

# The CRITERION

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Indianapolis, Indiana



## Bps. win stay of \$100,000-a-day fine

### Issue involves pro-life activities

**NEW YORK (NC)**—A federal judge set off a flurry of legal activity with an unprecedented order May 8 fining the U.S. Catholic bishops \$100,000 a day for not turning over subpoenaed documents on their pro-life activities.

But the effect of the order was delayed indefinitely May 14 by the 2nd U.S. Circuit Court of Appeals, which granted a request by the bishops' attorneys for a stay of the daily penalties until the appeals court could hear arguments on the issues raised.

(See page 2 for a background article and the editor's commentary on this story.)

U.S. District Judge Robert L. Carter of New York had launched the legal activity with the May 8 order holding the bishops in contempt and imposing the fine. The next day he also ordered the bishops to pay their opponent's expenses since last July in the litigation over the subpoena, but that order also was delayed by the appeals court's May 14 action.

The opponent, Abortion Rights Mobilization, first filed suit in 1980 to force the Internal Revenue Service to remove the tax-exempt status of the National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference.

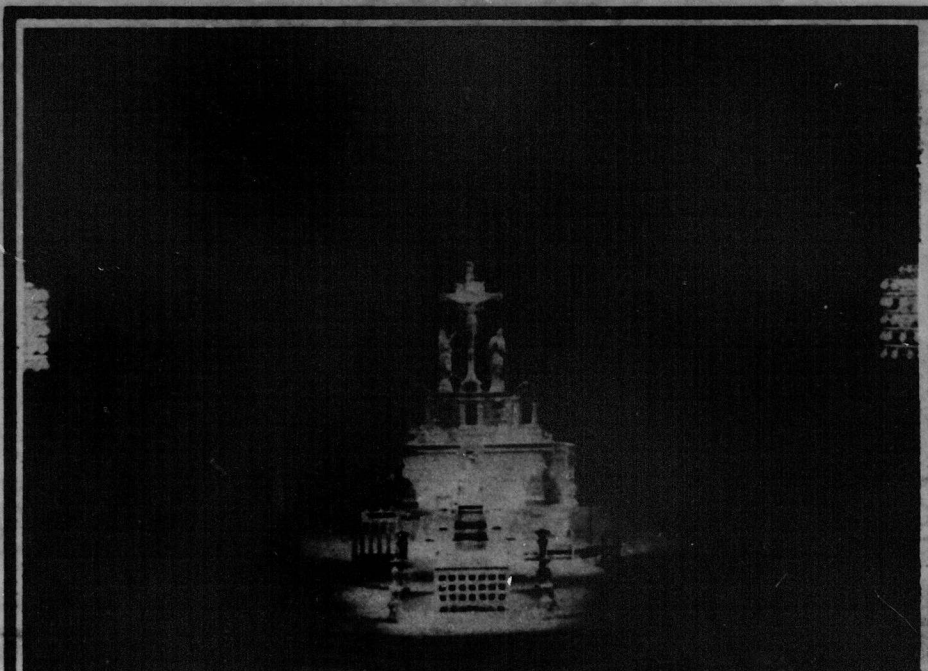
The abortion rights group claims that the two conferences have violated their tax-exempt status as charitable organizations by engaging in political activity for or against specific candidates because of their abortion views. The tax code permits tax-exempt charitable organizations to engage in limited political activities, but it flatly forbids them to campaign for or against political candidates.

The actual trial of the case has been delayed by a series of legal challenges by both the IRS and the NCCB-USCC. Although the NCCB-USCC was earlier removed as a direct defendant in the case, it has been fighting the subpoena while the IRS has been seeking summary dismissal of the whole case.

In February the IRS lost the last of its appeals for summary dismissal, opening the door for enforcement of the subpoena.

Legal experts, meantime, could recall no precedent for any national church body, Catholic or otherwise, to be ruled in contempt of court and slapped with major punitive fines for failing to follow a court order.

The Rev. Dean Kelley, a church-state specialist for the National Council of Churches since 1960, said he had never



**CATHEDRAL REDEDICATED**—The Cathedral of St. Peter and Paul in Indianapolis was rededicated on Wednesday, May 14. This is a view of the front of the renovated church with the new "peninsula" on which stands the new altar. Behind the altar are

the new archbishop's chair, or "cathedra" in Latin, the retables, and the mural covered with a glass mosaic of Christ in the background. See articles and more photos on pages 17-23. (Photo by Richard Cohn)

come across a case in which a national church body had been cited for contempt, although various local congregations and individual ministers had been found in contempt.

Carter, in his May 8 ruling, said the NCCB and USCC "have willfully misled the court and the plaintiffs and have made a travesty of the court process" by failing to comply with his subpoena.

Carter ordered each conference to pay a fine of \$50,000 a day for as long as they remained in contempt. The combined daily

fine for the two conferences would add up to \$36.5 million a year—nearly \$10 million more than their total combined budget in 1985.

Bishops' conference officials had decided in March to defy the subpoena, in effect inviting a contempt citation as the only means available to appeal the judge's claim that his court has a right to gain access to the church-owned documents.

Attorneys on both sides said that the judge's additional order May 9, requiring the NCCB and USCC to reimburse the

subpoena litigation fees of the opposition, would probably rise or fall with the success of the bishops' appeal of the subpoena itself.

Lawrence Lader, president of Abortion Rights Mobilization, said in a telephone interview May 8 that the judge's contempt citation was justified by the "years of evasion" in which the bishops' conferences "stonewalled" his organization's efforts to obtain necessary information for its lawsuit.

"This case is not on political activity in general, but solely on the issue of support (for) and attack on political candidates," he said.

After originally filing its suit in 1980, Abortion Rights Mobilization in 1981 added the NCCB and USCC as co-defendants. In 1982 Carter approved a petition removing the bishops' agencies as co-defendants, but he allowed the basic lawsuit against the IRS to continue.

## CRS commits funds to buy milk for Poland

**NEW YORK**—In response to the plight of the Polish people as a result of the Soviet Union's nuclear accident at Chernobyl, Catholic Relief Services (CRS) has committed \$100,000 for the purchase of powdered milk for distribution in Poland, it was announced May 8.

In making the announcement, CRS executive director Lawrence A. Pezzullo said: "This is our initial humanitarian response to our Polish friends in the wake of last week's nuclear disaster at Chernobyl, and is in answer to a request from the Catholic bishops in Poland."

The powdered milk will be purchased in Europe and trucked to Poland for distribution by the Catholic Church in Poland.

According to CRS spokeswoman Beth Griffin, CRS eventually might provide up to \$6 million worth of aid to 2.1 million Polish children.

Since 1981, CRS has provided food assistance to 2.8 million needy Poles, primarily the poor, elderly and people with large families. In addition, layette materials have been provided to 730,000 families with infants.

"This emergency food program will be coordinated through our Polish counterpart, which is the Catholic Bishops Charitable Commission," Pezzullo said.

Contributions to support the Polish effort may be sent to Catholic Relief Services Poland Fund, 1011 First Ave., New York, N.Y. 10022.

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the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

# U.S. bishops' contempt of court citation

by John F. Fink

Last Thursday (the day after last week's Criterion went to press) a federal judge in New York ordered the U.S. bishops to turn over subpoenaed records or face a daily fine of \$100,000. Obviously because of the size of the fine, the story made headlines in the daily newspapers and was given extensive national coverage on television.

As stories in this issue indicate, this case is now more than a half-decade old, and readers of The Criterion should not have been surprised by the action taken. The last story we carried on the dispute was on the front page of our March 24 issue. It reported that the bishops had purposely decided to accept a contempt-of-court citation because "such a stance appears to be the sole way to bring the issues to the attention of a federal appeals court."



The executive committee for the National Conference of Catholic Bishops (NCCB) and the U.S. Catholic Conference (USCC) at that time approved the advice of attorneys to respectfully inform the court that the conferences "cannot comply with the subpoenas at this time" because complying would infringe on religious rights under the First Amendment.

This is the issue that the bishops are insisting on—that to comply with the court's demand would involve both the court and Abortion Rights Mobilization in the internal affairs of the Catholic Church. On this they have the support of many other religious groups.

For example, Dean Kelly, church-state affairs officer of the National Council of Churches, said that the lawsuit attempts "an unconstitutional restriction on the free exercise of religion, a tragic reversal of our tradition of religious liberty."

Michael J. Woodruff, director of the Center for Law and Religious Liberty, said the lawsuit sought "an unprecedented restraint on American churches" and involved a "legal contest between two competing public philosophies." One of these philosophies, he said, is that churches have a part to play in society, while the other is that they must keep silent on moral-political issues or lose their tax exemption.

IT'S IRONIC THAT this case should involve the bishops' efforts on the abortion issue. Certainly the bishops oppose abortion and they have long advocated a constitutional amendment that would make most abortions illegal. But from the time that the bishops' conferences started taking positions on moral/political issues they have always emphasized that abortion is only one issue on which candidates should be judged.

In fact, many people in the pro-life movement have criticized the bishops for not making abortion the sole issue. These people oppose the "consistent ethic of life" approach that has been advocated particularly by Chicago's Cardinal Joseph Bernardin and which became official policy of the NCCB last November.

The "consistent ethic of life" approach places a number of "life issues"—abortion, capital punishment, nuclear war, hunger, and any other issues that infringe on the right to life—into a common framework for moral consideration. The bishops said last November that "different issues are linked at the level of moral principle

because they involve the intrinsic dignity of human life and our obligation to protect and nurture this great gift."

In putting the "consistent ethic of life" approach into practice in the political realm, however, we soon see that very few politicians are consistent in their valuation of human life. Some who are strong on the abortion issue are weak on the capital punishment issue or the nuclear war issue. Even our terms are inconsistent: we call a person a "liberal" if he or she is a strong advocate of human rights but can't see that abortion is the denial of the most basic of human rights; and we call a person a "conservative" if he or she is against abortion but opposes anti-poverty programs.

Cardinal Bernardin realizes that the bishops' stance "will cut across conventional party lines and will not always lead to crystal clear judgments on candidates."

THE BISHOPS also have a policy against supporting or opposing specific candidates and the NCCB has never done so. Neither have individual bishops, despite the impression given by some of the media. Cardinal John O'Connor, for example, never told Catholics not to vote for Geraldine Ferraro. He did, however, state the principle that he didn't see how Catholics could vote for candidates who are pro-abortion.

So the bishops probably could win this lawsuit if it went ahead and supplied the subpoenaed documents. (Actually, the suit is against the Internal Revenue Service; the abortion rights group is trying to get the IRS to revoke the tax exemption from the NCCB and the USCC.) The bishops refuse to supply the documents as a matter of principle.

It's an important issue and it apparently won't go away anytime soon. Stayed tuned for further developments.

## Catholic Church tax exemption case is a half-a-decade battle

by Lin Schevichuk

WASHINGTON (NC)—A federal court order levying a \$100,000-a-day fine against the U.S. bishops if they fail to produce subpoenaed pro-life records marked another skirmish in a half-a-decade battle over the church's tax-exempt status.

Focus of the dispute is an attempt by a militant abortion rights group, Abortion Rights Mobilization, to make the Internal Revenue Service revoke the tax exemption of the National Conference of Catholic Bishops and U.S. Catholic Conference, the bishops' Washington-based organizational structures. Other Catholic entities, including the nation's 19,000 parishes, also are potential targets for loss of tax-exempt status.

The abortion rights group says the bishops' conferences and other church groups have engaged in improper anti-abortion political activity. U.S. tax laws prohibit tax-exempt charitable organizations from devoting a "substantial" portion of their budgets to lobbying and prohibit them from endorsing or opposing candidates for political office.

THE CASE stems from controversial actions and statements by church groups and officials during the late 1970s and in the 1980 political campaign. The case itself was filed on Oct. 2, 1983, just a month before the

election that put Ronald Reagan into the White House.

Among allegations cited in 1980 by Abortion Rights Mobilization as evidence of church misconduct were:

- The bishops' 1975 Pastoral Plan for Pro-Life Activities, which discussed actions in the political and public arena to promote an anti-abortion constitutional amendment and other pro-life legislation.

- Items in parish bulletins and diocesan newspapers attacking pro-abortion candidates.

- Comments by Diocese of Pittsburgh officials urging Catholics not to vote for a local congressman.

- A letter by the late Cardinal Humberto Medeiros of Boston telling Catholics not to vote for pro-abortion politicians in 1980.

- An editorial proclaiming "Nuts to the IRS" in Today's Catholic, newspaper of the Archdiocese of San Antonio, Texas. The editorial noted the IRS prohibitions on endorsing political candidates, then went on to endorse Reagan for president.

THE SUIT originally named the IRS as defendant because it administers the granting of tax exemptions. But in 1982 Abortion Rights Mobilization had the NCCB and USCC added as co-defendants in the suit.

A year later, U.S. District Judge Robert Carter, who has handled the case since its inception, agreed to remove the NCCB-USCC as co-defendants but allowed the

dispute between the abortion rights group and the IRS to proceed.

In 1984 Carter agreed to a request by Abortion Rights Mobilization to subpoena NCCB-USCC records on pro-life activities which the group wanted to use as evidence in the lawsuit.

Then in February 1985 Carter denied a request from the IRS to dismiss the case. Seven months later, he refused to hold the NCCB-USCC in contempt of court for failing to comply with the subpoenas but told the bishops' conferences to hand over the documents "forthwith."

Finally, in January 1988, the 2nd U.S. Circuit Court of Appeals also denied the IRS petition to dismiss the case, a decision that opened the way for enforcement of the subpoena.

In March, writing to the bishops, Magr. Daniel F. Hoyer, NCCB-USCC general secretary, said that the conferences "cannot comply with the subpoenas at this time" because complying would infringe on religious rights under the First Amendment. He added that being judged in contempt of court was a tactic which would allow the church to launch an appeal and thus gain appellate court review of the case.

According to Magr. Hoyer, "the subpoenas raise the prospect of the court's and ARM's involvement in the internal affairs of the church and consequently a potential infringement upon USCC-NCCB's rights under the religion clauses of the First Amendment." He added that the court had

been informed that the church was not being disrespectful toward the judicial process in refusing to respond to the subpoenas.

LAWRENCE Lader, Abortion Rights Mobilization president, in 1984 claimed the bishops had a "long record of violations" of tax-exemption policies regarding political activity by non-profit agencies.

"Unless the IRS and the Reagan administration enforce the First Amendment by investigating and punishing violations of church-state separation," said Lader, "we may someday see a government ruled by the clergy and banners across the front of houses of worship supporting political candidates."

But Wilfred Caron, NCCB-USCC general counsel, in 1982 said the Abortion Rights Mobilization position was "couched in altruistic legal theory." In fact, he added, it was "a transparent attempt to subvert the Catholic Church's espousal of fundamental moral values opposed to the calamity of rampant abortion in the United States."



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## Archbp. answers questions about confirmation for adults

Archbishop Edward T. O'Meara, in a letter to pastors, answered questions that have arisen concerning the confirmation of baptized Catholic adults. He said that confirmation could be administered in three different circumstances:

First of all, he said, adults may always be included in any parish confirmation administered by the archbishop.

Secondly, confirmation will be administered by the archbishop each year at the Easter Vigil at St. Peter and Paul Cathedral for any baptized adults in the archdiocese who wish to go there for

reception of the sacrament. The pastor of the cathedral is to be notified well in advance, Archbishop O'Meara said.

Thirdly, under special circumstances, permission may be given for a priest to confirm a baptized adult. Priests seeking such permission will send a request to the chancery explaining the special circumstances requiring the request.

In all cases, the archbishop said, a suitable preparation for the sacrament should be given, and notification of the administration of confirmation must be sent to the person's church of baptism.





## Archdiocesan Catholic Charities

# Church charities confront social issues

by Robert Riegel

Catholic Charities directors from throughout the country were confronted with a challenge to respond to a range of social issues, human needs, and political realities at their annual meeting in St. Louis last month. Representing the Archdiocese of Indianapolis were Mary Miner, Bloomington Catholic Social Services director, and Robert Riegel, archdiocesan secretary for Catholic Charities.

In addition to presentations on major national legislative issues and such management problems as the rising costs of liability insurance, six major presentations focused on issues of ministry and concern for Catholic Charities.

Father Robert Lynch, associate director of the U.S. Catholic Conference, began by urging greater participation in addressing issues of economic inequality as proposed by the bishops' pastoral on the U.S. economy. Stressing the principles of human dignity and a preferential option for the poor, Father Lynch described the U.S. (federal) budget as a snapshot of the moral priorities of the nation and offered a Christian vision in which the most vulnerable must receive the most protection. He stated that this value foundation must underlie arguments and politics about taxes, government spending, and specific programs and policies. Application of these principles were then addressed by the remaining major speakers.

Dr. Robert Rice, of Family Service America, raised the need for a formal pro-family policy in the United States, whereby family life would be nurtured, not just regulated. Programs of material aid must also look at assisting healthy families to

programs and mature and troubled families to overcome the obstacles in their path. He sees a growing split into well-off and poor, with fewer middle-class families. Politics must not be such that family responsibilities keep people in poverty. Her should politics be "anti-family" such as Indiana's requirement that parents must separate in order for children to receive any governmental assistance.

Mrs. Charles Foley, director of Purdue University's Third Age Center, next presented some startling, if not overwhelming, statistics concerning older Americans. (One example: Americans over age 65 numbered less than a million in 1950, almost 3 million in 1964 and will be nearly 5 million by the year 2000. Incidentally, the average age of Catholics is older than the general population as well.)

The church needs to be concerned with the poor elderly, both the "always poor" who become old and "newly poor" in their old age (and often costly illnesses). If the church could, for example, assist these elderly already eligible for benefits such as SSI, we could make a tremendous impact. Families have done a better job of caring for their own than is generally acknowledged, but for the single, the ill, or the very old, there is a need for more available long-term care.

Diane Moeller, vice president of the Catholic Health Association, spoke on the growing pressures to provide health services more cost-effectively and the resulting emphasis on a more technical, less caring approach. Catholic hospitals, like Catholic Charities, must emphasize "care" above just "care" and resist those pressures to a profit-oriented, technological model of medicine.

Gregory Cusak, executive director of the National Catholic Rural Life Con-

ference, addressed the farm crisis, which he labeled, more appropriately, "the agricultural crisis," concerned with how we produce food, how we treat and exploit our limited land and water. While the issue of 1 percent of American farms receiving 91 percent of farm income is a major one, it is

Cusak's opinion that we must remove city and town dwellers to their own status as "victims" of chemical experimentation before there will be enough real interest in the plight of the starving farmer. "The earth," said Cusak, "is our bottom line." (See LONG LIST on page 11)

## Catholic Social Services honors volunteers and staff

by John F. Flah

More than 100 volunteers were honored at a Catholic Social Services luncheon for them and staff members May 6 at the Catholic Center in Indianapolis.

Volunteers from the Indianapolis dioceses and from Columbus/Dayton, Bloomington, New Albany and Tell City were honored. The luncheon did not include volunteers from the Terre Haute Diocese because Catholic Social Services there is a separate agency.

Besides the volunteers, special tribute was paid to Francis S. (Mike) Connolly, who served as president of the Catholic Social Services board of directors for two years and seven years on the board.

Citations were also presented to five people who have retired from the board: Louise Anderson, Patry O'Connor, Evelyn Reed, Joe Morano and Al Hernandez.

Edward J. Fillenworth, Jr., present president of the board, acted as master of ceremonies and presented the awards. Robert H. Riegel, CSS executive director, handled introductions of staff.

The volunteers help the staff in numerous programs, which come under 12 major headings: family counseling, school counseling, parish outreach/crisis office, family life education, adult day care, emergency shelter, refugee programs, senior companions, retired senior volunteers, Simon House, Birthline, and the Campaign for Human Development.

## Catholic school students beat national average in Iowa test

As in past years, students in the Catholic elementary schools of the archdiocese as a group did far better than the national average in the Iowa Test of Basic Skills, according to Joseph Peters, coordinator of school services for the archdiocesan Office of Catholic Education.

However, he cautioned against using the test scores to compare schools because they do not take into account important factors affecting the overall performance of students at individual schools.

The composite scores range from the 88th to the 93rd percentile for archdiocesan students in grades three through eight. Being in the 93rd percentile means that the

average of all the individual student scores in a given grade level is better than 93 percent of the all the average school scores in that grade level in the nation. The archdiocesan Office of Catholic Education requires Iowa testing in grades three, five and seven although most of the schools administer the tests in all grades from three to eight.

The tests survey skills in vocabulary, reading, language arts, mathematics, work-study skills, social studies and science. The major purpose of this type of testing is to allow the teacher to better diagnose and provide for the differences among individual students.

## Archdiocese ranks 22nd in contributions to missions

The Archdiocese of Indianapolis placed 22nd among the 170 U.S. archdioceses and dioceses in the amount of contributions to the missions through the Society for the Propagation of the Faith last year. The archdiocese is 70th in terms of Catholic population.

Per capita giving to the missions in the Indianapolis Archdiocese for 1985 was \$1.63.

Catholics throughout the country contributed \$40 million.

These figures were in the annual financial report given to diocesan directors of the Propagation of the Faith at a recent meeting in New York. Father James D. Barton attended from the Archdiocese of Indianapolis.

Archbishop Edward T. O'Meara, former national director of the Society for the Propagation of the Faith and currently a

member of the bishops' committee on the missions, was host for the opening Mass of the directors' meeting. He stressed commitment and dedication to the work of the missions.

Father Barton directed the prayer service on the third day of the meeting.

Cardinal Josef Tomko, prefect of the Vatican's Congregation for the Evangelization of Peoples, spoke of the growing church in the missions and its enormous needs. He said that the greatest need is for missionaries, and he expressed the hope that more missionaries might come from the United States.

Cardinal John O'Connor, Archbishop of New York, urged the directors to communicate a sense of joy in their daily work of encouraging the missionary spirit in their dioceses. "We must give a sense of joy; we must sing our faith," he said.

## Patricia Mische speaks at Marian College graduation

Patricia M. Mische, world-renowned author, lecturer and editor, was the principal speaker at Marian College's commencement exercises last Sunday.

Two hundred twenty-five persons received degrees—100 baccalaureate degrees and 125 two-year associate degrees, including 90 in nursing.

Dr. Mische, besides giving the commencement address, was one of three people to receive honorary doctoral degrees. The others were Sister Marie Kathleen Mandile, chairman of the Marian College board of trustees and congressional minister of the Sisters of St. Francis of Olsburg, and William T. Kelsey, a Marian alumnus and trustee and vice president of Circle Express.

Two members of the Marian class of 1939 received Distinguished Alumni Awards: Dr. Patricia Ann Parker Cook, founder and co-director of the Marian-Bendon Diagnostic Center at Indiana Central University; and Sister Sarah Page, a well-known educator and lecturer specializing in the development of human potential.

Dr. Mische is a visiting scholar at the College of St. Teresa and co-founder and co-director of Global Education Associates, a network in 60 countries that explores alternative world futures. She is the co-author of "Toward a Human World Order" and the author of more than 40 articles in professional journals and general periodicals.

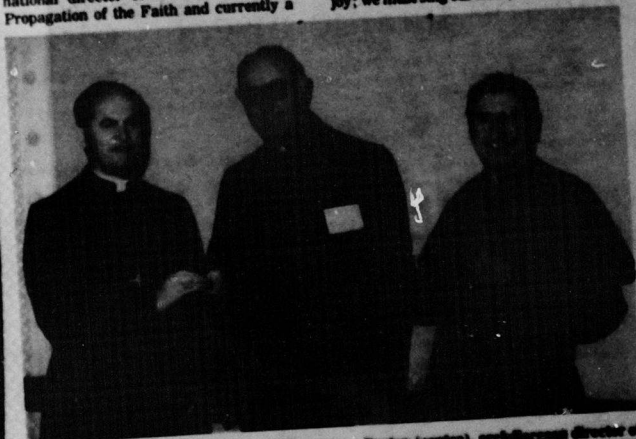
## St. Meinrad School of Theology confers degrees

Twenty-four seminarians received the Master of Divinity degree from St. Meinrad School of Theology on Thursday, May 5. The graduates, representing 17 dioceses or religious houses, received their degrees from Benedictine Archbishop Timothy Swenamy, chairman of St. Meinrad Seminary's board of trustees.

The convocation address was delivered by Dr. James Walker, who teaches ethics at

Loyola University in Chicago, and who taught ethics at St. Meinrad for many years.

Especially recognized at the convocation was James Francis Chamberlain of the Diocese of Austin, Texas, who was awarded the 1985 Austin Schauf Award for best exemplifying the goals of the School of Theology in his academic and professional performance.



IN PRESENCE OF CARDINALS—Father James Barton (center), archdiocesan director of the Society of the Propagation of the Faith, is flanked by Cardinal Josef Tomko (left), prefect of the Vatican's Congregation for the Evangelization of Peoples, and Cardinal John O'Connor, at a meeting of the society's directors.

# COMMENTARY

Message to the Vatican:

## Secrecy in drafting documents not our way

by Dick Dowd

"Lally's Views to Stay Secret" screamed the five-inch headline in the London Universe newspaper. Our sister church in the British Isles had announced, announced mind you, that the report on the views of lay people which they've put together is secret.

Are you scratching your head as I am? The report comes as a result of lots of public meetings and through feed-back articles in the Catholic press. Nothing has been secret up till now. But England's church leaders have announced to the Vatican's request that their report be an "internal" one, in preparation for the Synod on the Laity next year.

After a number of years in Naval Intelligence, I can usually appreciate the



need for some secrecy in any large operation, including church or state. Some good reasons are: to protect reputations against slander when allegations are made without proof; to provide for discussion of multiple options before battle plans are published; maybe even to prevent disappointment when promotions are being considered.

However, in our "tell-it-all" society, to announce that something is secret is tantamount to giving a Tally Ho to the hounds at a fox hunt. I can't imagine what our British brethren are about.

I was equally shocked last year when the Vatican told the world's bishops not to publish the reports they were preparing for the meeting in Rome last December. That was supposed to find out how the church was doing around the world since 20 years after Vatican II.

Vatican mail is notoriously slow (even the Papal Nuncio complains about it) so our bishops had already published their report before the "stop the press" order arrived.

Canada, because it produces its documents in two languages, English and French, hadn't published their English language report before their "stop the press" letter reached Ottawa. The French edition of their report had already appeared in a couple of French newspapers. A bilingual editor got hold of it and translated an "unofficial" English version of his own which he printed in his newspaper.

The Canadian Bishops Conference was then in the awkward position of technically being unable to tell its people what its bishops planned to say about Catholic Canada in Rome although readers of half-a-dozen newspapers were informed "unofficially" for a mere 15 cents.

I don't know if our British counterparts are any less curious than we are, but I'll give you odds that within three weeks half-a-dozen editors and writers will have their own version of the report in print.

And that's what's wrong with this kind of secrecy. It encourages flights of fancy, wild speculation and repetition of yarns, fantasies and myths that would rival the libretto Shakespeare himself took with events in Rome in the version of history he created in his plays.

One of the great problems for our church is that its present administrative and ruling character comes out of the circumstances of the papal states. Anybody who has seen Rex Harrison play the warlike Pope Sixtus IV gets an entirely different slant on the militant papacy of that time.

This legacy of war and politics led to the establishment of a typical political bureaucracy to run the papal realm. It happened to run the spiritual realm as well. That is all that is left of the papal states today. Yet the bureaucratic habits of the past hang on.



COMPULSIVE GAMBLER

I trust our American bishops will make it plain to the Vatican bureaucracy that secrecy is not the American way. We have produced our greatest documents on peace and the economy out in the open, providing drafts for everybody to take a stab at.

We cannot go back to an antiquated, outmoded, almost quaint practice of Star Chamber proceedings or incense-filled rooms to come to judgment. That time is past for us.

Open convenants openly arrived at was a slogan before most of us were born. And it's about time that's the way we began to run our portion of the church as well.

Secrecy in a synod about the laity is as outmoded as buckins on a bishop and just about as useful. I hope we hear no more of it.

## Have women in the church been under Mary's heel?

by Richard B. Schellner

I'll bet you thought the great, old children's fairy tales were allegories of the eventual triumph of good over evil, the rescue of the weak and helpless by the strong and virtuous. You probably have always thought these stories to be relatively harmless, entertaining ways for children to learn about the difference between the bad and the good, and maybe even to help those children make the right choice when confronted with evil.

It turns out, according to a book titled "Kiss Sleeping Beauty Goodbye," by a lady named Madonna Kolbenschlag, that this is not the situation at all. Madonna says the fairy tale symbols "promote the value of hierarchy's superior/inferior bias, with the female being the inferior. The place of the princess is to be submissive and wait for rescue without making use of her own talents and ability to influence a situation,



except in the case of the wicked step-mother."

I didn't make this up. This is a quote from a book review by Sister of St. Joseph Annamare Kenney appearing in The Catholic Sun of Syracuse, N.Y. Apparently author Kolbenschlag never read stories like "Beauty and the Beast" and others where the woman is the heroine, or Cinderella where the Fairy Godmother (never a Godfather) got around zapping people in the interest of truth, goodness and justice, and the handsome prince shows up, almost as an afterthought, in the last reel, as a sort of social security figure for the beleaguered heroine, who is always the central figure in the story.

If you think the above is silly, read on.

Sister Annamare reviews another book in that same column. It's titled "Woman, Survivor in the Church," and it's by Joan Channesson. In it, the author, according to the review, says the image of Mary as virgin-mother "has been used to keep women in their place," and that the doctrine of the virgin birth "denies any validity to sexual intercourse as a holy process." Further, the author says that nuns' habits (religious garb, not personal)

were a "powerful way of saying there is something inherently wrong with being female." She also says, "The nun was swathed from head to foot to set her apart and deny her body."

There's a kernel of truth there. Religious habits did mark nuns as being set apart. They still do. But it's hard to imagine anyone who thinks the religious habit says there is something wrong with being female. Does that mean the habit of men's orders says there is something wrong with being male? Rather, most people perceive nuns as women who have given up one of God's greatest gifts for a higher good, total dedication to the Lord. It's best to put this kind of extreme feminist talk in the same category of some of the extreme habits nuns used to wear. Neither has much place in today's church.

Channesson's theory about the meaning of the religious habit may be a bit bizarre, but it's relatively harmless. Not so for her understanding of the virgin birth of the savior, which, she says, implies that women in the church have been under Mary's heel all these years. Actually, it is the church's veneration of Mary, virgin and mother, which was largely responsible for

giving human dignity to women in the "civilized" world of apostolic times and the centuries immediately following.

Obviously, Channesson has an axe to grind, and it doesn't bother her to sharpen it on the stone of inaccuracy. She writes, for example, "Where are the canonized women saints whose lives are held up for admiration because they were wives and mothers?"

We could start with Mary, the mother of God. Then we could list, for starters, people like St. Bridget of Sweden, St. Elizabeth Bayley Seton; Sts. Elizabeth of Hungary and Portugal; St. Francis of Rome, model for wives and widows; St. Margaret of Scotland; Martha, sister of Lazarus; Monica, mother of St. Augustine; Rita of Cascia—all revered because they were extraordinary wives and mothers, in addition to other heroic things they may have accomplished.

There is room for improvement in the treatment of women and men in society and in the church. We are a far distance from Utopia. But using the doctrine of the incarnation as a pawn in the feminist cause wins no points with sensitive and sensible Catholics.

## We Christians need to overcome the fanatic in each of us

by Fr. Eugene Henrich

The "cranes" are coming out of the woodwork everywhere. Two recent examples of this can be found in people's reactions to the Father Charles Curran-Cardinal Josef Ratzinger controversy and to the bombing of Libya.

The Father Curran-Ratzinger controversy involves the Vatican asking Father Curran to retract certain teachings on moral issues. It has created two camps.

There are those who would love to see Cardinal Ratzinger and the Vatican embarrassed. Others would like to see Father Curran banned from teaching theology and sent to a monastery for repentance.

The bombing of Libya has caused every



Arab group with a cause to call for American blood. There are some Americans who would not shed a tear if more bombings occurred.

A day does not pass in Washington, D.C., when some group is not demonstrating in front of the White House. Nor does a month go by in which our Catholic newspapers are not reporting on some anti-group out to purge or denounce someone.

The voicing of opposite opinions is not what constitutes a crisis. I'm talking about a person who has let emotion completely override reason. Unlike some artistic emotions that lead to creativity, this emotion lives on the desire to reduce another to nothingness.

People like this let you know who they are. They are desirous of recognition.

One way to defuse a crisis is to deny him or her the use of the media. Fanatical, unreasonable, unpredictable, revenge-driven, inhuman, unnatural and un-Christian are just a few words to describe this breed.

Although there are no statistics on how many of these people there are, it would seem there are many more than before.

Or could it be there is a little of this in each of us and that it just takes a push in the wrong direction to trigger it?

I believe the latter explanation comes close to the truth. A great many of us desire to be someone of note. A great many of us have some special cause we favor. And good-sounding reasons can be given for becoming fanatical, unreasonable and unpredictable once in a while.

When it comes down to it, who is to say who is crazy? How many of us is to become thoroughly misled up. That worries me.

Perhaps one will defend a case of fanaticism by saying it is a drive within us to get something done, immediately. To be too predictable is boring. But you can't defend being inhuman, unnatural or un-Christian.

In what looks like a turbulent period ahead much will depend on how well we know what it means to be a Christian.

Christian principles are the best weapons all of us have against joining the crowd and applauding the inhuman and insane.

the criterion

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# ENTERTAINMENT

## VIEWING WITH ARNOLD High school movies do not come any better

by James W. Arnold

A high school movie is a high school movie, as Gertrude Stein might have said. You're not likely to get "David Copperfield" or even "Rebel Without a Cause" very often.

So let's say, very carefully, that in the category of ordinary, everyday high school movies, they don't come much better than "Lucas." It's like finding the best possible pizza—in a small town.

Veteran writer David Seltzer, directing here for the first time, apparently decided to shower younger competitor John Hughes a few fancy pirouettes and variations with the traditional melange of genre characters: pipsqueak-nerd, sensitive jock, insensitive jock, demure heroine, spoiled cheerleader, and fat ethnic clown (usually Jewish, here Italian). Add



also archetypal plot, like boy meets girl, boy loses girl to football captain, boy gets girl by becoming football hero himself. Parents, as usual, are either absent or negative influences.

Until now, Seltzer is noted mostly for two sequel-spawning screenplays: "The Omen" and "The Other Side of the Mountain" (about paralyzed skier Jill Kinmont). "Lucas" has little in common with "The Omen," but with "Mountain" it shares a respect for provincial but recognizably human people infrequently displayed in youth films.

The title character (winnily played by Corey Haim, who was Sally Field's son in "Murphy's Romance") is odd-man-out in his suburban school. (The location is Glen Ellyn, near Chicago.) He's a pint-sized 14 year-old accelerated for his brains, a strange gentle loner who studies bugs and pursues them with a butterfly net. ("I just look at 'em," he says. "To collect 'em, you have to kill 'em.") His specialty is 17-year locusts, and it's traumatic for him when a kid thoughtlessly squashes one like "a flattened M&M."

Two big things happen to Lucas: one a

dream, the other a nightmare. He meets and is hopelessly smitten by a "new girl," redheaded Maggie (Kelli Greer). She is not just pretty in a pointed way—this child could play Cathy in "The Great Gatsby"—but bright, compassionate, fun, without pretension.

Before school starts, Lucas has Maggie to himself, and they do crazy kid things, like walking through a sewer tunnel to get free exposure to a singing concert. As they listen in the shadows, back to back, it's clear that 16-year-old Maggie finds him a delightful friend, but that Lucas has a tragic affliction—unrequited love.

The nightmare begins with school, when only-human Maggie develops mutual chemistry with nice guy football star Capple (Charlie Sheen) and succumbs to join the other beauties on the cheerleading squad—all the stuff Lucas finds "superficial." Lucas is smart enough to know why all this is happening, but is back on the outside, possibly (we're led to believe) contemplating suicide.

Also in the dumps are Capple's stuck-up blonde cheerleader-captain girlfriend (Courtney Thorne-Smith) and a shy dark-eyed girl (Winona Ryder) that Lucas, in his own thoughtless turn, has ignored.

Seltzer stars tragedy briefly in the eye, but opts instead for farce. Lucas decides on only symbolic suicide. He goes out for the football team, endures a lot of comic tension with the coach and macho teammates, and finally struggles through a slapstick Big Game that is closer to the Marx Brothers than the Chicago Bears. It's an expertly wacky sequence, in which the guys are out-muscled and even the cheerleaders are out-cut by the girls on the other side.

"Lucas" cleverly uses both sides on adolescent values. Most of the way, it sympathizes with its outsider hero in putting down the jock-cheerleader power

elite, with its emphasis on the physical. For love, Lucas surrenders temporarily, but the episode is clearly a quest. He becomes a hero not because he makes a big play—he fails miserably—but because he almost kills himself trying.

So okay, you have to conform a little. And people (not always, but often) do respond to speak and courage.

While "Lucas" is not a film that will live forever, it bubbles with disarmingly real, likable kids and fresh boy-girl dialogue. It also avoids the typical Hollywood extremes in describing the sexiness and meanness of the "bad kids"—who basically are just shallow, not novices in schools of lust and terrorism.

The stereotypes are undeniably there, but only as the start for building each character. The performers, especially Haim, Sheen and the young women, are credible and touching far beyond the ordinary.

In "Lucas," you get what you pay for—a high school movie—but the quality is a "best buy."

(Classy high school genre comedy; some street language, locker-room humor; otherwise, solid entertainment for all but very young children.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Agent on Ice.....	O
Dangerously Close.....	A-III
Femme de Penelope.....	O
In the Shadow of Kilimanjaro.....	A-III
On the Edge.....	A-II
Sweet Liberty.....	O
Top Gun.....	A-III

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



**STREET LIFE**—Cleely Tyson and Martin Sheen star in "Samaritan," a drama based on the life of Washington activist Mitch Snyder, airing May 19 on CBS. Sheen plays Snyder, a crusader for the rights of the homeless, and Miss Tyson plays a street person. (NC photo)

## Special on advocate for the poor

Martin Sheen stars in "Samaritan: The Mitch Snyder Story" airing Monday, May 19, 7:30-10 p.m. EST on CBS.

Blending chilling fact, poignancy and humor, the drama, like the actual Mitch Snyder upon whose activism the story is based, brings the plight of the homeless to national attention.

The statistics are staggering. The number of destitute homeless in America is a national disgrace. In Los Angeles alone, the estimated head count is over 30,000, according to an L.A. Weekly article last year.

The setting for the dramatization is Washington, D.C., where there are nearly 2,000 forced evictions each year.

The drama features Cicely Tyson as a street-wise bag lady who teaches Snyder the art of survival.

The program, directed by Richard T. Heffron from the script by Clifford Campton, builds a case for the extreme urgency of the problem, covering wide emotional ground in its expose of the apathy and indifference of public officials, municipal, state and federal.

Further raising our social consciousness, the special depicts the real street battle waged by Snyder which culminates in an enraged speech before a Senate subcommittee. It serves as a televised plea for compassion and responsible action to save lives and remedy the contagion of widespread homelessness.

The show is highly charged sociopolitical commentary which should make audiences appalled at how we have allowed the needy to remain invisible in our collective conscience.

As a call to all of us to be more human, to save lives, to end the capital punishment of the poor among us, the program is worthwhile, upsetting, heartening, compelling viewing.

In the words of the Berrigans, the program calls us to accept the cup as offered and to work from personal pain towards good through communal action. Ceremonies and soup kitchens don't go far enough. When lives are needlessly lost, we know quietly in the comfort of our living room that we are not absolved from responsibility. (T2)

by Henry Herz and Tony Zaza

As literature, Homer's epic account of the siege of Troy ranks among the greatest of the ancient classics. As history, however, it is only in the last century that "The Iliad" has been taken seriously as based on an actual event.

Trying to distinguish historical fact from poetic imagination is "In Search of the Trojan War," a six-part series premiering Monday, May 19, 7-8 p.m. EST on PBS.

The first program centers on the German archeologist Heinrich Schliemann, who in 1873 excavated a Turkish mound on the Dardanelles and found nine levels of cities, one on top of another, reaching back to the Bronze Age of the Trojan War.

Schliemann claimed that he had discovered the actual walled city of Troy, but most scholars were unconvinced by the contradictory evidence that came from his various expeditions. Using computer technology, the viewer is shown that Schliemann was not a fraud, as many of his contemporaries charged, but only a bad scholar.

In coming weeks the series will explain how others, especially U.S. archeologist Carl Blegen in the 1930s, found other clues to the historical reality of Troy. Along the way will be programs on the reliability of oral tradition, the condition of women in the Bronze Age, and how the recent translation of clay tablets confirms Troy's existence as a powerful city-state.

Having found Troy at the end of its search, the series proves that ancient history may be dead but it doesn't have to be deadly. Written and hosted by an Oxford-educated historian, Michael Wood, the presentation is in the form of a detective story—an investigation combining many disciplines and ranging throughout the Mediterranean world.

As our guide through the world of the ancient Greeks, Wood obviously not only knows what he is talking about but also cares enough to make sure that the viewer does too. The production is not lavish by any means but it has energy and imagination.

## Special brings legend of Trojan War back to life

If you had a teacher who made ancient history seem dull in school, this series might change your mind. It may not be for everyone but it can't be faulted for trying. (HH)

"On Wings of Eagles," May 18-19

The rescue of two captive Americans during the 1979 Iranian crisis is chronicled in a two-part miniseries, "On Wings of Eagles," airing Sunday, May 18, 7-10 p.m. EST and Monday, May 19, 8-10 p.m. EST on NBC.

Directed by Andrew V. McLaglen, the miniseries tries to balance the action-adventure elements of the story with the personal and moral dimensions of these events. The result is considerably more responsible than "Rambo" or any of its flag-waving, bloodthirsty ilk. (HH)



**SEARCHING FOR TROY**—"I have gazed upon the face of Agamemnon," wrote archeologist Heinrich Schliemann upon his discovery of a gold burial mask in Mycenae. Schliemann's find strengthened his passionate desire to find the Homeric Troy. His quest for the fabled city in Homer's writings is examined on "In Search of the Trojan War," a six-part PBS series beginning May 19. (NC photo)

# TO THE EDITOR

## Heidi attacked life with a passion

In your May 2 issue you carried the death notice of a young girl who died April 21 after an automobile accident. It was one of those seemingly senseless tragedies that leave everyone asking "why?" The girl's name was Heidi Schmitz.

I've known Heidi since she was seven years old. She and my daughter grew up together and shared practically every imaginable experience as they went from children to young adults.

Heidi was a person who attacked life with a passion. She was totally involved in everything and everyone that she touched. She was a high honor student at both St. Luke and Chastard High School. She was

involved in so many extra curricular activities such as sports, piano competitions, Civic Theatre, yearbook staff, board of St. Luke youth group, and the pro-life movement. She worked at the Heritage Cafeteria and even managed to make her job exciting, reaching out to her customers with her sense of humor and her personality.

Heidi never did anything half-way. It seems she was always running full-speed ahead to grab all that life had to offer. Friendships were her treasures and you knew Heidi would always be there if you needed her.

It's hard to accept the fact that the beautiful blue eyes, the engaging, addictive

smile, the sharp wit and winning personality must now be experienced only in our memories. It's even harder to realize the void that is left in the lives of Heidi's parents, brother and sisters, family and friends. But in spite of our immediate sorrow, one fact stands clear. Heidi packed a lifetime of living and loving into her 17 years. The hundreds of people in attendance at her funeral were a testimony to how much she was loved.

God seems to have chosen her to teach us the value of making the most of this wonderful gift of life—and she taught the lesson well. I'm sure that heaven is now filled with the sound of her laughter as she continues to spread her special joy throughout God's kingdom.

Patricia Serban

Indianapolis

## Affirm priests

The First Communion Mass at St. James the Greater was a singularly fine example of the tremendous effort our pastor, Father Mark Svarcchop, and his staff put into all of our liturgies.

The soundness of their commitment to the celebration of the Eucharist as the focal point of parish life is evident in the way our parish is growing.

Many bemoan the loss of priests and lack of new vocations yet, too often, take our priests and the effort they expend on our behalf for granted. A good way to foster new vocations is to begin by publicly and privately affirming those we already have.

Tom and Jane Meier

Indianapolis

## Concerned about Kubler-Ross' beliefs

I was dismayed to see the Catholic newspaper of the Indianapolis Archdiocese advertising a lecture by a person nationally known for her espousal of beliefs incompatible with Christianity. The April 26 Criterion carried several announcements by the Hermitage of a lecture by Dr. Elisabeth Kubler-Ross.

Dr. Kubler-Ross is a psychiatrist. Her book "Death and Dying" and others on the same topic have been the inspiration for the hospice movement to care for the dying and their families. After some of her patients spoke of traveling in spiritual form during near-death experiences, she began studying the nature of death and life after death. She came into contact with a number of "spirit guides" who have made it clear to her that there are no such things as damnation, judgment and hell (Playboy, May 1981). That magazine is not recommended, but the article is one of her most open admissions of occult involvement.

When "spirit guides" start telling us things which plainly contradict the teachings of Jesus and the apostles it's time to realize that "Satan disguises himself as an angel of life" (2 Cor 11:14) to "preach to you a gospel not in accord with the one we delivered to you" (Gal. 1:8).

## Terrorism's origins

You quote Mgr. John Nolan as saying that "today's terrorism stems from the creation of the state of Israel in 1948" (The Criterion, April 35). I beg to differ. It stems from the organization by Ben Gurion in 1939, in New York City, of the "Fighting Zionists" with the intention of driving the British and, subsequently, the Arabs out of Palestine.

The Arabs say the "Stern Gang" used gestapo methods. Anyway, the British and the Arabs were terrorized, and left Palestine. As the Jews noted at the pope's recent visit to the synagogue in Rome, the Vatican still does not recognize Israel.

R. M. (Bob) Twitchell

Indianapolis

She says, "I've never been to India or had a guru, yet I've had about every mystical experience there is. And it's important that you know that will come" (Mother Earth News, May-June 1983).

In her lectures she espouses obviously Hindu rather than Christian beliefs, such as karma, i.e., we will be rewarded or punished in our next reincarnation for our actions in this life.

This is a gifted woman, plain-spoken, often described as "peaceful," "like an angel," apparently sincere. And so she leads the simple astray when she rejects what Jesus said.

It is a disservice to the readers of The Criterion to give space to announcements of Dr. Elisabeth Kubler-Ross' lecture. It is an indictment against any organization claiming to promote Christianity.

Frank Lehman

Bedford

## Clarification

Clarification is needed for the general public.

St. Paul Hermitage, 501 N. 17th St., Beech Grove, is a retirement home with a certified nursing section. It has been in service since 1960 and is operated by the Sisters of St. Benedict of Beech Grove, Ind., Inc. Telephone number is 788-2261.

The sisters also operate the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove. Telephone number is 788-7661.

The sisters' convent is Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. Telephone number is 787-3287.

There is no connection with what is called The Hermitage, 3680 E. 40th St., Indianapolis. Nor is there any connection with any of the programs which it sponsors. The similarity of name is simply confusing to the general public. Clarity in advertising is needed.

Sr. Mary Gilbert Schipp, OSB  
Administrator  
St. Paul Hermitage

Beech Grove

## the pope teaches God is the source of all that is true, good and beautiful

by Pope John Paul II  
Remarks at audience May 7

Our faith in divine providence is based on our belief in God as our father and creator. God created everything that exists, and he keeps it all in existence. Thus, divine providence is like a constant, unending confirmation of the work of creation in all its variety and richness. It is a sign of the continual presence of God.

By meditating on the mystery of creation, we can discover how God favors life over death, being over nothingness, light over darkness. God is the source of all that is true, good and beautiful.

The truth about divine providence runs through all of Revelation. It is a fundamental point of reference for all that God said and did. As the Letter to the Hebrews

says: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a son, whom he appointed the heir of all things, through whom also he created the world."

Throughout the history of the church, this mystery has been affirmed in the ordinary magisterium. The First Vatican Council directed particular attention to the truth of God's providence in order to refute the errors of materialism which denied the existence of God and the errors of deism which denied God's continued influence on the created world. The Second Vatican Council also spoke frequently of this great mystery, giving emphasis to the way that God, in his wisdom and love, orders and directs all things for the good of every human person.

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# CORNUCOPIA

## The greening of American suburbia

by Cynthia Downs

The neighbors are giving you looks. The mailman has given notice that until he can get to your mailbox without a machete, he won't return. Birds and insects and small animals are nesting rather too near your house: you can hear them murmuring beyond the walls, like the jungle presence in a Joseph Conrad novel.

You realize suddenly that the season has changed and the excuses of winter no longer apply. There is grass out there to be cut, weeds to be pulled, pruning to be done. It is the moment of truth and you're the resident matador.

Preparations must be made. You slump in front of the television set each evening, gathering strength for a weekend of outdoor work. When Saturday arrives no rain appears to save you, and you're forced to make an inventory of the garage, the tool shed, the workshop, the basement.

You assemble tools. The lawnmower needs oiling, but three mysterious wing nuts drop out in self defense when you try to get near. The pruning shears are rusty and the leaf rake looks like a pretzel. Something is living in last year's box of grass seed.

You make a tour of the estates, which takes about ten minutes. The fruit trees are making one last attempt to produce fruit, still bravely demonstrating their allegiance to organic gardening by blooming along half their branches. The ivy

leans against the wall in disarray, as if recovering from an overnight drink.

As you ponder, trudging bare, spending there, you begin to feel like Adam in the passage from Genesis where God commands him to have dominion over the earth and everything that grows. It is a noble thing you are doing, a far, far better thing than you have ever done.

After you've finished the undergrowth low enough, it becomes obvious that the house's exterior has been protected from weather only by growing plants. It needs paint BAD.

You engage in the old shell game with the leftover paint cans stored in the shed, shaking each one and speculating on which, if any, has paint left inside. When you dare to open one a virtual phantasmagoria of encrustation, separated oil, and curdled pigment is revealed.

You pull out the extension ladder with the help of reluctant children and a smallish wife. As you stagger around trying to place it securely against the porch you reflect on the inferiority of slave labor and the congenial ingratitude of blood relatives.

It is a time of beginnings, of a phoenix rising from the ashes. To make a long story short, you take out a home improvement loan so you may hire a Vietnamese refugee handyman. Might as well do both of you a favor.



### vips...



### Retirement home dweller gives birth

by Sr. Barbara Ann Zeller, SP and Dorothy LaGrange

Those last few days before the baby arrives are always the toughest for an expectant mother. And it was no different for one of the residents of Providence Retirement Home in New Albany. She is now the proud mother of four bundles of joy.

Wait a minute. A retirement home resident a new mother?

That's right! Cream Puff, one of two cocker spaniels "adopted" by the residents of the home is the proud mother of four full-blooded puppies, two males and two females.

The residents and staff members had been anxiously awaiting the puppies' arrival. The sisters helped deliver them with the help of Joan Bogen, a qualified medication aide at the home, who served as temporary "midwife."

There was a lot of waiting room tension at the home as word spread about Cream Puff's impending delivery. Many residents stayed close to the phone where up-to-the-minute reports were called in from Sister Maria Smith, activities director at Providence.

Cream Puff and Sweet Muffin, the home's other dog, are part of a pet therapy program at the retirement home. Studies have shown that animals have a positive effect on people of all ages. Petting a dog, cat or even a baby goat lowers the blood pressure and provides a sense of well-being for people.

The dogs spend weekdays on the first floor of the home. Many residents make a point to stop by and visit with them after meals or prior to activities. Some residents take the dogs to their rooms to visit and nap together.

After the birth, the residents discussed the happy event, trying to guess what the little ones looked like and when they would open their eyes.

And has the father been notified? Yes, Buster, who resides in Evansville, got the news.

Mr. and Mrs. George Hildenbrand will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 10:30 a.m. on Sunday, June 6 in St. Boniface Church, Pulaski. An open house from 3 to 4 p.m. will follow later in the Pulaski Parish Center. George Hildenbrand and the former Corina Boshun were married by Father Mark Meyer on June 8, 1938 in the same church. They are the parents of five children including Mary Louise Berger, Melvin, Jerome, Gary and Kenneth.



More than 200 volunteers at St. Francis Hospital Center were honored recently. Among those recognized for the most hours of service were, seated left to right, Helen Landwerlin, 12,000 hours of service, Mary Sanders, 11,000 hours, and Mary Egan, 10,000 hours; and, standing left to right, Charles Joseph, 8,000 hours, and Joe Burns, 7,000 hours.

Mr. and Mrs. Joseph Ivancic celebrated their Golden Wedding Anniversary on May 4th with a Mass and reception at Holy Trinity Church. The Ivancics are the parents of Mrs. Joseph Sheehan, grandparents of six and great-grandparents of eight.



Glenmary Home Missioners will visit two churches in the Indianapolis archdiocese during May and June to explain the work of their society of priests and brothers throughout Appalachia and the rural South. Father George Mabile will visit St. Mary of the Rock Parish near Batesville during the weekend of May 26-27. Father Richard Kremer will speak at St. Mary Parish, Richmond during the weekend of June 14-15. Glenmary Home Missioners are currently active in 77 counties in 13 states where at least 20 percent of the population live in poverty and less than one percent are Catholic.

University of Notre Dame senior Kevin G. Flynn of Indianapolis has been named winner of the Rev. Leonard A. Collins C.S.C. Award for "outstanding

service to Notre Dame students." Flynn was cited for meritorious service while employed by the university security department and while serving as a resident assistant in Marquand Hall. He is a former student body president of Cathedral High School.

Father Edward Rynagor, pastor of St. Augustine Parish, 215 E. Chestnut St., Jeffersonville will be honored by the parish on the occasion of his Silver Jubilee celebration on Sunday, May 15. A reception will be held at 2 p.m. EDT followed by a program at 3 p.m. and a liturgy at 4 p.m.

### check it out...

The celebration for the Silver Jubilee of Father Patrick R. Harpman at St. Michael Parish will include music at 11:30 a.m. on Sunday, May 15, followed by Mass. Sorry if we phoned the notice wrong last week.

Fifth, 6th, 7th and 8th grade students of Holy Name School will present Musicals '88, an evening of song, dance and musical entertainment at 8 p.m. on Friday and Saturday, May 16 and 17 at Beech Grove Benedictine Center. The students will be accompanied by the Holy Name Band under the direction of Jerry Craney. Tickets are \$2 for high school age and older; \$1 for children; and pre-schoolers free.

## The following definitions were clipped from Webster's New World Dictionary

(Second College Edition)

**Crit-to-bal** (kris to'bal) support in the Canal Zone; at the Caribbean entrance to the canal; a part of the city of Colon, Panama; pop. 800.  
**crit**, 1. critical 2. criticism 3. criticized  
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# Different meanings of 'hell'

by Fr. John Dietzen

**Q** One phrase in the Apostles' Creed puzzles us: "He descended into hell, the third day he rose again from the dead." What does that mean? How could Christ descend into hell? And how does that fit with the words of Jesus to the good thief: "This day thou shalt be with me in paradise"? (New York)



**A** Our English word "hell" in this creed does not mean the place of the damned. In its original use, which continues in a few ways like this even up to now, it meant the underworld, the "shades" where it was believed that the spirits of the dead were bound.

Thus it corresponds to the Hebrew word we find often in the Old Testament, "sheol," a sort of ambiguous region of half-existence, where all, good and bad, were consigned after death.

Many early forms of the Apostles' Creed did not use the word at all. They simply said that Jesus died, was buried and rose again.

In time, it seems especially in the Western churches to have been important in emphasizing his resurrection to indicate where he rose from. In Latin, therefore, were added the words "descendit ad inferna" or "ad inferos"—literally, he descended to the lower regions.

As for his promise to the good thief, we know very little if anything about what

"time" or "days" mean in the next world. We don't even know for sure what the word "paradise" may mean here; perhaps it signified some condition between earth and heaven.

Whatever these terms might intend, the key words were, "You will be with me." Wherever Jesus was after the moment of his victorious death, there the thief was also, a fulfillment of the promise surely beyond the man's dream.

**Q** We are friends with a Lutheran couple and would like them as godparents for our new baby. I have been told that one is allowed but the second must be Catholic.

The Catholic Encyclopedia states that sponsors should be baptized. Please explain for us the church's position. (Pennsylvania)

**A** Some revisions of the church's regulations concerning sponsors have occurred during the past 20 years or so. Present law requires that a child to be baptized should, whenever possible, have a sponsor who will help the child grow to lead a Christian life in harmony with the meaning of baptism and to fulfill the obligations connected with it.

Either a man or woman, or one of each sex, may serve as sponsor.

The sponsor must be at least 16 years of age (unless the minister of the sacrament makes an exception for a sufficient reason), and a practicing Catholic who has received the sacraments of initiation—baptism, confirmation and the Eucharist.

The father or mother of the child may not be a sponsor.

In other words, at least one of the "sponsors" must be Catholic. However, whenever only one Catholic sponsor is assigned, a baptized, non-Catholic Christian may stand as it were in place of the second.

While this non-Catholic is not a sponsor in the canonical sense of the word, he or she

is officially referred to as a Christian witness to the baptism and, of course, accepts insofar as possible similar responsibilities for the spiritual care of the child baptized.

These qualifications are indicated in the introduction to the Rite of Baptism and in canon law (canon 872-874).

One of your Lutheran friends could serve in this capacity.

(A free brochure explaining the Catholic teaching and practice on infant baptism is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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## FAMILY TALK

# Four steps to recovery after being fired from job

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I lost my job as a district sales manager. After two years, they fired me. They gave me a chance to resign, but I was too proud. I feel I was doing well on the job but made the mistake of going over my supervisor's head on several occasions.

Now, I'm at a low point. My self-confidence is shaken. I worry that other people might not want to hire me because they would get the idea that I'm a renegade. I worry that I won't be able to find another job and if I do that I won't be able to give it my all. I am only 28, married, with two children. My wife is as upset as I am. How can I get my self-confidence back. (Iowa)

**Answer:** Having a job is a key to self-worth in our country. In fact, when you ask someone to tell about themselves, usually the first thing they mention is their job title. When that job is taken away or lost, people often are shaken to their roots.

Your letter describes well many of the feelings related to job loss. Pride is hurt. There is a feeling of emptiness and temporary hopelessness. Self-confidence, so necessary in finding another job, is diminished.

How does one grieve for a loss? The first step is to accept it. You cannot get on with your life until you are sure the job is gone. This means that you must complete any grievance procedures, civil suits and any negotiations for vacation pay, future reference letters and any other such loose ends.

Commonly, people want to go back to their job after the crisis is over. It is as if they cannot believe the job is truly gone. They want another chance to prove themselves, perhaps in another department. Until this matter is settled, both

factually and emotionally, it is difficult to move on.

In a way, losing a job is like losing a spouse through divorce. The "lost" object is still around, perhaps even offering false hope.

This is what makes it so difficult to move from Step 1 (acceptance) to Step 2 (emotional release) when a job has been ended.

The second step in grieving over a loss is the rush of emotions, particularly hurt and anger. There are some tears to be shed and perhaps some harsh words to be voiced. Feelings of revenge are strong. So is the fear of being without any resources.

Once you have accepted that the job is over, let all your feelings come out. The anger, the feelings of rejection, the self-doubt, the nagging thought that it may be partly your fault.

A spouse may not always be the best person to help you. As you say, your wife also was upset. She may be having her own doubts and fears, which may compound rather than help.

This is what friends are for, to act as a sounding board, to encourage you to speak your feelings without giving a lot of advice. Sometimes, it is good therapy to write out all your feelings at this point.

After the emotions have been expressed, you need to get used to your daily life without the job. This is Step 3.

Finding a new position or career, replacing what has been lost, is the fourth and final step.

The loss of a job is very difficult to deal with emotionally.

I would welcome those readers who have experienced a job loss to write us about their feelings and how they dealt with the problem. Thank you.

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

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# First baby is born from ovum transfer method

by Deborah McCarty

DAYTON, Ohio (NC)—The first baby to be conceived in the United States through an infertility procedure approved by the Catholic Church has been born at St. Elizabeth's Medical Center in Dayton.

The baby, Nathan Charles Hofmann, a healthy 5 pounds, was born five weeks premature May 2 at the hospital, which developed the procedure called tubal ovum transfer.

"Nathan" means a gift from God and he's definitely our little gift," said the father, Chuck Hofmann, at a hospital press conference May 3.

Hofmann said he and his wife, Cathie, struggled to overcome infertility for five of their seven years of marriage but went to St. Elizabeth's when they heard of the ovum transfer program.

**APPROVED BY** Archbishop Daniel E. Pilarczyk of Cincinnati and theologians at Pope John XXIII Medical-Moral Research and Education Center near Boston, the method was pioneered by Dr. Gary Hogden, chief of the Endocrinology/Pregnancy Research Branch of the National Institute of Child Health and Human Development. Dayton is located in the Cincinnati Archdiocese.

In 1983 St. Elizabeth's announced it would be the first hospital in the United States to offer a medical alternative to the morally controversial "in vitro fertilization" procedure.

In the "in vitro" procedure, the ova and sperm are united in a laboratory dish rather than in the womb. Objections have been raised by the church because fertilized eggs can be destroyed in the process and intercourse is divorced from procreation.

The ovum transfer method circumvents about or blocked fallopian tubes and transfers the ova to the uterus to allow "in vivo" (inside the body) fertilization to take place.

**OTHER METHODS** sounded "like 'Brave New World' or '1984' test-tube babies," Hofmann said. "The (transfer) procedure seemed very natural. It felt like it wasn't man intervening but that God was still there."

Mrs. Hofmann, 32, underwent laser surgery to remove blockage in her fallopian tubes and was then treated with ovulatory drugs to stimulate the maturation of multiple eggs.

Egg development is monitored by ultrasound and blood tests. Just prior to the predicted ovulation, the eggs are retrieved by a procedure called laparoscopy, examined and placed into the uterus or lower portion of the fallopian tube, where fertilization may take place.

The Hofmanns, who are Protestants, underwent the procedure twice without success. They considered adoption and in vitro fertilization but tried the transfer method again and "this time we were blessed," Hofmann said.

**ANOTHER** woman became pregnant at about the same time as Mrs. Hofmann but later miscarried at 20 weeks.

But Dr. David McLaughlin, who heads the medical team for the transfer procedure at St. Elizabeth's, said he believes "in vivo or natural fertilization offers at least as good a chance for success as in vitro."

He noted that in vivo procedures have been available for only the past four or five years and are performed in only 12 other hospitals around the world.



**MEDICAL FIRST**—At a press conference in Dayton, Ohio, Nathan Charles Hofmann, the first baby born as a result of the Catholic-approved ovum transfer method, is introduced by his parents, Chuck and Cathie Hofmann of Trotwood, Ohio. Nathan was born May 2 at the St. Elizabeth Medical Center in Dayton, where the procedure was developed. (NC photo by Sol Smith)



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## How board of overseers helps St. Meinrad Seminary

by John F. Pink

Every seminary, college and university has a board of trustees that has the legal authority and responsibility for all the policies of that institution of higher education, but not many schools also have a board of overseers. St. Meinrad Seminary in the Archdiocese of Indianapolis is one of the few.

St. Meinrad's board of overseers is now 20 years old, having celebrated that anniversary on April 25. In looking back over those 20 years, Benedictine Father Daniel Buechlein, president-rector of St. Meinrad, says that the overseers "have aided us immeasurably in carrying on the important work entrusted to us by the church, the education of priests."

The board of overseers serves as an advisory group to the president-rector and the other administrators of the two schools that comprise St. Meinrad Seminary—the College of Liberal Arts and the School of Theology. Recommendations made by the board of overseers are taken by the president-rector to the board of trustees for action.

However, the chairpersons of the board of overseers and of each of the board's standing committees are also members of the board of trustees. This means that they are familiar with the recommendations, and the thought that went into them, before they are formally brought before the trustees.

The board of trustees is composed of both "insiders" and "outsiders," whereas only those from outside the St. Meinrad administration are members of the board of overseers. One of those who see this as a benefit is Jesuit Father Paul Reinert, who has been an acknowledged leader in Catholic higher education for decades as president and now chancellor of St. Louis University.

Father Reinert, who is chairman of the St. Meinrad board of overseers, says that "having experienced, qualified educators on the external board brings an objectivity to discussion of academic matters that is

sometimes lacking if only 'insiders' are involved. Even in a seminary, the faculty can be pardoned for giving in to the urge to 'look good' as a group, or to be influenced by internal jealousy or competition."

When the board of overseers was first established in 1968 its members came from four major geographical areas: Indianapolis, Evansville, Louisville, and the Lincoln Hills area around St. Meinrad. By the mid-70s it was expanded beyond those regions. Still, of the 20 members on the current board, 12 are from the Archdiocese of Indianapolis, six are from the Diocese of Evansville, and four are from the Diocese of Louisville.

Members of the board of overseers are elected for six-year terms, after which they must leave the board for at least one year before they are eligible for reelection. This is to ensure that there will always be new members, with new ideas, coming on board.

The board of overseers is credited with numerous achievements in each of its 20 years of existence. Included are recommendations for a comprehensive development program, a long range plan, a recruitment team to visit dioceses and campuses, a comprehensive endowment program, and a single president-rector system for the two schools (formerly each school had its own president-rector).

Today students attend St. Meinrad Seminary from 50 archdioceses and dioceses and from seven religious communities. It is now the largest seminary in the United States. There are currently 100 students in the college and 151 students in the theology school.

Benedictine Archbishop Timothy Sweeney, chairman of St. Meinrad's board of trustees, credits the overseers for much of this progress. "Their hard work, generosity, and wise counsel have guided us well through the many challenges of life in the '80s," he said. "Best of all, the Board of Overseers has helped us to maintain a clear focus on the mission entrusted to us by the church—confluence in priestly formation."

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# Catholics and evolution

There was an evolution of ideas on evolution

by Lisa Scherwin

WASHINGTON (NC)—When the Supreme Court agreed to take up the issue of creationism, it provided an opportunity to unravel a controversy that once tied up America in theological and legal knots.

The court agreed May 5 to rule on a Louisiana law that demanded that creationism must be given equal treatment with evolution in public school classrooms. Arguments and a decision in the case are scheduled for the 1986-87 term beginning in October.

Creationism, a theory vociferously espoused by some fundamentalist Protestants—and perhaps some Catholics—parallels the biblical story of creation and stipulates that the Earth was formed suddenly and absolutely only a few thousand years ago.

Evolution, the scientific theory pitted against creationism, holds that the Earth and its creatures began to develop very slowly millions of years ago and assumes

that the first humans probably developed from earlier, pre- or near-human creatures.

SOME 60 years ago, another creationism-evolution case hit the lower courts but never got to the Supreme Court. It involved the right of a teacher in Tennessee to teach evolution, in contradiction to state law banning it from public school classrooms.

In that now-famous Scopes "monkey trial," however, the issues were the exact opposite of what they are in the current case. Then, the biblical account of creation was endorsed in school and the issue was the legality of teaching evolution. Now the question is over laws that demand that creationism, not just evolution, be taught.

Evolution today is not a profound issue in the Catholic Church, for Pope John Paul II himself has taught that the evolution of the body is not incompatible with faith. "So long as we do not exclude divine causality as the explanation for creation, we can hold

that Genesis is not opposed to the theory of natural evolution," the pontiff said in 1981.

Other leaders of the church and theologians have held similar views for 30 years, emphasizing that the Bible is not to be interpreted as a scientific treatise.

It wasn't always that way, however.

DURING THE heyday of the Scopes era, American Catholics, including Catholics, engaged in spirited debate over evolution and whether it contradicted Christianity. Some regarded it as crucial that Christianity be preserved from the seeming attack posed by evolution.

For example, the governor of Tennessee said the 1925 anti-evolution law was "founded in the idea and belief that the very integrity of the Bible, in its statement of man's divine creation, is denied by any theory that man descended or had ascended from any lower order of animals."

On the Catholic side, while the U.S. hierarchy apparently took no collective position on the subject, Jesuits were busy refuting and defending evolution.

Jesuit Father Francis LeBuffle, regent and professor of jurisprudence at the Fordham University school of law, wrote in 1922 that he and other critics of evolution could "make the categorical assertion that there is not a single scientific fact which proves that man evolved from any preceding animal whatsoever." He said that from a scientific viewpoint "the evolution of man is one of the ranking hoaxes of all time."

Another Jesuit, Father Eric Wasmann, a biologist, termed it "criminal sporting with the truth . . . to construct an 'evident proof' for the animal descent of man."

Taking a somewhat different stance was Jesuit Father Joseph Humelin, director of

the sociology department at St. Louis University. He noted that "the church neither opposes evolution nor sponsors it. But in no sense does she fear the discoveries to which it might lead."

Two other priests, Jesuit Father A.M. Schwiballa and Father John A. O'Brien, regarded evolution as acceptable theory. Father Schwiballa defined it as "a well-founded hypothesis" that could be taught, as a hypothesis, from grade school to college levels.

Father O'Brien, director of the Newman Foundation at the University of Illinois, said that "instead of undermining belief in God, evolution rightly understood strengthens faith in a Supreme Being" because it portrays the purposeful activity of nature.

OVER THE YEARS, the evolution furor abated—only recently to be replaced by the controversy over creationism.

Bishop Andrew J. McDonald of Little Rock, Ark., in 1981 joined Protestant and Jewish leaders and the American Civil Liberties Union in a suit against an Arkansas law, virtually identical to Louisiana's, which mandated that creationism be taught alongside evolution. The ACLU argued that the law was an attempt to redefine science in the classroom along fundamentalist religious lines, violating church-state separation.

Perhaps the Supreme Court will settle the legal issues surrounding evolution and creationism once and for all.

Until then, those pondering evolution and faith might remember the advice Jesuit Father Martin J. Scott gave in 1924. "Rational evolution as a theory upholds rather than assails Christianity," he said. "But even rational evolution is only a theory. Christianity is a fact."



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## Cardinal says Sandinistas try to manipulate bishops

Card. Obando opposes any outside interference in Nicaragua

WASHINGTON (NC)—Strongly criticizing Sandinista efforts to censor or "manipulate" the statements of the Nicaraguan bishops, Cardinal Miguel Obando Bravo again has called for the government and rebel forces to reach "reconciliation through dialogue."

Writing in the May 12 Washington Post, Cardinal Obando Bravo also reiterated previous statements that the bishops oppose "any outside interference, whether by the United States or the Soviet Union" in Nicaragua.

The Washington Post said it invited the cardinal to give his views of the situation in Nicaragua in light of the Reagan administration's efforts to resume military aid to the Nicaraguan contra forces fighting the Sandinista government.

COMPARING THE Sandinistas to the Pharisees seeking to trap Christ, Cardinal Obando Bravo said recent Sandinista demands that the bishops condemn U.S. military aid to the contras were obviously a trap.

"If we were to support military aid to the insurgents, we would be persecuted as traitors. If we opposed aid, we would be accused of taking sides, which would automatically disqualify us as pastors to all of the people. If we remain silent, our silence would be considered guilty, the silence of complicity," Cardinal Obando Bravo said.

The Sandinista-controlled media, "the so-called People's Church and the minister of foreign affairs, Father Miguel D'Escoto" seek a bishops' statement opposing the contra aid request not for "moral guidance," but "to use the statement to manipulate" U.S. congressional deliberations on the aid request, the cardinal added.

Father D'Escoto has had his priestly faculties suspended for refusing a Vatican request to resign his political position.

Suggesting "the Sandinistas are just as much the tools of Soviet interests as the insurgent forces are of the United States," Cardinal Obando Bravo described the contras as "insurgent dictators."

The Sandinista government does not

enjoy the support of an overwhelming majority of the people, Cardinal Obando Bravo wrote. The people "cry out for peace and freedom, but their voices go unheard, drowned out by militaristic propaganda on every side."

THE CARDINAL reiterated a church proposal for "reconciliation through dialogue as the only real solution" to the conflict.

Cardinal Obando Bravo said recent Sandinista actions have left the church "gagged and bound." These actions included:

- Government censorship of the Nicaraguan bishops' Holy Week pastoral letter calling for reconciliation.

- Confiscation of some curial offices occupied by the State Security Police since October 1985.

- Confiscation of a printing press donated by the German bishops' conference.

- Continued closure of a Catholic radio station for not airing a New Year's speech by President Daniel Ortega.

- Confiscation of a Sunday bulletin and the banning of the publication of the cardinal's Sunday address in the independent newspaper La Prensa.

CARDINAL OBANDO Bravo and other Nicaraguan bishops have clashed repeatedly with Sandinista authorities in recent months.

In January Cardinal Obando Bravo appealed to U.N. Secretary General Javier Perez de Cuellar for help in dealing with "persecution" of the church by the Sandinista government.

The Nicaraguan government responded by accusing the cardinal of waging "a campaign of attacks and calumnies against" them.

In March the vice president of the Nicaraguan bishops' conference, Bishop Pablo Antonio Vega, said, "It is a fact that our regime is oppressive of our people."

Also in March, the Nicaraguan bishops accused Father D'Escoto of inciting Nicaraguan Catholics to rebel against the pope and the country's hierarchy.



# How Australian Catholic schools differ from ours

*Bulk of operating funds comes from government*

Although they are about the same size geographically, the Archdiocese of Indianapolis and the Diocese of Sydney,

Australia, have some notable contrasts, according to Marist Brother Kelvin Casavan, deputy director of schools for the Diocese of Sydney.

He was in Indianapolis as a part of a tour of Catholic education offices in the United States. He is also working toward his doctorate in education at the University of San Francisco. Upon his return to Australia, he will be charged with reorganization of the Catholic School System of the Sydney Diocese.

The Diocese of Sydney is 30 percent Catholic. At present it has 225 parishes with 200 elementary schools, 65 diocesan secondary schools and 30 private secondary schools. The Catholic Education Office of Sydney employs 170 people in five regional offices. The bulk of the operating funds comes from the government. The present rate is \$1,400 per student.

In contrast, the Archdiocese of Indianapolis is about 10 percent Catholic. It has 142 parishes and 17 missions. There are 65 elementary schools, six diocesan secondary schools and three private secondary schools. The Office of Catholic Education employs seven professional persons, only two of whom deal directly with the schools. The schools receive minimum federal aid, mostly in the form of indirect services to students and no funds from the state.

## the Saints *Luke*

### ST. SIMON STOCK



ST. SIMON STOCK WAS BORN IN AYLESFORD, KENT, ENGLAND, IN 1165. HE BECAME A HERMIT AND THEN WENT ON A PILGRIMAGE TO JERUSALEM, WHERE HE JOINED THE CARMELITES. HE RETURNED TO KENT AFTER THE MOGLANS DROVE THE CARMELITES OUT OF JERUSALEM.

IN 1247 HE WAS ELECTED SUPERIOR GENERAL OF THE CARMELITE ORDER. HE GREATLY EXPANDED THE ORDER, ESTABLISHED NEW FOUNDATIONS IN ENGLAND, IRELAND, SCOTLAND, FRANCE AND ITALY. HE REWROTE THE RULE, AND IT WAS APPROVED BY POPE INNOCENT IV IN 1257.

IN 1251 SIMON EXPERIENCED A VISION OF MARY HOLDING THE CHILD JESUS IN WHICH THEY PROMISED SALVATION TO ALL WHO DIED WEARING THE CARMELITE BROWN SCAPULAR. THE VISION LED TO THE WIDESPREAD DEVOTION TO OUR LADY OF MT. CARMEL AND OF THE WEARING OF THE SCAPULAR OVER THE CENTURIES.

SIMON DIED AT BORDERUX ON MAY 16, 1265. THOUGH NEVER FORMALLY CANONIZED, HE HAS LONG BEEN VENERATED, AND CELEBRATION OF HIS FEAST ON MAY 16 WAS GRANTED TO THE CARMELITES BY THE HOLY SEE.

Brother Kelvin indicated that the Australian system of financing schools is much more equitable, according to Joseph Peters, archdiocesan coordinator of schools services. But he acknowledged that it also brings with it questions of government control, bureaucracy and a con-

trivialization of power to a degree not faced in the United States. He also indicated that the coming division and reorganization of the Sydney Diocese provides an opportunity to help decentralize their system somewhat using some ideas from the American Catholic school experience.

## Long list for Catholic Charities

(Continued from page 3)

Finally, Father Nick DiMarzio, director of USCC's Migration and Refugee Service, painted a picture of continuing problems for refugees and undocumented immigrants, along with a call to remember that we Irish, Germans, Poles, and Italians were the immigrant church that now needs to care for Hispanics and Asians. As in other social justice areas, the politics of legislation is one thing, the Christian obligation to receive the homeless another. Father DiMarzio pictures immigration as "territorial therapy," the search by individuals and families to heal themselves by seeking a new and more hopeful environment.

Indeed this is a long and challenging list. Catholic Charities has had a strong track record in caring for the refugee, the aged, families in illness or in trouble. The collaboration of all arms of the church will help this work to continue forward in the face of continued need.

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# The SUNDAY READINGS

PENTECOST

MAY 18, 1988

by  
Michael  
Cobb  
Acts 2:1-11  
Psalms 104  
1 Cor. 12:13, 12-15  
John 20:19-23

"Blind are they who have not seen and have believed." (John 20:20b)

When I was six, I was given a little bike with training wheels. Hiding the bike was difficult at first. But before too long I got the hang of it. With the training wheels, I realized I could tip over only so far before one of them would stop me from falling further.

So when my father suggested I try to ride without them I was afraid. Finally, he coaxed me into trying as long as he ran along behind holding the rear of my bike. Halfway around the block something seemed different. Then I felt a little shudder and realized he had taken hold of the bike again.

I had ridden by myself.

For me, that experience is a small example of what Pentecost is about. For three years God spent time in the flesh with his disciples teaching them how to recognize him in their own lives. While necessary at first, his physical presence

eventually became a crutch. He had to go away physically in order for the disciples to discover that they could see him in a better way within themselves through the indwelling of the Holy Spirit.

The first and gospel readings provide two different perspectives on this discovery. The other reading deals with the implications of having this inner link with God.

The first reading is from Acts. Fifty days after Easter on the day of the Jewish feast of Pentecost, the disciples are gathered together. There is the sound of a great wind and tongues of fire appear over them. They are filled with the Holy Spirit and begin to pray ecstatically in different languages. Jews visiting from many different lands hear them and recognize that they are speaking in their languages.

The gospel reading presents the indwelling of the Holy Spirit in a different way. It is the evening of Easter Sunday. The apostles have locked themselves in a room (presumably the same room where they

had the Last Supper). Jesus appears to them and greets them twice with, "Peace be with you." He commissions them to be his messengers as he is a messenger from the Father (the Greek word "apostolos" means messenger or representative). Then he breathes on them saying, "Receive the Holy Spirit," and gives them authority to forgive sins.

These two accounts need not be seen as contradictory. Several times in Acts, Luke describes one or more of the apostles as filled with the Holy Spirit. It would seem, then, that this filling is not a once only event. In John's gospel (and in Luke's for that matter), it is implied that Jesus' resurrection, ascension and bestowing of the Holy Spirit on the church are all aspects of a single event that took place on Easter Sunday.

What we see in Acts, then, is a special manifestation of the Holy Spirit's presence and power. It accompanies the realization among the apostles of the significance of what Jesus had done that Easter evening when he breathed on them and pronounced the words "Receive the Holy Spirit." He is indeed with them—within them—empowering them to take on his work of baptizing and teaching the whole world.

As John's account suggests, the ministry of reconciliation is an integral part of this work. The Catholic Church takes this passage as the origin of the sacrament of reconciliation.

The second reading is from Paul's First

Letter to the Corinthians. Reading the whole letter gives the impression of the Christian church as being something like the charismatic movement today. There were people who had the gift to speak in tongues (a private prayer language), others who had the gift to interpret another's prayer language, still others who could prophesy, and so on. Then as now, these extraordinary manifestations of the presence of the Holy Spirit sometimes gave rise to misunderstandings and abuses. It was there that Paul was seeking to correct through his letter.

According to Paul, people should not single out one gift as the sign that one has

*Jesus had to go away so that the apostles could see him in a better way in themselves*

received the Holy Spirit. The proof that one possesses the Holy Spirit is the ability to proclaim in word and action that Jesus is lord of one's life.

Neither should people regard certain gifts such as speaking in tongues as making the person having the gift a better Christian. Gifts are given not for the benefit of the individual but of the community. The presence of the Holy Spirit in our lives should not draw us apart. Rather, it should bring us together.

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# Faith Today

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By Neil Parent  
NC News Service

In the beginning was Sister Mary Margaret. Looking kindly at us first-graders on the opening day of school, she seemed to be from another world. The wimple of her black habit caressed her face like two hands cupped in prayer. A large rosary hung from the wide leather belt around her waist, its crucifix gently swinging when she moved.

Over the months, she spoke to us of God, Jesus, grace, sacraments, church, heaven, hell and a thousand other topics that introduced us to the mysterious world of the divine.

She ushered in for me 16 years of formal Catholic education, elementary school through college.

During those years my faith was shaped and nourished by a rich collage of intellectual, emotional and sensory experiences: gilt-edged holy cards, scapulars, the pungent smell of incense, cassocked professors.

My children are growing up in a vastly different world. Their faith is being formed differently too. As a result, my wife and I find ourselves heavily involved in their faith formation.

Pastors and catechists often plead for parents to take an active role in instructing their children in the faith. With good reason. A study by the Princeton Religious Research Center found a significant correlation between adults who regularly attend church and their having received home instruction in faith as children.

Too often, however, in trying to communicate faith to our children, we parents approach it like icing a cake: hoping what we say and do will stick to the outside.

But faith is formed from the inside. We have to know our children and their world, to experience life through their eyes, ears and hands. Only then can we hope to effectively share our faith with them.

In discussing faith with our children, my wife and I discovered after a while that we were operating out of some unconscious assumptions.

Those assumptions often caused us to begin in the wrong place; we failed to enter first into our children's world.

This realization prompted us to approach sharing our faith at home along the following lines:

□ Listening and Responding:

## Who made me?



How can parents help their children learn about faith? While acknowledging the uncertainties many parents feel in this area, Faith Today's writers suggest ways parents can foster their children's religious education and development. A starting point, writes Neil Parent, is to "know our children and their world, to experience life through their eyes, ears and hands. Only then can we hope to effectively share our faith with them."

Children are deeply spiritual, though not always in a church-related sense. Their questions show they are thinking about spiritual issues.

As parents, we try to be on the lookout for spiritual "revelations" from our children. When such occasions surface, often expressed in their thoughts, feelings and questions, we try to build on them by inviting further explanation.

First we seek to understand our children's views on the matter; then, if appropriate, we respond with our own reflections. This enables us to approach the discussion primarily from their perspective rather than ours.

□ Inquiring and Listening: My wife and I make gentle inquiries into religious issues when our children seem to be receptive or when circumstances prompt discussion. This approach works better than introducing a religious topic at dinner when a child has been pressing for an answer to staying overnight with a friend.

Among the times our children seem more receptive are when they are in bed waiting for a good-night kiss or as we sit together before a crackling fire.

A recent funeral is a good example. Driving away we could tell from the quiet in the car that it was an appropriate time to talk so we asked: "What did you think of the funeral?"

Our daughter replied: "Why was his face so white?"

That led to a discussion of what happens at death and afterward.

□ Ritual-Symbol Making: We try to make our home faith experiences concrete by creating various rituals and symbols. These carry a significant Christian message and often help set the stage for discussion.

Our children have grown fond of the many things we do as a family to ritualize our faith, from use of Catholic Relief Services' Operation Rice Bowl to the creation of Advent calendars and the use of special blessings.

All of us with children seek to share with them a faith that has been seasoned by our own experience of life. We can do this best when we lovingly offer it to them in a way that speaks first to their hearts.

Isn't this the way Jesus taught?

(Parent is representative for adult education in the U.S. Catholic Conference Department of Education.)

## A home-grown faith

By David Gibson  
NC News Service

My wife and I know almost exactly where our oldest child stands in math. A quarterly math skills test administered to seventh-graders in our school system rates her achievement.

That test, coupled with classroom work and teacher conferences, spells things out pretty clearly and simplifies our role as parents. If there were a problem we would be told what, if anything, we could do to help her.

Not so with religious education. We have no quarterly skills test to gauge the development of our daughter's religious awareness. We have clues she is growing as a person of faith. But progress in this area is hard to measure with precision. So the parent's role here is particularly challenging.

That's only part of the parent's plight when it comes to participating in a child's religious education. The parent also quickly discovers that the boundaries of religious education as a field are hard to locate.

Under its umbrella will be found education in church doctrine, morality, Scripture, church history, liturgy and worship, and prayer. This education is meant not only to communicate the facts of religion, but to influence attitudes and foster a special way of living.

Considering all that, it is not surprising that parents sometimes feel at a loss when it comes to contributing to their children's religious education. They may ask: Where does a parent begin? What is the parent's goal?

Of course, parents contribute to their children's religious education, even if only willy nilly. For actions speak louder than words.

Actions tell a child whether faith really matters to the parent; whether participation in the Sunday Mass is a source of happiness; whether faith is considered interesting or boring; whether the Christian way — loving God and neighbor — means anything in practice.

But children also learn something from what parents say. If too little is said, it is possible that children won't hear anything about what their parents believe and why parents consider their values worthwhile. Thus the importance of those ordinary conversations in which a parent has the opportunity to say: "I believe..."

Some teaching opportunities arise rather naturally at home — in reaction to moral situations viewed on TV programs, for ex-

ample. This provides a concrete setting for a parent-child discussion of values and means that television is not allowed to go unquestioned as an educator.

There is a risk to consider, however, if this becomes a parent's sole approach. If religious education at home occurs only in reaction to various situations that arise, children may learn much about what parents oppose, but little about what parents favor.

When it comes to religious education, many parents take comfort in the fact that they don't have to go it alone. There are parish education programs, schools and books, the Sunday liturgy and social-action programs, youth retreats and Lenten sacrificial suppers — all of which influence children's developing Christian life.

Actually, participation in the community's life of faith is a key way to foster growth in faith. At our house, opportunities for the whole family to participate in parish events are sought out especially.

It is much easier to foster a child's religious education if parents take steps to foster their own growth in faith. And when parents do so, children may learn an important lesson from that very fact: namely, that religious education has no beginning and ending point; that religious education is a lifelong enterprise, as necessary for adults as for children.

(Gibson is editor of Faith Today.)

By Father John Castolot  
NC News Service

Adults only! That might seem to have been the rule in the working out of God's plan of salvation in the Bible. In a sense this was true. Such a serious enterprise required people of maturity, people who could react responsibly to God's call and implement it in a difficult world.

However, a careful reading of Scripture reveals another side to this grown-up picture. In the working out of God's plan, young people often played important roles.

Take the case of Jeremiah. He was only in his late teens or early 20s when God called him to a frighteningly delicate mission. It was a time of severe crisis for Judah.

King Manasseh and his son

Amon had ruled for almost 50 years. Thoroughly godless, they had left the country a shambles. God asked Jeremiah to go to Jerusalem and straighten matters out. The prospect appalled him.

Jeremiah lived about three miles from the capital and was well aware of the situation. Here he was, a callow youth, being asked to move in and announce that he was God's appointed messenger, with a message calling for radical reform. He could just see them laughing at him.

Jeremiah protested to God that he was definitely not the man for the job. But God insisted, assuring him that he would help.

At first, Jeremiah's task was not too difficult. For the new king, Josiah, was a devout man, determined to reform things.

Unfortunately Josiah was killed in a senseless battle early in his

career. His successors were uniformly evil, violently hostile to Jerusalem.

Jeremiah had to put up with abuse, mockery and torture for an incredible 50 years. In the end he witnessed the sack of Jerusalem and the beginning of the Babylonian exile.

The young man who answered God's call grew old in his service and Jeremiah's lasting fame gives eloquent testimony to the fact that he was no failure.

The New Testament has its share of young heroes too. St. Paul had a young assistant, Timothy, and trusted him with sensitive missions. The situation in Corinth was highly volatile, and Paul did not hesitate to send the young man as a troubleshooter.

He backed Timothy up with this request to the people: "If Timothy comes be sure to put him



## Did salvation depend on adults



# Nurturing spiritual roots

by Father David K. O'Rourke, OP  
C News Service

I would like to tell you how a friend and her husband are trying to share their faith with their three youngsters.

The children include a 3-year-old not yet in any educational program, his 4-year-old brother who is in a local preschool program and a 6-year-old in kindergarten. All are involved in their parents' efforts to teach faith at home.

"Where do you begin?" I asked Alice.

"With yourself," she responded without hesitation. "You have to nurture your own faith and this means taking seriously the religious questions in your own life."

She recalled her 6-year-old's questions when her own mother died. Where did grandma go?

What does it mean to die? What does it mean to be with God?

"These were hard questions," Alice told me, "and I had to try to answer them for myself before I could answer them for Kate." She added that many parents have little self-confidence in religious matters and so they often avoid religious discussions with their children.

"But we don't have to have all the answers," she said. "An honest attempt to describe whatever it is we believe means so much for the kids."

"Children are often underestimated," she added. "People think that they are not capable of spiritual interests."

But she said some of her chil-

## only?

at ease among you. He does the Lord's work just as I do so let no one treat him disdainfully (1 Corinthians 16:10-11).

Jesus himself held young people in highest esteem. Especially striking is the occasion when the disciples had been arguing about who was most important.

Jesus' answer was to call a child over, stand him in their midst and say: "I assure you, unless you change and become like little children, you will not enter the kingdom of God. Whoever makes himself lowly, becoming like this child, is of greatest importance in that heavenly reign" (Matthew 18:1-4; Mark 10:33-37).

A child, not an adult, is held up as the model of who is most important in God's eyes.

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

children's questions are genuinely spiritual, like Kate's wondering: "Why does it hurt so much when you do something you know you're not supposed to do?"

"What we parents have to do is recognize the teachable moments, which are usually the times when they have real questions or strong feelings," Alice said. "We don't have to know theology in order to teach religion, but we do have to take our own faith and their questions seriously."

She added that her own belief that God is present somehow in even the smallest of children, a belief strongly rooted in Catholic tradition, helps her respect the struggles they are having.

□ □ □

Talk of teaching reminded me that most children today no longer have a parent full time in the home. According to U.S. government figures, 48 percent of mothers with children under 1 work outside the home. The percentage goes up as children get older.

How can working parents provide religious education in the home? I asked.

"Each day, even for a little while, we try to listen to the kids," Alice said. "Phil and I get a report of the day from each of them before we put them into bed. It means believing that each of them deserves a little prime time. And we say prayers together, praying for what is important to them and to our family."

"How do you pray with little kids?" I asked.

"We start with simple things like the Sign of the Cross. And we use special places, like around the Christmas tree and the Christmas crib or the dining room table with an Easter basket. It grows from there."

"We have even set up a little prayer corner in the den, a little chair and a shelf with a book of Bible stories," Alice said. She borrowed this idea from area preschools. "All the preschools have 'quiet places,' little corners where the children are encouraged to spend time by themselves."

Phil and Alice believe in starting religious education at an early age. But they define that education very broadly. It begins with their own religious attitudes. It means taking their children seriously and recognizing that family talks and prayers are as central as formal lessons.

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

# FOOD...

## ...for thought

It was a familiar family scene: a young child scribbling on a wall with a crayon while her mother's attention was occupied elsewhere. Then the mother asked "Did you do that?" The child, frightened by what she had done, blamed her little brother.

That night, however, the young girl went to her mother and confessed that she really did color on the wall. Then the mother responded warmly: "I'm glad you told me and I forgive you. But I hope you'll never try to get your brother in trouble again."

That experience of forgiveness became a "moment that stood out" many years later for the girl, said Sister Catherine Dooley. She explained that the girl told that story in the sacramental catechetics class Sister Dooley teaches at The Catholic University of America. It recounted an occasion when the student said she had learned something about the meaning of forgiveness.

Sister Dooley, a Sinsinawa Dominican, taught on the primary education level for 14 years. She recommends that parents teach about faith by beginning with the usual activities of home life.

In the tradition of St. Thomas Aquinas, she tells parents to "move from the known to the

unknown" in teaching their children. For example, family meals and home experiences of forgiveness can become the basis for discussing the sacraments, she said.

For a child who already knows what it is like to participate in a family meal where everyone shares, a parent "can make a connection" to the ways in which the Eucharist is a nourishing meal that unites people, Sister Dooley suggested.

"Children need a context for religion," she added, explaining that she advises parents to be consistent in what they do in religious education.

The most valuable way for young children to learn to pray is for parents to pray with them regularly, Sister Dooley said. For instance, each night before bed a parent could bless a child and say a simple prayer with the child.

Praying with children regularly is important because it shows children "this is a real value" in the family's life, Sister Dooley said. It provides children a "sense that whoever this God is, they are cared for and loved."

And it helps children see that they can have a relationship with God, that "they belong to Jesus and to Christian life," she concluded.

## ...for discussion

What are some ways parents can communicate about their faith to children? Our authors offer some suggestions. Can you add to their lists?

Many parents say it is difficult to know how to contribute in a significant way to the religious education of their children. What makes this task so challenging?

Neil Parent, Dominican Father David O'Rourke and David Gibson all write, in different ways, about taking advantage of the natural rhythms of family life in teaching children about faith. What do you think they mean?

How important do you think it is for parents to take a personal hand in the religious education of their children?

## SECOND HELPINGS

"Come and Celebrate" by Father Richard Hillard and Beverly Valenti-Hillard. This resource, designed for use with children in catechetical settings, contains many ideas that parents will be able to adapt and use at home. It is a collection of 26 celebrations to be used throughout the year based on Jesus' miracles, Christian witnesses such as Dorothy Day, saints, national holidays and Marian feasts. The authors, catechists in the Diocese of San Jose, Calif., say their aim is to help children from kindergarten age through fifth grade "to deepen their appreciation for the word of God, their practice of Christian prayer, their understanding of Christian doctrine and their involvement in the church's ministry of service." Each suggested celebration includes a brief story or folk tale, texts for further reading, a Scripture text related to the theme, a guide to discussion and activities based on items found in an ordinary home. (Ave Maria Press, Notre Dame, Ind. 46558. 1985. \$9.95.)

## CHILDREN'S STORY HOUR

# A great teacher and preacher

By Janice Manternach  
NC News Service

In 1550 the people of Ingolstadt, Germany, were Catholic in name only. Many had not been to church in years. Even those who went to church occasionally knew almost nothing about being Catholic. They had never learned or had forgotten the most basic Catholic beliefs and prayers.

They also were confused. Many friends and neighbors were excited about the teachings of Martin Luther. His Reformation was very popular in Germany. Many Catholics decided to become followers of Luther.

Pope Paul III was very concerned. He wanted to do something to help German Catholics.

Pope Paul heard about a young Dutch priest known as Father Peter Canisius. Father Canisius was a member of the new religious order known as the Jesuits. He was a famous preacher and teacher in Sicily.

The pope called Father Canisius to Rome. "I want you to go to

Germany. Do everything you can to build up the church there."

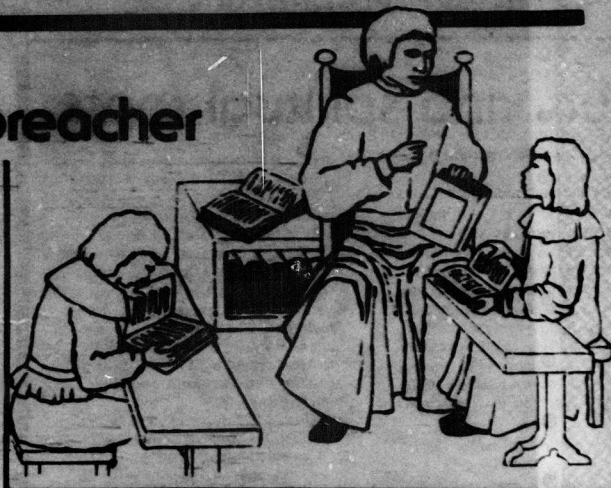
At Ingolstadt, Father Canisius began preaching and opened a school. He taught the people basic beliefs, prayers and practices. Soon many people came to Mass and to his instructions.

"What more can I do?" Father Canisius asked himself. "I cannot preach to everyone even in this one city. How can I reach out to all the Catholics of Germany to help them know and love their Catholic faith?"

He decided to write a book for college students and educated adults called a "Summary of Christian Doctrine," a catechism. Here Father Canisius explained Catholic beliefs and practices and included many Bible stories and traditional Catholic prayers. He arranged his teachings in the form of questions and answers.

His book quickly became the most popular book in Germany. Catholics read it to discover what it meant to be Catholic.

But Father Canisius was worried about those who were not so well educated and children who were



still young. For them he wrote a small catechism with much shorter, simpler questions and answers. He also wrote one for high-school students.

His catechisms were so popular that German Catholics for centuries called the catechism their "Canisius."

Father Canisius helped renew the Catholic Church in Germany. He started colleges and universities that are still alive. His reputation for holiness and learn-

ing was so great that the emperor and the pope asked him to be their adviser.

Soon after he died in 1597, those who had known him honored him as a saint. Catholics today honor him each April 27 as a saint and doctor (teacher) of the church.

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

### Word Scramble

Unscramble the words below. All the words are in this week's children's story.

Example: EEPRT

PETER

1. REYNMGA

\_\_\_\_\_

2. MIECHTASC

\_\_\_\_\_

3. SAISNCIU

\_\_\_\_\_

4. ROOTCD

\_\_\_\_\_

5. GELOCLES

\_\_\_\_\_

6. THUCD

\_\_\_\_\_

Answers: 1. Germany, 2. catechism, 3. Canisius, 4. doctor, 5. emperor, 6. Dutch

### HOW ABOUT YOU?

☐ What if you were asked to write a short book to explain what you believe to a friend? How would your book begin?

#### Children's Reading Corner

One of the best ways of learning is through stories. For centuries the most important knowledge has been passed from generation to generation by stories, both told and read. "Legends of Earth, Air, Fire and Water," by Eric and Tessa Mackay, is a book of stories that tell about these great basic forces. Without them life would not be possible. The stories have their origins in North and South America, Polynesia, Finland, Italy, China, Japan and Australia. They are the kind of stories that will be kept and told as long as the world lasts. (Cambridge University Press, 32 E. 57th St., New York, N.Y. 10022, 1985. Hardcover, \$10.95.)

### Father Kilian, Father Steier —

## Two Approaches to Solving the Same Problem

Father William Kilian and Father Charles Steier have a lot of territory to cover. They hurry between small Kansas towns mending emotional and spiritual needs of parishioners. Crossing their paths after natural disasters such as tornadoes, floods and droughts, they counsel them during man-made crises like farm foreclosures and business closings.

Old-timer Father Bill, a 71-year-old priest, rides his circuit throughout three missions in northern Kansas in an old car. For over 32 years, he baptized the young, blessed the newlyweds, visited the sick, buried the dead.

Recently arrived, Father Charlie is a typical modern missionary. He travels between St. Bernard's and two other rural missions on his Honda.

Besides being a spiritual leader he has to be a diplomat, teacher, electrician, and plumber to help his parishioners in need.

As an aftermath of the priest shortage, Fathers Bill and Charlie rely on local lay Catholics to be the essence of Church community. In addition to offering support to U.S. missionaries, EXTENSION Society establishes training centers for lay ministries. You'll find similar stories and articles in every issue of EXTENSION MAGAZINE, which we send as a free trial subscription.

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# Newly renovated cathedral unveiled

## Combines features of early Christian basilicas with needs of modern liturgy

by Jim Jachimik

Take a fifth-century basilica and adapt it for 20th-century liturgies, and you may come up with something similar to the newly renovated Cathedral of SS. Peter and Paul.

The renovation of the cathedral preserved many of the original features of the building, which was patterned after the early basilicas. But it also incorporated elements which will make the building suitable for modern liturgies and other functions.

"Our basic approach was to restore the integrity of the building," says Father Stephen Jarrell, archdiocesan director of worship. He is a member of the steering committee which has been overseeing the \$2 million project. "We tried to reuse things so the whole building would have a greater sense of unity, beauty and functionality. We heightened some elements that were not cared for over the years."

Most of the changes were made in the interior of the cathedral, and they are apparent as soon as one opens the doors—the bronze doors on the front of the building, which have been restored and work properly for the first time in years. New glass doors have been installed directly inside. Behind the doors is the narthex or entry.

Just inside the nave is a new baptismal font, designed to allow baptism by immersion. "The font brings out the powerful symbol of what baptism is, by its very name, which means 'to plunge,'" Father Jarrell explains. The font is octagonal, or eight-sided, to symbolize new creation on the "eighth day." Its location at the rear of the church is to symbolize baptism as an entry into the church. And as immersion becomes used more often in the Catholic Church, the cathedral will be one place where it can be administered.

Pews in the renovated cathedral have been replaced with chairs. The chairs can be moved, which allows for considerable flexibility. For example, chairs can be arranged around the baptismal font when a baptism is to take place. The congregation can gather near the font for the baptism, Father Jarrell suggests, then move to the front of the church for the rest of the liturgical rite. Or they can be rearranged for various non-liturgical functions.

**FLEXIBILITY WAS** the idea behind many of the changes in the cathedral. In fact, Father Jarrell thinks of the renovated building as "the flexible cathedral." He explained, "We wanted to make it as functional as possible. And we felt that if we were really to make it functional, we had to make it flexible."

The idea of flexibility may trouble some people. But Father Jarrell assures them that it doesn't have to mean "cheap or tawdry."

For example, when the public learned that chairs would replace pews in the cathedral, some people envisioned metal folding chairs. But in reality, the chairs are free-standing oak chairs with blue upholstery. They can be moved, but

**UPDATED CATHEDRAL**—With the elimination of side altars, the cathedral has been simplified. The reredos, or high altar, has been moved forward. In front of it is the archbishop's chair. (Photo by Richard Cain)

The same is true of the ambo, often thought of as the pulpit, and the presider's chair. "We wanted them to be substantial," Father Jarrell said. "They'll be substantial but we'll still be able to move them."

A number of other changes were made at the altar. First of all, there is only one altar instead of eight. Father Jarrell says that, based on today's liturgical norms, having just one altar was "a given, but we didn't just bulldoze the side altars." He notes that "the one altar connects the people in a powerful way to the major symbolism. The side altars

really weren't functioning as they were intended to." But while the side altars were removed, he added, "we have kept the shrine space."

The new altar is a simple, marble-inlaid table on a new peninsula that extends from where the main altar was formerly located. The placement of the altar, with seating for the congregation on three sides of the peninsula, "suggests one common worship space," Father Jarrell says. The peninsula itself is built of platforms which can be rearranged.

**BEHIND THE ALTAR** is the reredos, traditionally thought of as the "high altar." Father Jarrell sees

it as more of an "ornamental screen" today. It has been lowered and moved forward by eight feet, and an octagonal ambry added to the back of it to hold the sacred oils.

One of the problems in the cathedral before the renovation, Father Jarrell believes, is that there were too many different symbols. "The cathedral does teach, as the archbishop teaches. Once you start multiplying symbols, you create confusion. The more you can unclutter, the more you reveal."

Problems encountered in the cathedral—and in many older churches—"arose out of an age when (See RENOVATED on page 18)



# The renovated cathedral combines old and new

(Continued from page 17)  
we didn't always make as much as we should have of gathering, as well as receiving communion. It didn't even enter our consciousness that what we were doing was a little out-of-sync with what we should have been doing."

Planners of the renovation kept in mind that "the building should make a statement on its own."

Hospitality in the updated cathedral is also improved, says Father Jarrell. "You will be able to see and hear better now," he says, with improved lighting and sound systems. In addition, 19 wireless units will be installed for the hearing-impaired.

Other practical improvements

include making the building accessible to the handicapped, a "new and improved" security, new restrooms, and a new stairway and elevator to the left area. "We would like the pingers calling it the 'chair lift,'" Father Jarrell noted. The chair area is now at the front of the church, on the south side of the peninsula.

Despite all of these changes, some of the original features of the building have been preserved and original materials saved. Some of the old marble has been reused in such places as the sides of the baptismal font, for example. The rose marble on the walls, the terrace floor and the stained glass remain the same, and the interior color scheme was

chosen to complement them. Some of the statues and other artwork were cleaned and repaired, rather than removed.

FATHER JARRELL believes that the renovated cathedral will become a model for other church renovations. He says, "The archbishop feels that it will become a noted cathedral—not so much because of the value of its art, but in terms of its design and its functionality."

It was Archbishop Edward T. O'Meara who has seen the renovation take place, but the idea came earlier, under the late Archbishop George Bishop. Archbishop Bishop decided in 1977 to convert the former Cathedral High School into the Catholic Center, and to renovate the cathedral.

After Archbishop O'Meara came to Indianapolis in 1983, he reaffirmed both phases of the project. Some of the funds had already been raised by Archbishop Bishop; additional money came from the first three years of the Archbishop's Annual Appeal. (The cathedral project was removed from AAA last year.)

In 1982, Archbishop O'Meara announced the formation of a steering committee to develop the renovation plans and oversee the work. Msgr. Gerald Gottliebinger, chancellor of the archdiocese and pastor of the cathedral parish, chairs the committee. Other members are Frances Closser; Roberta Duffy; Father Jarrell; Jean Ellenbrand; Father Gerald Kirtzoff; Ron Schouten; Franciscan Sister Sandra Schweitzer; and Kenneth Stella.

After visiting a number of cathedrals and churches in other states, committee members began research which led to the selection of architects. The firm of Sovik, Mathre, Sathrum and Quennebeck of Northfield, Minn., was chosen. The company has extensive experience with church architecture and cathedral renovation. The Minnesota firm chose the Indianapolis firm of Reid, Quabe, Allison and Wilcox as its local associate.

A lengthy consultation process took place around the archdiocese for several months in 1984. "I think it was important to keep the lines of communication open," Father Jarrell says of the archdiocesan consultation. "We didn't have to go

around the archdiocese. But the archbishop really respected the process all the way through. He was not heavy-handed. That is not to say that he has not made decisions along the way that were best for him to make, but he has relied heavily on the people who were involved."

FATHER JARRELL acknowledges a continuing controversy over the renovation. Preservation groups and others opposed parts of the renovation. "It's public record that a battle was waged," Father Jarrell says. "But I think as we sit now on this end of the process, the committee members by and large are quite pleased."

He observes that "the committee was very diverse and I wondered if we could pull anything together. We never did think alike and we still don't, but because of the passing of time and working together, we were able to achieve it. I hope that gives some encouragement to parish committees going through the same thing."

The reason the committee succeeded, Father Jarrell says, was that "up front, we committed ourselves to a general philosophy or program. It was a renovation, not a restoration. We could all buy into the one-altar philosophy, for example." But when it came to specifics, there were compromises which had to be made.

One of Father Jarrell's biggest disappointments, he says, is that "we weren't able to get our hands on accurate figures at the outset." When actual costs turned out to be higher than projected, some aspects of the project were eliminated. "Then people felt that the committee had lost a handle on the whole process."

Another problem, he says, was that "there were some slow periods" in the planning process. For some time after the cathedral was closed in 1985, there was no visible progress being made. "I think we (the committee) lost momentum, which is a big handicap."

Father Jarrell acknowledges that not everyone will be happy with every change that was made in the cathedral. But, he says, "we are thoroughly convinced that when people come into the space and experience it, they will have the feeling that maybe it isn't as bad as they thought it would be."

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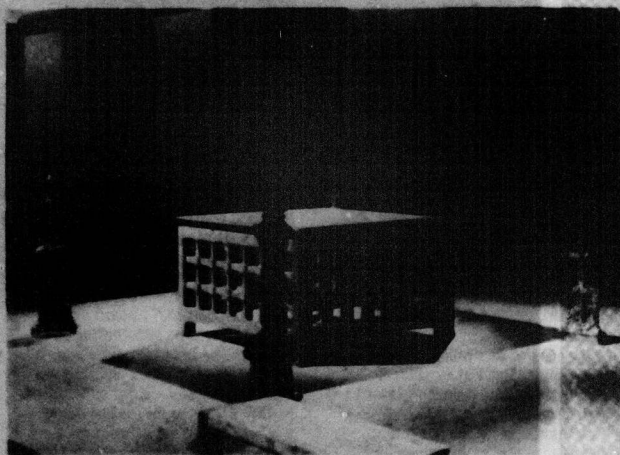
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**NEW ALTAR**—Part of the renovation of the cathedral included replacing the old altars with a new one. The single altar makes the cathedral more appropriate for today's liturgies. It will usually be located on a peninsula extending in front of where the former altars were located. But it can be relocated when that is desired. (Photo by Richard Cain)





**TWO VIEWS**—The latest renovation of the Cathedral of St. Peter and Paul is not the first time that significant changes have been made in the building. The facade which now faces Meridian Street was added during renovation in the 1930s. The photo above shows the front of the building before the facade was added. At right is the facade as it appears today. The exterior of the building was not significantly affected by the most recent renovation, but the bronze doors on the front of the building were restored and new glass doors installed just to the inside of the bronze ones. (Photo at right by Richard Cain)



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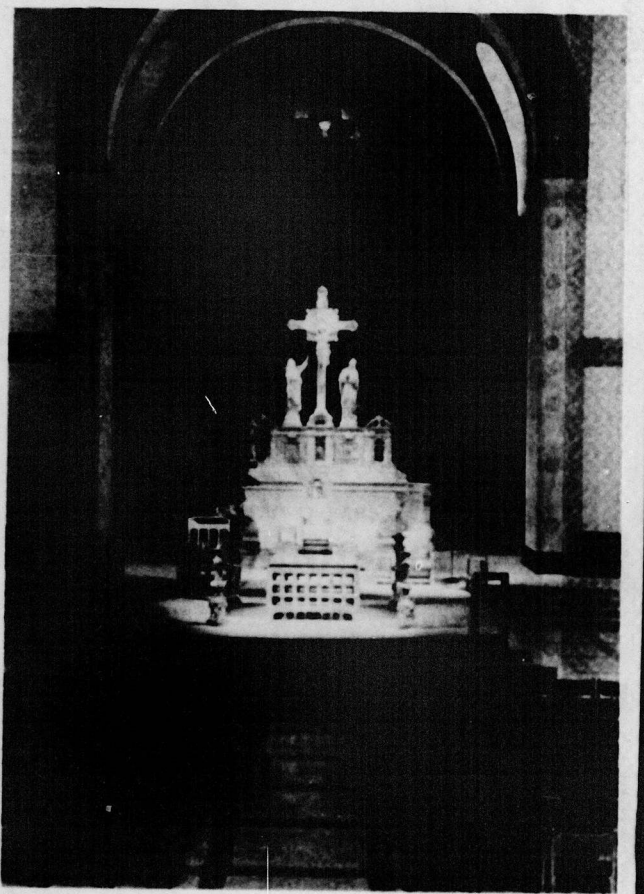
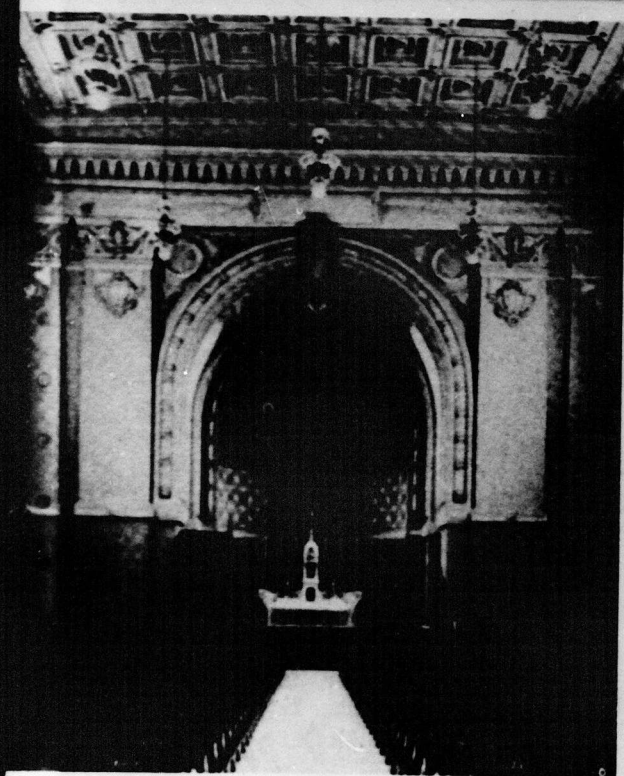
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**THROUGH THE YEARS**—Three views of the interior of SS. Peter and Paul Cathedral as it has changed over the years. The first, upper left, is the front of the cathedral as it originally looked. The second, upper right, is the same view after renovation in the 1930s. It remained unchanged until the latest renovation. The third, above, is the cathedral as it appears today. There is once again a single altar, which is on a peninsula extending forward. The reredos, or "high altar," has been moved forward and chairs have replaced pews.

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# This is not the first renovation the cathedral has had

by Richard Cain

The present cathedral is not the first but the third cathedral the archdiocese has had. The first was St. Francis Xavier. It was built in 1826 in Vincennes, the oldest European settlement in Indiana and the original seat of what would later become the Archdiocese of Indianapolis.

Even as early as 1843, when the diocese of Chicago was split off from the then diocese of Vincennes, the bishop questioned whether Vincennes was the best place for him to reside. His successors began to spend more time in the rapidly growing city of

Indianapolis, living at St. John's parish on West Georgia Street near Tennessee Street (now Capital Avenue). On July 21, 1887, Bishop St. Palais laid the cornerstone of the present St. John Church. According to local historian James J. Divita's history of the Indianapolis cathedrals, Bishop St. Palais did not discourage people from calling the new church St. John's Cathedral.

By 1890, however, Bishop Francis Silas Chatard, decided to build an official cathedral in Indianapolis. The growing residential neighborhood preferred by businessmen and professionals lay along North Meridian Street. It needed a new

parish. So Bishop Chatard decided to make this new parish a cathedral parish which would ensure that the mother church of the diocese would have a good financial base. Because of his strong attachment to Rome where he had been rector of North American College for 20 years, Bishop Chatard decided to call the new parish St. Peter and Paul.

**HE ENGAGED** James Renwick Jr. to design the new cathedral, rectory and chapel. According to Divita's history, Renwick was one of the 19th century's renowned architects, having helped to introduce the Gothic style and popularize the

Renaissance in this country. His accomplishments include St. Patrick Cathedral in New York City and the Smithsonian Institution in Washington, D.C.

First to be built were the rectory and chapel on lots purchased on the corner of Meridian and 14th Streets. Here Bishop Chatard took up residence in 1892. The cathedral plans proposed by Renwick were larger than the property, so the bishop purchased additional land, extending the property to Pennsylvania Street. Since the official seat of the diocese was still Vincennes, Bishop Chatard had to

(See GOLDEN AGE on page 22)

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# Golden age of cathedral was in '40s

(Continued from page 22)

position being to have it transferred to Indianapolis. This was done in 1900.

By this time Rasmich had died. His firm then presented the bishop with a design for the cathedral itself. The original plans called for a cathedral patterned after St. John Lateran and St. Peter's in Rome. According to Devita, "it had classical column decorations and a coffered ceiling like St. John Lateran and a

According to Devita, the cathedral's windows had an ornate green base. "The lancet window was divided by light purple bands. The different list of the walls was relieved with old ivory accents. Ivory-colored bands of tapestry topped the pinnacles between the windows." A marble high altar was installed in front with a mural of Christ, flanked by The Blessed Virgin Mary and St. Peter on the left and St. Joseph and St. Paul on the right, painted on the apex above. Lining the walls were side altars and marble statues.

Also, the St. Peter and Paul Chapel was remodeled and renamed the Blessed Sacrament Chapel. This work was not completed until 1918 because World War I made imported construction materials scarce. Bishop Chartrand, Chatur's successor, consecrated the new chapel on September 7, 1918, the day of the elderly bishop's death.

THE BISHOPS also made the cathedral area an educational center. St. Agnes Academy, run by the Sisters of Providence, was moved to a new facility across from the cathedral in 1908. A new boys' school was opened on Pennsylvania in 1912. The Holy Cross Brothers started Cathedral High School there in 1918 and moved to a larger facility diagonally across from the Cathedral rectory in 1927. Now called the Catholic Center, this building houses most of the archdiocese's offices.

But the cathedral was still unfinished, described by its critics as

"that crackle box on Marillon Street," according to Devita's history. Therefore in 1925, Bishop Chartrand hired Chicago architect, Henry J. Stebbins, designer of St. Jean of Arc Church in Indianapolis, to submit plans for a renovation of



COAT OF ARMS—On the back of the archbishop's chair is a neoclassical of the archbishop's coat of arms, which was effaced by Constantine Ann Olsen. (Photo by Richard Cohn)

the interior and erection of a permanent facade. He submitted a plan to simplify the interior decoration, enlarge the sanctuary and add a baroque facade with one tall bell tower to the south. Then the Depression hit and the bishop had to stop design work because he didn't have any money to pay the architect.

Bishop Chartrand died suddenly in 1933. The new bishop, Joseph E. Ritter, decided to complete the

cathedral. His former funders were grateful and Bishop Ritter selected a Roman classical design with a Corinthian flavor, inspired by St. John Lateran in Rome. There were to be four massive 28-foot fluted columns. Each was composed of seven drums weighing at least five tons each. The blocks weighed 21 tons each. Two niches were provided for statues of St. Peter and Paul (which remain unfilled to this day).

CONSTRUCTION OF the facade used 2,500 tons of Indiana limestone. It was done in five months at a cost of \$100,000—one third of the total amount spent on building and completing the cathedral.

Over the next few years, the interior was also renovated. Twenty-one new stained glass windows were made. The sanctuary was extended out into the church, the walls were covered with stone-colored acoustical material and adjustable parabolic reflecting lights were added.

No major changes were then made until the major renovation that began in 1965. The vitality of the cathedral parish peaked in 1949. After that, a long decline set in to where the pastor could claim only 200 parish members in 1984. The parish grade school closed in 1957. St. Agnes Academy moved north in 1970 and Cathedral High School in 1978. Despite a major reroofing in 1975, the building continued to show signs of deterioration. But the remodeling of the former grade school into a chancery pointed the way to the decision to renovate the cathedral and turn the high school into the Catholic Center.

## The cathedral facade used 2,500 tons of Indiana limestone

grandiose dome inspired by Michelangelo over a sanctuary flanked by two domed chapels."

THEN THE LATE Renwick's nephew, William Whetton Renwick left the firm. After this he assumed full responsibility for the cathedral. In order to conserve costs, a second design was done. It eliminated the domes and the two side chapels and reduced the length and width of the building.

Construction began in April 1906 and proceeded rapidly. By August 1906 the building was enclosed, but work continued through most of 1907. Because of limited funds, erection of the facade with its two bell towers was postponed. Bishop Chatur dedicated the new cathedral on a wintry December day in 1906 at 6 a.m., and planned to hold a public dedication at a later date when construction could be completed.

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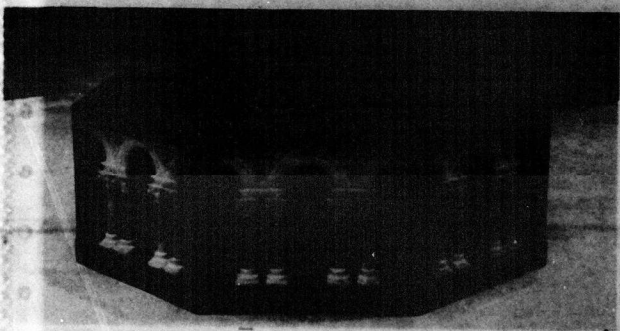
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**CATHEDRAL FACELIFT**—A view of the rear of the cathedral, above, shows some of the changes which have been made. New stairs have been built and an elevator installed for access to the loft. New lighting and new paint make the interior brighter than before. The original terrace floor has been preserved. At the main entrance is a new baptismal pool, below. The pool, which will allow for immersion baptism, is made of granite and faced with marble from the former communion rail. At right, the bronze doors at the front of the cathedral have been refurbished. New glass doors have been installed immediately inside them. (Photos at right and below by Richard Cain)



## Statement on the mission of the renovated cathedral

The Cathedral of St. Peter and Paul is the central church for the Catholic Christians of the Archdiocese of Indianapolis. Each gathering of the assembly of believers is a celebration. The external structure, seen by believers and unbelievers alike, is but a symbol of the sacred space enveloped by it; its sacred nature derives from the believers who celebrate in it.

As the central church, the cathedral is a symbol of unity of the people of the archdiocese. Built of brick and mortar, the cathedral reminds us that we are the living stones of the temple of God brought together through the unity of the Father, Son and Holy Spirit.

As the central church, the cathedral is also the archbishop's church. He in his person is yet another powerful symbol of the unity of the people of God of the archdiocese. As the chief shepherd, he invites his flock to join with him in prayer and celebration of the sacraments in this special place.

The cathedral church is different from all other churches in the Archdiocese of Indianapolis since the archbishop's official "chair" or "cathedra" is located there. It is from this chair that the archbishop both symbolically and personally exercises his leadership as teacher. Hence his chair has a prominent place in the church named for it.

In a special way, the cathedral church exemplifies the twofold nourishment required by each of us if we are to sustain our spiritual life. The "ambo" or place set aside for proclaiming the Gospel is clearly visible for what it is: the Table of the Word from which we are nourished with the Word of God. The altar unmistakably draws our attention to its purpose: it is the Table of the Eucharist upon which the Holy Sacrifice of the Mass is offered and at which we partake of the family meal of the Eucharist and are thus nourished with the Body and Blood of Jesus.

Saints Peter and Paul is a parish church in which the parish family celebrates the sacred moments of life through the celebration of all the sacraments. But it is more. It is a church building set aside for all Catholic Christians in the Archdiocese. In its noble beauty, each of us is reminded of our own beauty before God.

Beauty found in the fine arts has always been used by the church to assist us to appreciate the beauty of the infinite God. The cathedral church is God's house where such beauty is exemplified: beauty of craftsmanship; beauty of design and color; beauty of sound created by instruments and human voices; beauty celebrated in those performing arts appropriate to the sacredness of the place. To this place, all who wish to tarry awhile in God's house are invited.

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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. Reservations, if any, will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1400, Indianapolis, IN 46204

## May 16

A Life in the Spirit Seminar continues from 7-9 p.m. at St. Ignace Church, 622 N. Michigan Rd. Spirit of Joy prayer group meets afterward from 6:30-8 p.m. Free baby-sitting.

A Historical Landmarks Tour of St. John of Arc Church will be held at 5:30 p.m.

For more information call 625-7854.

A H.U.M.I. Map (sponsored by Historic Urban Neighborhoods of Indianapolis and Historic Landmarks Foundation of Indiana) will be held at 8 p.m. at St. Mary's Academy. Tickets available at the door. For information call 973-8189.

Churches will sponsor an Introductory Workshop for Archdiocesan Parish Pastoral Council Guidelines from 1:30 to 6 p.m. at St. Louis Parish, Indianapolis. Call 317-625-1499 for information.

The Women's Club of St. Patrick Parish, 685 Prospect St. will sponsor a Card Party at 2 p.m. in the parish hall. Admission \$1.

## May 18

St. Francis Hospital Catechism Unit will meet at 8 a.m. in the chapel for Mass, followed by an 8:45 a.m. meeting in the cafeteria.

A Youth Retreat Day sponsored by the senior class of Immaculate Conception Academy for youth, parents and youth leaders will be held from 2 to 7:30 p.m. \$4 pre-registration, \$5 at the door cost includes plan supper. For information call 825-401-4465.

St. Francis Hospital Catechism Unit will meet at 8 a.m. in the chapel for Mass, followed by an 8:45 a.m. meeting in the cafeteria.

## May 16-17-18

A Beginning Experience Weekend sponsored by the Family Life Office will be held at the CYO Center, 580 Stevens St. Call 226-1450 for information.

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 6140 Spring Hill Rd. Call 257-7338 for information.

## May 17

The archdiocesan Office for Pastoral Councils will sponsor an Introductory Workshop on Archdiocesan Parish Pastoral Council Guidelines from 1:30 to 6 p.m. at St. Columba Parish, Columbus. Call 317-525-1499 for information.

Holy Cross Parish, 125 N. Oriental St. will hold a Rummage Sale from 9 a.m. to 5 p.m.

An open Alcoholics Anonymous meeting will be conducted by Tony D. at St. Andrew's Parish, 680 E.

A Pro-Cate Day for engaged couples will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 fee. Pre-registration required.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Rabke 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.

The Office for Pastoral

## May 19

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a panel discussion with remarried and re-engaged couples. For information call 252-1265 days or 252-8149 or 252-8121 evenings.

The Children of Divorce Program sponsored by Catholic Social Services continues from 7 to 9 p.m. at Holy Spirit Parish, 1519 Arsenal Ave.

Father Jim Farrell will discuss The Catholic Annulment Process at 7:30 p.m. at St. John the Apostle Church, 2410 W. Third St., Bloomington in a lecture sponsored by South Central Separated, Divorced and Remarried Catholics (SDRC).



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regular business meeting and social at 7:30 p.m.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Plus X Council 3433, 7 p.m.; St. Peter Claver Center, 3119 Sutherland Ave., 5 p.m.; St. James, 6:30 p.m.; St. Malachy, Brownburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 200 N. Country Club Rd. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, 6:30 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 6:30 p.m.; Central Catholic School, at St. James Church, 6:15 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## May 20

The Archdiocesan Board of Education will meet at 7 p.m. in St. Bartholomew Parish, Columbus.

## May 21

The Monthly Catholic Cemetery Mass will be celebrated at 2 p.m. in St. Joseph Cemetery Chapel, 8 Meridian St. at Pleasant Run Plwy.

The Catholic Widowed Organization (CWO) will meet at 7 p.m. for a support meeting in the Catholic Center, 1400 N. Meridian St. followed by a

## May 23-24-25

A Seminary Retreat for the clergyally dependent will be held at Mount St. Francis Retreat Center. For information or reservations call 625-625-6217 weekdays between 9 a.m.-4 p.m.

## May 26

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Rabke Rd.

## SENIOR CITIZENS RETREAT

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## YOUTH CORNER

## Starting over

by Tom Lannon

## Dear Readers:

From time to time, this column spotlights the good things young people do. So meet 23-year-old Jim, a quiet hero who avoided disaster by turning his life in a completely new direction.

"About a year ago," says Jim, "my life was all messed up and had been for a long time. I started down the drug trail when I was only 11.

"In my teens, I became an expert at drinkin' and usin'. My best friends were valium, marijuana, beer and any other alcoholic beverage I could get my hands on.

"Nearly always on Friday and Saturday nights my buddies and I would go driving all around town drinking beer and taking other drugs. I didn't date because I felt out of control and was afraid of what I might do."

Jim looks very thoughtful as he says, "By rights I should be dead by now from some horrible accident. I think God must have been watching over me with lots of love and intensive care.

"A couple of years ago I tried to quit drinkin' and usin' completely. When I discovered I couldn't, I went

into a serious state of anxiety and depression. I felt out of control and it scared the hell out of me.

"That's when I entered a treatment center for a month. It helped for a while, but then I went back to my old ways. My marriage went bad and my wife left me.

"That's what jolted me into quitting drugs and alcohol completely."

With the help of a 13-point program and a lot of non-drinking friends, Jim began building a new life.

And what's this new life like? When his alarm goes off at 5:30 in the morning, Jim gets out of bed, rubs his sleepy eyes and kneels on the floor and prays to God for help in making it through another day.

After praying for a while, he does some spiritual reading that will give him guidance in dealing with the challenges of his new way of life.

After a hurried breakfast, he drives his old, beat-up car to the factory where he operates a machine.

When he started on this job last summer, he earned only \$3.50 an hour. "I decided not to gripe about the low pay," says Jim. "I was lucky to get a job and I busted my

tail to make the boss see I wasn't afraid of work."

His efforts and his good attitude did not go unnoticed. His boss frequently chose Jim to work overtime and earn more money. In time his pay was upped by "a dollar an hour. Because he's not afraid of hard work, it's a good bet that more pay raises and a promotion are in Jim's future.

When the working day is over, Jim often gets together with some of his non-drinking friends.

Sometimes he goes bowling. On a summer evening he may choose to play baseball. On the weekend he often goes dancing. And sometimes he goes with a friend to a steak house for a big meal and lots of talk.

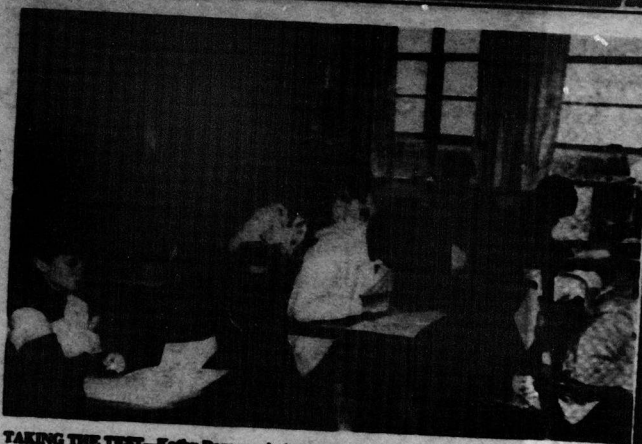
Late at night Jim does some more spiritual reading and just before getting into bed he kneels again in the presence of God and prays for continued help.

Jim is very happy now. Although he still has problems, he is not overwhelmed by them. With the help of God and his friends, he is gradually solving them.

He has come a long way since his wild days. Because he had the courage to start over and to work hard at building a new and more human life, he deserves a round of applause.

Let's hear it for Jim.

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



**TAKING THE TEST**—Kathy Dames, chairman of the Social Studies Department at Roncalli High School in Indianapolis, administers the history exam competition in the "Quest for Excellence" sponsored by Roncalli.

## Our Lady of the Greenwood prevails in Quest competition

Our Lady of the Greenwood grade school in Greenwood was a narrow first place winner in the "Quest For Excellence" competition sponsored by Roncalli High School in Indianapolis. St. Barnabas and St. Mark grade schools, both

in Indianapolis, finished second and third.

The competition was sponsored by Roncalli's chapter of the National Honor Society and involved all the Indianapolis South Deamery grade schools.

Competition was held in

each of the following areas: math, history, religion, spelling, speech, current events, scientific problem solving, piano, voice, essay and art. Mary Riehle and Elaine Jerrell, moderators of the honor society at Roncalli, organized the event.

## 3 Roncalli students sign letters of intent

Three Roncalli volleyball team members have signed national letters of intent and will receive full, athletic scholarships.

Ann Johnson and Estelle Armbruster will both attend the University of Louisville. Diane Hoerth has signed with the University of Texas.

Armbruster, the setter for Roncalli this past season, was honored as All City, All Metro, All State and All State Academic. Johnson was part of the front line where she had a 34 percent kill efficiency.

Hoerth was a three-sport standout who led the Lady

Rebels basketball team to the final four this past season.

In volleyball, she was a three-time All-City and All-Metro selection and two-time All-State pick. Her kill efficiency this season was 46 percent. (On the high school level, 30 percent is considered to be good.)

## Teen suicide possible in any family, experts say

by NC News Service

Teen-age suicide can happen to any family from any socioeconomic background at any time, say counselors in Missouri and Florida familiar with the phenomenon.

Two counselors interviewed by The Catholic Missourian, newspaper of the Diocese of Jefferson City, Mo., said teen suicide may be less likely in some Catholic high schools but said there are no guarantees against it.

Jan Goeller, counselor at Hellas Interparish High School in Jefferson City, said the school is small enough that it would be hard for a counselor, a teacher or a fellow student not to notice someone in trouble.

Today's teen-agers, said Sandra Van Belkum, a counselor at Sacred Heart High School in Sedalia, Mo., are under greater pressure than their parents were. The number of suicides is probably higher today, she said.

Teen-agers "are under peer pressure and pressure from their parents, pressure to conform and to succeed. They're often confronted with problems and because of their age they don't know how to deal with them or who to turn to for help. I would say that the large percentage of teen-age suicides occur among students who haven't found someone they can talk to about their problems," said Ms. Van Belkum.

At a forum on teen suicide at St. Dominic Parish in Panama City, Fla., counselor Rick Reinstatler said there are a number of suicide warning signs parents and others should understand. These include feelings of hopelessness and despair, dependency, sleeping or eating problems and weight loss.

Another symptom includes a shortened attention span, "difficulty in concentrating," and daydreaming, he said. Teen-agers may also begin to see themselves as stupid or dumb.

One of the more prevalent myths about suicide is that if a person talks about killing himself or herself, then they probably won't, said the Missouri counselors. On the contrary, talking about suicide or death is one of the primary warning signs and should not be ignored.

Another sign is a sudden and serious change in a person's performance or behavior. If a person begins to isolate himself from family or friends or seems to be withdrawing from life, it should be taken as a warning that something is seriously wrong.

Other signs include giving away prized possessions or canceling future plans.

Ironically, if a person who has been depressed for any length of time suddenly appears happy and content, it could mean that they have resolved in their mind to go ahead with the suicide.

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Book review

# The confessional and why we need it

Sacrament of reconciliation is key tool in effort to grow in holiness, author says

**WHY WE NEED CONFESSION**, by Russell Shaw. Our Sunday Visitor (Huntington, Ind., 1982). 120 pp., \$4.95.

Reviewed by  
Fr. J. Michael Beers  
MCN News Service

As one should expect of the secretary of public affairs for both the National Conference of Catholic Bishops and the U.S. Catholic Conference, Russell Shaw is a good, clear, logical thinker. His writing well suits his thinking.

Shaw attempts an answer to the question of why we need confession by asking still other questions. What is sin? Evil? Conscience? Happiness? Goodness? Shaw never hedges in answering these questions. In fact, the better part of his book is really a lucid account of the 1983 Synod of Bishops called by Pope John Paul II to consider the state of the sacrament of reconciliation, namely, why we need confession.

Defining sin as "existential suicide," Shaw sees sacramental confession as very simply the "surest

way of receiving God's pardon" and "necessary not only for forgiveness of sin but also for growth in the love of God."

Shaw devotes his final (and best) chapters to the subjects of personal growth in sanctity and the immense importance of sacramental confession to this growth: "In practical terms, the quest for sanctity lies in doing the duties of one's state of life and responding to the challenges of one's personal vocation with immense love of God and neighbor."

"Love is the key to sanc-

tity, and sanctity is the heartbeat of the church, accomplishing wonders by bringing God's grace into human life."

"In the sacrament of penance Jesus pardons our sins and straightens our paths. To judge by the evidence, many Catholics today have concluded that, for the most part, they can do without the sacrament of penance. They are wrong to think so, and almost certainly they have lost well because of their mistake."

One is reminded of Pope St. Pius V: "Give me good

confessors and the reform of the entire church shall follow." For Shaw, "This sacrament is a remarkably effective tool in the hands of a skilled spiritual director," whom he sees as "a friend and a guide—someone who knows us well and puts his own experience of the interior

life at our disposal as we seek to find our way."

As the Holy Father encouraged it at the synod: "Every confessional is a special and blessed place from which... there is born new and uncontaminated, a reconciled individual—a reconciled world."

Shaw favors those spiritual writers who have "used the test of time and transcended tradition and habit."

Nothing here could be dismissed as merely trendy or faddish; that absence is likely also to rule out popular favor. This is most unfortunate because there is much of great substance in so small a book for confessors, penitents and all who aspire to genuine "growth in the love of God."

(Father Beers is assistant pastor of Sacred Heart Church, Allentown, Pa.)

## Sister Georgine Bocklage dies

OLDENBURG—Franciscan Sister Georgine Bocklage, 65, died at the motherhouse here May 4 and received the Mass of Christian Burial on May 6.

A native of Datsow, Mo., Sister Georgine entered the Oldenburg community in 1919 and made final vows in 1926. She held B.S. and M.Ed. degrees from St. Louis University.

Sister Georgine served as an elementary teacher and/or principal in Ohio, Missouri and Indiana, and as a secondary English teacher and college professor in Indiana. In the Indianapolis Archdiocese she

tought at Sacred Heart, Clinton; St. Andrew, Richmond; and Our Lady of Lourdes, Secunia Memorial High School and Marian College in Indianapolis. She retired to the motherhouse in 1976.

Five sisters and two brothers survive Sister Georgine. They are: Josephine Jasper and Ted Bocklage of Washington, Mo.; Lee Bocklage of Union, Mo.; Francisca Sister of Mary, Mary Helen of St. Louis, Mo.; Mildred Brinkman of St. Genevieve, Mo.; Genevieve Tuman, Herman, Mo.; and Bernadette Bourne, Coral Gables, Fla.

## MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parishes, and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† ADRIAN, Megan, 19, St. Columba, Columbus, May 2. Daughter of Richard and Ruth; sister of Kiroten, Michael, Daniel, Richard and Jonathan.

† BARTLEY, Thomas "Bill," 50, St. Lawrence, Lawrenceburg, May 6. Husband of Betty; father of Anna, Mike, Steve, Chris,

Mark and David; grandfather of five.

† BROWN, Theodore, 73, St. Michael, Charleston, Apr. 29. Husband of Minnie; father of Kenneth E.; brother of his late father, Margaret D. Mudd and Geneva J. Jewell.

† BROWN, Pauline Freeman, 68, Our Lady of Perpetual Help, New Albany, May 5. Wife of Charles; stepmother of Benjamin Freeman and Jim, John, Bill and Charles Brown; sister of Charles Burkert, Katie Elder, Teresa Nevitt and Lucille Fink; grandmother of nine.

† BUEBY, Cecelia A., 70, St. Patrick, Terre Haute, May 2. Mother of Myron J. Jr.; sister of Nellie O'Connell; grandmother of three.

† CHAPLIN, Louis E., 60, Little Flower, Indianapolis, May 8. Husband of Christine; father of Ronald J. and Scott A.; brother of Rosemary Smith, John R. and William D.; grandfather of three.

† FLEISCHMANN, Joseph G., 40, St. Christopher, Indianapolis, Apr. 25. Husband of Frances Dowd; father of DIANN L. Cushman, Linda M. Holman, Sharon E. Hillman, Timothy J. and David H.; son of Marie A.

† FRIE, F. Lee, 67, St. Ann, Terre Haute, May 8. Husband of Adelaide Brand; brother of Paul and Helen Hauck.

† GARRIOTT, Marie R., 66, American Martyrs, Scottsburg, Apr. 26. Wife of Cully I.; mother of Raymond, William, Dennis and Jerry.

† GOOTFE, Margaret C., 65, St. Mary, North Vernon, May 4. Wife of Mace; mother of William, John, Jim, Mike, Elizabeth Calvin and Janet Carter; sister of Robert Chas, Dorothy Walford and Loretta Rago.

† BALAS, Grace, 50, Assumption, Indianapolis, May 7. Mother of John J. and Carol A. Washington; sister of George, Arnold and Theodore Slater and Eleanor Glynn; grandmother of three.

† BARBER, Arthur C., 73, St. Michael, Charleston, Apr. 26. Husband of Dorothy Marie; father of Thomas, Kevin, Michael, and Patricia Hogan; brother of Marcella Wellingford, Dorothy Niemann, Norbert and Robert; grandfather of 11.

† BARVEY, John C., 62, St. Mary, North Vernon, Apr. 29. Husband of Ruth Flannery.

† BIVORY, Ruth E., 70, St. James the Greater, Indianapolis, Apr. 27. Wife of William; sister of Edna Nutgrass.

† KELLY, Golda, 72, American:

Martyrs, Scottsburg, Apr. 28. Mother of James Owen.

† KENNY, Frances O., 75, St. Pius X, Indianapolis, May 6.

† KINTZ, Robert Joseph, 50, St. Benedict, Terre Haute, Apr. 26. Father of Donald F.; grandfather of two; great-grandfather of three.

† MCMAHAN, Bertha, Our Lady of Lourdes, Indianapolis, May 4. Mother of Diane Ulliman and Joan A. Fochtman; grandmother of five; great-grandmother of two.

† POWERS, Wilma C., 60, St. Ann, Terre Haute, Apr. 29. Mother of Joann Rosimer; grandmother of four; great-grandmother of four.

† RANEY, Mary Esther, 64, St. Catherine of Siena, Indianapolis, Apr. 25. Mother of Jack, David, Rosie and Kathy.

† SANDER, Helen Elisabeth, 61, Sacred Heart, Indianapolis, Apr. 18. Mother of Arcella Dounbauer, Richard, Bernard H., Thomas A., Gerald J., George R., Mary Ellen Butler, Margaret Goldsby, Helen (Betty) McPherson and Marjory Cahill; sister of Francisca Father Valerian, Loretta (Tiny) Timpe, Theodore Scott and Florie Stewart; grandmother of 50; great-grandmother of 43.

† SMITH, Christine M., 53, Immaculate Conception, St. Mary of the Woods, May 6. Mother of Providence Sister Susanne; sister of Margaret Bowen.

† STONICH, Barbara P., 67, Holy Trinity, Indianapolis, May 6. Wife of Frank W.; mother of Margaret Blackwell, Linda Katre and Peggy Gervoda; great-grandmother of eight; great-grandmother of three.

† STREIT, Carl, 54, St. Columba, Columbus, May 6. Husband of Norma; father of David, Mary Rose Lee and Sue.

† WEDDING, Jeanne, 70, St. Gabriel, Connersville, May 1. Mother of Norma L. Buckley, stepmother of John, Jr.; sister of Pearl Raham; grandmother of three.

† YURCH, Anthony J., 70, Sacred Heart, Apr. 26. Husband of Anne L. Tribalak; father of Carol Samuelson; brother of Marge Pepper and Marion Warnock.

† ZERONIE, Mark Anthony, "Tony," 75, Holy Trinity, Indianapolis, May 3. Husband of Maxine L.; father of Patricia Martin, Shirley Trunkin, Carol Denton and Mark; stepfather of Patricia Christie, Shirley Hersley, Carol Pierce and Max Rose; brother of Charles and Rose Frantz; grandfather of 29; great-grandfather of nine.

## Sister Marie Adelaide is buried

ST. MARY OF THE WOODS—After a lingering illness, Providence Sister Marie Adelaide Mariani died here May 4 at the age of 85. She received the Mass of Christian Burial on May 6 and was buried in the convent cemetery.

The former Alberta Ethel Mariani was born in Jasper, where she attended grade school. Later she attended St. Mary of the Woods Academy and College. She entered the Congregation of

the Sisters of Providence in 1910 and made final vows in 1925.

Sister Marie Adelaide served as a teacher for almost fifty years in Illinois, Oklahoma and Indiana schools. Her Indianapolis assignments include St. Joseph, Terre Haute, and St. Anthony, St. Andrew, St. Joan of Arc, St. John, St. Jude and St. Philip Neri in Indianapolis.

A cousin, Julius Burtner of Jasper is Sister Marie Adelaide's only close survivor.

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# Latin American theologians call document positive

by NC News Service

Several prominent Latin American theologians have called the Vatican's April document on liberation theology "positive."

Father Gustavo Gutierrez, theology professor at Peru's Catholic University and a prominent liberation theologian, called the April document "positive" and said it "affirms the liberating mission of the church, the preferential option for the poor, the role of Christian base communities, the need for a struggle for justice and the urgency of a Christian praxis of liberation."

In a written statement distributed to the press, Father Gutierrez said the document "puts an end to a period of internal polemics, of discussion and of defining positions."

## 'Agonizing' talks led to decision in South Africa

by Agostino Bono

VATICAN CITY (NC)—The South African Catholic bishops' decision to support economic pressures against apartheid resulted from "one of the most difficult and agonizing discussions that we had ever been involved in," said Archbishop Denis Hurley of Durban, South Africa.

"We experienced a very deep dilemma between wanting to promote positive action in the economic field against apartheid and at the same time not wanting to increase the misery and distress of the people, and therefore indirectly the incidents of violence in the country," he said in a May 7 interview with Vatican Radio.

Archbishop Hurley also said that the bishops agree with the African National Congress that apartheid must be fought but that the church cannot participate in the violent struggle against the white-minority South African government.

"The church's role in pursuing liberation would be different than that of a liberating army," the archbishop said.

The South African bishops approved economic pressure against apartheid in a pastoral letter drafted during an April 29-May 1 meeting. The letter does not recommend any specific action.

"We discussed divestment, disinvestment, boycotts, sanctions and came to the conclusion that we didn't have the expertise to make practical, concrete recommendations in any of these fields," he said.

"So we just expressed gratitude to those who already put pressure on South Africa through various economic measures, recognizing that they had achieved something in forcing a number of changes," he added.

Franciscan Father Leonardo Buff, a Brazilian theologian, said that "from now on there cannot be any theologian who does not include the theme of liberation."

"The contacts between the pope and the Brazilian bishops over the last 11 months have given (Pope) John Paul II a new understanding of the country," he said.

The Vatican had prohibited Father Buff from lecturing and writing on theology for 11 months. The Vatican lifted the "silencing" shortly before the release of the document.

Father Buff's brother, Servant of Mary Father Clodovis Buff, also called the document "very positive." He said Latin American liberation theologians now have "the support of the highest level of the church—the pope and the Congregation for the Doctrine of the Faith."

Father Clodovis Buff, lecturer at a theological institute in Rio de Janeiro, Brazil, formerly taught at the Catholic university there until he was suspended by Cardinal Engenio de Araujo Sales for "theological incompatibility."

Father Clodovis Buff said in late April that he had just returned from a meeting of representatives of Brazilian basic Christian communities. The leaders, who previously believed the pope was against them, now are convinced the pope is their ally, he said.

Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, also said it was of "highest importance" that the document referred to the basic Christian communities and ecclesiological movements.

"From now on, the world will understand the (basic Christian communities), which are based on liberation theology," he said.

Jesuit Father Juan Luis Segundo, a Uruguayan theologian, would not comment on the document when contacted by NC News in early May because he said he had not read it. Father Segundo was highly critical of the Vatican's 1984 liberation theology document.

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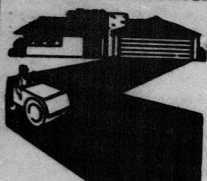
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## Church-state conflict in Nicaragua

# Tensions grow in post-revolutionary Nicaragua

by Michael Tanguan  
Phonetic Transcription

**MANAGUA, Nicaragua (NC)**—On the reverse side of the one-candidate election slated since the Sandinista overthrew President Anastasio Somoza are three words: "En Dios Confiamos"—"In God We Trust."

Below that inscription, in slightly smaller lettering, appears an equally important phrase for Nicaraguans—"Patria Libre O Muerte"—"A Free Country or Death."

The phrases symbolize the beliefs of the thousands of Catholics who participated in the Sandinista-led revolutionary movement, and who played a key part in the defeat of the Somoza regime in 1979.

But since that revolution, relations between Nicaragua's Catholic hierarchy and the Sandinista-ruled state have become tense. Lay people are also split.

**ALTHOUGH THEY** ultimately backed Somoza's ouster, the bishops were reluctant to endorse the Sandinistas as an alternative. The bishops' conference waited until four months after the Sandinista victory before issuing a pastoral letter which supported the revolution's goals. The letter was hailed by many Nicaraguans as "progressive."

Within a year, however, the bishops

reversed their position, condemning the Sandinistas for enabling political labor as totalitarian, official and revolutionary.

In May 1982, the bishops called on four priests, Father Ernesto and Fernando Cardenal, Edgar Ferreras and Miguel D'Escoto to resign their government posts. The cleric, who had been given temporary dispensation by the bishops from rules barring priests from exercising political power, refused to step down. Father Ernesto Cardenal and D'Escoto had their primary functions suspended in 1985 after the Vatican intervened in the case. Father Fernando Cardenal, Ernesto's brother, was expelled from the Jesuit order.

Father Ferreras has requested reinstatement, which has not yet been granted. He said that despite Vatican inaction on his petition, he considers himself "free of any structural link (to the church) as a clergyman."

The Sandinistas replied to the bishops' 1982 demands with a document on religion calling the liberty to profess religious faith "an inalienable right," but warning of severe consequences for those who might try to "convert popular religious activities into political acts against the revolution."

**SINCE THAT** time, the positions of the church hierarchy and the government have become increasingly polarized. Pope John

Paul II's March 1983 trip to Nicaragua, rather than ending the division, found little common ground of church-state tension.

During the pope's Mass in the 1983 of July Mass, young people waving the emblem of the Sandinista youth movement, apparently upset by the killing of 12 young Sandinista soldiers by U.S.-financed "contra" rebels, continually interrupted the pontiff with political slogans and chants of "we want peace."

Members of the dead soldiers moved toward the altar and called on the pope for a prayer for their sons, which was not forthcoming. What many hoped would be a visit resulting in the healing of wounds between church and state turned into an embarrassing incident for both.

In 1984, tensions deepened after the government arrested Father Amado Pons on charges of conspiring to establish an urban guerrilla front in Managua. Father Pons denied the charges, but the Interior Ministry countered by releasing a video which it said showed him receiving arms and propaganda during a clandestine meeting. The priest was released into the custody of church officials and confined two months to the archdiocesan seminary before returning to his parish.

One month later, the Interior Ministry expelled 10 foreign priests allegedly involved in anti-government activities.

Pro-government priests claim that Archbishop Miguel Obando Bravo responded in like manner, transferring and disciplining diocesan priests who support the Sandinistas.

**CHURCH-STATE** relations sank further after Pope John Paul named Archbishop Obando Bravo a cardinal on May 23, 1985. Returning from Rome to Managua, the new cardinal stopped in Miami to celebrate his first public Mass as cardinal. Some top "contra" leaders attended the service.

Then on Dec. 12 the Archdiocese of Managua tried to distribute a new magazine called *Iglesia*, which allegedly contained sensitive material denouncing the country's military draft.

The government confiscated most copies of the publication, claiming it had not been properly cleared. Three days later, the government occupied the building which houses the archdiocesan printing press.

On Dec. 31, the radio station owned by the bishops' conference failed to air the annual end-of-year presidential message which all Nicaraguan radio stations are required to do by law.

Archdiocesan spokesman and station director Magr. Blamarch Carballo said



**POLITICAL PRIESTS**—When the Somoza regime was overthrown in 1979, four priests were given posts in the new Nicaraguan Sandinista government. Within a year the Nicaraguan bishops called for the four, Edgar Ferreras (top left), ambassador to the Organization of American States, Miguel D'Escoto (top right), foreign minister, Fernando Cardenal (bottom left), education minister, and his brother, Ernesto Cardenal (bottom right), minister of culture, to resign their government posts. All refused and some new functions as a priest. (NC photos)

"human error" prevented the station from hooking up to the national broadcast. The government, however, interpreted the incident as a direct provocation and revoked the station's broadcasting permit.

**SOME OBSERVERS** said they hope that a renewal of the church-state dialogue begun in December 1984 might alleviate tensions. But others, including Father Rafael Aragon of Managua's Sacred Heart Parish, a member of the staff of a pro-Sandinista ecumenical center, say renewed dialogue is unlikely at this point.

"The aggressive attitudes of Cardinal Obando and Father Blamarch are very strong, and the government is also maintaining a more intransigent attitude than in the past," said Father Aragon.

"Since the conflict is becoming much more concentrated into one of hard-line attitudes between the government and Cardinal Obando, it is not going to dissipate anytime soon," Father Aragon said.

Next: Church-state tensions cause confusion.

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# VACATION/ TRAVEL GUIDE

A  
Supplement  
to  
*The Criterion*



SECTION B

# VACATION/TRAVEL GUIDE

This is only a preliminary look at what's in store for you this summer in the archdiocese. Continue to check the weekly column, "The Active List" in *The Criterion* for additional information.

## May 22-29

The "All American Buckle Up," Indiana State Police—A challenge to the citizens of the state of Indiana to buckle their seat belts for one week. (See *Criterion* pages B40 & B41).

## May 23

500 Festival Queen's Ball, Convention Center, Indianapolis—6:30 p.m.-? 317-636-4556

## May 23-26

Old Court Days, Courthouse Square Madison—Jefferson. Arts, crafts, antiques, collectibles. 812-273-1549

## May 24

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Dance, Holy Trinity, Indianapolis—Slovinian National Home, 10th and Holmes. Roman Possedi Orchestra. 9 p.m.-1 a.m.

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater, 6:30 p.m.

500 Festival Memorial Parade, downtown Indianapolis. 12:30 p.m.-? 317-636-4556

## May 24 & 25

Starlight Strawberry Festival, St. John Church, Floyds Knobs—Church grounds. Strawberry short cake, pie eating contest, booths, food, games, queen contest, berry auction, four mile run. Sat., 11 a.m.-8

p.m.; Sun., 11 a.m.-6 p.m. (D.S.T.)

## May 25

Memorial Day Eucharist, St. Andrew, Richmond—St. Andrew Cemetery, 1600 block of Liberty Ave. 8 a.m.

"Hands Across America"—Unprecedented nationwide link-up of Americans, stretching 4,000 miles from New York to California.

Indianapolis 500 Mile Race, Indianapolis Motor Speedway, Speedway—11 a.m.

## May 26

MEMORIAL DAY Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis—Calvary Chapel, Noon.

## May 29-June 1

Parish Festival, Mary, Queen of Peace, Danville—Parish

grounds. Carnival, midway, entertainment nightly. Thurs., 6-10 p.m.; Fri., Sat., and Sun., Noon 'til 10 p.m.

## May 30-June 1

Summer Festival '86, St. Bernadette, Indianapolis—Parish grounds. Chicken dinner, old-fashioned auction, Poor Jack's amusement rides, games and booths, monte carlo. Fri., 7-12 p.m.; Sat., 4-12 p.m.; Sun., 12-9 p.m.

Madison's 175th Birthday Celebration, Jefferson—admission charge. 812-265-5223

## May 31

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater, 6:30 p.m.

## June 1-29

ASM's Indiana Agri-

culture Festival, Indianapolis—Indiana State Museum. Music, food, programs on life, products on Indiana farms. 9 a.m.-2 317-232-1636

## June 3

ANNUAL PRIESTHOOD DAY

## June 3, 10, 17 & 24

American Courtyard Concerts, Indianapolis—American United Life Building. 11:30 a.m.-1 p.m. 317-924-7060

## June 4-7

NCAA Track & Field Championships, Indianapolis—IUPUI Track & Field Stadium. Times vary. 317-631-1898

## June 4, 11, 18 & 25

Mid-Day, Mid-Town Music, Indianapolis—University Park. 11:30 a.m.-1 p.m. 317-924-7060

## June 5, 12, 19 & 26

Music on the Plaza, Indianapolis—Merchants Plaza. 11:30 a.m.-1 p.m. 317-924-7060

## June 6 & 7

Rummage Sale, St. Agnes, Nashville—Parish Hall. 9 a.m.-4 p.m. both days.

## June 6-8

Parish Festival, Our Lady of Greenwood—Church grounds. Mexican, spaghetti and pork chop dinners. Monte Carlo, games, rides. Cash awards given away each night. Fri., 5-11 p.m.; Sat., 3-11 p.m.; Sun., Noon-10 p.m.

Steam & Gas Engine Show, Charlestown—4-H grounds. Steam & gas engines, parade, flea market, arts, crafts. Admission charge. 8 a.m.-2 502-569-3132

## June 6, 20 & 27

Market Day Music, Indianapolis—City Market. 11:30 a.m.-1 p.m. 317-924-7060

## June 7

Priesthood Ordinations, Indianapolis—SS. Peter & Paul Cathedral, 11 a.m.

Parish Feast Day (Continued on page B32)

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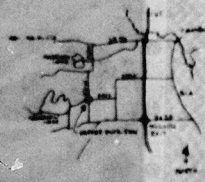
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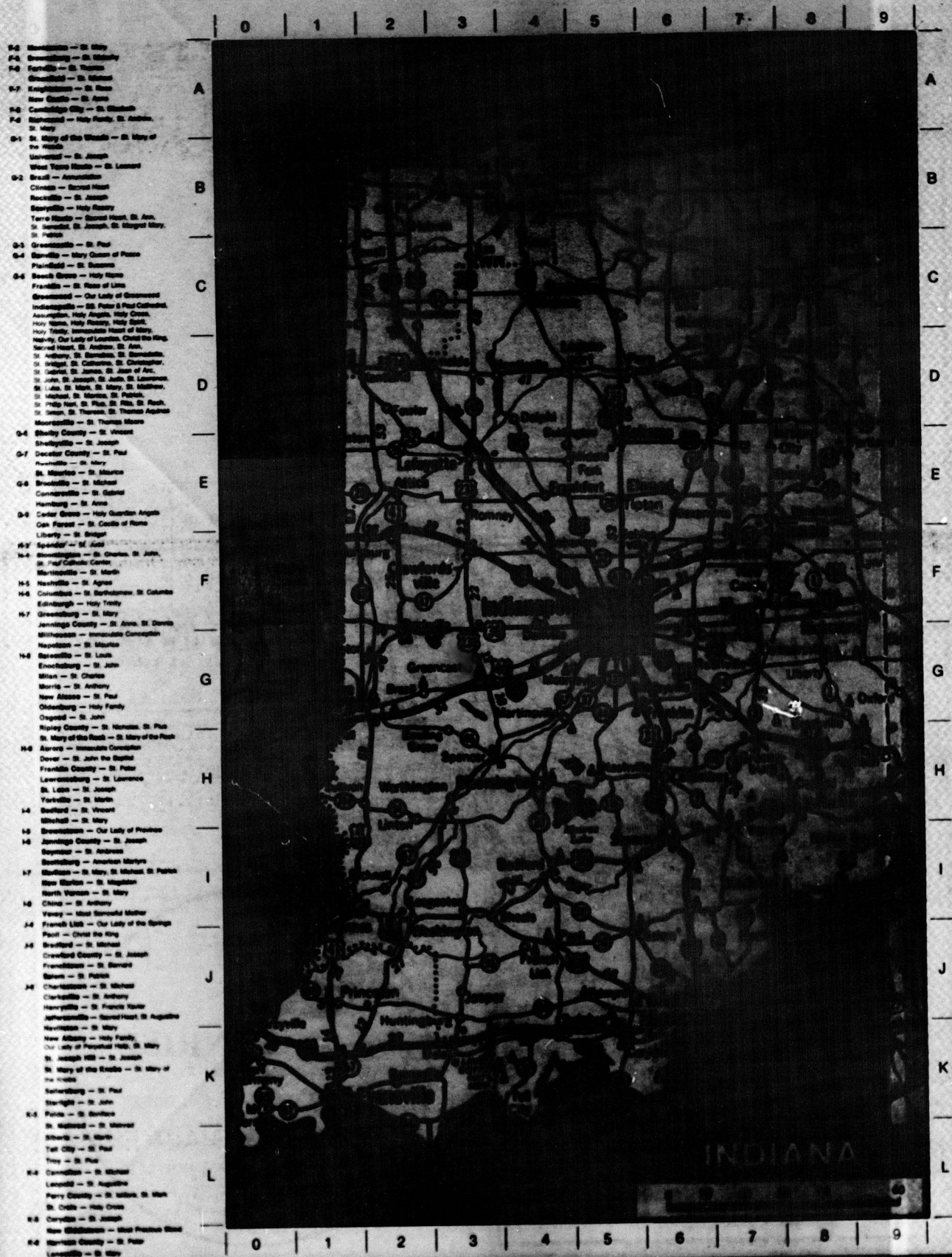
**243-9734**



# The Parish Guide

**As a service to our readers, this map indicates approximate locations of Catholic churches and missions in the Archdiocese of Indianapolis. To locate the church nearest your vacation spot, simply**

find your location on the map using the grid for reference. Churches are located by city using these reference numbers. (See Summer Mass Schedules, pages B36 & B37).



Celebration, Sacred Heart, Indianapolis—Sacred Heart Hall. Presentation of service awards, special liturgy at 5 p.m., pitch-in dinner following ceremony.

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater, 6:30 p.m.

Victorian Children's Picnic, Indianapolis—Benjamin Harrison House. Food, crafts, activities, contests. Admis-

sion charge. 10 a.m.—317-631-1898

Stuffed Animal Picnic, Indianapolis Zoo—Contests, shows, cookie decoration. Admission charge. Noon—317-547-3577

Osgood Good Ole days, Osgood—Antique car show, quilt show, entertainment, arts, crafts, flea market. 9 a.m.—812-689-4262

**June 7 & 8**

Vocation Retreat

Weekend for High School girls, Beech Grove—Our Lady of Grace Convent. For more information contact Sr. Marian Yohe, 317-787-3287.

Art On The Green Art Fair, New Albany—IU Southeastern Campus. Arts, crafts, entertainment, refreshments. Times vary. 812-949-4238

**June 8**

Annual Picnic, St.

Paul, Sellersburg—Church grounds. Fried chicken dinner, bounce, kiddie rides. 11 a.m.-6 p.m.

**June 9-15**

Hanover Community Days, Hanover—City park. Pageants, talent competition, flea market, art display. Times vary. 812-866-3843

**June 12-14**

Parish Festival, Nativity, Indianapolis—7200 Southeastern

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Parish Festival, St. Anthony, Indianapolis—Church/School parking area. Dinner specials, Saturday evening drawings (Grand Award \$2,500). Thurs. & Fri., 6-10 p.m.; Sat., 6-11 p.m.

Parish Festival, Little Flower, Indianapolis—Church grounds. Dinner, rides, drawings, live music in the Bier garden. Thur. & Fri., 5-11 p.m.; Sat., 4-11 p.m.

**June 13 & 14**

Red, White & Blue Festival, Crothersville—School grounds. Crafts, food, entertainment, parades, fireworks. Times vary. 812-793-2188

**June 13-15**

Ball Daze, Fortville—Downtown park. Crafts, music, art shows, food. Times vary. 317-485-6800

Summer Festival, Holy Angels, Indiana

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polis—Church grounds. Food, games. Fri. & Sat. 5-11 p.m.; Sun. (food) Noon-10 p.m., (games) 3-10 p.m.

**June 13-22**

20th Annual Bill Monroe Bean Blossom Bluegrass Festival, Bean Blossom—County Jamboree. Music, camping, food. Admission charge. Open 24 hours.

**June 14**

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater, 6:30 p.m.

**June 14 & 15**

Indiana Rose Festival, Indianapolis—Hillsdale Rose Gardens. Pageant, displays, music, entertainment, food. 9 a.m.—317-849-2810

Talbot Street Art Fair, Indianapolis—Indiana Artists-Craftsmen, Inc. 9 a.m.-6 p.m. 317-881-9517

**June 14-22**

National Muzzleloading championships, Friendship—Cline range. Muzzleloading events, traders, row exhibits. Admission charge. 7 a.m.—812-667-5131

(Continued on page B33)

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**June 15**  
**FATHERS' DAY**  
Annual Father/Son Breakfast, Sacred Heart, Indianapolis—Church grounds & hall. Reservations requested (317-638-5551). 8 a.m. Mass with breakfast to follow.

**June 18**  
Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis—Calvary Chapel, 2 p.m.

**June 20-22**  
St. Meinrad 125th Anniversary Celebration, Spencer—Church grounds. Quilt booths, arts, crafts, tours, arch-abbey parade. 812-937-4421.

**June 21**  
Dedication of New Church, St. Matthew, Indianapolis—Church grounds. Archbishop O'Meara, Celebrant. 5:30 p.m.

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater, 6:30 p.m.

Franklin Heritage Festival, Franklin—Counthouse. Food, rides, flea market, events, fireworks. Times vary. 317-736-3689

Kroger NASCAR 200, Clermont—Indianapolis Raceway Park Stock car race. Times vary. 317-293-RACE

Midsummer Festival, Indianapolis—

Cathedral Arts. 317-637-4574

**June 21 & 22**  
Parish Festival, Sacred Heart, Jeffersonville—Parish grounds. All you can eat chicken dinner on Sunday. Sat., 4-11 p.m.; Sun., 11 a.m.-?

Civil War Days, Rockville—Billie Creek Village. Confederate & Union camps, drills dance. Admission charge, 9 a.m.-? 317-569-3430

**June 21-29**  
Quilt & Needlework Show, Centerville—Mansion House Inn. Antique clothing, commercial booth, antiques. Admission charge. Noon-? 317-855-2775

**June 22**  
Festival, St. Nicholas, Sunman—Parish grounds & hall. Chicken dinners, genuine turtle soup, \$1,000 drawing, games, entertainment. 10:30 a.m.-?

**June 23-29**  
Mayflower LPGA Classic, Indianapolis—Country Club of Indianapolis. Golf tournament. Admission charge, 8 a.m. 317-875-1123

**June 26-28**  
National Square Dance Convention, Indianapolis—Hoosier Dome. Dancing, opening ceremonies, parade. Times vary. 317-856-5607

Connersville, Connersville—Perry. Bier garden, rides, games, arts, crafts, food, country music. 812-547-2824

**June 27**  
Popfest, Columbianapolis—County library

plaza. Indianapolis & Columbus Symphonies, popfest food, booths. 11 a.m.-? 812-379-1254

School parking lot. Auction, great food, lots of games. 3:00 p.m.-Midnight both days.

Admission charge. 5 p.m.-? 317-636-4478

**June 27 & 28**  
Parish Festival, Indianapolis—500 Stevens Street. Food, parade, entertainment.

**June 27-29**  
Parish Festival, Holy Name, Beech Grove—Church grounds. Rides, booths, drawings, fried chicken (Continued on page B34)

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Moscow Bridge Centennial Celebration, Moscow. Flea market, programs, food, entertainment. Times vary. 317-525-6452

Spirit of Cloverdale Summerfest, Cloverdale—School grounds. Fireworks, flea market, 6-mile run. Times vary. 317-795-6601

Reese Festival, Richmond—Chili cook-off, parade, tours of homes, dance, arts, crafts. 10 a.m.-? 317-935-ROSE

**June 28**  
Fireman's Festival, Holy Family, Oldenburg—Oldenburg Town Hall. Parade, chicken dinners, beer garden. 1 p.m.

Youth Rally, St. Joan of Arc, Indianapolis—School grounds & gym. Featuring christian band "Friends" & the Good News Clowns. 1-8:30 p.m.

Cub Scouts car wash, St. Anthony, Indianapolis—School yard. 10 a.m.-3 p.m.

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater, 6:30 p.m.

**June 28 & 29**  
Parish Festival, St. Michael, Brookville—Parish grounds. Games, dinner, drawing for awards, beer garden. Saturday, roast beef dinner, Sunday, pan fried chicken dinner. Sat., 5-11 p.m.; Sun., 10 a.m.-9 p.m.



**June 27-July 6**  
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**June 29**  
PETER'S PENCE COLLECTION  
Sacred Heart Homecoming, Sacred Heart, Indianapolis—German park. Homecoming picnic & festival. Noon-6 p.m.

**June 30-July 6**  
Madison Regatta, Madison—Ohio River. Hydroplane races, fireworks, concert, hot air balloons. Admission charge. Times vary. 812-273-7371

Cambridge City Sesquicentennial Celebration, Cambridge City. Parade, home tours, arts, crafts. Admission charge. 7 a.m.-? 317-478-4131

**July 1-6**  
Annual Rose Festival, St. Mary, Richmond—Parish grounds. All day long.

**July 2-4**  
Jaycee's 4th Of July Picnic, Tell City—Zoercher & Bettinger

park. Rides, games, food, Bar-B-Q. 6 p.m.-? 812-547-2204

**July 2-30**  
Symphony on the Prairie, Conner Prairie Pioneer Settlement. Wednesdays & Saturdays, 7:30 p.m.-? 317-776-6000

**July 3**  
July 4th Fireworks Celebration, Greenwood—Craig Park. Food, rides, entertainment, fireworks. 5 p.m.-? 317-881-8527

**July 3, 10, 17, 24 & 31**  
Music on the Plaza, Indianapolis—Merchants Plaza. 11:30 (Continued on page B35)

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a.m.-1 p.m. 317-924-7060

### July 3 & 4

4th Of July Celebration, Seymour—Red-brush park. Horse drawn hay ride, live band, fireworks. Admission charge. Times vary. 812-497-2420

4th Of July Celebration, Austin. Flea markets, music, fireworks, food. Admission charge. 11 a.m.-? 812-752-5131

### July 3-Aug 3

Indianapolis Shakespeare Festival, Indianapolis—Garfield Park Amphitheater. Plays, food, music. 8 p.m.-? 317-782-0088

### July 4

INDEPENDENCE DAY

Old Fashioned Ice Cream Social, Indianapolis—Benjamin Harrison home. Food, shows, tours. Times vary. 317-631-1898

4th Of July Festival, College Corner—Grove park. Parade, softball, pork chop dinner, fireworks. Noon-? 317-523-4831

Pekin 4th Of July Celebration, Pekin—Community park. Parade, food, rides, beauty contest, music. 9:30 a.m.-? 812-967-4360

Old Fiddlers Day, Corydon—Capital Historic Site. Parade, con-

tests, crafts. 10 a.m.-? 812-738-4890

Frontier Day & Fireworks, Terre Haute—Co. Fairgrounds. Horse parade, antique cars, bands, mayors cup race. 9:30 a.m. 812-299-2637

### July 4 & 5

4th Of July celebration, Rising Sun—River front area. Parade, dancing, fireworks. 8 a.m.-? 812-439-2887

### July 4-6

Liberty Festival, Liberty. Flea market, parade, fireworks, music show. Noon-? 317-458-5151

### July 5

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater. 6:30 p.m.

### July 5 & 6

Sesquicentennial Celebration, Manilla. Old time events, food, entertainment, arts, crafts, games. Times vary. 317-544-2360

### July 6

Parish Picnic, St. Maurice, Greensburg—Parish grounds. Home cooked chicken or beef dinner, turtle soup, games, country store. 10 a.m.-6 p.m.

### July 8-12

Decatur Central

Lions Club 4-H Fair, Indianapolis.

### July 9

Hoosier Mini Festival, Aurora—City park. Cincinnati Symphony Pops, food, art, activities. 6 p.m.-? 812-537-0814

### July 10-20

ISM's Forties Festival, Indianapolis—Indiana State Museum. Music, food, fashions. 9 a.m.-? 317-232-1636

### July 11 & 12

Annual Parish Festival, St. Mark, Indianapolis—Parish grounds. Homemade

Bar-B-Q, quilts, drawings, games, kiddie land. Fri., 4-11 p.m.; Sat., 12-11 p.m.

New Washington Volunteer Firemen's Picnic, New Washington—Fairgrounds. Music, parade, kids games, flea market. Times vary. 812-889-2671

### July 11-13

Parish Festival, Holy Spirit, Indianapolis—Parish grounds. Drawings, meals served, rides, etc. Fri., & Sat., 5-11 p.m.; Sun., 6 a.m.-10 p.m.

104th Lexington Old Settlers Meeting, Lexington—Memorial park.

Music, ponds, kids games, flea market. Times vary. 812-889-2671

### July 11, 18, 25

Market Day Music, Indianapolis—City Market. 11:30 a.m.-1 p.m. 317-924-7060.

### July 12

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater. 6:30 p.m.

Pepsi Cola 150, Clermont—Indianapolis Raceway park. USAC Champ car race. Times vary. 317-293-RACE

### July 12 & 13

Parish Festival, St.

Mary, Aurora—Activity center area. Drawing, homemade ice cream, homemade quilts, afghans, crafts, family style chicken dinner on Sunday. Sat., 4-11 p.m.; Sun., Noon-8 p.m.

### July 12-19

Lawrence County 4-H Fair, Bedford

### July 13

Parish Picnic, St. Joseph, Corydon—Harrison county fair grounds. Chicken dinner. Sun., 11:30 a.m.-4 p.m.

### July 13-18

Franklin County 4-H Fair, Brookville. (Continued on page B38)



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# SUMMER MASS SCHEDULES

(June 1, 1986 to August 31, 1986)

INDIANAPOLIS	PARISH	SATURDAY ANTICIPATION	SATURDAY MASS	SUNDAY MASS	PARISH	SATURDAY ANTICIPATION	SATURDAY MASS	SUNDAY MASS
SS. Peter & Paul Cathedral		5:00	8:30, 11:00		Brownstown, Our Lady of Providence			Noon
Assumption		5:30	10:00		Cambridge City, St. Elizabeth	5:30	7:30, 10:00	
Christ the King		5:00, 6:30	7:30, 9:00, 10:30	Noon	Cannelton, St. Michael	6:00	8:30	
Holy Angels		6:00	9:00, 10:30		Cedar Grove, Holy Guardian Angels	7:30	8:30	
Holy Cross		5:15	9:30		Charlestown, St. Michael	5:30	9:00, 11:00	
Holy Name		5:30	7:30, 9:00, 10:30	Noon	China, St. Anthony		8:00/10:00	
Holy Rosary			8:30	12:10	Clarksville, St. Anthony	5:00, 7:00	7:30, 9:00, 10:30	Noon
Holy Spirit		5:30	7:30, 9:00, 10:30	Noon	Clinch, Sacred Heart	6:15	10:30	
Holy Trinity		5:30	9:00, 11:00		COLUMBUS			
Immaculate Heart of Mary		5:30	8:00, 9:30, 11:30		St. Bartholomew	5:30	8:30, 11:00	
Little Flower (St. Therese)		5:00	7:30, 9:00, 11:30	6:00	St. Columba	5:00	8:00, 10:00	
Nativity		5:30	8:30, 11:00		Connersville, St. Gabriel	5:30	7:30, 9:00, 11:15	
Our Lady of Lourdes		5:00	8:30, 10:30		Corydon, St. Joseph	5:00, 7:30	7:30, 9:30	
Sacred Heart		5:00	8:00, 10:00		CRAWFORD COUNTY, St. Joseph	4:00	10:30	
St. Andrew		5:30	9:00, 11:30		Danville, Mary, Queen of Peace	5:00	8:00, 10:00	
St. Ann		5:30	8:30, 11:00		DECATUR COUNTY, St. Paul	7:30**		
St. Anthony		5:30	8:00, 11:00		Dover, St. John	6:15	11:00	
St. Barnabas		6:00	7:00, 9:00, 10:30	Noon	Edinburgh, Holy Trinity	6:00	8:00, 10:00	
St. Bernadette		6:00	8:00, 11:00		Enochsburg, St. John	7:30	8:00	
St. Bridget			8:00, 10:30		Floyds Knobs, St. Mary of the Knobs	5:00, 7:30	6:30, 8:00, 10:00, 11:30	
St. Catherine		7:00	7:00, 11:00		Forville, St. Thomas	5:30	8:00, 10:30	
St. Christopher		5:30	7:00, 8:30, 10:30	Noon, 5:30	Franklin, St. Rose of Lima	6:30	8:00, 10:30	
St. Gabriel		6:00	8:00, 10:30	Noon, 6:00	FRANKLIN COUNTY, St. Peter	7:00	7:30, 9:30	
St. James		5:30	9:00		French Lick, Our Lady of the Springs	6:00	7:30, 11:00	
St. Joan of Arc		5:30	8:30, 10:30	5:30	Frenchtown, St. Bernard	6:30	8:30, 10:15	
St. John		5:30	8:00, 11:00	5:30	Fulda, St. Boniface	7:00	9:00	
St. Joseph		5:30	7:00, 9:00, 11:15		Greencastle, St. Paul	6:15	9:00, 11:15	
St. Jude		5:00, 7:30	7:00, 8:30, 10:00, 11:30		Greentfield, St. Michael	6:00	8:00, 10:30	
St. Lawrence		5:30, 7:00	7:30, 9:00, 10:30	Noon	Greensburg, St. Mary	5:30, 7:30	7:00, 8:30, 10:00, 11:30	
St. Luke		5:30	7:30, 9:00, 11:00	12:30	Greenwood, Our Lady of the Greenwood	5:30	7:45, 9:00, 10:30	Noon
St. Mark		5:30	7:30, 9:30, 11:30		Hamburg, St. Ann	7:30	9:00	
St. Mary		5:20	10:00	Noon, 1:15, 5:20	HARRISON COUNTY, St. Peter		10:00	
St. Matthew		5:30	7:30, 9:00, 10:30	Noon	Henryville, St. Francis Xavier		8:30	
St. Michael		5:30	8:00, 10:00	Noon	JEFFERSONVILLE			
St. Monica		5:30	7:45, 10:00, 11:45		Sacred Heart	5:30	8:00, 9:30	Noon
St. Patrick		5:30	10:00		St. Augustine	5:30	9:00, 11:00	
St. Philip Neri		5:30	9:00, 11:00		JENNINGS COUNTY			
St. Plus X		5:30	7:45, 9:00, 10:30	Noon	St. Anne	5:30	10:00	
St. Rita		6:00	8:30, 11:00		St. Dennis	4:00		
St. Roch		6:00	8:00, 10:30		St. Joseph	7:15	8:00	
St. Simon		5:30	7:30, 9:00, 10:30	Noon	Knightstown, St. Rose	7:00	9:00	
St. Thomas Aquinas		5:30	8:00, 10:00	Noon	Laneville, St. Mary	5:30	8:00, 10:30	
Aurora, St. Mary		5:00	8:30, 11:00		Lawrenceburg, St. Lawrence	5:30	8:30, 10:30	
Batesville, St. Louis		5:30, 7:30	6:30, 8:00, 9:30, 11:00		Leopold, St. Augustine	7:00	10:00	
Bedford, St. Vincent de Paul		6:30	8:00, 10:00		Liberty, St. Bridget	7:00	7:00, 9:00	
BLOOMINGTON					MADISON			
St. Charles		5:00	8:00, 10:00	Noon	St. Mary		11:00	
St. John		6:30	8:00, 10:00		St. Michael	5:30	9:00	
St. Paul Catholic Center		6:30	8:00, 9:30, 11:00		St. Patrick	6:15	8:00, 8:00, 10:00	
Bradford, St. Michael		5:30	8:00, 10:15		Martinsville, St. Martin	6:00	7:30, 9:30	
Brazil, Annunciation		7:00	9:00, 11:00		Milan, St. Charles	5:30	7:00, 10:30	
Brookville, St. Michael		7:30	7:00, 9:00, 10:30		Milhausen, Immaculate Conception	5:30	10:30	
Brownburg, St. Malachy		5:30	7:00, 9:00, 11:00	Noon	Mitchell, St. Mary	6:30	8:30	
					Montezuma, Immaculate Conception		9:00	
					Mooreville, St. Thomas More	6:00	9:00	

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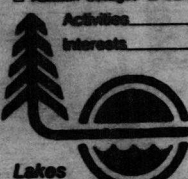


PARISH	SUNDAY COMMUNION	1ST MASS	2ND MASS
Morris, St. Anthony	5:30	7:30, 10:00	
Nacoleon, St. Maurice	7:00	8:00	
Nashville, St. Agnes	6:30	8:30, 10:30	
Navileton, St. Mary	5:00	8:00, 9:30	Noon
<b>NEW ALBANY</b>			
Holy Family	5:45	8:00, 10:00, 11:30	
Our Lady of Perpetual Help	6:00	8:00, 10:00	Noon
St. Mary	5:30	8:30, 10:30	
New Alasca, St. Paul	7:00	7:30, 10:00	
New Castle, St. Anne	5:30	8:30, 11:00	
New Marion, St. Magdalene	7:00		
New Middletown, Most Precious Blood		8:00	
North Vernon, Nativity	6:00	7:30, 8:45, 11:00	
Oak Forest, St. Cecilia		8:00, 10:00 <sup>1</sup>	
Oskenburg, Holy Family	5:30, 7:30	7:08, 8:30, 10:30	
Osgood, St. John	5:00	8:00, 10:00	
Paoli, Christ the King		9:00	
<b>PERRY COUNTY</b>			
St. Isidore	6:00	9:00	
St. Mark	5:30	8:30	
Pianfield, St. Susanna	5:30	8:00, 10:30	
<b>RICHMOND</b>			
Holy Family	5:30	8:00, 11:00	
St. Andrew	7:00	10:00	5:00
St. Mary	5:15	9:00, 11:00	
<b>RIPLEY COUNTY</b>			
St. Pius		9:00	
Rockville, St. Joseph	5:30	11:15	
Rushville, St. Mary	7:30	7:00, 9:00, 11:00	
St. Croix, Holy Cross	6:00	8:00	
St. Joseph Hill, St. Joseph	5:30	8:00, 10:30	
St. Leon, St. Joseph	5:30	9:30	
St. Mary-of-the-Rock, St. Mary-of-the-Rock	7:00	10:00, 10:00 <sup>2</sup>	
St. Mary-of-the-Woods, St. Mary-of-the-Woods	7:00	9:00	
St. Maurice, St. Maurice	4:30	10:00	
St. Meinrad, St. Meinrad	6:30	8:00, 10:00	
Seam, St. Patrick		10:30	
Scottsburg, American Martyrs	6:00	9:30	
Seelyville, Holy Rosary	5:00	8:00, 10:30	
Sellersburg, St. Paul	5:00	8:45, 11:00	
Seymour, St. Ambrose	6:00	8:00, 10:00	
<b>SHELBY COUNTY</b>			
St. Vincent	6:00	8:00, 10:00	
Shelbyville, St. Joseph	5:00	8:00, 10:30	
Siberia, St. Martin	7:30	8:00	
Spencer, St. Jude	7:00	8:30, 10:30	
Staright, St. John	6:30	8:00, 10:00	
Sumner, St. Nicholas	5:30	7:00, 9:00	
Tell City, St. Paul	5:30	7:30, 9:30, 11:30	
<b>TERRE HAUTE</b>			
Sacred Heart	5:30	9:00	
St. Ann		11:00	
St. Benedict	5:15	8:00, 10:00	
St. Joseph	5:00	9:00, 11:00	5:00, 7:00
St. Margaret Mary	5:00	8:30, 11:00	
St. Patrick	5:30	9:00, 11:30	
Troy, St. Pius	7:30	10:00	
Universal, St. Joseph		8:30	
Vevay, Most Sorrowful Mother		10:30	
West Terre Haute, St. Leonard	5:00	7:00, 10:00	
Yorkville, St. Martin	7:30	8:00	

\* Special Mass in Spanish at 1:15 PM and Mass in Sign Language at 5:00 PM  
<sup>1</sup> 1st Sunday of the Month Only  
<sup>2</sup> 8:00 Mass on 1st, 3rd and 5th Sundays of the Month; 10:00 Mass on the 2nd and 4th Sundays of the Month  
<sup>3</sup> 8:00 Mass on the 1st and 3rd Sundays of the Month; 10:00 Mass on the 2nd, 4th and 5th Sundays of the Month  
<sup>4</sup> 10:00 Mass on the 1st and 3rd Sundays of the Month; 8:00 Mass on the 2nd, 4th and 5th Sundays of the Month  
<sup>5</sup> 10:00 Mass on the 1st, 3rd and 5th Sundays of the Month; 8:00 Mass on the 2nd and 4th Sundays of the Month

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**July 13-19**  
 Deatur County  
 Fair, Greensburg.

**July 18-25**  
 Hendricks County  
 4-H and Agricultural  
 Fair, Danville.

**July 14-19**  
 Jefferson County  
 Fair, New Albany.

**July 16**  
 Monthly Cemetery  
 Mass, Catholic Ceme-  
 teries, Indianapolis—St.  
 Joseph Chapel, 2 p.m.

**July 15-19**  
 Ben Davis Lions  
 Club 4-H Fair, Indiana-  
 polis.

**July 18**  
 Pitch-In Dinner for  
 50 Years of Age or  
 Older, St. Andrew,  
 Richmond—Parish Cen-  
 ter, Fr. Hillman Hall.  
 Liturgy, 11:30 a.m. in  
 the church; Dinner,  
 12:15 p.m.

**July 18 & 19**  
 Spiceland Freedom  
 Days Festival, Spiceland,  
 Parade, pageant, shoot-  
 ing contest, flea market,

**July 19 & 20**  
 Saluté To American  
 Heritage Festival,  
 Indianapolis—Eagle  
 (Continued on page B39)

**July 19**  
 Fish Fry, St. Charles.  
 Milan—Parish hall. Fish  
 fry dinner. 4-8 p.m.

**Freudenfest, Holy  
 Family, Oldenburg—  
 Town hall. German  
 band, beer tent, volks-  
 marsch, games, art  
 shows, dancers, food. 2  
 p.m.—? 317-647-4156**

**Outdoor Mass, St.  
 Agnes, Nashville—  
 Brown County State  
 Park Amphitheater, 6:30  
 p.m.**

**US National Tri-  
 Cities Hovercraft Circuit  
 Finals, Indianapolis—  
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 mission charge, 10  
 a.m.—? 812-466-2303**

**Countree Peddlers  
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 park, Brownsburg—  
 Arbuckle Acres park.  
 Exhibits, food. 9 a.m.—?  
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## July 19-26

ISM's Gen. Lew Wallace Festival, Indianapolis—Indiana State Museum. Events, music. Admission charge. Times vary. 317-232-1636

Johnson County 4-H and Agricultural Fair, Franklin.

## July 20

Annual Chicken Dinner, St. John, Indianapolis—Parish grounds. Games & booths for all ages. 11 a.m.-4 p.m.

Parish/Neighborhood Ice Cream Social, Sacred Heart, Indianapolis—Church Court-yard. Ice cream, homemade cakes & pies. 1-5 p.m.

## July 20-25

Hancock County 4-H Fair, Greenfield.

Scott County Agricultural Fair, Scottsburg.

## July 20-26

Vigo County Fair, Terre Haute.

## July 21-26

Bartholomew County 4-H Fair, Columbus.

Wayne County 4-H

Fair, Richmond.

Owen County Fair, Spencer

## July 26

Second Early Bird Drawing, St. Philip Neri, Indianapolis—Grand Award \$369.

Cub Scouts Car Wash, St. Anthony, Indianapolis—School yard. Sat., 10 a.m.-3 p.m.

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater, 6:30 p.m.

## July 26 & 27

Dulcimer Folk Music Festival, Indianapolis—Eagle Creek Amphitheater. Music, food. Admission charge. Times vary. 317-293-4828

## July 26-31

Clay County 4-H Fair, Brazil.

## July 27

Homecoming, St. Augustine, Leopold—Church grounds. Chicken dinner with all the trimmings. 11 a.m.-7 p.m.

## July 27-August 2

Monroe County Fair, Bloomington.

Jackson County Agricultural and 4-H Fair, Brownstown.

Harrison County Agricultural Fair, Corydon.

Rush County Agricultural Fair, Rushville.

Shelby County Fair, Shelbyville.

## July 28-31

National Association of Pastoral Musicians meeting, Indianapolis—Convention Center. 317-842-1232

## July 28-August 2

Putnam County Fair, Greencastle.

Switzerland County 4-H Fair, Vevay.

## July 31-Aug 3

Swiss Alpine Festival, Vevay. Bands, contests, arts, crafts, dancers, parade, food. Admission charge. Times vary. 812-427-3511

## August 1 & 2

Old Fashioned Parish Picnic, St. Anthony, Clarksville—Parish grounds. Chicken & ham dinners, booths, etc. Fri., 8 p.m.-Midnight; Sat., Noon-11 p.m.

Summerfest, Sacred

Heart, Torie House—Sacred Heart Church & School grounds. Friday night, Joseph Fish Fry. Saturday night, home cooked dinner. Nightly. 4 p.m.-Midnight.

## August 1-3

White River Park State Games, Indianapolis. Finals in 15 sports. Admission charge.

Times vary. 317-237-2300

Ernie Pyle Festival, Dana. Honoring veterans, big band dance, food. 9 a.m.-? 317-663-3633

## August 1, 8, 15, 22 & 29

Market Day Music, Indianapolis—City

Market. 11:30 a.m.-1 p.m. 317-624-7660

## August 2

Annual Parish Festival, St. Thomas, Fortville—Church grounds. Chicken & noodle dinner. 11 a.m.-10 p.m.

Outdoor Mass, St. Agnes, Nashville—(Continued on page B42)



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# Why Don't You Use Your Seat Belts?

The following are some excuses that people use for not fastening their seat belts, as well as some reasons why people should. Look at both and then think about why you don't use your seat belts.

## Why Don't You Use Your Seat Belts?

"I haven't got in the habit."  
 "I'm too lazy to put them on."  
 "I just never have wore them."

Take time and think about using your seat belts. They might save a life... yours. Here are some facts to consider.

In 1980, 30% of the 1,889 people killed on Indiana highways would have lived if they'd been wearing seat belts. Seat belts would save more than 8,000 lives a year and reduce traffic injuries by about 1,000,000 nationally.

If everyone wore seat belts every trip, your chances of death would be reduced by 25%. Your chances of serious injury would be reduced by 70%. Your chances of minor injury would be reduced by 40%.

## Why Don't You Use Your Seat Belts?

"It takes time and I'm usually in a hurry."

Three-fourths of all fatal accidents occur within 25 miles of the victim's home, more than half of

all fatal or injury producing accidents occur at speeds less than 40 mph.

Putting on your seat belt isn't any more time consuming than any other step you perform to drive your car.

Before you drive you must:

1. locate your car keys;
2. open the door;
3. get in;
4. close the door;
5. adjust the mirror;
6. insert your key into the ignition;
7. start the car;
8. put it in gear;
9. release the brake and drive.

If you'd add one more step to this routine (fasten your seat belt), it could save you or someone you love a "Fatal Moment."

## Why Don't You Use Your Seat Belts?

"I feel totally restrained by them."  
 "They're too restrictive."  
 "They're in the way."

A securely fastened seat belt will help prevent slouching, therefore, it will improve posture and relieve fatigue while driving. Unfortunately, some people still might not be convinced. Look at it this way; wouldn't you rather be a little uncomfortable versus possibly permanent injury, disfigurement or death.

## Why Don't You Use Your Seat Belts?

"I'd rather be thrown from the car."  
 "I don't want to be trapped in the car."

Research shows that you are five times safer in your car during an accident. Seat belts keep you

in the car and out of the path of other vehicles, and from being thrown against the pavement, curbs or light and sign posts.

Less than 1% of traffic accidents involve fire or submersion. Seat belts can be released in seconds and your chance of remaining conscious to release yourself is increased when you use your seat belt.

Your chances of being killed are almost 25 times greater if you're thrown from the car. The force from a collision can be great enough to fling you 150 feet—about 15 car lengths.

When an accident occurs, seat belts can keep you from plunging through the windshield, being thrown out the door and hurled through the air, scraping along the pavement or being crushed by your own car.

## Why Don't You Use Your Seat Belts?

"I was in an accident with my seat belt on and it ruptured my stomach muscles."

This does happen, but rarely. It usually occurs when the seat belt is worn improperly. For example, if the belt is worn too high and lies across the stomach, or is worn too loosely, then during a crash, the webbing can press into the soft tissue and internal organs of the abdomen instead of the strong bone structure of the pelvis. The seat belt should be worn across the pelvis, not the waist.

Pregnant women are strongly encouraged to use their seat belts. Both the pregnant woman and fetus are safer in the case of an accident if a seat belt is worn. The lap belt should be snug across the pelvis and the shoulder straps should have 3 inches of slack.

When you use your seat belt, encourage others in your car to do the same. If you're in an accident and you have your seat belt on but they don't, their flying bodies could also harm you.

## Why Don't You Use Your Seat Belts?

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# The "All American Buckle Up"

The brainchild of Indiana State Police Sergeant John Mull, the idea for a "Buckle Up" campaign began in late 1983. The Indiana State Police Public Affairs Office took the idea to Region V of the National Highway Traffic Safety Administration (NHTSA) and together they promoted the campaign in May of 1984. (Region V of NHTSA includes Illinois, Indiana, Michigan, Minnesota, Ohio and Wisconsin.)

Several other states that heard about the "All American Buckle Up" joined the effort late and did what they could with short notice and limited funding. Most of these states learned of the event through contacts with Operation C.A.R.E., a group that is most supportive of our efforts.

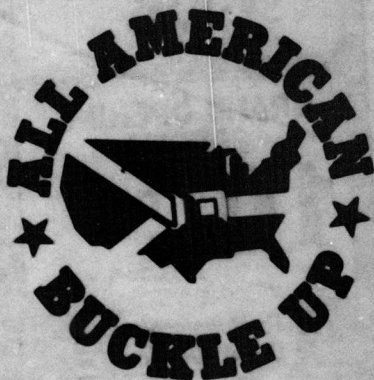
Despite the increasing amount of evidence supporting the position that safety belt use decreases injury and death when traffic accidents occur, the list of excuses given for non-use does not shorten. Inconvenience, discomfort, laziness, fear of entrapment, forgetfulness and failure to develop the habit early in life are today's more popular excuses.

Such excuses and misconceptions clearly reinforce the theory that the need for a creative, effective safety belt campaign exists.

The "All American Buckle Up" is based on the premise, which is supported by psychological data, that a "habit" can be learned, or unlearned, in seven days. The campaign challenges motorists and their passengers to lay aside their excuses for one week and to buckle up. We believe that if people accept our challenge to wear their safety belts everytime they are in a vehicle over a period of one week, buckling up will become a habit for them.

The original "All American Buckle Up" campaign was planned around the first day of spring. This quickly expanded to the period from the Thursday before the last weekend in May (The Indianapolis 500-mile Race weekend) through the next Thursday. In 1986, the "All American Buckle Up" campaign is set for the week of May 22-29.

This year... please take the challenge and "Buckle Up."



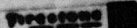
Many thanks to the Indiana State Police for the information on these pages. Hopefully, it will help in their efforts to educate the citizens of Indiana to the advantages of wearing safety belts.



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chrome "bulletproof" glass. The car is now in a state of total chaos. The driver's body is now off the seat, torso upright, broken knees pressing against dashboard. Plastic and steel frame of steering wheel begins to bend under his terrible death grip. His head is now near survivor, his chest above steering column.

4/10TH OF A SECOND: Car's front 24 inches have been demolished, but rear end is still intact. The driver's body is now off the seat, torso upright, broken knees pressing against dashboard. Plastic and steel frame of steering wheel begins to bend under his terrible death grip. His head is now near survivor, his chest above steering column.

5/10TH OF A SECOND: Driver's body is now off the seat, torso upright, broken knees pressing against dashboard. Plastic and steel frame of steering wheel begins to bend under his terrible death grip. His head is now near survivor, his chest above steering column.

6/10TH OF A SECOND: Driver's feet are now off the floor boards. Chassis bends in a way that causes body to be thrown forward. Driver's head is now near survivor, his chest above steering column.

7/10TH OF A SECOND: Driver's body is now off the seat, torso upright, broken knees pressing against dashboard. Plastic and steel frame of steering wheel begins to bend under his terrible death grip. His head is now near survivor, his chest above steering column.

8/10TH OF A SECOND: Driver's body is now off the seat, torso upright, broken knees pressing against dashboard. Plastic and steel frame of steering wheel begins to bend under his terrible death grip. His head is now near survivor, his chest above steering column.

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Rummage Sale, Holy Angels, Indianapolis—Church grounds. Burgers, fish fry. 8 a.m.-7 p.m.

August 2-9  
Morgan County Fair, Martinsville.

August 3  
Annual Summer Picnic, St. Boniface, Fulda—Church grounds. Fried chicken &

beef dinner with garden vegetables, turtle soup, quills, games, drawings. 11 a.m.-2 p.m.

Annual Picnic, St. Cecilia, Oak Forest—Church grounds. Drawing, dinner, carry out beer garden, games. 10 a.m.-5 p.m. (D.S.T.)

August 3-9  
Ripley County Fair, Osgood.

Patke County 4-H Fair, Rockville.

Fayette County Free Fair, Connersville.

August 4-8  
Vacation Bible School, Sacred Heart, Terre Haute—Sacred Heart School. 9 a.m.-11:30 a.m.

August 5, 12, 19 & 26

American Courtyard Concerts, American United Life building. 11:30 a.m.-1 p.m. 317-924-7060

August 6, 13, 20 & 27

Mid-Day, Mid-Town Music, University park.

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August 7, 14, 21 & 28

Music on the Plaza, Indianapolis—Merchants Plaza. 11:30 a.m.-1 p.m. 317-924-7060

August 8-10

St. James & St. Catherine Festival, St. Catherine, Indianapolis—St. James parking lot. Meals, rides, monte carlo & vegas rooms, games, hand crafts. Fri. & Sat., 5-12 p.m.; Sun., 4-10 p.m.

Outdoor Mass, St. Agnes, Nashville—Brown County State Park Amphitheater, 6:30 p.m.

Beats of the Wabash Traditional Jazz Festival, Terre Haute—Co. Fairgrounds. Pop, disicland, jazz & country bands. Admission charge, Times vary. 812-299-1031

August 9

Indianapolis Liederkrantz Summerfest, Indianapolis—German park. Food, dancing, entertainment. Admission charge, 4 p.m.-7 317-843-2235

August 10

Annual Church picnic, St. Mary's, Lanesville—Parish grounds. Chicken dinner, quilts, drawing. 10:30 a.m. until dark.

Parish Festival, St. Paul's, New Alsace—Parish grounds. Chicken dinner, booths, games. 11 a.m.-8 p.m. (D.S.T.)

August 11

Summer Penance Service, St. Andrew, Richmond—7 p.m.

August 13-24

Indiana State Fair, Indianapolis—Fairgrounds. Entertainment, exhibits, music, midway, agriculture. Admission

charge. 6 a.m.-7 317-927-7524

August 15  
ASSUMPTION OF THE BLESSED VIRGIN MARY (Holy Day of Obligation)

August 17

Family Style Pitch-In Picnic, St. Andrew, Richmond—Parish Grounds. Family fun for all. Noon-4 p.m.

Parish Picnic, St. Andrew, Indianapolis—Parish grounds. Games for all ages. Mass at 2 p.m.

Benjamin Harrison's 153rd Birthday Celebration, Indianapolis—Benjamin Harrison home. Concert tours. Times vary. 317-631-1898

August 20

Monthly Cemetery Mass, Catholic Cemeteries, Indianapolis—Calvary Chapel, 2 p.m.

August 21-23

Old Settlers Reunion, Bowling Green—Court-house. Flea markets, rides, entertainment, food. 4 p.m.-7 812-986-2972

August 23

Cub Scouts Car Wash, St. Anthony, Indianapolis—School yard. Sat., 10 a.m.-3 p.m.

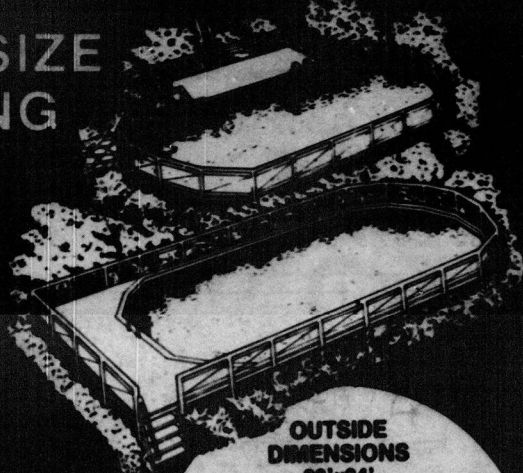
(Continued on page B44)

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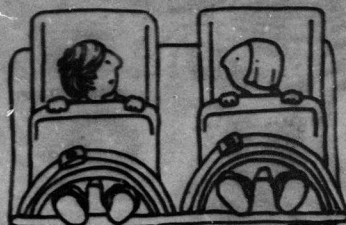
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LET'S CONSIDER THIS A LESSON IN WHY WE SHOULD ALWAYS WEAR OUR SEATBELTS.



OF COURSE I TRUST YOU DEAR; IT'S THE OTHER DRIVERS THAT CONCERN ME...



I ALWAYS FEEL ALOT SAFER WHEN MY DATE WEARS HIS SEATBELT TOO...

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## August 23 & 24

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## August 29-31

90th Fontanet Bean Dinner, Fontanet—Holloway Grove. Midway carnival, dancing, dinner. Noon-? 812-877-3185

## August 23-30

Bears Of Blue River Festival, Shelbyville. Food, entertainment, parade, events. Times vary. 317-398-0658

## August 29-September 1

Spaghetti dinner, Sacred Heart, Clinton—

Middle school cafeteria. Fri., 4-9 p.m.; Sat.—Mon., 10:30 a.m.-9 p.m.

## August 29-September 6

Oktoberfest, Indianapolis—German park. Food, carnival. Admission charge, 4 p.m.-? 317-888-6940

## August 30

Festival, Mt. St. Francis Retreat Center, Mt. St. Francis—Retreat center. Booths, chicken & ham dinner, drawing & hot air balloon race. 11 a.m.-11 p.m.

## August 30 & 31

4th Street Festival of the Arts & Crafts, Bloomington. Arts, crafts, food, entertainment, booths. Times vary. 912-334-2931

## August 30-September 1

Old Fashion Days, North Salem. Antiques, crafts, music, parade. 9 a.m.-? 317-676-4429

Pioneer Labor Day festival, Napoleon—School grounds. Flea market, entertainment, arts, crafts, parade. 11 a.m.-? 812-852-4278

Steam Harvest Days, Rockville—Billie Creek Village. Engines, craft demonstrations. Admission charge, 10 a.m.-? 317-569-3430

## August 31

Parish Annual Picnic & Dinner, St. John, Enochsburg—Parish grounds. Famous Fireside Inn fried chicken, served 11 a.m.-2 p.m.

## August 31-September 1

Vernon Labor day Homecoming, Vernon—Flea market, entertain-

ment, food. 7 a.m.-? 812-346-6102

7th Annual Farmers Pike Festival, New Castle. Antiques, bands, food. 7 a.m.-? 317-332-2134



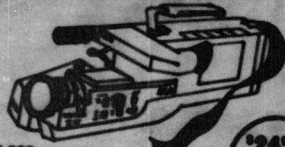
## September 1

LABOR DAY Labor Day Picnic, St. Anthony, Morris—Parish grounds. Chicken & beef dinners. 10 a.m.-8 p.m. Labor day Picnic, St. Peter, Brookville—Church grounds. Chicken dinner, booths. 10 a.m.-8 p.m.



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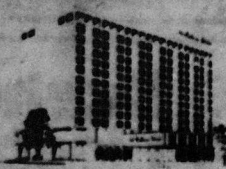
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