, was kidnapped from a residential section of Beirut Jan. 8 by the Islamic Jihad (Holy War). Since that time the family has campaigned to secure the release of Father Jenco as well as six other American hostages believed to be held captive with him.

According to Susan Franceschini, Father Jenco's sister, the family has been "glued to the television to see if the first seven hostages are included in any negotiations" to free the TWA passengers hijacked by Shiite extremists.

In his June 18 news conference President Reagan said U.S. officials who are working to free the new hostages are also concerned about the seven other American hostages.

"We certainly include those in every conversation we

have with regard to our people there," Reagan said. "We include them in all of our conversations about the present hijack victims."

Mrs. Franceschini said June 19 that because of the hijacking of the TWA flight "it is now being brought forth to the American people firsthand that there are still other people held captive in Beirut."

"Our hearts go out to the TWA passengers and their families," she said, adding that as her family listened to news reports "it's like reliving the news of (Father Jenco's) kidnapping. It hits you personally. It reopens old wounds."

Mae Mihelich, another of Father Jenco's sisters, believes (See HOSTAGES on page 21)

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HOSTAGE'S SISTERS—Wearing shirts that say "Set the Captives Free," Susan Franceschini, left, and Mae Mihelich, sisters of Father Lawrence Jenco, the priest from Joliet, Ill., who was kidnapped in Beirut Jan. 8, share a tearful moment as students from St. Mary Immaculate School in Plainfield, Ill., present the women with 273 promises of prayers for the kidnapped priest.

FROM THE EDITOR

Dissatisfaction with changes since Vatican II

by John F. Fink

It is becoming ever more evident that the top officials at the Vatican are dissatisfied with many aspects of the post-Vatican Council church and want to try to reverse some of what has happened in the 20 years since the council ended. The "top officials," of course, are Pope John Paul II and Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith.

The dissatisfaction is evident because they have flat-out said so. The pope told the bishops of Belgium, during his visit to that country, that Vatican II has been misinterpreted and the misinterpretation has led to "disarray and division." He stressed the need for fidelity to "authentic doctrine" and said that disunity has marked the two decades since Vatican II.

Cardinal Ratzinger said in a book published May 30 that the past two decades have been "decidedly unfavorable for the Catholic Church," that the church has passed "from self-criticism to self-destruction," and that "we find ourselves faced with a progressive process of decadence which has been developed in large measure under the slogan of a so-called 'spirit of the council.'" He clearly is unhappy with the way things are going.

He is particularly critical of U.S. Catholics. He believes that some U.S. moralists are blurring the distinction between good and evil and that the "feminist mentality" of some U.S. nuns has caused crises in religious life.

The cardinal, at a news conference held when the book was published, said that his views in the book "are completely personal and in no way implicate the in-



stitutions of the Holy See." But it is pretty difficult for a man in his position to divorce his personal convictions from those of his position. He is second only to the pope on issues related to Catholic doctrine, on matters of faith and morals.

Besides these recent statements of the pope and Cardinal Ratzinger, various actions also indicate dissatisfaction. These include the silencing of Franciscan Father Leonardo Boff and the condemnation of some aspects of the theology of liberation (about which I wrote last week); the removal of imprimaturs from some books published in the United States; ordering Religious orders to rewrite their constitutions to eliminate modern influences; the disciplining of U.S. nuns; and the appointment of "more conservative" bishops in many countries. Ratzinger also has criticized some bishops' conferences for showing too much independence.

Because of the things Pope John Paul and Cardinal Ratzinger have said and done, many church leaders believe that this November's Synod of Bishops will be used to try to reverse some of the changes made since the council. Depending upon their points of view, they would either welcome or lament this reversal. The pope called the synod to study and deepen understanding of Vatican II and to prepare the church for the future.

However, Bishop James Malone, president of the U.S. bishops' conference, insists that the purpose of the synod is to recapture the vitality of the council. He says that he accepts Vatican assurances that it will not be used to reverse changes that have come from the council.

It's interesting that the pope, on his way back from Belgium, when asked by a journalist what would be on the agenda for the synod, replied that he really didn't know because he left that sort of thing to Cardinal Ratzinger.

MUCH OF THIS was on my mind when I was in the Vatican in March to meet with various Curial officials to

see how the Curia works. I happen to be president of the International Federation of Catholic Press Associations and my federation was co-sponsor of a symposium addressed by Curial officials. Among them was Archbishop Alberto Bovone, secretary of Cardinal Ratzinger's Congregation for the Doctrine of the Faith.

We asked the archbishop how the congregation really works, what theologians are contacted, how a document (such as the one on the theology of liberation) is written. He replied that the people in the congregation are real live people who live in the church and in the world and come from various parts of the world. There are 25 consultants who meet every Monday, and they are the ones who are primarily responsible for preparing documents.

Before the document on the theology of liberation was written, he said, the congregation met with doctrinal committees from every country in Latin America. The bishops of Peru met with the congregation for four days.

Archbishop Bovone told us that a new positive document on the theology of liberation is being prepared.

When the congregation decides that a document should be issued, all episcopal conferences are asked to give input and the names of theologians to contact. After that has been done and the theologians make their input, a staff theologian prepares a first draft.

The 25 consultants discuss the draft over many Monday meetings. Then someone is appointed to prepare another draft, which goes back to the consultants. When the consultants are satisfied, the document goes to Cardinal Ratzinger for any changes he wants to make. Finally it goes to the Holy Father for his approval or changes. All this, of course, takes time and, the archbishop said, it is difficult to identify any one author by the time the process is completed.

It might be difficult to identify one author, but you can be sure that the final document reflects the views of Cardinal Ratzinger and Pope John Paul II.

Education office is having national impact

by Jim Jachimak

In the areas of youth ministry and adult education, the archdiocesan Office of Catholic Education is having an impact nationwide.

Mike Carotta, coordinator of catechists, was elected chairperson in May of a committee developing a statement on adolescent catechesis for the National Federation for Catholic Youth Ministry (NFCYM). Matt Hayes, director of religious education, chairs the National Advisory Committee on Adult Religious Education (NACARE). Hayes is also a member of a committee which wrote a NACARE statement on adult religious education, which was recently approved by the Committee on Education of the U.S. Catholic Conference (USCC).

The committee writing the paper on adolescent catechesis is just beginning its work. Carotta attended a committee meeting May 10-11 in New Jersey. "We collectively hashed out what we thought should be in the paper," he said.

"What we'd like to do with the paper is to articulate what is common in the various theories and goals of adolescent catechesis," he explained. "We'd like to synthesize what is common and give some

direction to the future. We didn't want to create something totally new. So much has been said that we wanted to pull it all together."

In addition, "we want to be able to root it in the teachings of the church." But, Carotta said, "we do not plan on making it an exhaustive research paper. It's not going to come out like a pastoral letter."

The committee includes one representative each from the National Catholic Educational Association (NCEA), the USCC and the National Conference of Diocesan Directors (NCDD), plus several other members from around the United States.

"What is ironic," Carotta said, "is that this is my only connection with youth ministry." In the archdiocese, youth ministry is the responsibility of CYO and Carl Wagner, archdiocesan coordinator of youth ministries.

But catechesis is Carotta's responsibility and he feels that it is related to youth ministry. "There's a real need in the church today concerning adolescent catechesis," he said. "I'm of the opinion that youth ministry is going to die on the vine if we don't do something with catechesis."

While Carotta's interest is in adolescent catechesis, Hayes works with adult religious education. Hayes was elected to NACARE, then known as the National Advisory Committee for Adult Catechesis, four years ago. He was named chairperson at an annual meeting in Seattle this spring.

NACARE works with Neil Parent, the adult education representative in the USCC Department of Education. Each of the 13 ecclesiastical regions in the United States elects a representative to NACARE, and several at-large members are also chosen. Hayes represents Region VII, which includes Illinois, Indiana and Wisconsin.

One of NACARE's major projects has been its statement on adult religious education, "Serving Life and Faith."

"The vision paper is one of the steps that the committee took to promote adult education in the Catholic community," Hayes said. Now that it has been approved for publication by the USCC, it should be available in final form by late fall or early winter.

NACARE also shapes "Christian Adulthood," an annual publication of the USCC Department of Education. The book offers articles on a variety of subjects for those involved in adult religious education.

In addition, the committee was one of the initiators of a symposium on adult learning in the parish, which was held in November 1983. Now, NACARE is working with some of the other groups involved in that symposium to develop follow-up programs.

"Early on, the committee identified five critical issues for adult religious education and is monitoring them now," Hayes added. The five issues are: adults becoming more fully Christian; adult learning and theological tensions; motivation for adult religious education; development of adult education leadership; and collaboration between adult educators and leaders of movements.

Finally, NACARE developed a skills workbook for those who work in adult education. It offers explanations of the roles of various people involved: persons of faith, teachers/facilitators, program planners and administrators.

Frank Savage, OCE executive director, sees the national involvement as beneficial in a number of ways. "I feel that we have an obligation to share our gifts with the larger church," he said. "On the other side of the coin, the Archdiocese of Indianapolis receives a great deal from that. These people have their hands on the pulse of some very important areas of the church." Their work on the national level leads to contact with a number of resource people, "so we benefit from their involvement."

Savage noted that Carotta and Hayes "have the recognition of their peers nationally." But at the same time, "both of them quietly go about their work locally and many people don't realize that we have people of this caliber working in the archdiocese."

Pope John Paul needs your help

Recently there was called to my attention an interesting fact about the remarkable pontificate of our remarkable Holy Father, Pope John Paul II. It is likely that no other human being in all of human history has been seen and heard in person by more people than our present pope.

He has gone to them, but they are drawn to him as well. In his weekly audiences in Rome, on his pastoral visits to every continent on the globe, Pope John Paul's presence has been a sign of hope, and his words have spoken the message of Jesus.

Workers and farmers have seen and heard him, and so have the professionals and artisans. There have been people of all faiths and of no faiths in the crowds, and the crowds have been men and women, young and old, the sick and the healthy, the wealthy and the poor.

What an attractive thought that there is in the world and in the church such a compelling person and such a powerful voice! Pope John Paul speaks for justice and challenges injustice, he demands respect for human life, human rights and human dignity, he offers reconciliation, peace and salvation.

Pope John Paul needs our help; he needs your help. Your offerings to this week's Peter's Pence collection will free him from a burden he should not have, to do the work which he does so well for a world and a church which so truly needs his person and his voice.

Simply put, Peter's Pence offerings are for the support of our Holy Father and his ministry as our chief pastor. In your generosity to the Peter's Pence collection, remember—he needs your help.

Sincerely yours in Our Lord,

Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis



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Archdiocesan Catholic Charities

Child Center helps children with problems

by William Brown

Frequently, you can hear the children as you enter the building—their voices, their laughter and their cries, as they proceed through their activities each day at St. Mary's Child Center. These are the pre-school children of the Self-Discovery Program who come here each day to take part in a structured series of activities specifically geared to meet their needs.

John is here because he is almost non-verbal and seems at times locked in his own world. He tries to reach out and to share, but it becomes so frustrating, so frightening when no one seems to understand. Sally can't direct a pair of scissors along a line or keep her blocks one on top of the other. Billy has been hurt and disappointed so many times that he now trusts no one, not even the other children who try to approach. And Billy acts and reacts from fear and anger in a world that has often been harsh and hostile.

These and all the others are the children that take part in the Self-Discovery Program at St. Mary's. They come from all kinds of homes and from all parts of the city in the hope that someone can help and that they themselves can respond to others.

Two different groups of 15-20 children gather each day at the child center—one in the morning and one in the afternoon. Shortly after arrival, the children join with their teachers to greet each other and to share in action-songs before dividing into small groups for specific activities.

The future Olympians try their skills on obstacle courses or hitting a target with a ball or knocking over pins. These and other similar activities are planned in order to stimulate the gross motor or big muscles so that they can function more effectively and with better coordination. The morning is good for the most part as the children take part readily and there are only a few setbacks. Billy likes this level of activity and is eager to try again, but John balks and backs away. The teacher encourages John once again, and John responds with a tentative effort and a big smile.

Next door in the language area, Sally is having a rough time waiting her turn. Mark seems to take too long to name the picture held by the teacher. Quin squirms in his chair and almost under the table before the teacher has another card that he can name. But little by little, each child learns the skills and tricks that are used in daily conversations.

Further down the hall, the artists and

engineers of tomorrow work and play with colors, blocks, water and shapes in order to gain mastery of fine motor skills and eye-hand coordination. The effort, the joy and the frustration are all obvious as the teacher moves among the students to comfort, to praise, to assist. Progress is slow and halting, mixed in with a good portion of frustration and setback.

Next door is usually more fun, as there is music and dress-up-and-pretend time. Charles prepares coffee while Mary operates on her patient and Paul brings the fire truck through the operating room. Here the children make their own world and it is frequently bright and shiny.

Each child takes part in all the activities offered in the program, and those children who experience particular speech problems spend time with the speech therapist. Overall, the program works with children from 3-6 years of age who are exhibiting some delay in their development in an effort to provide the appropriate level and series of activities geared to stimulate adequate development in the young child. Not all children respond to the same level, but all experience some level of success and total acceptance.

That is the basic commitment of St.

Mary's in this program and its other activities. St. Mary's Child Center serves children of all ages who are experiencing developmental, learning, behavioral or emotional problems. Children are referred to St. Mary's by other agencies, professionals and the individual families.

The agency tests the children to ascertain their difficulties and then tries to set up a program. The agency makes recommendations that will help the child and those working with the child. Not only does the child center make the recommendations, but it also assists in their implementation to the degree possible.

St. Mary's is a part of Catholic Charities of the Archdiocese of Indianapolis and receives funds from the Archbishop's Annual Appeal. It is also funded through the United Way of Greater Indianapolis. Fees are charged for services, but those fees are adjusted according to the financial circumstances of the family, and no one is ever turned away because of money, race, creed or individual circumstances.

St. Mary's does not always succeed in its mission or goal, but it does listen and it does try to help. The children have come to its doors for 24 years and most of them leave at least a little better for having been here.

100th Tobit Weekend at Alverna Retreat Center

The Tobit Weekend is a retreat for engaged couples or those thinking seriously of marriage

by Richard Cain

Dear Father Martin:

I just wanted to drop a note and tell you again how much Bill (name changed) and I enjoyed the Tobit Weekend. We feel more at peace about our relationship now.

Although we are not yet engaged, we both found this weekend that we believe we are meant to be together and both want a good Christian marriage. I think we both had some doubts but were afraid to say anything about them. But the weekend reassured us both.

I think for myself that I need to do some personal growth. But it will enhance our growth as a couple. It was an excellent opportunity for us to discuss in greater depth some things that we had just skimmed the surface on. . . .

FRANCISCAN FATHER Martin Wolter has been collecting letters like this since 1974. That is when he along with a married couple developed the Tobit Weekend and began offering it at the Alverna Retreat Center in Indianapolis. All three had been active in Marriage Encounter and saw the need for an encounter experience for young people before getting married. The Tobit Weekend, an encounter experience in the form of a weekend retreat for engaged couples or those thinking seriously of marriage, is the result.

This weekend's retreat will mark the 100th such encounter held at Alverna. Since 1974 more than 1,500 couples have participated in the program in Indianapolis, according to Father Wolter. A one-day version of the program has been offered for the past eight years in Batesville and a two-day version is also now offered four times a year at Purdue University.

In addition, the Tobit Weekend Handbook has been published in English and Spanish and copies distributed throughout the United States. The Spanish edition has also been distributed in Bolivia, Columbia, Guatemala, the Philippines, Puerto Rico and Venezuela.

Father Wolter attributed the success of the program to its unique purpose and format. Unlike other marriage preparation programs, the Tobit Weekend does not emphasize information about marriage in general. "Never in history has so much literature, media efforts and classroom experience been made available in the area of marriage and family life," Father



Father Martin Wolter meets with engaged couples during a Tobit Weekend.

Wolter said. "Yet our divorce rate has climbed with the 'knowledge' explosion."

Instead, the program attempts to focus on the critical factors determining the success of a particular marriage. The critical factors, according to Father Wolter, are whether the two persons are suited for each other and whether they possess the necessary commitment, communication skills and religious faith to deal with problems in their marriage as they arise.

The Tobit Weekend has three basic parts. During the first part each person completes a personal profile and a partner profile. Then they come together to discuss them. Because knowledge of oneself and one's partner are essential to determining compatibility, these two exercises form the basis for the whole weekend, according to Father Wolter.

The second part consists of three exercises. Each focuses on a tool to help make the marriage work. The first exercise describes the ups and downs of marriage and the need for commitment. The second is on communication and helps the couple evaluate whether they are able to communicate satisfactorily and whether they are satisfied with their self-sharing. The third is on balancing one's marriage and suggests strategies for dealing with changes in the marriage.

THE LAST PART is on religion. "Recent studies have proven that strong religious faith in a marriage makes a tremendous difference both in avoiding

divorce and in (fostering) the happiness of the spouses," Father Wolter said. "The Tobit Weekend therefore proposes that the participants take a serious look at their relationship to God and discuss how they wish to build a Christian marriage."

Because the majority of Catholics in this archdiocese do not marry a Catholic, the program set out to be ecumenical and suitable for all Christians. Also, since many young people of marriageable age are still in a period of crisis or searching in their faith development, the Tobit Weekend discusses religion only at its most basic and universal level, laying the groundwork for rethinking one's personal journey of faith. "The result has been that many participants are inspired to take their religion more seriously and often experience a real conversion," Father Wolter said.

During the retreat, two team couples assist Father Wolter in working with the couples. One is an older couple married for more than five years. They share experiences with the couples about the ups and downs of marriage and adjusting to changes, such as the arrival of children. The other couple is younger, married less than five years. Their role is to share their experiences about the adjustments made directly after marriage. "We try not to give the rules of successful marriage but share experiences . . . and techniques we use to keep the marriage flowing," said Helen James.

Like most of the team couples, she and her husband Steve became interested in serving as a team couple after making the

Tobit Weekend themselves before marriage. "Every time we go to the program we continually receive back," said Steve James. "That is what has kept us interested in the program."

Father Wolter stressed that the Tobit Weekend is not in competition with other diocesan marriage programs and should be used in conjunction with them. "Theoretically in the other programs, the couples are supposed to go home and talk about the things raised," he said. "But in reality . . . often they go home to their distractions and never talk these things out. By bringing the couples together for a weekend in a retreat setting, they have to talk about these things."

THE TOBIT Weekend has one of three effects on couples. Many couples come away reassured that they are well prepared and ready for their commitment. Many others see more clearly some specific areas that need to be worked on, such as religious differences and postpone marriage while these issues are worked out. A few discover that they are not really meant for each other and discontinue their relationship. "We have about five to ten percent of the couples decide after the weekend not to get married," Father Wolter said.

Father Wolter saw the program as not only helping to build successful marriages but also helping to prevent premature and unsuccessful ones. The weekend has also served as an opportunity for broken marriages to be healed. "I have seen several couples who had been divorced and gotten remarried after a Tobit Weekend," he said.

In nearly 11 years, the program has compiled an excellent track record. As far as Father Wolter has been able to determine, less than one percent of the couples making the weekend have later divorced.

When asked how the program could be improved, Father Wolter responded with two suggestions. One would be to have the couples spend more time on the personal and partner profiles before they came on the weekend. "Another thing I would like to see is the pastors send the couples to the program earlier in their relationship," he said. "This would make the pastor's program a lot easier."

For more information about the Tobit Weekend, contact Father Wolter at the Alverna Retreat Center, 8140 Spring Mill Rd., Indianapolis, IN 46260 (317) 257-7338.

COMMENTARY

Immigrants among us challenge our conscience

They raise the question of human rights

by Fr. Virgil Elizondo

The United States is a country of immigrants. The Statue of Liberty proudly invites the poor, the weak and the needy to the great nation of opportunity. And indeed the poor of the world have taken this invitation seriously and have come to this country to seek life, liberty and the pursuit of happiness.

Waves of immigrants have been coming since the very foundation of this country. Yet the sad story of discrimination, exploitation and rejection that has met many newly arrived immigrants continues to repeat itself. The children of immigrants forget the suffering of their own parents

and are quick to discriminate against the newly arrived immigrants.

The immigrant, whether legal or illegal, seems to pose a threat to those who are already here. The way of life of the comfortably installed appears to be threatened by the very presence of the "foreigners" and especially by the immigrant of a different color. The darker the color, the greater the threat appears to be.

There are certainly many causes of prejudice such as ignorance, ethnocentrism, superiority complex, etc. Yet at the basis of all these causes of prejudice is the reality of sin—the sin which refuses to accept the beauty of the great diversity of God's creation.

In Chapters 10 and 11 of the Book of Genesis, it is evident that the great diversity of clans, nations and languages is a sign of God's creative blessing. It is only in Genesis 11, when one nation tries to set itself up as the one and only way of God, that diversity becomes a curse.

As long as humanity sees differences in terms of better or worse, or superior or inferior, segregating and destructive prejudices will continue. This gives rise to the love-hate relationship we have with the immigrant, which is a constant source of conflict for more and more Americans as a result of the new consciousness we now have due to the recent advances minorities have made in this country.

We fear immigrants because they are different. The fear of the unknown is a basic motivator of prejudice. Yet we want immigrants here because they are willing to do many of the lowly jobs which help support the economy. Because we are morally aware of that basic sin against humanity of which we speak, we find ourselves in greater conflict with our consciences.

The very presence of immigrants challenges our moral conscience. We know that in most cases the immigrant is fleeing from conditions of human oppression and despair. The immigrant comes to the United States for a better life. Instead of ameliorating this despair, we often compound it with our basic fears and prejudices and economic exploitation.



The presence of the immigrant brings the issue of basic human rights and justice right to our doorstep, and we are uncomfortable with it. Furthermore it brings the misery of the poor of the Third World—often hidden from most of us—right into our own front yard.

It is difficult to deal with this without questioning our own existence and way of life.

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The meaning of 'Our country, right or wrong'

by Richard B. Scheiber

Next Thursday we will observe the 209th anniversary of the signing of our Declaration of Independence. Bands will play, parades will step off, people will send up fireworks to the "oohs" and "aahs" of excited crowds, flags will fly and red, white and blue bunting will drape from podia from which orators will extol the glories of this beloved republic, this land we call home.

Patriotic speeches will be the order of the day, most of them designed to rekindle our love of country, to remind us we should be proud to be Americans. We need these reminders from time to time, because too often we are confronted with imperfections in our land



and in some of its people, things that deeply disturb us and make us wonder if we, as a nation, have begun to drift from the solid moorings our founding fathers put in place for us.

The fact that our nation is not perfect should not in any way lessen the fervor of our patriotism, because true patriotism, love of country, has as much to do with our republic's imperfections as with its good qualities. It should be no news to anyone that evil exists in the U.S. in the latter quarter of the 20th century.

National scandals and national tragedies are not novelties, nor is large scale cupidity among the people of high or low estate. But this country is still our land, and a patriot who would love it only for its considerable beauty, its wealth, its resources, its mountains, plains, rivers, lakes, cities and farms, and reject it because it has some warts, would be a flickle patriot indeed.

Love of country, true patriotism, is a

love of a people—all of us—as much as, or more than, it is a love of the nation's physical landscape. Without people a nation does not exist; it is merely real estate. We might as well face the fact that we, the people, as the founding fathers described us, are no less human than the people of any other sovereign nation, thus are just as prone as they to choose to do the wrong thing.

None of this should be construed to mean that our nation and our system of government is fatally flawed. Without doubt, it has wrought more good for more people than any other system existing today, largely because of the checks and balances put in place by the founders.

Poverty exists; greed exists; selfishness exists. Think how much worse it might be, given the human propensity for all of the above, were this a nation run by the rule of men rather than the rule of law. The encouraging thing is, after 200 years of trial and a lot of error, selfishness,

generosity and compassion flourish among our people, certainly in greater amounts than their opposite vices. The vices just make better headlines, mostly because they are out of the ordinary and largely unacceptable to most of our people.

The thing to remember is that this fragile system of free men governing themselves rests on more than just personal liberty. Its bedrock is the hard reality of personal responsibility, both for oneself and for the common good of all Americans. If that bedrock erodes, and only then, will this great experiment fail.

There is validity to Stephen Decatur's oft-maligned words, "Our country, right or wrong." After all, one does not reject or abandon a mother who is ill, who is less than perfect. Rather, he tries as best he can to heal her, to make her well, loving her all the while.

It should hardly be different between the true citizen, the true patriot, and his homeland.

New resources available for beleaguered pastors

by Fr. Eugene Hemrick

Is your pastor looking pale these days? Does he lack energy? If so, perhaps he is experiencing some special tensions.

At the annual meeting of the association known as Foundations and Donors Interested in Catholic Activities, Father Thomas Ventura, vicar for priests in the Archdiocese of Chicago, discussed the most dominant tensions in a pastor's life. He indicated that these tensions revolve around:

- trying to be a good shepherd while also attempting to be a competent administrator;

- being caught in the middle, between conservatives and liberals;

- attending to present needs of the parish while trying to plan for the future.

Father Ventura went on to say that pastors are expected to coordinate directors of religious and adult education, youth ministers, liturgists, lectors, extraordinary ministers and a host of other ministers. While acting as coordinators, pastors also must maintain buildings, manage books and meet collection quotas.

In his role as shepherd, the pastor must participate in parish meetings, weddings,

baptisms, funerals. He also is expected to stand outside the church and greet people after each Sunday Mass.

The pastor is often caught between one generation that wants old-time devotions and another generation that advocates liturgies that move far beyond Vatican II.

Daily he is faced by developments which demand an immediate response: a need to provide counseling; a personnel problem; a serious illness in the parish. This role often dominates the pastor's life, leaving no time for him to plan for the future of the parish.

As I listened to Father Ventura enumerate the tensions of pastors, I asked myself: "Is there a flip side of the coin for a pastor besieged by tensions? Isn't there a ray of hope somewhere?"

With increased frequency we hear of parishes that are hiring full- or part-time parish administrators. These individuals are responsible for keeping books, maintaining buildings and seeing to it that a pastor can concentrate more on his role of shepherd.

Granted, a parish needs a budget to hire such a person; and finding a good administrator is often difficult. The fact remains that pastors have this option, which was not as available or was not utilized in the past.

The introduction of parish councils gives pastors breathing room when they get squeezed between rival groups. Although he has the last word, a council can give that

word the sound of many voices, rather than the one lone voice of the pastor.

Thanks to an increase in diocesan pastoral planning offices, pastors now have the assistance of research and planning personnel to help in thinking and planning for the future.

There is no doubt pastors are under heavy pressure. As in every advancing age, however, new options can be found to meet the challenge.



Whether pastors will find themselves under increasing tension will depend on how well the church sees the need to search out parish administrators, encourage diocesan and parish councils and planning offices, and provide an ongoing opportunity for both to improve their skills so that they are more of a service than a headache for the parish.

A challenge equal to the first will be getting pastors who are accustomed to being a "Lone Ranger" to utilize the team approach when a good one is available.

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ENTERTAINMENT

VIEWING WITH ARNOLD 'Fletch' is collection of Chevy Chase skits

by James W. Arnold

"Fletch" is a survivable Chevy Chase movie.

A career has to be built on a stronger adjective than that, but at least it beats catastrophic, which is frankly what Chase's movie career has been for a half-dozen years.

As they say on Wall Street, "Fletch" is an upturn. But don't expect the second coming of Buster Keaton or even Bill Murray.

Sombody has finally figured out that Chase is not really a comedian. Instead he's an actor with a nice ability to see and project the silliness of many normal situations and to read deadpan lines with a deadpan, slightly bemused expression. He's also big physically, and can be funny-klutzy up to a point. All this modest talent works best not in bizarre situations, but in close-to-everyday reality that is only on the edge of being absurd.

That more or less describes "Fletch," which is a Los Angeles private eye yarn—Jim Rockford ancestry out of Raymond Chandler—updated so that the hero is an investigative reporter-columnist for a daily newspaper. Movies are going through a love-hate cycle with journalists ("Absence of Malice," "The Mean Season," "Perfect"), and Chase's character mixes both tendencies. He's clearly the good guy, but Chase's natural arrogance and Fletch's dubious ethics suggest clandestine satire.

The story is straight, although credible only in the context of detective fiction. Screenwriter Andrew Bergman, a funny gagman ("The In-Laws"), embroiders Gregory McDonald's award-winning novel with endless wisecracks, delivered by Chase flatly and under-the-breath. Few are hilarious in themselves, but strung together, they keep you smiling. But eventually, as Chandler knew, they become tedious if not rooted in something of substance.

Fletch (he hates his given name, Irwin, which is a tiresome running joke) is working undercover on a drug-dealing

story on Santa Monica beach, where he's spotted by a rich young executive (Tim Matheson). The young man claims he's dying of cancer and offers Fletch \$50,000 and a guaranteed escape to Rio if he'll murder him so his wife (Dana Wheeler-Nicholson) can collect the insurance.

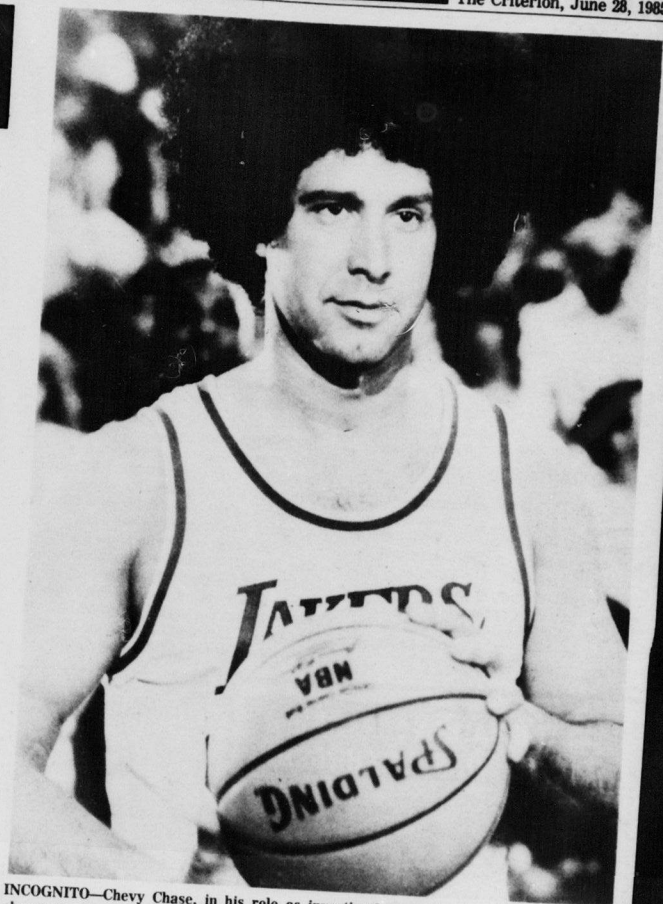
Any casual viewer of TV melodrama will recognize this scam instantly. After routine gumshoe work, Fletch discovers that the guy has another wife stashed back in Utah, along with millions he's embezzled from his current wife, and plans to switch identities with Fletch and skip to Rio himself. Conveniently, he's also involved in the beach drug operation, in which the kingpin is none other than—tah dah!—the chief of police (tough guy Joe Don Baker).

None of this is really vital or to be taken seriously. The heart of the movie is Chase-as-Fletch coolly conning his way into all this information while holding off his typically impatient editor. His style is to drift from one fake ID to another, relying on random bits of truth and extravagant lies and aliases, including Gordon Liddy and Don Corleone.

To learn about Matheson's medical history, he poses both as a patient (undergoing a procto exam) and as a doctor (passing out when he's drafted to help with an autopsy). He wheedles crucial data from Matheson's elderly rural parents by posing as a folksy insurance agent named Harry S. Truman.

There are several forays to a posh tennis club, where Fletch poses as a member to meet the innocent Wheeler-Nicholson and charges all his bills to an obnoxious deadbeat whose name he overhears. The hero also has a hairy battle with a high IQ watchdog, a Doberman able to turn doorknobs, and once saves himself from pursuing police by blundering into a war veterans testimonial banquet, taking over the mike, and praising the honoree for conquering venereal disease.

You get the idea. "Fletch" is a collection of skits in which Chase puts people on or down. Less often, he simply clowns around in weird disguises—as a bearded holy man on roller skates at the beach, or (in a dream fantasy) as a black superstar for the Lakers, the favorite team on Rodeo Drive.



INCOGNITO—Chevy Chase, in his role as investigative reporter I.M. Fletcher, gets a chance to act out a number of sports fantasies including a sequence with the Los Angeles Lakers in "Fletch," a Universal release. Because of some vulgarity the U.S. Catholic Conference has classified the comedy A-II. (NC photo)

It's (to repeat) survivable, at least until the end, where we're asked to believe Ms. Wheeler-Nicholson kayos villain Baker with the wood frame of a tennis racket and joins Fletch on the beach in Rio. They walk off into the sunset discussing the intricacies of dribbling a basketball.

Chevy gets expensive help from a solid cast of supporting players, ranging from Richard Libertini as the editor to M. Emmet Walsh as a doctor and George ("Cheers") Wendt as a beach junkie. But little style is provided by slumping director Michael Ritchie, who made "Downhill Racer" and "The Candidate" in better days.

But Chase still has not demonstrated that quality most essential to the great clowns—a basic lovability that most of his onetime Saturday Night colleagues have in abundance despite their similar irreverent

styles. "Fletch" earns him another time at bat.

(Average mystery-comedy with some hits and many misses; amoral tone but no objectionable sex or violence; satisfactory for adults and youth.)

(USCC classification: A-II, adults and adolescents.)

Recent USCC Film Classifications

D.A.R.Y.L.	A-II
Pale Rider	O
Prizzi's Honor	A-IV
Sam's Son	A-II
Secret Admirer	O

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

Fr. Serra on video

A one-man teleplay about the life of Franciscan Father Junipero Serra has been produced by Paulist Press for distribution as a videocassette.

Father Serra, the 18th-century missionary known as "California's apostle," was declared venerable by Pope John Paul II May 9. His cause for beatification is before the Congregation for Saints' Causes.

Called "God's Matador," the one-hour documentary written and acted by James Patrick Kinney focuses on the Franciscan missionary who brought the Catholic faith to the Indians in California.

The teleplay was filmed at a television studio in Omaha, Neb., using a set which duplicated Father Serra's living quarters at his mission in Carmel, Calif.

Paulist Press has been funding a series of one-person plays about famous persons of faith. It recently finished a videocassette on the life of Thomas Merton and was planning one on Dorothy Day.

The videocassette can be purchased for \$99 or rented for five days for \$16.50 from Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430.



SERRA VIDEO—Actor James Patrick Kinney poses as Franciscan Father Junipero Serra in "God's Matador," a videocassette teleplay distributed by Paulist Press. (NC photo)

Television programs of interest

Sunday, June 30, 6-8 p.m. EST (ABC) "The Wind in the Willows." This is an animated version of Kenneth Grahame's classic children's book about the adventures of Mr. Toad, Mole, Badger and Ratty, featuring the voices of Charles Nelson Reilly, Roddy McDowall, Jose Ferrer and Eddie Bracken.

Tuesday, July 2, 8-9 p.m. EST (PBS) "The Closing Door: An Investigation of U.S. Immigration Policy." This is an updated version of a 1983 documentary examining Haitian, Cuban and Vietnamese migration in the context of foreign policy, public opinion, human rights, racial issues and other factors that influence U.S. policy decisions and lawmaking.

Tuesday, July 2, 9-9:30 p.m. EST (PBS) "Chicago, Chicago." Jean Shepherd has made a career of satirizing his Midwest origins. His talent for combining comedy with nostalgia is on display in "Chicago, Chicago, That Toddlin' Town." It's fun for those who like wry humor.

Thursday, July 4, 7-8:30 p.m. EST (PBS) "A Capitol Fourth—1985." Maestro Leonard Bernstein conducts the National

Symphony Orchestra at the U.S. Capitol in a concert celebrating the Fourth of July. Hosted by E.G. Marshall, the program includes Bernstein's Symphonic Dances from his musical "West Side Story" and marches by John Philip Sousa.

Thursday, July 4, 8:30-9 p.m. EST (PBS) "The Stone Carvers." One of the glories of Gothic architecture was its rich and inventive use of stone sculptures representing figures from saints and sinners to angels and gargoyles. The craft that produced such art has survived and is shown at work in this Academy Award-winner. It is narrated by master carver Vincent Palumbo, who has worked on the Washington Cathedral for 24 years.

Friday, July 5, 9:30-10 p.m. EST (PBS) "Our Sacred Land." This documentary explores the ongoing conflict surrounding the Indian holy grounds of South Dakota known as the Black Hills and Bear Butte. American Indians maintain that their historic and religious rights to those lands, guaranteed by various treaties and the American Indian Religious Freedom Act of 1978, are being violated.

'Ambassador of Magic' entertains in Indianapolis

by Jim Jachimciak

The "Ambassador of Magic" brought his talent home to Indianapolis last week.

Barry Valentine was in Indianapolis for a reunion of his high school class, the Secoina High School Class of 1960. He is one of about 30 full-time magicians making a living in the United States, and calls himself the "Ambassador of Magic."

While he was here, he made several appearances in the archdiocese—at parish festivals at Holy Angels and St. Simon's in Indianapolis, and two shows for patients,

Chatard gets grant

Chatard High School in Indianapolis has received a \$30,000 grant from the Indianapolis Foundation to establish a learning disability program, according to President Lawrence M. Bowman. The program will begin in the fall and serve several parochial schools in the Indianapolis North Deanery as well as the high school. The grant was made through the Orton Dislexic Society.

employees and employees' children at St. Francis Hospital in Beech Grove.

Valentine is an active Catholic who now lives in Universal City, Calif. While he earns his living by doing magic, he also performs in fund raisers for churches and organizations. He is hoping to return to Indianapolis later this year for a fund raiser for the Indianapolis Zoo.

He specializes in close-up magic, which he calls "mingle magic." He explains, "I'm hired to do private parties and mingle with the guests, introduce myself and do things for them in small groups."

That, he says, is becoming common in the entertainment business. "There aren't very many theaters for live variety performers to work. The new place to work is in people's private homes."

Valentine has also developed a cabaret act which mixes comedy with magic.

He has been successful enough that he was invited to join the Magic Castle in Hollywood Hills, which is made up of a select group of magicians. The Magic Castle includes a performance hall and a library which contains the secrets of some of the world's most famous magicians.



MAGICIAN—Barry Valentine performs for patients at St. Francis Hospital in Beech Grove. (Photo by Jim Jachimciak)

Valentine has studied other magicians but has developed a style of his own. "Some of it is mine and it really can't be copied," he says of his magic. "It's more my personality than it is a trick being done by sleight of hand."

He adapts his show to his audience. "When you do something for an adult, the approach is different than with children," he said. "With children, you should stick to doing children's magic. There is a psychology to the presentation of magic to children." Magic involving matches, for example, would be inappropriate for an audience of children.

"With adults it is 99 percent

psychological misdirection and 1 percent sleight of hand," Valentine says. "And the more intelligent the person, the easier they are to misdirect."

"Psychological misdirection is probably the strongest thing that I've seen in presentations of magic. I used to think, 'How could you misdirect 700 people in an auditorium at precisely the right second?' And do you know what? You can."

Is that trickery? "You can trick them," he concedes, "but I don't like the word 'fool.'"

Whatever it is called, Valentine insists that each work of magic is nothing less than a miracle.

St. Joseph's holds Family Day

An outdoor celebration of the Mass highlighted a Family Day recently at St. Joseph's parish in St. Leon.

June 9 was designated as Family Day at St. Joseph's. It was also the feast of Corpus Christi, the day designated for celebration of the availability of the Body and Blood of Christ through bread and wine. Father John O'Brien, pastor, stepped in front of the altar during the outdoor liturgy and, standing among his "family," delivered a homily on the miracle of Christ's legacy to the apostles at the Last Supper.

The point he made was that the miracle is still with us. It is still available today to the followers of Jesus Christ through the earthly material of bread and wine. That

bread and wine, Father O'Brien pointed out, is in spirit the same Body and Blood of Jesus, the Son of God.

Following Mass, a crowd of about 200 men, women and children helped themselves to a meal in the school basement. Fried chicken and drinks were provided by the church social committee; a variety of vegetables, salads and desserts was furnished by those attending.

During the afternoon, children aged 12 and under participated in competitive games. Prizes were awarded to the winners. Older children played softball and pitched horseshoes, while most of the adults took the heat into account and played cards or visited.

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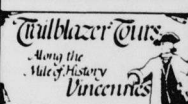
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- Suffer with foot problems?
- Suffer with backache?
- Have calluses?
- Have bunions?
- Bone spurs?
- Tender spots?
- Fallen arches?

(If you answered **Yes** to any of the above questions you should be enjoying water-filled shoe insoles.)

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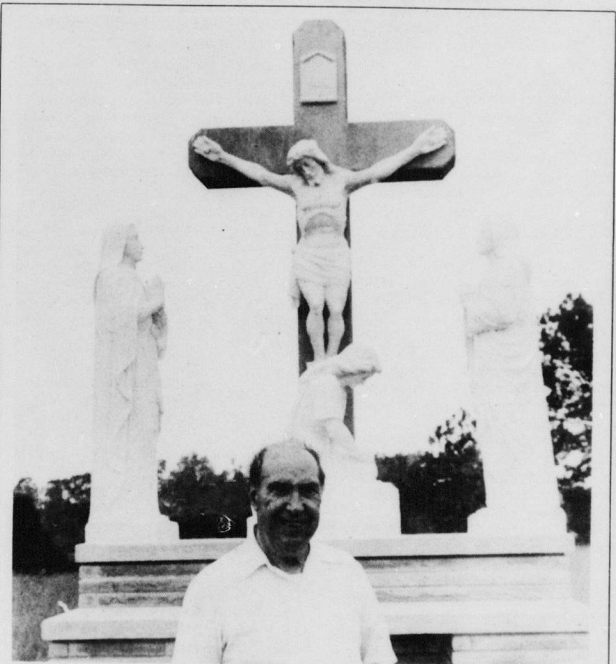
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MEMORIAL—Father Andrew Diezeman, pastor of Holy Cross Parish in St. Croix and administrator of St. Joseph Church, Crawford County, stands in front of a memorial erected in the cemetery by Father Diezeman in memory of his brother, Father Albert Diezeman.

CORNUCOPIA

Our land of opportunity

by Cynthia Dewes

Can you sing "The Star Spangled Banner" without strangling on your tonsils? Can you spell "forefathers"? Do you think "Flag" whenever you see red, white and blue displayed together? If the answers are "yes," you may qualify as a patriot.

Patriots have carved a rocky road through the hills and valleys of American history. They began by dumping tea into Boston Harbor and running around at night yelling "The Brits are coming!" As time went on, their vision broadened and they extended our borders, centralized our government and preserved the union.

True, in the name of patriotism the patriots sometimes got carried away. They subdued Indians in a notably unfair way. They took on Mexico in questionable border arguments and rattled sabers at Spain. A few even became obscenely rich by confusing patriotism with laissez faire capitalism.

From the first, patriots were polarized. Some were isolationists, others imperialists. Some were trade unionists, others were robber barons. Some tried to change their country's direction, while others said "my country, right or wrong."

And after two hundred years, patriotism fell into a slump in popularity. It had become a catchword for those who hid self interest behind a noble concept. The young were disillusioned. They wrapped garbage in the flag and trekked around the country searching for "America."

But not to worry. What they found surprised them. America is physically so beautiful, so vast, so favored with natural gifts, that no matter how many times we are told this fact, the personal revelation of it is always amazing. From the ocean beaches to the mountains and plains and great lakes, the country is thrilling to experience.

But it is the people of America who are truly unique, and who continually reinforce the theological position that people are basically good. They are warm, cheerful, hard working and trusting. They are also a bunch of ethnics, misfits and survivors.

They are our relatives: an immigrant grandfather who was a carpenter and paperhanger in the old country, but who became a farmer out of necessity in this one. He and his immigrant wife started with no prospects but managed to make a living from a poor farm, learn a brand new language, and instill moral and civic consciences in all their eleven children born in this country.

They are our neighbors: the Vietnamese child who speaks no English, sent to a remedial first grade class in an inner city school. By the end of the year he is first in the class and well aware of subtleties. He asks the teacher, who has passed the entire class to the next grade level according to directives from above, "Why you promote Randy? He know nothing." To which the amused teacher replies, "Now you understand the American democratic school system."

We Americans are mortal, we make mistakes. As a nation we sometimes act proud or stupid or greedy, just as we do as individuals. But all men are created equal in the sight of God, and are entitled to freedom of opportunity. Right now, in this place, America remains the land of opportunity. That fact alone should make patriots of us all.

check it out...

✓ Kordes Enrichment Center, Ferdinand, will offer a **Get-Away Weekend** for AAs and Al-Anons on July 12-14. The \$60 fee includes program tuition, room and meals, with a 10 percent discount for senior citizens aged 60 and over. For a brochure, call the Center at 812-367-2777.

✓ A conference on "Hearing the Cry of the Poor: A Call to Social Analysis of the Economic System" will be held at St. Mary of the Woods College Sunday through Friday, June 30-July 5. The keynote address will be given at 7:30 p.m. on Sunday, June 30 by Immaculate Heart of Mary Sister Amata Miller, who will also address the conference during Monday and Tuesday sessions. Other speakers include Msgr. George Higgins of Catholic University.

vips...



✓ Raymond and Mary (LaClave) Bolerjack will celebrate their **Golden Wedding Anniversary** at an Open House from 2 to 5 p.m. on Sunday, June 30 at Schelley's Hall, Seelyville. The Bolerjacks were married on June 20, 1935 at Holy Rosary Church, Seelyville. They have one son, Kent, of Englewood, Colo.

fireworks sparked above him, our friend was sad and thoughtful. My husband and I sensed his turmoil.

"I pray that soon my country can watch fireworks like this—in peace," commented our friend quietly. "I want to do what I can to bring that peace." He yearned to go home, despite the havoc there.

We, his American hosts, considered the contrast between the flaming, patriotic fireworks we watched and the flames that consumed Lebanon and other countries in conflict. Yet we also remembered America's struggle for freedom and the events around 1776 that led to the birth of our own nation.

Watching 1985 fireworks, we join our friend's prayers for brotherhood and reconciliation, so that patriots everywhere can enjoy the American privilege of peaceful fireworks—a sweet testimony to holiday leisure in Liberty's name.

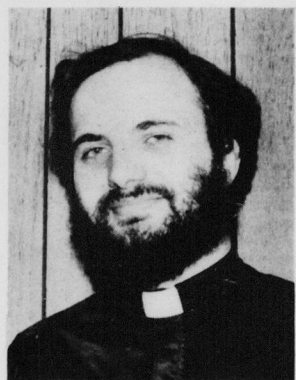


✓ A **60th Wedding Anniversary** will be celebrated by Mr. and Mrs. Joseph Kieffer along with their entire former wedding party at 11 a.m. Mass on Sunday, June 30 in St. Anthony Church, 379 N. Warman Ave. Their children will host a reception afterward in Ryan Hall. The Kieffers were married on June 30, 1925. They are the parents of six children, including Mary Herbstreit, Joseph, Patricia Hostetter, Vincent, Kathleen Abshier and Marion Waddell.

✓ Seven Sisters of St. Benedict at Convent Immaculate Conception in Ferdinand will celebrate their **60th Anniversary of Religious Profession** on Sunday, June 30 at 2 p.m. Jubilee Mass followed by a reception. They include Benedictine Sisters: Ildephonse Retzer, who worked at St. Paul Hermitage in Beech Grove from 1960 to 1964; Engelberta Fuchs, who served St. Paul Parish in Tell City; Annette Mandabach, a native of Washington, Ind. who taught at Starlight, Indianapolis, Seymour and Tell City schools; Germaine Libs, from New Albany, who taught in Siberia, Indianapolis, Troy, Bradford and St. Meinrad; Mary Joseph Kunkler, whose teaching assignments included St. Joseph Hill, Troy, Starlight,

Cannelton and Fulda; Francille Heckel, of Jeffersonville, who taught in Cannelton and St. Meinrad; and Florence Seng, whose teaching assignments included Tell City and Fulda.

✓ Father James M. Farrell, pastor of St. Andrew the Apostle Parish in Indianapolis, will be honored by the parish on the occasion of his **Tenth Anniversary of Ordination** with an Ice Cream Social to be held in the church social hall at 2 p.m. on Sunday, June 30. Father Jim was ordained by Pope Paul VI in Rome on June 29, 1975. He has served as assistant pastor at St. Pius X and St. Barnabas parishes in Indianapolis, and has been pastor of St. Andrew for five years. Former parishioners, friends and associates are invited to attend the social.



✓ The same Father James M. Farrell was recently chosen to represent the Indianapolis Province in the National Federation of Priests' Councils. He is vice-chairman of the Indianapolis Presbyteral Council. The NFPC represents over 25,000 priests in dealing with their concerns, issues and priestly ministries.

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A Fourth of July paradox

by Shirley Vogler Meister

Like blossoms in the night sky, fireworks boom and snap above Fourth of July crowds. Happy families, neighbors, and strangers celebrate freedom at dazzling patriotic displays in cities and towns throughout the United States.

Among the thousands gathered at one such local fireworks show a few years ago was a Lebanese Army officer, a student in a governmental exchange program. My husband and I were his Indianapolis hosts.

The holiday crowd buzzed like happy bees on that warm, summer night, but the officer was conspicuously sedate. He directed his thoughts homeward, to Beirut, where similar nightly aerial displays could be seen and heard on a regular basis. The explosions in Beirut, however, were devastating—the antithesis of peace and freedom. As the

QUESTION CORNER

How to help in Ethiopia

by Fr. John Dietzen

Q Does the Catholic Church have a group of missionaries or volunteers working in Ethiopia?

I feel like God is asking me to put aside my worldly ways and help out. How can I get more information? (Missouri)

A In my view, the best places to start are with two agencies which have remarkable and enviable records for helping serve serious needs in other countries. They are the Catholic Relief Services and the Catholic Medical Mission Board.



You're probably familiar with CRS at least through the collection taken up around the nation each year for its work. In addition to emergency, disaster-type assistance, it also attempts to initiate long-term developments in deprived regions of the world.

CRS maintains offices or local representatives in about 70 countries, so it needs a small army of volunteers (and paid workers) of all kinds—skilled and unskilled, professional and non-professional. You can get more information from their

headquarters at 1101 First Avenue, New York, N.Y. 10022.

The medical mission board, as its name indicates, is more specialized. It provides medical supplies and offers medical and paramedical personnel for hospitals, clinics and dispensaries in many countries. Not all workers need training specifically in medical care, however.

You may write to Father Joseph Walter, S.J., director of the Catholic Medical Mission Board at 10 W. 17th St., New York, N.Y. 10011.

Please follow up on your desire to help. You certainly are needed somewhere. If you get stuck let me know and we'll continue looking.

Q A columnist in our daily paper said that Catholics are no longer excommunicated from the church if they are divorced. Is this true? (Florida)

A Contrary to what many Catholics still believe, Catholic men and women were never excommunicated for obtaining a divorce.

In our country, since one of the Councils of Baltimore in the last century, Catholics were excommunicated if they attempted another marriage outside the church after a civil divorce. That provision was revoked, however, in 1977.

Thus, even Catholics who attempt marriage outside of church law after a divorce are no longer excommunicated.

That does not mean that the new marriage is recognized according to church regulations; simply that the person is still acknowledged as a full member of the Catholic family.

Q If a Catholic is cremated, what kind of religious ceremony, burial rites and so on are permitted? (North Carolina)

A The Rite of Funerals explicitly provides that full Catholic rites are permitted for those who choose to have their bodies cremated, unless that choice

were made for some reason in conflict with Christian beliefs.

The funeral Mass or other ceremonies may be held with the body present before cremation. Or the body may be cremated and a memorial Mass celebrated sometime later, such as is routinely done for people who donate their bodies for scientific purposes.

When the ashes are buried, the usual cemetery rites may be performed.

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

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

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FAMILY TALK

Will my daughter try to kill herself again?

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 17-year-old daughter tried to end her life. She came into my bedroom last week and showed me an empty bottle of sleeping pills she purchased herself without prescription at our local drugstore. She told me she had taken all of them about a half hour earlier.

I rushed her to the hospital. For a while we did not know if she would live or die.

The following day she told me she didn't want to live because her boyfriend had begun to flirt with other girls. She felt she was a failure in school and wanted to get away from having to decide what to do when she graduates.

She and her boyfriend have made up, but her dad and I still feel uneasy. Is there something we should be doing to prevent a recurrence?—Indiana.

Answer: You are correct to be concerned. Suicide is the second leading cause of death in the teen and young-adult age groups, right behind automobile accidents.

You acted quickly and wisely in taking your daughter to the hospital. If there is any question whether a lethal dose has been taken, the stomach should be emptied as soon as possible and certainly within one hour after the overdose.

Obviously, at that time, one needs to determine quickly what has been taken and how much. Your family physician or poison-control center can then tell you how dangerous the medical situation is and whether immediate medical treatment is necessary.

The next step may be obvious, but too often forgotten. I would clean out your daughter's room and dresser drawers of any tranquilizers, diet pills, other pills or sharp instruments. You can be quite open about this, and she may object, but it is a sensible precaution.

After a suicide attempt, it is wise to see that the person has company for the next week or so. The companionship is not necessarily to generate communication or deep talks, but a rather obvious preventive.



I would try to limit your daughter's alcohol consumption during this period. Alcohol is a depressant. On top of an already existing blue mood, alcohol can intensify feelings of hopelessness.

You say you feel uneasy around her now. I understand that, but you must not pussyfoot. She is not a hothouse plant. If you treat her like one, she will feel demeaned.

Be direct and adult with her. Suicide cannot be a taboo topic. If you are concerned she might make another attempt, address this concern directly with her. Don't be afraid to continue your usual discipline in other areas.

Your daughter might try to use the threat of suicide to get her way. "I need to stay out extra late tonight. I have to talk with my friends because I feel depressed and I want to die, and you don't even care." In such cases, try to treat the curfew issue objectively, while ignoring her thinly veiled threat.

Finally, your daughter needs to see a psychologist or social worker at this time to address such issues as her self-image, her career plans, her relationship with her boyfriend and her thoughts about death. While family is important and your family may be close, your daughter may need the perspective of a trained outsider.

Throughout all this, continue to be supportive and accepting of your daughter as she goes through a very difficult time.

(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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Mo. Teresa accepts Medal of Freedom for poor

by Liz S. Armstrong

WASHINGTON (NC)—Mother Teresa of Calcutta accepted the presidential Medal of Freedom at the White House June 20, dedicating the award to God and the poor she serves.

The diminutive nun, founder of the Missionaries of Charity, received the award during a Rose Garden ceremony from President Reagan, who towered at least a foot above her. Reagan called her "a heroine of our times" and noted that the plaque honoring her described her as the "saint of the gutters."

He said that the award is usually given to U.S. citizens "who've done our country proud," but that, as demonstrated by Mother Teresa, "the goodness in some hearts transcends all borders and all narrow nationalistic considerations."

"Some people, some very few people

are, in the truest sense, citizens of the world," Reagan added.

Mother Teresa answered that she was "most unworthy" of the award.

"But I accept it for the greater glory of God and in the name of the millions of poor people..."

She added to Reagan, "I've never realized that you loved the people so much."

She also urged prayer and family love, saying love for the poor begins at home and that "if you see God in each other, you will have love, peace, (and) joy together. And that love will penetrate right through the furthest place that anyone has ever been—there is that tenderness and love of Christ."

Mother Teresa also noted that when she learned of the famine in Ethiopia, she contacted Reagan, "the only person that came in my mind" as being able to help. Reagan responded by calling for im-

mediate provision of U.S. relief supplies, she said. "And I can tell you that the gift that has come from your people, from your country, has brought life, new life, to our suffering people in Ethiopia."

Reagan joked that Mother Teresa might be the first award recipient to take the plaque and melt it down to get money for the needy.

Reagan said that 13 other Medal of Freedom winners had been cited at the White House a month earlier but Mother Teresa "could not attend because she had work to do—not special work, not unusual work for her, but everyday work which is both special and urgent in its own right. Mother Teresa was busy, as usual, saving the world."

After the ceremony, Mother Teresa was spotted by the exuberant and aggressive White House press corps, which had been prevented from immediately following her from the Rose Garden.

Within moments, she had been surrounded and obscured from view by a huddle of cameramen, technicians and reporters, all trying to question or photograph her. Nonetheless, they treated her more politely than they often do politicians or others less frail and ascetic-looking.

Mother Teresa merely smiled and handed out prayer cards, advising all, until aides bundled her into a waiting limousine, "Very good, but now all of you have to make meditation."



FREEDOM MEDAL—Mother Teresa of Calcutta accepts the Medal of Freedom from President Reagan at the White House as Mrs. Reagan applauds. Reagan called Mother Teresa a "heroine of our time." (NC photo from UPI-Reuters)

Mother Teresa says she has no time for feminism

by Tracy Early

NEW YORK (NC)—Mother Teresa said at a New York conference June 18 that the unborn child threatened with abortion is one of "the poorest of the poor" her order is committed to serve.

She also said her work for the poor left her "no time" for such things as feminism and liberation theology.

The Missionaries of Charity, which she founded in Calcutta and has now expanded into the United States and many other countries, takes a vow to serve "the poorest of the poor."

That commitment, she said, means members must work for the unborn, opposing abortion and trying to prevent it by arranging for adoptions.

MOTHER TERESA was the star attraction at a one-day conference, "Women: The Hope of the World." Aimed at giving the U.S. bishops input for their planned pastoral letter on women, the conference was sponsored by the National Catholic Coalition, a group formed in 1983 around "loyalty to the authentic teachings of the magisterium (church teaching authority) and allegiance to the Holy Father."

Mother Teresa answered reporters' questions from the lectern immediately after her talk.

Asked about the "feminist mentality" said to influence some religious communities, she said her order existed "because the church has accepted us" and gave total obedience to the church. "There are so many millions of poor people to take care of, I have no time for anything else," she said.

To a question about liberation theology in Latin America, she said her nuns serving there "don't get mixed up in anything like that. I don't even understand the meaning of liberation theology."

One reporter asked Mother Teresa what was the most important thing for the American bishops to say in the proposed pastoral on women. She said it would be to encourage women to "make the family a true family."

THE PROGRAM also included "testimonies" from eight women and two men and an opening address by Jesuit Father John Hardon of New York on the role of Mary. The coalition said it plans to send the text of the testimonies, along with those from a May 13 conference in Chicago, to the bishops' committee drafting the pastoral on women.

Among those speaking in New York was Phyllis Schlafly, nationally known as an opponent of the Equal Rights Amendment, who attacked the feminist and sexual liberation movements. The women's liberation movement victimized children by teaching that "caring for babies is oppressive and imprisoning" and should be subordinated to the "career fulfillment" of the mother, she said.

She said there is "another world in America" largely unreported by the media in which people are committed to traditional values. "The existence of these Americans with religious and family values is the major reason why President Ronald Reagan, who personifies and articulates traditional values, was twice elected by large majorities of the American people."



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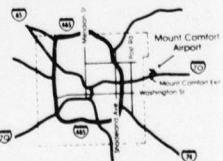
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THE SUNDAY READINGS

13TH SUNDAY IN ORDINARY TIME

JUNE 30, 1985

by
Richard
Cain

Wis. 1:13-15, 2:23-24
Psalm 30:2-6, 11-13
II Cor. 8:7-9, 13-15
Mark 5:21-43

The Book of Wisdom, from which this Sunday's first reading is taken, was the last of the Old Testament books to be written. It was probably written in the Egyptian city of Alexandria 50-100 years before Christ was born. But it might well have been written for our age.

At that time Alexandria was one of the world's leading centers of learning and culture. Scientific discoveries were opening up the beauty and mystery of the world. Many religions and philosophical systems competed for the hearts of the people, each offering its own view of the meaning of life. It was a time of individualism, of skepticism and dissatisfaction with traditional ideas. A time of crisis for faith.

Drawing from what must have been years of deep study of the Old Testament, the author of the Book of Wisdom wrote in response to this crisis in order to strengthen the faith of his fellow Jews. In particular he was concerned with the problem of evil and divine justice. How was it that the wicked and godless prospered while the good and faithful suffered? How and where did God mete out his justice?

His answer was a ringing affirmation that life had meaning. God was not the cause of human troubles, nor did he desire them. Rather, suffering and death came into the world through rebellion against God. Moral living, then, was essential because through it people rediscovered their dignity as images of God, made like him to live forever.

But here, the author of Wisdom had to

stop. He knew God was not the enemy and source of human troubles, but rather a friend and provider of human needs. He knew everyone's ultimate need for justice and God's salvation. He firmly asserted his belief in God's justice and that human life did not end in the grave but was destined for eternal life with God. But for an answer as to how God would accomplish his justice and our salvation, the author of Wisdom could only wait.

THIS SUNDAY'S gospel reading presents in concrete form what the author of Wisdom could only describe in the abstract. Here we see two people grappling in an immediate way with their need for God. In many ways the two were really no different from everyone else. Like all humans, they had a fundamental need for God. Like many others, they had heard about Jesus. Like those in the crowd, they had come to see and hear for themselves. What made them unique was that in their desperation they were willing to bring that need personally to Jesus. The gift of desperation is that it has no taste for the luxuries of pride and doubt.

Yet their faith in the goodness of God was not in vain. Here as throughout the gospels, Jesus responded with total concern for their needs, even the deeper need for divine forgiveness they may not have recognized. No sooner had the man presented his need to Jesus than we are told that "the two went off together." After bringing the man's daughter back to life, Jesus' first concern was that she be given

the Saints *by Luke*

ST. EMMA



ST. EMMA WAS A RELATIVE OF EMPEROR ST. HENRY II. ALSO KNOWN AS HEMMA, SHE WAS RAISED AT HENRY'S COURT BY ST. CUNEGUND, AND ACCORDING TO LEGEND WAS MARRIED TO LANDGRAVE WILLIAM OF FRIESACH.

THEIR TWO CHILDREN WERE MURDERED DURING AN UPRISING AT MINES OWNED BY WILLIAM. GRIEF-STRIKEN, HE MADE A PILGRIMAGE TO ROME AND DIED ON THE WAY BACK; EMMA DECIDED TO DEVOTE HER LIFE TO GOD. SHE GAVE LIBERALLY TO THE POOR, FOUNDED SEVERAL RELIGIOUS HOUSES AND A DOUBLE MONASTERY AT GURK, AUSTRIA, AND MAY HAVE BECOME A NUN THERE.

SOME SCHOLARS BELIEVE SHE WAS OF THE FRIESACH FAMILY RATHER THAN WILLIAM, AND THAT HER SON WAS KILLED IN A BATTLE 20 YEARS AFTER THE DEATH OF HER HUSBAND, COUNT WILLIAM OF SANNGAM, ABOUT 1015, AND IT WAS AT THIS TIME THAT SHE BEGAN HER FOUNDATIONS.

EMMA DIED AROUND 1045. HER CULT WAS CONFIRMED IN 1938. HER FEAST IS JUNE 29.

something to eat in order to gain her strength back.

Jesus' response to the healing the woman experienced at touching his cloak is of special interest. A comparison with similar accounts in Luke (8:43-49) and Matthew (9:20-22) reveals a growth in understanding about the nature of Jesus' power to heal/save. In Mark, it is presented as an invisible but clearly felt substance that flows from Jesus by contact, even without his knowledge. In Matthew, the power is presented as something released only at Jesus' word. But in all the accounts,

Jesus was concerned that people understand his power not as some impersonal magic but as a personal act of love given in response to an invitation made through an act of faith.

It would be a valuable exercise to put ourselves in the place of Jairus and the woman. What in our life is bringing into focus our need for God? How is God reaching out through Jesus to meet this need? How can we bring that need to him? Can we picture Jesus saying to us, "It is your faith that has relieved you. Go in peace and be free from this trouble?"



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On the field of conscience

By Joe Michael Feist
NC News Service

"I remember when I was a little girl — oh, 6 or 7 years old, I'd say. We lived out from town a good way. Our house sat in the middle of a big cotton field. Daddy always liked to grow cotton.

"Anyway, it was cotton picking time one year, must have been about 1930. A worker came by looking for a job and so daddy hired him. The man was black.

"Now when we had other field hands, they would always come in and eat dinner with us inside the house. But not this time. The man had to sit down outside in the sun and eat. I never will forget that. I remember watching him. I didn't feel good about it. It just wasn't right."

□ □ □

The woman who told me that story recognizes that the incident was perhaps her first encounter with racial prejudice. And she says it caused one of the initial stirrings of that built-in aptitude for making moral judgments, more commonly called conscience.

I remember being told as a youngster that my conscience was a "little voice" that would help me know right from wrong. Not so surprisingly, Vatican II also described the conscience as a "voice," though it went on in a more substantive way.

Conscience, says the Constitution on the Church in the Modern World, is "a law inscribed by God" on the heart of the human person.

Conscience is one's "most secret core and sanctuary," the document goes on to say. There a person "is alone with God, whose voice echoes in his depths."

But how is a conscience formed? Does it develop, expand?

In his book, "Guide to Christian Living" (Christian Classics Inc.), Father George Lobo suggests that the rightly formed conscience is: 1) rational; 2) free; 3) concerned about others and 4) responsible.

With these characteristics in mind, let's return to the woman's childhood story.

Even with the mind of a child,



How does a conscience begin to take shape? For one little girl growing up in the 1930s, writes Joe Michael Feist, conscience was aroused when she saw a man forced to eat his dinner alone and outside in the heat of the day. It was something she never forgot.

the woman was able to determine that the black man was not being treated in a fair and equal manner. Thus the first requirement for forming a conscience: the ability to assess a situation calmly and accurately.

The second characteristic of conscience is that it is free and independent. Despite what she was being conditioned to believe about the races, the little girl was able to make a judgment about the situation that probably differed from the judgment of others around her. She was able to see the world from her own perspective.

Watching the black man eat dinner outside in the heat of the day obviously aroused feelings of empathy in the young girl. She "didn't feel good about it," she recalled. Her concern for someone else's welfare shows another aspect of a rightly formed conscience.

Finally, a person with a well-formed conscience should be willing to accept responsibility for actions based on it. At times this could lead to unpleasant or even painful encounters.

Again, consider the woman's story. What do you think she should have done, or could have done, in light of her conscience?

The fact of the matter is that the woman remembers being, more than anything else, confused by what she had seen. Perhaps at that formative stage in her life she hadn't yet sorted through the complicated web of authority and obedience, or of the imperfections and contradictions that are part of each of us — even parents.

What is most important, though, is that she did eventually sort through those contradictions. She continued to wrestle with the demands of her conscience, and her conscience expanded.

"Later on," the woman concluded, "when I was older, I made up my mind that I wasn't going to be part of that cycle of hatred. I began to speak out against what was unjust, even when it was difficult to do. My conscience wouldn't let me do anything else."

(Feist is associate editor of Faith Today.)

In 1955 Rosa Parks, at right, refused to move, simply because she was black, to the back of a bus in Montgomery, Ala. She followed her conscience, and the modern civil rights era was born.



The light that sparks change

By Dolores Leckey
NC News Service

During the course of history men and women of good will, individually and in groups, believed that:

- The divine will was conveyed in a special way through the royal lineage.
- Slavery was approved by God.
- Women were not entitled to vote.
- Certain races were superior to others.

Those beliefs are rejected by most societies and most religious bodies today. What accounts for the change?

For one thing, individual men and women influenced the consciences of others by the stance they took when touched profoundly by the human, spiritual and moral needs around them. There were the Quakers hanged in the Boston Common for their stand against human slavery. And there were suffragettes who braved jail for their convictions regarding the rights of women.

I can imagine how much these people hoped that their own faithfulness to conscience would:

- become a light ennobling others to see a need within society;
- and spark courage in others to act according to the light of conscience.

Eventually, the light might spread and the public conscience might expand. Not all at once, and not without sacrifice. Consider the impact of Rosa Parks who refused to move to the back of the bus simply because she was black.

There is a sixth sense among members of the human family that when a person is faithful to conscience it will make a difference — a difference to that person and a difference to others.

Sometimes the difference it makes may be barely discernible at first and others may not always

agree on the difference. Consider the case of Enten Eller.

A member of the Church of the Brethren, Eller was indicted in 1982 for failing to register for the draft. At the time he was a student at Bridgewater College in Virginia.

Eller's reason was simply stated: "I have not registered in order to be faithful to God, my conscience and my church."

At the time of his indictment he faced up to five years in prison and a \$10,000 fine. As a member of a peace church, he would not have had any trouble securing a conscientious objector's status. But, for this young man, that was not enough. He said his action was for the sake of others.

People who knew Eller were quick to note that he is not a

religious fanatic and does not presume to judge others who register for the draft. In fact, Eller himself said that many registrants he knows are committed Christians, just as committed as he is: "God calls us to different places."

Not everyone in the Church of the Brethren agreed with Eller's reasons, his parents for instance. His father said: "I personally could register. I would not be happy about it but I could...We fully support Enten, even though it's not what we would do."

Eller was sentenced to community service. Throughout the judicial maze which preceded his sentencing, he made it clear that his life is to follow God wherever that takes him. "That's what I've got to

work with," he said.

Has Eller's conscience influenced others? Has it moved the cause of peace? Surely he hopes so.

I think of the many teachers and pastors and parents who tend to place great hope in the long reach of conscience. They hope that if they live in a loving way and according to their values it will make a difference not just to themselves, but to others in their lives.

Who knows how much one person's faithfulness to conscience might contribute to the world's integrity?

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

Isaiah and the wild grapes

By Father John Castelot
NC News Service

The prophet Isaiah once delighted his audience with a charming song typical of those sung at harvest time. It was about a man who planted a vineyard on a fertile hillside.

"He spaded it, cleared it of stones, and planted the choicest vines" (5:2). There was nothing the man failed to do to ensure a first-rate harvest.

But all of a sudden the song took a sad turn.

"Then he looked for the crop of grapes, but what it yielded was wild grapes."

At this point the audience is asked to get involved, to form its opinion:

"What more was there to do for my vineyard that I had not

done? Why, when I looked for the crop of grapes, did it bring forth wild grapes?"

The disappointed farmer then announced that he would make a shambles of his vineyard, rendering it totally useless for the future.

All the while those listening have been following the song with complete sympathy for the unfortunate farmer. They can empathize with his frustration.

But now Isaiah identifies the people themselves as the vineyard and the Lord as the vinegrower, and they are cut to the quick.

If Isaiah had simply and abruptly berated the Hebrews for their faithlessness, they would probably have reacted with anger and turned their backs on him. But by cleverly using the song to enlist their sympathy for the vinegrower

he led them to appreciate in a very personal way just how reprehensible their conduct was.

Conscience enables a person to distinguish right from wrong. Often it operates almost instinctively.

But, like memory, conscience can lose its sharpness through lack of use, through not caring about the moral quality of our actions. In certain instances, it can be dulled by ignorance or passion.

It is not always easy to tell what the proper course of action is in any given situation. Conscience has to be formed; it has to be informed.

Isaiah's approach was effective because of the manner in which he subtly led his listeners to share his view of the matter, to form their moral convictions.

Jesus, especially by his use of

Liturgy — molder of conscience

By Katharine Bird
NC News Service

The Eucharist gives Christians "a sense of who we are, to whom we belong and for whom we are responsible," said Gabe Huck.

It provides an ongoing lesson in "how a community acts now and what things the community thinks about and argues about. These all help form our consciences," Huck added. The religious educator, director of Liturgy Training Publications in the Archdiocese of Chicago, was speaking in a recent interview about the conscience and how it develops.

In a church context, he continued, the conscience concerns the ways "an individual receives and internalizes and practices the norms for justice received from the Scriptures and tradition."

What we hear in Scripture is reinforced by what we see happening in "the lives of people in the Christian tradition and handed down to us from generation to generation," he added.

For Huck, the U.S. bishops' pastoral letter on peace and their proposed pastoral on the U.S. economy are "outstanding" recent examples of this process at work. The pastorals reveal the bishops and many others struggling "to understand issues and what directions to point us in," he explained.

The pastorals display a "shift, a growth in how we understand our

responsibility for others," Huck said. "Conscience has certainly been raised, but where it leads is not clear yet."

Asked how the Eucharist helps form consciences, the religious educator observed that the different parts of the liturgy each play a role.

•In the Liturgy of the Word, we hear the same scripture stories repeated again and again. Every Easter Vigil service, for instance, starts with the well-known creation story.

The story "speaks of the sacredness of creation. It tells us that God sees everything he created is good," Huck said. And it's "terribly relevant to our lives now at the end of the 20th century."

That story gradually "shapes the way we approach creation," he said. It points Christians to ask themselves, "Do we have that attitude? Do we act that way?" Huck remarked.

In the community setting, he suggested, that story can take on different meaning for people at different phases throughout their lives.

•The consciences of Christians also are shaped by the homily, Huck said. Here, the homilist endeavors to bring out the meaning of the readings for a particular people at this time and in this place.

•Then, in the intercessory prayers, Christians are reminded that "they can't be unmindful of others, that it's the task of the baptized person" to be concerned about others beyond individual and parish needs.

These prayers "take up what is crying out for help in the world," Huck said. Examples might be: those suffering because of drought and famine in Africa, the plight of refugees and those in prison.

"The liturgy is for the long haul," Huck observed. It doesn't lead to conversion every week. But occasionally people are motivated by the liturgy to take some concrete action in response to another's needs.

"We gather for liturgies and learn what it means to be a baptized person," he added. "Little by little the liturgy teaches us what shape we believe the world should have."

It tells us "there are no privileged people here, no ranks or classes or degrees," Huck said. "It speaks of the great dignity of all gathering around the common table."

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

FOOD...

...for thought

Every day after school, the 12-year-old came home and went immediately to his room. There he stayed for hours, listless and uncaring. Each day it became harder and harder for his mother to persuade him to get out of bed and go to school.

In school the boy's teachers reported that he was losing interest in the classes and his grades were plummeting. During recess and lunch time, the boy sat by himself taking little if any interest in the games and conversation of his classmates.

The boy's mother worried that her son's blue mood would sink into apathy. She and the boy's father decided in consultation with his teachers to take some positive steps to help the boy shake off the blahs.

What is apathy?

Webster's New World Dictionary defines apathy as being "without emotion." The dictionary applies the term to people who have a "lack of interest, a listless condition, a lack of concern."

Individuals who are apathetic run the risk of remaining outside the mainstream of life. In holding themselves aloof, they can stunt the growth of their consciences and deaden themselves to the sufferings and joys of others.

When you think about it, apathy ought to be foreign to Christians. Followers of Christ are called to be passionately interested in others. They are invited to let their moral sensitivities grow by caring about God, about each other, about the world they live in and about themselves.

Weekly the liturgy reminds Christians what kind of people they are to be. The Eucharist celebrated in community says that each individual has value; it urges them to recognize that what they do matters and can make a difference in the world.

"There is no such thing as 'spiritual life' or 'life in Christ' apart from all the relationships that make up human life in the communities in which we live and serve," said Father John Egan in a 1983 speech on liturgy and justice at Boston College. He is the director of the Chicago archdiocesan office of human relations and ecumenism.

The liturgy reminds individuals that they can't allow themselves to become apathetic to others. "For those who participate, the liturgy expresses their continuing struggle to be one with each other in Christ and gives them energy and strength to carry that struggle in the midst of daily life," Father Egan said.

...for discussion

1. Do you think that one's moral vision and one's capacity to act as a morally concerned person can grow throughout life?

2. Can you think of an event in your life or a period during your life when your sense of what it means to live a moral life grew? What or who stimulated this growth? Are there aspects of your life today that are stimulating a greater awareness of all that the moral life can be?

3. What do you think the word "conscience" means?

4. In the article by Katharine Bird, Gabe Huck suggests that the church's liturgy can foster the growth of moral awareness among people. How does this happen?

SECOND HELPINGS

"Living with Apocalypse: Spiritual Resources for Social Compassion," edited by Tilden Edwards. Developing a sense of compassion for the needs, worries and sufferings of others is vital for those who want to create a more just world. And this includes getting to know yourself better, writes Jesuit Father John Haughey. He suggests that those who don't know themselves can cause pain, perhaps unwittingly, in their treatment of others. By getting to know themselves, Christians "can reduce or eliminate the social tension, hostility or violence" they themselves cause, he adds. The book includes articles on Scripture, theology, history and the family by such authors as Father Henri Nouwen, Trappist Father Basil Pennington, Rosemary Haughton and Dolores Leckey. (Harper and Row, 10 E. 53 St., New York, N.Y. 10022. \$14.95.)

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

CHILDREN'S STORY HOUR

Jean Donovan — called to do more

By Janaan Manternach
NC News Service

Jean Donovan grew up in a suburb in Connecticut. Her parents loved her and gave her everything she needed.

She loved life and had many interests. She studied hard and did well in school. She liked to have fun with her friends. She especially liked to ride horses.

When she grew up, Jean was very successful. She had a good job. She had her own apartment, a car, a motorcycle and nice clothes. She traveled to other countries. She had a boyfriend.

More and more Jean felt her life was missing something important. She had everything she needed, but slowly Jean came to realize that many people had much less. Jean began to feel Christ calling her to do more for people in need.

Jean was now living in Cleveland. She decided to do volunteer work on church projects. She found this satisfying, but

still felt called to do more.

One day she read a story about El Salvador, a country in Central America where people suffered from terrible poverty. They had little food, no decent places to live, few jobs and poor pay. They also feared for their lives in a land experiencing great violence and warfare.

Jean learned that volunteers were needed to work with the peasants. She knew she would not have many things there that she took for granted in Cleveland. Her family and friends warned her of the dangers. But she volunteered and went to Central America.

What Jean saw in El Salvador was worse than she had imagined. She had never seen men, women and children so poor. She found it very hard to live in poverty with them. She felt sad that so many had given up hope.

Jean worked with some American Sisters who had been in El Salvador for a while. Together they did whatever they could to help suffering people. They work-

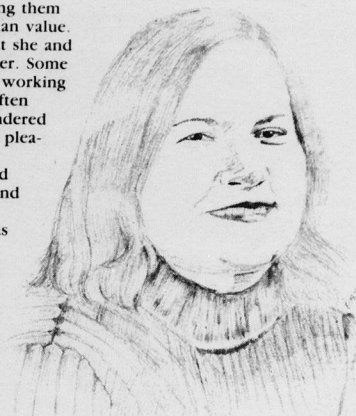
ed with the poor, helping them discover their own human value.

Jean soon realized that she and the Sisters were in danger. Some people didn't like them working for the poor. She was often afraid, and at times wondered why she gave up such a pleasant life in Cleveland.

Her family, friends and her boyfriend in Cleveland pleaded with her to come home before it was too late. They learned that two of Jean's friends were killed right outside the place where she lived.

But Jean felt Christ wanted her to stay with the poor in El Salvador. She remembered how Jesus gave his whole life to help suffering people. So she stayed.

Jean Donovan and the Sisters she worked with were shot to death on Dec. 2, 1980. She was only 27 years old.



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

Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are in this week's children's story.

B	S	G	K	N	S	U	J	V	F
C	A	H	O	R	S	E	S	N	L
A	L	O	R	P	A	I	A	M	S
I	V	E	Z	O	K	E	J	B	I
L	A	W	V	V	J	H	G	T	S
P	D	Y	N	E	C	T	P	U	T
C	O	M	Q	R	L	S	H	C	E
Q	R	R	U	T	V	A	X	D	R
U	X	H	O	Y	W	H	N	P	S
E	C	D	A	N	G	E	R	D	J

CLEVELAND, JEAN, SALVADOR, POVERTY, SISTERS, CHURCH, DANGER, HORSES

HOW ABOUT YOU?

□ El Salvador is a country in Central America. Can you locate this country on a map? What are some other countries of Central America? Why is Central America so frequently in the news today? Could you pray for El Salvador's people and others in Central America?

Children's Reading Corner

Sometimes a person will hurt another, though not intentionally. In seeing the harm done, the person who causes it might be led to explain why. This can reveal how much or how little a person's conscience has developed.

This is what happens in the story "Maggie and the Pirate," by Ezra Jack Keats. You might enjoy reading it. Afterward talk about Maggie's affection for her cricket, why the pirate took it and how he made amends. (Four Winds Press, A division of Scholastic Magazines Inc., 50 W. 44th St., New York, N.Y. 10017. 1979. Hardback. \$8.95.)



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New approach to priestly services in Lafayette

by Richard Cain

As the number of priests continues to decline in many dioceses in this country, church administrators are looking for ways to make better use of the priests they have. One such new approach was recently announced by Bishop William Higi, bishop of the neighboring diocese of Lafayette. The announcement came in an article appearing in the June 16 issue of the Lafayette Sunday Visitor.

Under the new approach, young priests would minister to clusters of small and often rural parishes, priests in their prime would head pastoral teams ministering to large parishes and older priests would serve as pastors for middle-sized parishes. Then, rather than retire, priests could become members of pastoral teams, relinquishing the burdens of administrative duties in order to continue pastoral work.

The new approach in the Lafayette diocese has two specific goals:

- to prolong the years that older priests are able to serve before they retire and
- to provide ways for young priests to more fully develop their ministerial potential.

Traditionally, priests begin service as assistant pastors, then advance to being pastors in smaller parishes and finally assume the most demanding positions as pastors of large parishes. Beyond this there is often nowhere to go except retirement.

According to the article, the 1983 code of canon law suggests 75 as the retirement age for priests, but a bishop may defer requests as his discretion.

"As a man begins to slow down a bit, and when it finally dawns on him that he is not doing his job as well as in the past, the feeling is that the only honorable action is to request retirement," Bishop Higi is quoted as saying.

The approach offers two alternatives to

retirement for older priests. One is reassignment to a smaller parish with fewer ministerial and administrative demands. The other alternative involves accepting the role of Senior Associate. As a Senior Associate, an older priest can "continue ministerial service without the worry of administration," Bishop Higi is quoted as saying.

According to the article, the other goal reflects Bishop Higi's concern about the

impact made on a young priest assigned to a small and often rural parish. "The priest either goes to seed or he develops a number of non-ministerial activities," Bishop Higi is quoted as saying. Under the new approach, smaller parishes will be clustered in such a way that the pastor is kept operating at full potential. The clustering of parishes would also help to put off the time when some smaller parishes may need to be closed.

Vatican says PNCC convert already ordained

by Jerry Fliteau
NC News Service

In a decision with possibly far-reaching ecumenical consequences, the Vatican has declared that a U.S. priest of the Polish National Catholic Church is already validly ordained. The priest, Father Melvin Walczak of Rochester, N.Y., is now ministering in the Roman Catholic Church without re-ordination.

It was believed to be the first instance in which the Vatican formally recognized an ordination in the PNCC as "already validly received."

Father Walczak is also married and has two teen-age children, but the Vatican did not consider those facts an obstacle to his carrying on ordained ministry in the Roman Catholic Church.

Bishop Matthew Clark of Rochester formally accepted Father Walczak and his family into the Catholic Church in a private ceremony in mid-June and made the priest a member of the Rochester diocesan clergy.

Father Joseph Hart, dean and president of St. Bernard's Institute, the Rochester diocesan theological school, said the Vatican decision to recognize Father Walczak's 1968 ordination appeared to "apply to all orders" received by priests of national churches belonging, as the PNCC does, to the Old Catholic Union of Utrecht.

Father Stanley Skrzypek of New York Mills, N.Y., chief ecumenical officer of the PNCC, also called the Vatican's official recognition of a PNCC priest's ordination a first.

He said he could not speak for the PNCC

as a whole, but as an individual "I think it's a joy to the church. What in fact it (the Vatican decision) says to us is, 'Your orders, your sacraments are valid.'"

He added that a priest does not serve himself or some other man, but God and God's people, and "I know Father Walczak will continue to serve the Lord in his church."

The PNCC, which claims about 300,000 members in the United States and Canada, was formed from a series of Polish Catholic immigrant groups which broke from communion with Rome at the turn of the century. The split was not over doctrine, but chiefly because of administrative or other disputes between Polish-American parishes and the predominantly Irish-American and German-American hierarchy of the time.

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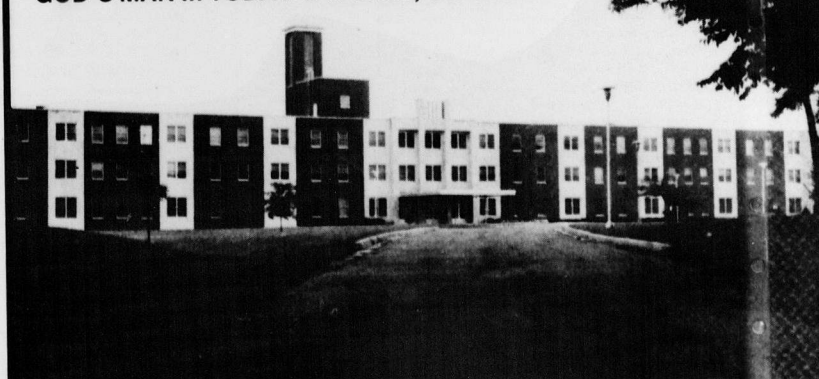
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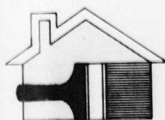
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O'Connor, Mo. Teresa speak to pro-lifers

Mother Teresa: 'If a mother can kill her own child—what is left for others to do?'

by Stephenie Overman

WASHINGTON (NC)—Stopping abortion will require "an almost radical shift in priorities," Cardinal John J. O'Connor of New York told pro-lifers at their annual convention June 22. Both he and Mother Teresa of Calcutta urged more help for women with problem pregnancies so that they will not choose abortion.

The two were speakers at the National Right to Life Convention in Washington June 20-22. The convention was attended by nearly 2,000 pro-life leaders from across the country.

As Cardinal O'Connor spoke, about 50 picketers from the National Organization for Women marched outside the hotel where the convention was held, chanting, "Abortion is a woman's right, when will O'Connor see the light?"

In his address the cardinal told the pro-lifers, "We must, above all, ask ourselves if we really, truly care that some 4,000 babies are put to death every day in the United States. Do enough of us really believe human life is sacred?"

"Many babies' lives could be saved, many girls and women made whole without a single change in law if enough people truly cared," the cardinal said.

He urged shifting from "programs we can live without in church and in society to a program without which babies cannot live at all." In addition to programs for pregnant women, individual help must be extended to those in need, the cardinal said, calling for "good old-fashioned charity."

But as important as such help is, the laws that permit abortion must be changed, Cardinal O'Connor continued, because "the great teacher is the law."

Churches, schools and parents have a difficult time teaching that abortion is wrong when the law indicates that it is right, the cardinal said.

MOTHER TERESA called the plight of unborn, unwanted babies in danger of being aborted "much worse than the lepers" she cares for in India.

Today there are terrible evils everywhere, Mother Teresa said, but "I always say, if a mother can kill her own child—what is left for others to do?"



Cardinal John J. O'Connor

Adoption and "helping mothers wherever, whenever, to want the child" are ways to prevent abortion, said the founder of the Missionaries of Charity, who planned to open a second home for unwed mothers in the United States. "If they don't want them—tell them Mother Teresa and her sisters want them," she said.

ALSO AT the convention a group of black pro-lifers called legalized abortion a form of genocide directed at minority groups.

"People ask why am I in the 'white' pro-life movement," Erma Clardy Craven, at-large director of the National Right to Life Committee's board, said at the June 22 press conference on abortion and black families.

She said that as a civil rights activist she has come to the conclusion that abortion is "elitist, racist and genocidal."

At a June 20 press conference Dr. John Wilke, president of the National Right to Life Committee, said the movement has gained momentum, especially because of the infusion of evangelical pro-lifers.

Wilke said the pro-life movement is being joined by former abortion supporters and asked, "Have you ever heard of the first pro-lifer out stumping for abortion?"

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Agca continues changing story in papal plot trial

by John Thavis

ROME (NC)—In a week of testimony that was often ridiculed by judge, prosecutor and defense lawyers, papal assailant Mehmet Ali Agca told an Italian court an ever-changing story about the motives and the execution of the 1981 shooting of the pope.

Agca, the state's key witness as well as a defendant in the complicity trial, made several claims during the trial's fourth week that differed from what he has told Italian investigators over a two-year period.

On June 19 Agca said, for the first time, that there was a third man present in St. Peter's Square the day he shot Pope John Paul II, but he hedged and contradicted himself when asked to identify the man.

He pored over photographs taken at the time of the shooting, first finding alleged accomplices and later denying they were there.

IN THE kind of statements that have characterized the trial, Agca also said an Italian underworld figure had encouraged him to tell investigators about the alleged plot. At another point, Agca maintained that he had written a letter to a U.S. Embassy official to try to "blackmail" the United States into helping him get out of

prison, where he is serving a life sentence for the shooting.

"We still don't know what happened in St. Peter's Square," Prosecutor Antonio Marini said June 24.



ACCOMPLICES—Mehmet Ali Agca identifies accomplices in photograph, but later changes his mind. (NC photo from UPI-Reuter)

"Only when we've understood what happened in the square can we find out about the motives and the people behind the attack," Marini added.

Agca had just finished testifying that the third man in the square was Omer Ay, a

Turkish terrorist. Five days earlier, when he first revealed the existence of the other alleged accomplice, Agca had insisted it was not Ay.

"Please tell the truth," said the presiding judge, Severino Santiapichi, who several times has become impatient with the inconsistencies in Agca's testimony.

AGCA TOLD the court June 20 that he had written a misleading letter to the U.S. military attache in Rome so that it would appear the United States was behind his decision to name his alleged Turkish and Bulgarian accomplices.

"It was a simple attempt at blackmail to force their support," Agca testified. He said he hoped the United States could help him win freedom in some other country, without actually having a trial.

The timing of the letter, however, was disconcerting to the judge. He questioned why it was written after Agca had promised to cooperate fully with the Italian justice system.

"I was following two lines. I was double-dealing, according to the outside conditions," Agca told the court. Agca previously testified that it was his policy to keep "all the roads open," even as he cooperated with investigators.

On June 19, Agca brought the courtroom session to an early end when he said

he had met in 1982 in Italy's top-security prison with Francesco Pazienza, who urged him to collaborate with Italian authorities and promised him freedom and a French passport in return.

Pazienza, now under arrest in the United States, is wanted in Italy in connection with bank fraud and alleged corruption of Italian intelligence services.

Agca's statement prompted Marini to suggest that Agca was "making himself less credible" because "he is afraid of his Turkish accomplices."

On almost every detail of the papal shooting, Agca has changed his testimony. On June 24, for example, he contradicted what he had said four days earlier about the kind of gun used by Oral Celik, the Turk Agca has said was his other accomplice in the square.

Agca was given two kinds of pistols to hold and compare. First he identified one, then the other, and finally neither as the kind used by Celik.

THE CASE against the seven other defendants, four Turks and three Bulgarians, is based largely on what Agca told investigators during a lengthy probe.

Faced with Agca's inconsistencies, Santiapichi has more than once looked squarely at Agca and asked, "How can I tell when you're telling the truth?"

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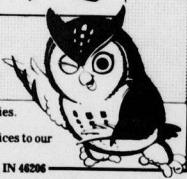
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The ACTIVE List



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1418, Indianapolis, IN 46206

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. Call 253-7628, 784-4207, 872-0904 or 787-2652 for information.

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 necessary. Call Mrs. Charles Barth 638-5921 for information.

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.

Our Lady of Hope Hospital Guild Annual Card Party will be held at 2 p.m. in Little Flower cafeteria, 14th and Bosart Sts. Tickets sold at the door.

July 1

A lecture on "Stress, Learn How to Control It" will be delivered by Rev. Joe F. Bottorff at 7 p.m. at the Franciscan Hermitage, 3650 E. 46th St. For information call 545-0742.

July 2

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.

July 6

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

A free Neighborhood Youth Rally featuring Friends in Concert jazz, games and refreshments will be held from 1 to 8:30 p.m. at St. Joan of Arc School grounds, corner 42nd and Park. For information call 283-6757.

The Fifth Wheelers Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center. Reservations will be taken for the July 20 trip to Brown County.

July 7

St. Maurice Parish, Decatur Co., will hold its Annual Picnic serving chicken or roast beef dinners from 10:30 a.m. to 3 p.m. EST. Adults \$4; children under 12 yrs. \$1.50. Mock turtle soup, games, amusements.

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

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Supreme Court says materials inciting lust not necessarily obscene

WASHINGTON (NC)—Saying that lust can be normal and healthy, the U.S. Supreme Court ruled June 19 that a state's anti-obscenity law cannot ban material simply because it incites lust.

But in its 6-2 decision, the court said that the 9th U.S. Circuit Court of Appeals had gone too far in striking down an entire Washington state law that declared that places where obscene material is for view or for sale are a "moral nuisance."

The Washington law defined obscene matter as that which, taken as a whole, "appeals to the prurient interest." Prurient was defined to mean "that which incites lasciviousness or lust."

In his majority opinion, Justice Byron R. White said, "Unless there are countervailing considerations, the Washington law should have been invalidated only insofar as the word 'lust' is to be understood. . . ."

The appeals court had said the term lust describes "a healthy, wholesome, human reaction common to millions of well-adjusted persons in our society."

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Vatican seeks halt to pilgrimages to Yugoslavia

Seeks to avoid confusing people about purported apparitions of Mary to youths at Medjugorje

by Agostino Bono

VATICAN CITY (NC)—The Vatican has asked that pilgrimages to the Yugoslavian site of reported Marian apparitions be stopped pending completion of a study of the situation by local church authorities, a Vatican spokesman said June 20.

This was the first time the Vatican spoke publicly about the controversial situation in Medjugorje, Yugoslavia. The Vatican decision supports calls by local church authorities that the pilgrimages be halted.

The decision came in a letter sent to the Italian bishops' conference by Archbishop Alberto Bovone, secretary of the Vatican Congregation for the Doctrine of the Faith, said Joaquin Navarro-Valls, director of the Vatican press office. Many religiously motivated pilgrimages to Medjugorje have been organized in Italy, which borders Yugoslavia.

The letter does not take a position on the validity of the apparitions but discourages pilgrimages so as to avoid confusing people until a Yugoslavian church commission completes its investigation of the case, said Navarro-Valls.

He did not provide the text of the letter, but confirmed its existence and key elements after several Italian newspapers reported on the letter.

THE APPARITIONS to six young people were purported to have begun in a field outside the city in 1981 and later moved to a small chapel in St. James Church in Medjugorje.

Shortly after the reported apparitions began, Bishop Pavao Zanic of Mostar-Duvno, the diocese in which Medjugorje is located, appointed an investigating commission. In March 1984, the commission asked for an end to the pilgrimages, saying the authenticity of the apparitions had not been established. The commission repeated the call last October, after pilgrimages continued, saying it found "disciplinary and theological difficulties in the messages of Medjugorje."

The commission also said that "cases of presumed healings have been publicized, without adopting the scientific documentation about the health of subjects before and after the healing."

The Yugoslavian Communist government also has opposed pilgrimages and has said local priests are using the

situation to foment political opposition to the government. One priest from the Medjugorje parish where the alleged apparitions have occurred has been convicted of anti-government activity.

THE CASE is controversial, too, within the Yugoslavian hierarchy. Bishop Zanic has called the apparitions a case of "collective hallucination" which has been exploited by local Franciscan priests who want to assert "the authority of the Madonna" in a longstanding dispute with him over parish control.

The reported apparitions are dividing the diocese and the situation could turn into a "religious war" of "disorder and hatred between the faithful," he said.

Bishop Zanic said in February that he decided the vision

reports were false when he learned that some of the Madonna's alleged messages supported the priests who refused to relinquish parish control to him.

Supporting the validity of the visions has been Archbishop Frane Franic of Split-Makarska, Yugoslavia.

"Speaking as a believer and not as a bishop, my personal conviction is that the events at Medjugorje are of supernatural inspiration," the archbishop said last December. He said he based his conclusion on the "prayer, penitence and conversions" produced by the apparitions.

According to supporters, the young people continue to see, hear and touch Mary during regular visions in the chapel. The young people are also given secret "messages" which foretell great world events and urge peace through conversion, say supporters.



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\$10,000	Orville Smith	40818	Muncie, Ind.	St. Simon
\$10,000	Gery B. Cassman	48596	Lafayette, Ind.	St. Simon
\$ 5,000	Lawrence Gabbard	26676	Laurel, Ind.	R. Luke
\$ 5,000	Yvonne Williams	34539	Indpls., Ind.	Leon Williams

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George Templin	36475	Logosotee, Ind.	Bill Smelser
K.J. Porter	44986	Indpls., Ind.	Mary J. Porter
B.D. Scott	61528	Berkeley, Cal.	St. Simon
William G. Gregory	17205	Crestwood, Ky.	James Flispart, Sr.
Maurice W. Owens	19929	Greenwood, Ind.	Cliff Hill
Rodney R. Halligan	16111	Indpls., Ind.	Stephanie Staples
Claire Henn	48035	Indpls., Ind.	St. Simon

Youth corner

Frightening world

by Tom Lennon

Question: Why can't the world be a peaceful place to live instead of making us all scared to grow up? (California)

Answer: Not long ago and very early in the morning I took a walk in a park not far from my home. The sky was pure blue, dew was on the grass and flowers, and a cool breeze brushed my face. I stayed in the park by the river for nearly an hour.

When I got back home and flicked on the radio, the mood of peace and beauty was shattered by a news item reporting the finding of a grave possibly containing the bones of Dr. Joseph Mengele, the "angel of death." In Nazi Germany he performed unspeakable medical experiments on innocent children.

In a world of immense beauty we are never very far from reminders of the ugliness of evil.

The stockpiles of nuclear bombs let us know clearly that humans are free to sin in a way that will bring an end to human life.

God really has given us freedom. We can choose to become loving saints or vicious demons.

We can say kind words, or we can cut up a classmate with sarcasm. This freedom, this ability to be saint or sinner, is at the root of the danger in our world. This freedom is what makes the world a scary place to live. Perhaps it always has been and always will be a scary place.

What are some things you can do to fight the fears you feel from time to time, perhaps frequently?

Share your fears with someone—a friend, a teacher, a priest, a parent. You are likely to discover that other people experience the same fears you do, and you can strengthen one another.

Live in the present moment. Now is all you have.

Strive to be a peacemaker within the confines of your school, church, home and playground. For example, never utter fighting words or explode bombs of sarcasm.

These peacemaking efforts will not destroy all your fears, but they will help

diminish them, for such efforts spring from love.

Call to mind frequently the words Isaiah uttered long ago in a world that was scary even then: "Trust in the Lord forever."

And maybe once a week you could try, little by little, to absorb the astonishing message of Psalm 46 in the Bible:

God is for us a refuge and strength

A helper close at hand, in time of distress

So we shall not fear though the earth should rock

Though the mountains should fall into the depths of the sea

Even though its waters rage and foam

Even though the mountains be shaken by its waves

The Lord of hosts is with us

The God of Jacob is our stronghold.

The attitude expressed in these words can be acquired only slowly but it's an attitude that will help one live in a world that will likely be scary for many years to come.



CYO PICNIC—Ron Cooper, a volunteer youth minister at Holy Spirit parish in Indianapolis, plays the banjo in preparation for Mass at the end of the CYO picnic. Approximately 200 youths attended the picnic Saturday, June 22, at Camp Rancho Framasa in Brown County. The Archdiocesan Youth Council also met at the camp and selected Ray Lucas as its associate chairperson and representative to the regional youth council. Lucas is from St. Paul parish in Sellersburg.

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St. Nicholas Summer Program now in full swing

by Richard Cain

The St. Nicholas Youth Center Summer Work Program is now in full swing, according to its director, Divine Word Father Arthur Kelly. Under the program, youth are paid for work they contribute to various projects. The program is funded by the City of Indianapolis. Father Kelly estimated the number of youth involved at 75.

Currently, the youth are renovating the center and cleaning up the neighborhood, Father Kelly said. Other projects will include helping organize the St. Vincent de Paul warehouse in Indianapolis and painting murals for School No. 55 in Broadripple.

The youth are also planning a talent and fashion show for sometime in July and a trip to Kings Island August 3, Father Kelly said. They are raising funds for the trip by holding a carwash, rummage sale and bake sale

every Saturday at the center, located at 1644 Roosevelt Ave. in Indianapolis, from 8 a.m. to 4 p.m.

The youth also recently planted several thousand tomato plants in Zionsville. The plants and the land were provided by St. Francis Episcopal Church in Zionsville. "When the tomatoes are ripe, we'll sell what we can and then give away the rest to the community," Father Kelly said.

In other fundraising efforts, The St. Nicholas Advisory Board has mailed out 3,000 fundraising letters, according to Father Kelly. An anonymous donor recently gave between three and four thousand dollars for a new roof which was put on the center last week.

The summer program will continue until August 15. The hours are 7 a.m.-4 p.m. Monday through Friday and sometimes from 6 to 9 p.m. in the evening. Innerscity youth interested in work may contact the center at 634-2275.

CYO is sponsoring Christian Leadership Institute

An institute in Christian leadership will be offered July 15-19 at the Dubois Center near Mt. Vernon, Illinois. The institute is open to youth between the ages of 15 and 18 who are now or will be in parish, high school or diocesan leadership roles such as class officers, CYO

officers, student council representatives and retreat leaders.

The retreat will cost \$100. Several \$25 scholarships are available from the CYO office. For more information, contact the CYO Office, 580 Stevens St., Indianapolis, IN 46203 (317) 632-9311.

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Hostages include 2 priests, deacon and pilgrims

(Continued from page 1)

the latest hostage crisis could lead to renewed negotiations for the release of the seven original hostages.

"I'm sure the president has been working for their release all along," she said, "but more so now."

She recalled a statement by the Islamic Jihad May 16 in which the organization threatened "catastrophic" consequences if no negotiations were held to release terrorists jailed in Kuwait for the bombings of U.S. and French embassies in December 1983.

"Maybe by catastrophic they meant something like this takeover of the TWA flight. I don't think they necessarily meant they would kill my brother. I think that threat and the hijacking are connected," she said.

The Shi'ite hijackers who took over TWA flight 847 have demanded the release of hundreds of Shi'ite prisoners being held in Israel. They freed hostages in Beirut, and in Algiers, Algeria, but as of June 26 between 30 and 40 people are still being held.

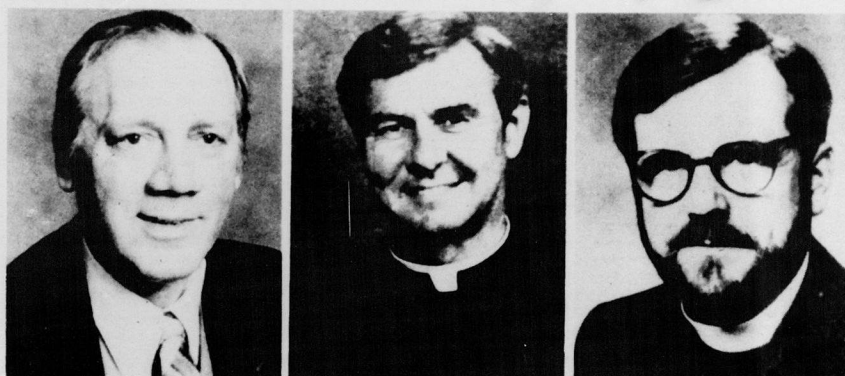
The remaining hostages included two priests, a permanent deacon and at least four other Catholic pilgrims from the Diocese of Rockford, Ill.

Shortly after Father Jenco was taken captive his relatives established a local organization, the Hostage Awareness Campaign, to keep the captives' cause alive in the public's mind.

The family has circulated posters and buttons urging "set the captives free" and asking prayers for the hostages' release.

Those other hostages were Terry Anderson, chief Middle East correspondent for the Associated Press; the Rev. Benjamin Weir, a Presbyterian minister; William Buckley, a U.S. Embassy political affairs expert; Peter Kilburn, librarian at the American University of Beirut; David Jacobsen, director of the American University Hospital in Beirut; and Thomas Sutherland, dean at American University of Beirut.

Mrs. Franceschini said the family is thankful for any support it receives. "We realize that there are ups and downs and valleys and peaks we have to go through. We just hang in there and continue to pray."



HELD HOSTAGE—Two priests and a permanent deacon, all from Illinois, are among the hostages being held by Shi'ite Moslem terrorists in Beirut following the hijacking of TWA Flight 847. Raymond Johnson (left), deacon assigned to Annunciation parish in Aurora, Ill., Father Thomas

Dempsey (center), pastor of St. Patrick's parish in St. Charles, Ill., and Father James McLoughlin (right), pastor of St. Peter parish in Geneva, Ill., were returning from a Holy Land pilgrimage when the plane was commandeered. (NC photos from UPI-Reuters)

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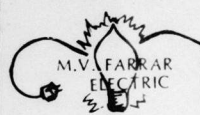
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Book reviews

New commentary 'indispensable'

THE CODE OF CANON LAW: A TEXT AND COMMENTARY, edited by Fathers James A. Coriden, Thomas J. Green and Donald E. Heintschel. Paulist Press (New York and Mahwah, N.J., 1985), 1,150 pp. \$39.95.

Reviewed by
Jerry Fliteau
NC News Service

This commentary will largely determine how the next generation of English-speaking priests and lay leaders understands the new code of church law that took effect in November 1983.

No seminarian should be without it. Every parish or rectory library, however small, ought to have a copy on its shelves. Any priest who thinks he can do without it is probably one of those who can least afford not to read it.

"The Code of Canon Law: A Text and Commentary" is to the new general law of the

church what the "Jerome Biblical Commentary" is to the Bible: a thorough and scholarly, but highly readable, introductory study by some of the best scholars in the field.

The new canon law involved some significant changes in the very way the church understands its law code. It was the first complete overhaul of the code since 1917.

Because of these changes, even church professionals who are quite familiar with church law and the piecemeal changes over the past 20 years are going to find themselves forced to check up with some frequency on what the new code says and how it is to be interpreted.

It is unfortunate that a dictionary-sized book on church law could never become popular reading, because hidden in this commentary are many gems of theological perspective

and insight which could make a real difference in the everyday life of ordinary Catholics.

To give one simple example, the commentary on "sacred times and places" would likely surprise most ordinary Catholics—and especially Christmas-and-Easter Catholics—when it points out how the law, following good liturgical

theology, says it is more important to observe any given Sunday in the year as a holy day than it is to observe Christmas.

On subjects of current debate in the church, it is indispensable.

Whether one agrees or disagrees, for example, one cannot help but gain greater insight into and appreciation for the workings of church

law if one reads the commentary which suggests that the rule usually cited to bar altar girls may no longer be applicable in the United States. Or when one reads why some leading canonists believe a much-debated new law requiring an ecclesiastical mandate to teach theology also may be simply inapplicable here.

In any code of law, many nuances of interpretation may remain unsettled for years. This is particularly true when a code is new and based on principles that depart markedly from the

past, as the new church code does. Therefore, some of the interpretations of law in this commentary will inevitably prove inaccurate.

Nevertheless, the remarkable legal and theological scholarship that has gone into the volume makes it a monumental achievement—and as sure a guide to interpreting the new code as any other work yet in print or likely to be published for several years.

(As a reporter for National Catholic News Service, Fliteau has frequently covered church law questions in the Catholic press.)

Book confuses teachings of the church

ESSENTIAL CATHOLICISM, by Thomas Bokenkotter. Doubleday (New York, 1985). 437 pp., \$19.95.

Reviewed by
Thomas P. McDonnell
NC News Service

It is at least passingly curious that Father Thomas Bokenkotter, author of the

recent "A Concise History of the Catholic Church," a work which proved to be perhaps more imprecise than concise, has now had published a book titled "Essential Catholicism."

This latest work is demonstrably more inessential than essential—that is, as far as sensitivity to the authentic teachings of the church is concerned.

For example, there are some 22 paragraphs on the question of abortion, one of which rather abruptly states the position of the church. It then proceeds to discuss the problem as if the position of the church itself were clearly inessential. Indeed, there are portions of the commentary that are downright sarcastic in tone and attitude.

Preferential treatment, however, is not given exclusively to matters of the new sexuality. Doctrines of the church, such as that of the virgin birth, are left equally confused and unresolved.

Of the Last Supper as an act instituting the Eucharist, Father Bokenkotter says: "Essentially" (there's that key title term), "he (Jesus) gave thanks over the bread and the cup and shared them with his disciples." This is true, but incomplete as it ig-

nores the essential truth of the eucharistic transformation.

As for summoning witnesses to the bar, the experts called upon are, predictably, Father Andrew Greeley, Jesuit Father Richard McCormick, Father Charles Curran and Jesuit Father Robert Drinan. But you will find no citations for the evaluations of James Hitchcock, Michael Novak or Germain Grisez. There are Father Edward Schillebeeckx and Father Hans Kung, to be sure, but no Father Hans Urs von Balthasar.

Father Bokenkotter, pastor of a parish in Cincinnati, has written a book which is yet another venture into the New Enlightenment of the age.

(McDonnell recently edited Thomas Merton's "Blaze of Recognition.")

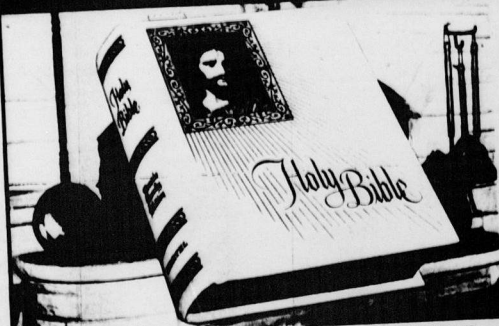
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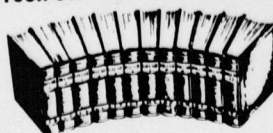
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(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

CARROLL, Walter W., 79, St. Lawrence, Lawrenceburg, June 8. Father of Eileen Wanner, Patricia Hoff, Kathleen Stepaniak, Margaret Quammen, Maureen Schapker, Judith Grayson, Joan Frazer, Sheila Rogers, William W. and Robert M.; grandfather of 34; great-grandfather of 18.

FIETH, Herbert, 72, St. Paul, Tell City, June 4. Husband of Freida Marie; father of Kathy Hodum, Shirley Horn, Kim Pettillon and Robert J.; brother of Albert; grandfather of eight; great-grandfather of one.

GUERRERO, Bonnie P. (Patty), 54, St. Ambrose, Seymour, June 12. Mother of Hope Engelking, Monica and Maxine.

HALEY, Thomas, 17, St. Mary, New Albany, June 11. Son of Donald and Patricia; brother of Daniel and Jeffery.

MAINES, Leonard A., 76, Little Flower, Indianapolis, June 14. Father of Frank, Michael, Joseph, Gene, Dora (Lawrence)

Thomas, Carolyn Dunn and Marilyn (Troy) Collins; grand father of 20; great-grandfather of six.

PAETZ, Florence M., 78, Our Lady of Lourdes, June 16. Sister of Franciscan Sister Stella Marie; aunt of Dolores Conner, Dorothy Catton, Richard Mayer, Jeanne O'Garra, Joanne Johnson, Loretta Kistner and Helen Nicol.

RAMSEY, John A., 73, St. Paul, Tell City, June 12. Father of Charles Wayne, Carlos, Jessie Dixon, Carolyn Byrd and Sandra May; brother of Arthur, William, Dwight, and Mary Edith Evans; grandfather of 24; great-grandfather of six.

SETTLERS, Lawrence E., Sr., 64, St. Anthony of Padua, Clarksville, June 9. Husband of Margaret; father of Joseph E., Lawrence E., Jr., Jewell F., Graham and Cindy Muenninghoff; brother of seven; grandfather of nine; great-grandfather of one.

STROBEL, Anna, 88, St. Paul, Tell City, June 16. Mother of Irene Miller, Greta Dauby, Marietta Collins, Urban and Leo.

WARREN, Esther V., 69, Little Flower, Indianapolis, June 17. Mother of James N., Donald J. and Alvin R.; grandmother of two; sister of Elsie Schurgard and John Quinn.

Sr. Loretta dies June 15

ST. MARY OF THE WOODS—Providence Sister Margaret Loretta died here June 15 at the age of 92. She received the Mass of Christian Burial on June 18 in the Church of the Immaculate Conception.

The former Catherine Kelley was born in Vincennes, where she attended high school. After studies at St. Mary of the Woods College, she entered the Congregation of the Sisters of

Providence in 1909. Her final vows were pronounced in 1921.

Sister Margaret Loretta taught the primary grades in Indiana and Illinois. Her Indianapolis Archdiocesan assignments included schools in Indianapolis, Terre Haute, New Albany and Richmond. She returned to St. Mary of the Woods in 1967.

Sister Margaret Loretta is survived by nieces and nephews.

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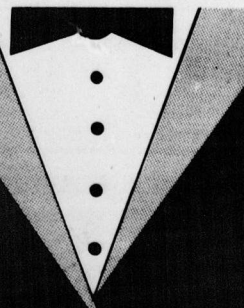
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Vatican concerned about religious education texts

Cardinal Ratzinger: Some texts are 'fractured,' because they present only part of Catholic teaching

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Vatican officials say they are concerned about what they call "speculative theology" in the Catholic religious education textbooks of several countries.

In 1984, that concern prompted the Vatican to direct Archbishop Peter Gerety of Newark, N.J., to withdraw his imprimatur from "Christ Among Us," an adult religious education book. According to Archbishop Gerety, the Vatican said the book "cites individual theorists as though their views could supplant the teachings of the church."

This year, the Vatican ordered the French bishops' conference to revise

"Pierres Vivantes" (Living Stones), a religious text for children. It cited concerns such as the lack of clear emphasis on sacraments, commandments and the meaning of sin.

TWO VATICAN officials spoke with National Catholic News Service about their concerns over theological texts and catechetics, without naming books currently under study.

"There's a great deal of speculative theology in textbooks" for elementary and secondary school students, said Father Thomas Herron, an official of the doctrinal congregation.

The priest, a Philadelphia native, noted that there are two kinds of speculative

theology—that which dissents from church teaching and that which probes beyond church teaching. Only the latter is permissible, he said.

He noted that the U.S. bishops' peace pastoral dealt in legitimate speculative theology, but that it has been used incorrectly by many catechists.

"A lot of catechists in the U.S. are teaching a radical pacifism as if Christianity were equated with radical pacifism," he said. "That is speculative. The principle of the right to self-defense has to be held."

Father Herron also spoke of the need "to distinguish between catechetical texts used for formal education programs and speculative theology."

He said there is a "sentimental, feeling-type approach rather than a serious exchange regarding truths requiring religious assent" in contemporary religious education.

DOMINICAN Father Jordan Aumann, a consultant for religious education textbooks at the Vatican Congregation for the Clergy, agreed. The clergy congregation oversees religious education programs.

"One standard objection" to children's textbooks is that they place "so much emphasis on relating to one another, holding hands, playing games" that one "never gets to religious education," Father Aumann said.

In "Report on the Faith," a book based on interviews with Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, the cardinal said some texts are "fractured," because they present only part of Catholic teaching.

"Some catechisms and many catechists no longer teach the Catholic faith in its harmonic ensemble—where each truth presupposes and explains the other—but seek to render some elements of the Christian heritage humanly 'interesting,'" the cardinal said.

Cardinal Ratzinger said all catechesis must be built around the four basic elements of Christian life—the Creed, the

Lord's Prayer, the Ten Commandments and the sacraments.

He did not mention particular catechisms.

FATHER AUMANN said that in reviewing textbooks he "often looks for what is omitted."

"This is a ploy that is used," he said. "You simply don't discuss what you don't agree with—church teaching on premarital sex or masturbation—you don't bring it up. It's a way to avoid being condemned for teaching what's contrary to the church."

Father Herron said some writings on sexual morality do not teach what they are intended to teach.

"There are vague writings about Christian sexual morality," said Father Herron. Many texts do not give the impression that "the object is to teach chastity. The object seems to be to teach physiology. It's an excuse for catechesis."

CARDINAL Ratzinger cited other contemporary theological problems in Christology which have affected religious education.

"Fearing, of course wrongly, that attention to God the Father, the creator, can obscure God the Son," said Cardinal Ratzinger, "certain theology today tends to revolve only around Christology. But it is often a suspect Christology which underlines in a unilateral way the human nature of Jesus, obscuring, being silent about or insufficiently expressing the divine nature which also lives in the same person of Christ."

He said that since the writings of psychologist Sigmund Freud, society has been "diffident to every father and every paternalism."

The concept of God the Father "is obscured because the idea of a God before whom we kneel is unacceptable," he said. "We speak only of a partnership, of a relationship of friendship, almost between equals, man to man with the man Jesus."

Cardinal Ratzinger also said some contemporary theologians seem incapable of presenting the concept of original sin.

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