

29 priests affected by clergy changes

by Jim Jachimiak

Twenty-five priests of the archdiocese and four who are members of religious orders are affected by personnel changes announced this week.

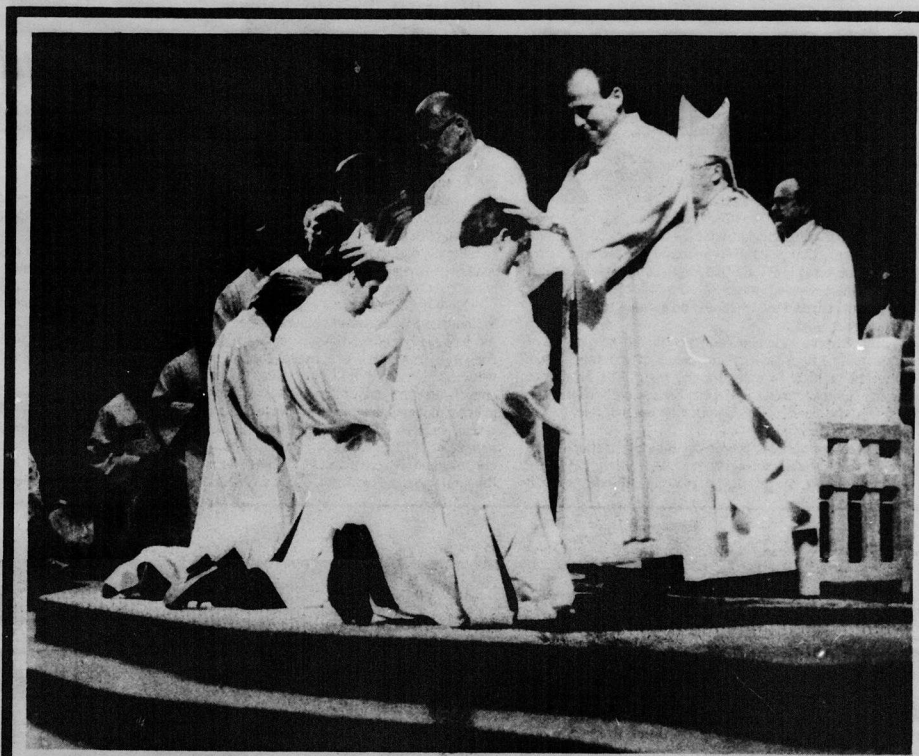
Most of the changes will take effect July 2. They include two retirements and the appointment of three newly ordained priests, plus the appointment of a new personnel director for priests. A complete list of the new appointments appears on page 3 of this issue.

Father Wilfred Day has been named personnel director for priests. Father Day, pastor of Sacred Heart Parish in Jeffersonville, has been president of the archdiocesan Priests' Personnel Board. Father David Coats, the current personnel director, is leaving that position to begin graduate studies.

The newly ordained priests, all ordained last Saturday, are Fathers Stephen Donahue, Daniel Donohoo and Michael Widner. All three have been assigned as associate pastors—Father Donahue at Our Lady of the Greenwood Parish, Greenwood; Father Donohoo at St. Barnabas Parish, Indianapolis; and Father Widner at St. Gabriel Parish, Connerville.

The two retiring priests are Msgr. Charles Koster and Father James Shanahan. Msgr. Koster's retirement takes effect July 2, while Father Shanahan's was announced earlier and took effect April 1.

Msgr. Koster, 68, has been associated with the Archdiocesan Metropolitan Tribunal since he was ordained to the priesthood on Aug. 24, 1945. His first assignment was as assistant pastor of St. John Parish, Indianapolis, and secretary to the tribunal. He was named officialis of the tribunal in 1968. The following year, he was named St. John's pastor and continued his work as officialis. In 1977 he retired from his pastorate. In 1980 he was named officialis emeritus of the tribunal.



NEWLY ORDAINED—Priests of the archdiocese lay their hands on the heads of the three newly ordained priests during the ordination liturgy on June 7. The Mass was celebrated in SS. Peter

and Paul Cathedral, Indianapolis. The new priests are, from left, Fathers Stephen Donahue, Daniel Donohoo and Michael Widner. (Photo by Jim Jachimiak)

Supreme Court throws out 'Baby Doe' regulations

by Liz Schevtchuk

WASHINGTON (NC)—The Supreme Court June 9 threw out federal regulations which had demanded medical treatment for severely handicapped newborns.

In a 5-3 decision the court said that withholding treatment does not violate anti-discrimination law because parents—not the hospitals receiving federal funds—decide what medical care babies receive.

The regulations, written and revised several times by the U.S. Department of Health and Human Services, were developed

after the 1982 death of a Bloomington infant boy born with Down's syndrome. His case became known as "Baby Doe" after his unidentified parents denied permission for surgery to open a blocked esophagus.

A similar Baby Jane Doe case arose in New York in 1983 when parents of a handicapped newborn initially denied permission for surgery to correct a defect and the federal government intervened. The baby later was operated on and survived.

Lower federal courts in the Baby Jane Doe case had denied the government's bid to intervene in her case, ruled Baby Jane was not a victim of discrimination, and said her surgery was denied not because the hospital declined to treat handicapped individuals but because the baby's parents had refused consent.

THE SPECIFIC issue before the Supreme Court was whether the federal "Baby Doe" regulations were justified by congressional passage in 1973 of Section 504 of the Rehabilitation Act, which says that a handicapped person cannot be discriminated against by a federally assisted agency "solely by reason of his handicap." The regulations applying the law to "Baby Doe" cases had been challenged by the American Hospital Association and other medical groups.

The high court distinguished between overt discrimination—denial of treatment—by hospitals because a person is handicapped and decisions made by parents to refuse forms of medical care to their handicapped babies.

The court said that the record used by the secretary of Health and Human Services to justify the regulations "contains no evidence that hospitals have ever refused treatment authorized by the infant's parents or court order.

"IN FACT," the court said, "the supposed need for federal monitoring of hospitals' treatment decisions rests entirely on instances in which parents have refused their consent. Thus, the Bloomington, Ind., case that precipitated the secretary's enforcement efforts in this area, as well as in the (Baby Jane Doe) case . . . the hospital's failure to perform the treatment at issue rested on the lack of parental consent."

"Summaries of these cases establish beyond doubt that the respective hospitals did not withhold medical care on the basis of handicap and therefore did not violate Section 504," the court said.

The court's opinion was written by Justice John Paul Stevens, joined by Justices Thurgood Marshall, Harry A. Blackmun and Lewis F. Powell. Chief Justice Warren Burger also concurred in the decision but did not join in the written opinion.

Justices Byron R. White, William J. Brennan and Sandra Day O'Connor dissented from the decision. Justice William Rehnquist did not participate.

THE NATIONAL Right to Life Committee, in a statement June 9, said the decision "devalues the lives of disabled persons and erodes legal barriers to the killing of handicapped infants."

"According to the Supreme Court, a doctor who starves to death a baby who may be mentally retarded does not violate a federal civil rights law," said the statement by Janet B. Carroll, the organization's legislative director.

The statement said the four justices who joined in the plurality opinion "apparently feel that a medical license is also a license to kill handicapped infants.

"Congress must respond to this appalling ruling by providing explicit civil rights protection for persons with disabilities," the statement added.

Looking Inside

From the editor: Catholic character of Catholic universities. Pg. 2.

Evangelization: Office is implementing a new program. Pg. 3.

Commentary: The pluralism of Catholic colleges. Pg. 4.

Point of view: The peace and hunger issues. Pg. 6.

Faith Today: Sacraments—beyond the celebration. Pg. 11.

Dissent: Archbp. Pilarczyk spells out the rules. Pg. 18.

Catholic schools: Guard their Catholic character as you would your life. Fr. Hesburgh says. Pg. 17.

Encyclical: A pointed criticism of Marxism. Pg. 20.

FROM THE EDITOR

The Catholic character of Catholic universities

by John F. Fink

A great deal has been written over the years about the role of Catholic colleges and universities. That is in the news now particularly because of the Father Charles Curran controversy. He, of course, is the theologian at The Catholic University of America whose views on certain issues don't agree with those of the magisterium of the Catholic Church.

It is also in the news now because the Vatican's Congregation on Education has circulated a draft statement on the role of the Catholic college and university.

Probably the one who has thought, written and spoken the most on this subject is Holy Cross Father Theodore M. Hesburgh, who has been president of the University of Notre Dame for 34 years. Nineteen years ago, while he was president of the International Federation of Catholic Universities, that organization made the famous Land O'Lakes statement of July 1967. Named for Notre Dame's retreat in Wisconsin where it was hammered out, the statement stressed the freedom and autonomy of Catholic universities.



Father Hesburgh has returned to the subject often since 1967. Seven years ago, some of his talks were collected in book form under the title "The Hesburgh Papers: Higher Values in Higher Education." Five of the talks in the book were specifically on the role of the Catholic university.

It was appropriate, therefore, that the leader of the U.S. bishops should choose Notre Dame to try to clarify the role Catholic universities should play in today's world

and today's church. Bishop James Malone of Youngstown, president of the bishops' conference, did that when he delivered Notre Dame's commencement address May 18.

In talking about the Catholic character of the Catholic university, Bishop Malone said that this was not a new topic for Notre Dame, "where treatment of this matter has been explicit and extensive."

HE LISTED THREE levels on which the Catholic identity question should be considered: the university's institutional commitment, the specific role of theology in its academic life, and the university's social witness.

Concerning the first, he said, "Institutions declare their identity by their charters, by their explicit policy commitments, and by the witness of their daily round of activities."

Concerning the role of theology, he said, "I acknowledge—indeed, I stress—that theology must meet the academic standards of the university community, while also meeting the faith standards of the larger Catholic community. The theological enterprise must be pursued with the same openness, the same expectation of excellence, and the same rigorous tests of reasoning and scholarly procedure as the other disciplines cultivated here."

The third measure of a Catholic character, Bishop Malone said, is its social witness, "specifically, how does the university reflect Catholic social teaching, and how does the university contribute to the church's social witness?" He said that the issues by which both the church and the university are tested today range from peace to poverty, from civil rights to human rights.

He tackled the tensions that exist between the character of the university as an academic institution on the one hand and the teaching authority or magisterium of the church as a guarantor of the authenticity of faith on

the other. He said that "these tensions do not constitute an insuperable dilemma," but to overcome them "will require sensitivity on the part of bishops, university authorities, and theologians."

"We live in a time of theological development," he continued, "a time which has generated some confusion and conflict; a time, too, when questions facing the church internally and externally require courageous and creative thought. We cannot close in on ourselves intellectually or socially."

He said that theology must take into account the nature of the church's faith: "Theology can neither elicit faith nor define its content: the act of faith is an individual act, enlivened by God's grace; and the content of faith is likewise a gift of God. . . . But it is no less true that, within these limitations, theology fosters faith and enlightens belief."

HE ALSO SAID that theology must take into account the teaching office of the bishops and the pope. "Theologians must indeed have freedom for their research and inquiry," he said, "but in accord with the nature of what they study, and in accord with the criteria for authenticating the fruits of their work. . . . The work of theologians receives its definitive meaning when it is integrated with the maturation of the church's faith."

Although, he said, bishops have a role to play in relation to university institutions, "it is basically the institutions themselves, and the faculties which comprise them, which can maintain a proper alignment in this enterprise."

Thus, without getting into specifics such as the Curran case, Bishop Malone expressed the principles involved in both safeguarding the Catholic faith and preserving Catholic teaching "in a pluralistic democracy which values open, free discussion."

Sister transfers her vows to the Sisters of Providence

by Rhonda Hite

After years as a Sister of Mary Reparatrix, Sister Jean Ernest transferred her vows to the Sisters of Providence June 8 at Saint Mary of the Woods. She affirmed perpetual vows in the Church of the Immaculate Conception with Jesuit Father Howard Gray as celebrant and homilist.

Sister Jean used this analogy to describe the transfer process from one religious congregation into another: "To transplant a tree it must first be uprooted, which is a painful process. When its roots are put down, it will flourish—if it is meant to be."

Why did Sister Jean uproot herself and move from one congregation to another? "I sensed a continued call to religious life with a call toward a congregation where ministry is central in the charism," she said. She learned of the Sisters of Providence through a friend who informed her of the full involvement of ministry within the congregation.

Sister Jean became the fifth sister in recent years to transfer vows to the Sisters of Providence. Sister Mary Maxine Teipen,

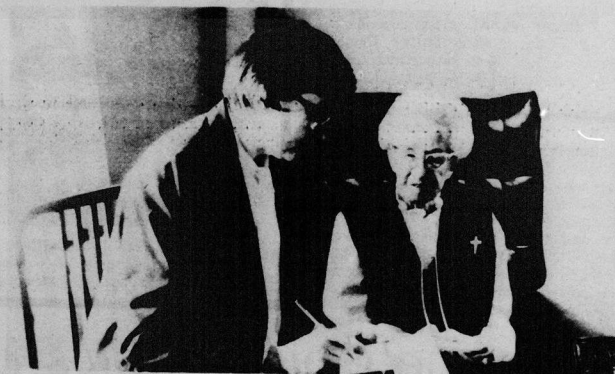
general counselor of the Sisters of Providence, commented on this occurrence: "Since Vatican II there has been a worldwide increase of Religious who have requested transfer of membership from one congregation to another. This procedure enables individual Religious to immerse themselves in the charism of a community that better supports their personal spirituality."

Those transferring to the Sisters of Providence participate in a three-year process. During the first year Sister Jean lived with the Sisters of Providence at St. Paul of the Cross Convent in Park Ridge, Ill. She served as a staff member at a small social service agency doing outreach to home-bound elderly persons.

Sister Jean spent the second year of transition with the Sister of Providence community at St. John the Baptist in Whiting, Ind. She worked as a pastoral associate at St. Catherine Hospital in East Chicago.

During the past year Sister Jean has lived at Corbe House, the formation community at the motherhouse of the Sisters of Providence at Saint Mary of the Woods.

While at the motherhouse, Sister Jean



CHANGING ORDERS—Sister Jean Ernest (left), who transferred vows to the Sisters of Providence June 8, visits with Sister Irma Clare Irwin and assists her with correspondence. During the third year of the transfer process, Sister Jean worked part-time in pastoral care with the infirm sisters at St. Mary of the Woods.

worked with infirm sisters. She said this spiritual ministry with the sisters was important in her process of learning and discernment. "I am there," she said, "to listen and be with them and pray with them. Many times I find unexpected opportunities for service. Visiting with the sisters is a rich opportunity to get to know the congregation."

Sister Jean was recently certified as a chaplain by the National Association of

Catholic Chaplains and the United States Catholic Conference. She will complete her clinical pastoral education at Mercy Hospital in Chicago from September 1986 through June 1987. She then plans to continue as a hospital chaplain.

She is a graduate of the Good Samaritan School of Nursing in Cincinnati and received a bachelor of science degree from Loyola University of Chicago. Previously, Sister Jean was involved in nursing/nursing education as a laywoman and in retreat ministry in her former congregation.

When Are You Receiving Your Criterion?

We have recently received several calls from subscribers who are not getting their *Criterion* until Monday or Tuesday following the date of publication. We wish to correct this situation.

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Archbishop O'Meara urges all to pray for South Africa

Indianapolis Archbishop Edward T. O'Meara has urged pastors in the archdiocese to lead special prayers for peace and justice in South Africa and Namibia during all Masses celebrated this weekend.

In a letter to pastors, Archbishop O'Meara relayed a request for such prayers from Bishop James W. Malone, the president of the National Conference of Catholic Bishops.

Bishop Malone recalled that this month is the 10th anniversary of the student uprising in Soweto, South Africa, when "30,000 students began a peaceful protest against a government regulation requiring that they be taught in the Afrikaans

language instead of English. They met with extreme violence by the police. Before the protests were over, between 700 and 1,000 persons were killed. More than 5,000 were injured."

Bishop Malone said that "the demand of the black majority for justice in South Africa has not abated but increased."

The letter also quoted from the recent pastoral letter of the South African bishops in which they condemned apartheid and "called for selective economic pressures to be exerted against the South African government to accelerate the changes which will produce justice and peace in that society."

Archbishop O'Meara's Schedule

Week of June 15

SUNDAY through TUESDAY, June 15-17—NCCB/USCC General Assembly, St. John's University, Collegeville, Minn.

WEDNESDAY through FRIDAY, June 18-20—Annual Symposium of the National Clergy Council on Alcoholism, Chicago.

SATURDAY, June 21—Dedication and blessing of St. Matthew Church, Indianapolis, Eucharistic Liturgy at 5:30 p.m.

Evangelization Office is implementing new program

by Jim Jachimiak

After five years of operation, the archdiocesan Evangelization Office is starting over.

During the past year, the office has been reorganized and its training materials for parish evangelization teams rewritten. Now that the reorganization is complete, a new program for working with those parish teams has been implemented.

There were 80 parish evangelization

teams from around the archdiocese on the roster a year ago. That number has been reduced to 32 by eliminating teams which were not functioning, said Sister Julia Wagner, administrative assistant in the office. Sister Julia is a member of the Sisters of St. Joseph of Tipton.

For the 32 remaining teams, the new program will mean more contact with the Evangelization Office. The key to the new system, Sister Julia explained, is monitoring the progress of each team as it

works through the training manual. If a team falls behind schedule, Sister Julia can find out why and help the team stay on track. With the new tracking system, there is also communication between the Evangelization Office and the pastor. So when a team falls behind, the pastor is notified.

Under the old system there was no way to check the progress of the teams. Sister Julia feels that is why so many of them are no longer functioning.

Most of the remaining parish teams are using the office's new Parish Evangelization Team Training Manual, which has replaced the old Meditation-Study Guide. "We have incorporated what we have learned into our training materials," Sister Julia explained. She feels that the name change is significant. "You don't just study it," she said. "You ask yourself, 'What is in this chapter that I can use in this society in 1986?'"

The new manual also includes a liturgical service for commissioning team members. The manual and the commissioning service are being used outside of the Indianapolis Archdiocese as well. The materials have been sold to parishes in 26 states and two Canadian cities.

The manual is divided into two parts. The first is designed to teach the evangelization team what evangelization is and how it applies today. It includes eight sessions of reflection on the document "On Evangelization in the Modern World" by Pope Paul VI, plus one session to evaluate the team's progress.

The second part includes five sessions for team members to plan a strategy for sharing with the entire parish what they learned in Part I. Then the team has one year to implement those plans.

Once that is completed, the teams will

plan their strategy for reaching out to the alienated and unchurched. So the work of the evangelization team never ends. Sister Julia explained, "Evangelization is a process, not a program. A program has an end. A process does not. It continues on and on and on."

Nine of the 32 active teams have finished the second stage of the training manual. Two have finished the first stage. Sister Julia is planning to hold one or two meetings this fall for teams using the new manual to share their experiences.

New teams are also being implemented regularly, and the latest one to be formed is at St. John Parish, Osgood.

The process for initiating a parish evangelization team has also been revised. The new procedure will involve the pastor, parish staff and parish council. In the past, evangelization teams sometimes operated without the involvement of the rest of the parish personnel. "We found that many times their lack of interest or misunderstanding of the team's function caused problems," Sister Julia noted.

Under the new system, the evangelization team can be initiated by the pastor or by a parishoner acting with the pastor's approval. Then Sister Julia and Father Clarence Waldon, director of evangelization, will arrange to meet with the pastor, parish staff, parish council and leaders of parish organizations. The pastor and parish council will then decide whether to pursue the process of evangelization.

"Father Waldon and I are very encouraged about the process we are using and the teams that are using it, and very encouraged that things are moving," Sister Julia said. But, she added, "Evangelization is a spiritual ministry. You have to be in it for a long time. You don't see the tangible results."

OFFICIAL APPOINTMENTS

Effective July 2, 1986 unless otherwise noted

REV. THOMAS AMSDEN, from pastor of St. Lawrence, Lawrenceburg, to pastor of Sacred Heart, Clinton, and administrator of St. Joseph, Universal.

REV. DANIEL ARMSTRONG, from pastor of St. Joseph, Shelbyville, to pastor of St. Vincent de Paul, Bedford, and St. Mary, Mitchell, with residence at St. Vincent de Paul, Bedford.

REV. MICHAEL BONNER, S.V.D., to administrator of St. Rita, Indianapolis (effective Sept. 1).

REV. DAVID COATS, from personnel director for priests of the Archdiocese of Indianapolis, with residence at St. Michael, Indianapolis, to graduate studies.

REV. WILFRED DAY, from pastor of Sacred Heart, Jeffersonville, to personnel director for priests of the Archdiocese of Indianapolis, with residence at St. Peter and Paul Cathedral, Indianapolis.

REV. STEPHEN DONAHUE, newly ordained, to associate pastor of Our Lady of the Greenwood, Greenwood.

REV. DANIEL DONOHOO, newly ordained, to associate pastor of St. Barnabas, Indianapolis.

REV. FRANCIS DOOLEY, from co-pastor of St. Jude, Indianapolis, to administrator of Holy Rosary, Seelyville, with residence at St. Patrick, Indianapolis.

REV. FRANCIS ECKSTEIN, from pastor of St. Vincent de Paul, Bedford, to pastor of St. Gabriel, Connersville.

REV. MICHAEL FRITSCH, from associate pastor of St. Barnabas, Indianapolis, granted a leave of absence.

REV. JOHN HALL, from associate pastor of American Martyrs, Scottsburg; St. Patrick, Salem; St. Mary, Mitchell; and St. Francis Xavier, Henryville, with residence at American Martyrs, Scottsburg, to pastor of St. Martin, Yorkville, and St. John the Baptist, Dover, with residence at St. Martin, Yorkville.

REV. PAUL KOETTER, from residence at Our Lady of the Greenwood, Greenwood, to residence at St. Peter and Paul Cathedral, Indianapolis, and continuing as vocation director of the Archdiocese of Indianapolis and administrator of St. Agnes, Nashville.

RT. REV. DONAVANTURE KNAEDEL, O.S.A., from pastor of St. Michael, Charlestown, returning to St. Meinrad Archabbey, St. Meinrad.

REV. MSGR. CHARLES KOSTER, retiring as officialis emeritus of the Metropolitan Tribunal of the Archdiocese of Indianapolis.

REV. JOHN MAUNG, from associate pastor of St. Gabriel, Connersville, to pastor of St. Joseph, Shelbyville.

REV. JOHN O'BRIEN, from pastor of St. Martin, Yorkville, and St. Joseph, St. Leon, with residence at St. Martin, Yorkville, granted a leave of absence with residence at St. Mark, Indianapolis.

REV. JAMES O'RIELEY, from pastor of Holy Guardian Angels, Cedar Grove, and administrator of St. John the Baptist, Dover, with residence at Holy Guardian Angels, Cedar Grove, to pastor of American Martyrs, Scottsburg, and St. Patrick, Salem, with residence at American Martyrs, Scottsburg.

REV. CARMEN PETRONI, from pastor of American Martyrs, Scottsburg, and administrator of St. Patrick, Salem; St. Mary, Mitchell; and St. Francis Xavier, Henryville, with residence at American Martyrs, Scottsburg, to pastor of St. Lawrence, Lawrenceburg.

REV. PONCIANO RAMOS, S.V.D., associate pastor of St. Rita, Indianapolis, to administrator pro-tempore of St. Rita, Indianapolis (effective June 8-Aug. 31).

REV. JOSEPH RAUTENBERG, from associate pastor of Our Lady of the Greenwood, Greenwood, to residence at St. Simon, Indianapolis, continuing graduate studies.

REV. GERALD RENN, from pastor of St. Gabriel, Connersville, to pastor of St. Michael, Charlestown.

REV. J. LAWRENCE RICHARDT, from the faculty of St. Meinrad School of Theology, St. Meinrad, with residence at St. Isidore, Perry County, to pastor of Sacred Heart, Jeffersonville.

REV. HAROLD RIPPERGER, from pastor of St. Rose of Lima, Franklin, to pastor of Holy Guardian Angels, Cedar Grove, and St. Joseph, St. Leon, with residence at Holy Guardian Angels, Cedar Grove.

REV. FREDERICK SCHMITT, from an approved leave of absence to pastor of St. Rose of Lima, Franklin.

REV. JAMES SHANAHAN, retiring as pastor of Sacred Heart, Clinton, and administrator of St. Joseph, Universal (effective April 1).

REV. PAUL SHKANY, from graduate studies, to vice vicer pontifical of the Metropolitan Tribunal of the Archdiocese of Indianapolis, with residence at St. John, Indianapolis.

REV. HENRY TULLY, to administrator of St. Francis Xavier, Henryville, and continuing as pastor of St. Joseph, St. Joseph Hill, and chaplain of the Newman Apostolate, Indiana University Southeast, New Albany.

REV. CYPRIAN ULIN, O.F.M. Conv., from administrator of Holy Rosary, Seelyville, accepting an assignment outside the Archdiocese of Indianapolis.

REV. MICHAEL WILNER, newly ordained, to associate pastor of St. Gabriel, Connersville.

The above appointments are from the office of the Most Reverend Cardinal Bernardini, Archbishop of Indianapolis.

Judge: Oldenburg parish may demolish former friary

by Jim Jachimiak

BROOKLYN—Preservationists have lost another round in their fight to save a former friary in Oldenburg.

Judge Robert A. Stewart of Franklin Circuit Court in Brookville has ruled that the Oldenburg Town Board acted properly in issuing a permit to demolish the building. The Oldenburg Preservation Association had claimed in a lawsuit filed March 31 that the town board did not follow proper procedures in granting the demolition permit.


The permit was sought by Holy Family Parish in Oldenburg. For several years, the

parish council has been planning to remove the building. And for just as long, the demolition plans have met with opposition.

A 1983 Oldenburg ordinance requires a permit from the town before any construction or demolition can take place. It mandates that the town council must consider the health and safety of residents, along with property values, in granting such a permit.

During a trial on May 14, the preservationists argued that the board had not considered public safety or the effect on property values when it granted permission for the friary to be removed.

(See FORMER FRIARY on page 9)



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COMMENTARY

Catholic colleges and the third millenium church

by Dick Dowd.

When you send your kids to a Catholic college, do you expect they're going to be better educated Catholics, or just better educated citizens, when they get out?

Is there a difference between what is taught in catechism classes and in college classes about the faith, or should they be the same—with colleges just more detailed and in depth?

These thoughts were on my mind as I watched two of our nine children graduate from two Catholic colleges this year.

Beatrice and I were delighted with the events. We enjoyed the new graduates, their campuses, their friends and their professors.

As a professional Catholic journalist, however, I was also curious about what reaction I might find to that privately circulated Vatican document on Catholic higher education that's been going around



the U.S. for comments. What might parents, graduates, professors think?

At both the Jesuit's Creighton University in Omaha, where our daughter Joanne received her degree in physical education, and the Holy Ghost Fathers' Duquesne University in Pittsburgh, where our daughter Marylouise was graduated in computer science, I heard nothing from fellow parents or professors of the now-infamous Vatican's draft document.

In fact, none of the graduates I spoke with seemed sure of who Cardinal Baum is, nor were they excited about the "Proposed Schema for a Pontifical Document on Catholic Universities" from the Vatican Congregation for Catholic Education which he heads in Rome.

On the one hand, some of my more conservative fellow journalists as well as the president of the Fellowship of Catholic Scholars have given a trumpet call to the effort. They see support for the draft (as it stands, apparently) as "demanded" of Catholics committed to the truth.

On the other hand, the Association of Catholic Colleges and Universities has been pilloried for its rather strong objection to

the entire document which it says is "not clear" in its intent and ignores the basic "cultural pluralism" which is a reality of educational life in the United States.

I asked Father Morrison, Creighton's president, what the main objections are.

The draft, he said, "was very juridical and not pastoral at all." It gave four models or ways Catholic universities might function. But, he told me, "No Catholic college in the United States fits any of those models." And the implicit right given to the local bishop to fire even tenured members of the faculty in no way recognized the independence and arms-length relationship that exists in the United States between the 234 Catholic colleges and the structure of the Catholic Church.

The more he spoke, the more it occurred to me that, given the independent, self-governing, voluntary accrediting nature of the U.S. Catholic colleges, there seemed no way the central church administration could ever produce a document whose regulations would fit all cases and all societies.

"No," he said. "Such a thing just isn't possible. Trying to write a juridic document (rules and regulations) for the whole world just doesn't work."

"The 24 Jesuit colleges in India, for example, don't give degrees at all. They're conferred by the government. Our Jesuit colleges can only prepare the students for the government examinations. Also only 10 percent of the students in the colleges are Catholic. Their whole system is much different from ours," he said.

He had, to my mind, hit on the major problem of the post Vatican II church, the church of the third millennium. We are truly in a new age. Nothing in our experience of nearly 2,000 years even approximates the challenges of the present, both scientific and philosophical.



Our American society, the unique experiment of the 18th century, is now the freest society on earth. That's why Christ came, to free the world from bondage as his father did before him with the Jews in Egypt.

The church in the United States, in a free society, unhindered and unhampered by centuries of custom or law, is in the unique position of being the point, the advance guard, for the universal church.

I suspect, then, that the Vatican Schema for Catholic Education is only the first of many "universal" church documents that will come acropper in the new age.

"It is a very early draft," Father Morrison assured me. "We expect next time around it will be greatly changed."

Chernobyl suggests we are still in the age of the Titanic

by Richard B. Scheiber

Remember the Titanic?

It was that great marvel of early 20th century technology, replete with every maritime safety device known to the world at the time. It offered the utmost in comfort and speed for transatlantic crossings. Its designers and owners were so confident of the ship's ability to withstand the perils of the open sea that they told everyone it was "unsinkable."

They were wrong. It hit an iceberg, which everyone should have known was there, and went to the ocean bottom with more than 1,500 people still aboard. That was in 1912, and people still talk and write about it.

The sad thing is that the engineers were right about the huge liner. Its cunning



design, which included a myriad of fail-safe survival gadgets, did make it almost unsinkable, even in the unlikely event of collision with another ship. Trouble was, once the ship was launched and readied for its maiden voyage, fallible human beings were responsible for its welfare, and for the welfare of the hundreds of passengers it would carry.

A missed signal here; a misinterpreted radio message there; a wrong button pushed somewhere else; an error of judgment on the captain's part; all these things had a part in the ship's disastrous encounter with an iceberg in the treacherous North Atlantic.

It was a lesson in the results of human arrogance, the "it can't happen here" syndrome. It was also a warning quickly forgotten.

I think we have just been through another "Titanic" episode, this time with much more perilous consequences, should we once again ignore or forget what the Titanic taught us.

Its name is "Chernobyl."

The lesson of the Titanic was not that travel by sea is inherently lethal, but that it can be dangerous, particularly if proper precautions are not taken. An even more compelling lesson was that no technology is ever totally able to avert potential disaster.

Neither does Chernobyl teach that nuclear energy is inherently lethal. It can bring immense benefits to human beings if properly controlled, but it is, like any other form of energy, dangerous when it runs wild, as it can when technology fails, and when human beings in charge of that technology make mistakes. The results of a Chernobyl or a Three Mile Island can also be devastating beyond imagination. Compared to that, the Titanic was a drop in the bucket.

After Chernobyl, world leaders on both sides of the Iron Curtain missed the boat completely. So did people in the scientific community. The Soviets clammed up about the accident for days, and after an admirable outpouring of offers for help from

other countries, charges of Soviet ineptitude and irresponsibility were everywhere. This, of course, merely hardened the Soviet defensiveness and kept everybody from thinking about what this tragic nuclear accident could have done for us, rather than to us.

For example, what if Mikhail Gorbachev rather than stonewalling about the accident, and Ronald Reagan, rather than assuring people our nuclear plants are better than theirs, had come right out and said, "Look, nuclear power, with proper safeguards, can be both beneficial and dependable. Things can go wrong, and when they do, the dangers can be much greater than any other kind of power."

"What we should learn from this accident is not necessarily that we should do away with this form of energy. Rather, the mishap should give us a hint, and a very small hint at that, of what a nuclear war could do to people and the world they live in."

"For that reason, we think it is time to get down to serious business about nuclear disarmament, and stop finding reasons why it can't be done. Then we can go on to other things."

That's what Reagan and Gorbachev should have said. It would have lent more believability to their claims and courtdetrals that they really want to rid the world of the obscene threat of nuclear holocaust.

Makes one wonder if we are still in the age of the Titanic.

Managing the stress of change in a parish

by Fr. Eugene Hemrick

"Father, there are too many things going on around the altar. It is getting confusing and nerve-wracking!"

That observation by a parishioner was passed on to me after a 7 a.m. Mass one Sunday. I believe it reflected the fact that our parish is heavily involved in the Renew program and has taken steps to revitalize the parish's understanding of Scripture, prayer and liturgy.

Several changes have been initiated in the parish which have definitely increased action during the Mass. For example, at the beginning of Mass the celebrant goes up and down the aisles and blesses the congregation with holy water. He also invites everyone to turn to the person next to him and introduce himself.

With the introduction of Communion under both species the altar is surrounded by additional eucharistic ministers at communion time.



Reflecting on the encounter with the parishioner, I wondered whether his idea of confusion was nothing more than the unsettled feeling that comes with any innovation.

My thoughts went back to the value of innovation as propounded by Rosabeth Moss Kanter in her book "Change Master." Her thesis is that "without innovation, stagnation and death often result for an organization." Ms. Kanter documents this principle with case studies of companies that have grown because they put their emphasis on upgrading the organization by using idea persons. Those companies that relied less on research-minded persons often didn't survive.

But another thought also hit me. There is the psychological principle which says that most of us like a balanced, predictable life.

We work to obtain a routine in order to have better control over our life. For example, a runner will establish a pace or balance of speed in order to avoid burnout. What happens with innovations is that often they throw people off balance.

Sometimes this is even done intentionally.

However, there are times when too

much comes all at once and people get out of synchronization and lose their breath. When they complain about being confused and nerve-wracked, what is being said is: "I am unable to balance what I see with what I know. There is a missing link and my system is shorting out because of overload."

For the pastor or parish that wants to help nerve-wracked parishioners two simple principles might prove to be very helpful.

1. "Explain and then re-explain the context of any innovation before it happens." What is its history? Why is it better for parishioners? What new needs is it meeting? Link past tradition with present innovation, and also link present innovation with the present needs of the parishioners.

2. "Don't overload the parish with too many innovations all at once." Mother Nature has seasons for nurturing and rest, as well as growth.

Give parishioners time to catch their balance in adjusting with one good innovation before introducing another. Respect the trauma some people go through when it comes to change.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD New Alan Alda film is boring beyond rescue

by James W. Arnold

I just wrote the book from which the movie has not been taken.
—Hero of "Sweet Liberty"

"Sweet Liberty" sounds wonderfully promising. Consider: Alan Alda as an idealistic history professor, the master of the sarcastic "M.A.S.H." wisecrack, battling a crew of Hollywood sell-out specialists who are trying to convert his Pulitzer Prize book into a raunchy slapstick comedy.

But it's time to realize that movie writer-director-actor Alda is not Hawkeye Pierce. He is not as likeable or as funny or as profound, and his sense for the moral fine points is as sharp as the blades of an old lawn mower.

So far, counting "The Four Seasons" (also a flop as a TV series), he is also a bore. You know who might like this movie? Frank Burns.



"Liberty" never delivers on its comic potential. Worse yet, Alda's own script and characters look right at home amid all the crass commercial movieland stupidity he intends to satirize.

The basic premise is that a movie company comes to town, which is the modern variation of the circus comes to town. (The town here is a fictional college town in North Carolina.) All these glamorous but bizarre people shatter the local serenity for a few months, start a few fights and ignite a few ambitions and romances, then go back to where they came from, taking everyone's dreams with them. Sadder but wiser, the townies return to their humdrum lives, renewed and knowing in their hearts they prefer it that way.

Done well, this kind of tale compares and contrasts values and weighs them. The movie people are lively and attractive but perhaps shallow and insincere; the locals are honest but perhaps cautious and narrow. In the end, they may learn from each other, and we may get a wider perspective on the varieties of human experience. We may also get insights into the weird and wonderful craft of making movies.

In "Liberty," everybody is shallow and insincere, and except for a few fleeting moments, there is no suggestion that any of this brainless activity could possibly matter to anyone.

The characters who are supposed to count are Michael Burgess (Alda) and his professor-girlfriend, Gretchen Carlsen (newcomer Lise Hilboldt, who smiles a lot). Aside from protecting the historical accuracy of his pointless book against the popularizing ravages of lollipop-chewing director Bo Hodges (Saul Rubinek), Michael has only one concern. That is upgrading his relationship with Gretchen from between-class and single-night stands to living-together. She likes it the way things are, and they spend the first half of the movie endlessly debating this mind-numbing topic.

When the Hollywood folks arrive, the community is in awe, and that never really changes. Sexual horizons expand. Michael woos the leading lady (Michelle Pfeiffer), apparently deluded that she is really like the romantic colonial heroine she plays. He is actually offended when she starts up an affair with the lead actor (Michael Caine), merely as a tactic to heat up their on-screen chemistry. Meanwhile Caine (playing his familiar charming rake) has already seduced the college president's sexy wife (Lois Chiles). He has also seduced Gretchen, who is miffed at Michael's infidelity.

All is eventually forgiven, an indication of the depths of feeling being plumbied, and when the movie crew leaves, the professors cheerfully reunite almost as if nothing has happened. This time there is no nonsense, though. Gretchen soothes Michael's fears of commitment by persuading him to agree to a trial marriage—eight months, "with an option for four more." Talk about happy endings!

As far as the moviemaking goes, there are two moments of excitement. One, when

actress Pfeiffer (an exquisite young woman) reads aloud from the colonial woman's diary and there is a tremendous surge of longing for a time when human emotions were more enduring. Two, when Michael and the local extras decide they've been pushed around long enough, and rebel against the director to stage the climactic battle their way. It doesn't make much sense, but at least there is plenty of action and noise.

Eighty-eight-year-old movie icon Lillian Gish makes a somewhat irrelevant appearance as Michael's literally crazy mother, and Bob Hoskins is terrific as an insecure script-writer trying to find a middle way between schlock and literature. Hoskins, just named best actor at Cannes (for a lead role in "Mona Lisa"), is worth seeing but can't rescue "Liberty."

At one point, Hodges says movies are made for 12- to 22-year-olds, and you can do only three things to "knock them over": defy authority, destroy property, take off your clothes. That's awful, and possibly true, but so far Alda's formula doesn't seem much better.

(Unfunny, unwitty, unromantic comedy; thin moral atmosphere, casual sex situations; not recommended.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

Back to School	A-III
Ferris Bueller's Day Off	A-II
Invaders from Mars	A-I
Labyrinth	A-I
Raw Deal	O
Vagabond	A-III

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

'Main Street' gives in-depth treatment of sex and teenagers

by Henry Herx and Tony Zaza

Sex and the American teen-ager is the theme of the prime-time edition of "Main Street," a rebroadcast to be aired Monday, June 16, 7-8 p.m. EST on NBC.

The original broadcast, part of a series designed for and exploring the interests of young people, met with critical acclaim. As offered in a prime-time slot with a brief update, the news program has the chance to attract parents and serve as an invitation for them to become more involved in the dialogue on controversial and sensitive issues of teenage sexuality.

Hosted by Bryant Gumbel, the program is neither moralistic nor clinical. Gumbel speaks with youngsters in an effort to examine the emotional impact of illegitimate pregnancy, sex education and sex therapy. Gumbel's demeanor suggests an open, ongoing and, perhaps, too lighthearted discussion of virginity, birth control and abortion, opening a forum for many different positions expressed by the teen-agers interviewed on the show.

Parents who have had difficulty coming to terms with a discussion of sexuality will find the representative youngsters very open and capable of handling the subject. They indicate their desire to talk with parents is frustrated. Many feel their decisions as well as their problems are the outcome of lack of parental guidance.

The program indicates that if parents do not get their act together and accept the responsibility of sex education, then the schools or the streets will become the mandated options. These are well-known warnings, but this report tries not to lay blame on anyone but rather emphasizes the inevitability of teen-age interest in sex as a natural function of maturation.

"Main Street" avoids moralizing postures and simply encourages the open exchange of ideas while advocating, to a limited extent, institutionalized sex education for all youngsters.

Statistics presented dramatize the urgency and complexity of the social aspects of teen-age sexual activity. There is some attention to racial trends and an overview by pop-sex therapist Dr. Ruth Westheimer.

Adults may find the program more rewarding if viewed with their children. It is a valid starting point from which to gain some perspective on the issues for those who have previously kept their distance from a subject long considered to be a private and personal matter.

In most news programs, serious subjects are handled in a superficial and simplified manner. "Main Street" tests the waters for a more in-depth treatment of the issue. (TZ)

"Visible Target"

"Visible Target," airing Sunday, June 15, 9-10:30 p.m. EST, explores the psychological scars resulting from Japanese-American internment immediately after Pearl Harbor.

Focusing upon the specific misfortunes of the inhabitants of Bainbridge Island, Wash., the documentary offers evidence, already recognized in similar explorations, that internment was a great injustice to Japanese-Americans and remains a painfully communal memory for present generations.

Offering very little new material on the subject, the half-hour program plays more like a tone poem, expressing a heritage of sorrow over broken promises and lost hopes. It's a sensitive reminder that very little in life should be considered inevitable as long as we are willing to consider the alternatives. (TZ)

"Japan's Grand Kabuki in America"

Detailing the history and traditions of this fascinating theatrical experience, "Japan's Grand Kabuki in America" focuses on a cross-country tour by a Kabuki troupe of 91 players. The exploration of theatrical magic airs Sunday, June 15, 9:30-10 p.m. EST on PBS.

Capsulizing the many inventions of Kabuki which developed over more than three centuries, the colorful documentary features many of the famous stock players well-known in the Orient.

Dick Cavett provides intelligent and informative punctuation to the unique music and dance form which deserves a much more comprehensive examination. (TZ)

"Nicaragua Was Our Home"

A report on the plight of Nicaragua's Miskito Indians, "Nicaragua Was Our Home" airs Tuesday, June 17, 9-10 p.m. EST on PBS.

The program is a condemning expose of the injustice the indigenous natives of Nicaragua have suffered at the hands of the Marxist Sandinista government of Nicaragua. Filmmaker Lee Shapiro's concealed camera was able to record much of the hysteria and horror experienced in the spring of 1984 when 5,000 Miskito Indians fled across the Coco River into neighboring Honduras for sanctuary from military attack and reprisals.

The film features the escape of two U.S. priests, Bishop Salvador Schlauer and Capuchin Father Wendelin Shafer, along with 2,000 Miskitos fleeing from the occupied village of Francia Sirpi.

The program also depicts the poor conditions in the refugee camps in Honduras and eyewitness accounts of atrocities that make Vietnam's horrors appear less inhuman by contrast.

"Nicaragua Was My Home" is one view of what is going on in this strife-ridden country. The tragedy and horror is that the combatants act like confused, desperate children fighting over some ill-defined nightmare of a prize.

In the context of the struggle as presented in this footage, liberty and freedom are superficial catchwords used to signal the loss of some greater, more fundamental right. (TZ)



WAR DOCUMENTARY—Miskito guerrillas patrol the Coco River bordering Nicaragua and Honduras in "Nicaragua Was Our Home," a PBS documentary airing June 17. The program looks at problems the Indians faced when they were forced to evacuate their homes in 1983. (NC photo)

"Winston Churchill"

Robert Hardy performs as the dominant figure of 20th-century British politics in the one-man show, "Winston Churchill," airing Wednesday, June 18, 7:30-9 p.m. EST on PBS.

The dramatization is based on a series of talks given in the United States by Churchill after he was voted out of office at the end of World War II. The most famous talk was the "Iron Curtain" speech in 1946 in which he warned of the coming Cold War.

Whatever one might think of Churchill's deeply conservative politics and decisions, such as the ill-fated 1916 Gallipoli invasion, he was a great storyteller and a witty speaker.

Churchill's life was involved in many of the central events of 20th-century world history. Undeniably, he was the standard to which the British people rallied in the dark days of the Nazi blitzkrieg of Europe.

Hardy, a veteran of British stage and television, does Churchill exceedingly well, both with the strident cadence of his words and the larger-than-life force of his personality.

point of view

Peace, hunger issues

by William J. Byron, S.J.

Many dedicated, bright and courageous people are at work on the separate problems of hunger and peace. They are working hard and, for the most part, separately. Because we have failed to establish an analytical link between the peace and hunger issues, we have also failed to connect the human energies these issues attract to themselves.

Such connection goes by the name of synergy. Synergistic commitment at both levels—analysis and advocacy—would accelerate progress toward solutions to the separate but related peace and hunger problems.

What are the links? I would specify three. First, there are competing claims on limited resources for armaments and defense over against the production and distribution of food. The link is essentially political. Economists frame the political question in terms of "guns and butter," although it might be better stated "bombs and bread."

SECOND, THERE is the question of the uses of science. The answer influences students' personal choices regarding academic specialty. It influences choices through financial incentives and dollar support for one area of academic instruction—physics, for example—over philosophy. But the "uses" decision in democratic societies belongs ultimately to consumers and voters.

Theoretically the market sets the circumstances of consumer choice. Fair elections by an informed electorate empower public-policy makers. Despite the marketplace rhetoric of "consumer sovereignty" and political talk of

"government of, by, and for the people," realism reminds citizens that informed influence by knowledgeable and well-organized groups can make a difference. It can be brought to bear in board rooms (and thus touch production lines) and also in deliberative assemblies which produce laws and provide oversight that affect the production of guns and the production and distribution of food.

In centrally-planned economies and totalitarian states the decision-makers are fewer and far less accountable. Nonetheless, human decision-making is involved and human persons making decisions are presumably open to the influence of reasoned argument.

Moreover, the uses-of-science debate in any governmental or ideological context can not only compare spending for food with spending for defense, but also argue whether identifiable public expenditures for peace (not for peace keeping, but peace promotion as, for instance, the recently established U.S. Institute for Peace) have a measurable relationship to the production and distribution of food for the hungry.

As we focus on food in the search for peace, we open the possibility that Americans, for instance, will view the Soviets less as "different" and "alien" from us and more like human beings anywhere who need and enjoy food. In a similar way, the prospect of table companionship around food may foster thoughts of access to the negotiating tables for conversations about issues related to peace. But the point of the uses-of-science debate in the context of food and peace is to underscore the presence of relative priorities and to examine expenditures for consistency with priorities.

THIRD, ANALYSIS of the fact of scarcity can forge a link between peace goals and food enough for all. Barbara Ward (Lady Jackson) hypothesized decades ago that much warfare is traceable to limited resources—scarce land, water, minerals—and by inequities and inefficiencies related to the distribution of the world's output. In the west, the production problem had been virtually solved, she said, in 1965; all that remained to be done was discovery of a solution to our distribution problems and we would then have the key to peace.

The potential for internal political turmoil associated with chronic food shortages is well known. The guns-for-butter tradeoff diverts resources from food production; political choice can reverse the resource flow toward agriculture. But since trade and economic choice, so central to

the distribution issue, are the polar opposite of the government monopoly that sets the pace of defense procurement, the distribution problems will not be solved without worldwide cooperation and communication among people.

PEOPLE RESPOND to hunger in others more readily than to any other widely-shared human need. They also respond to their own self interest. If self-interested desires for peace and security could be linked with other-directed concerns for the hungry, there would be a doubling of the drive toward conflict resolution and reduction of hunger. The road toward these related solutions will be built by a politics of human survival.

(William J. Byron, S.J., has been president of The Catholic University of America since September 1982.)

the pope teaches Reconciling God's providence with all the evil in the world

by Pope John Paul II
Remarks at audience June 4

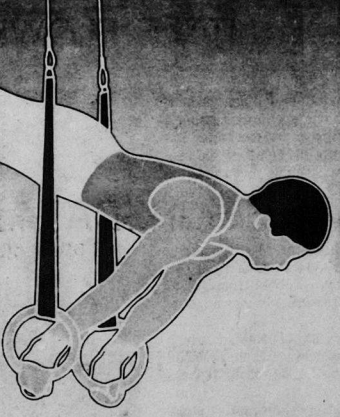
The theme of my reflections today is the relationship between the providence of God and the reality of evil and suffering in human life.

For many people the problem of evil makes it very difficult for them to accept the truth of divine providence. How can we reconcile the revelation of God's loving providence with the suffering that people experience? In the face of all the evil in the world, how can we believe that God is a loving father?

Like Job, we know how difficult it is to answer these questions. It is not possible to do so, if we look only to ourselves. Rather, we must turn with humility and trust to the

word of God. In the Old Testament we find the significant words: "Against wisdom evil does not prevail. She reaches mightily from one end of the Earth to the other, and she orders all things well." These words from the Book of Wisdom help us to believe that, in the providential plan of the Creator, evil is conquered by good.

God does not intend evil as such, but he allows it in view of a greater good. Moral evil, in particular, is radically contrary to the will of God. But God has allowed moral evil to happen because he wants us to be free. And the creation of beings who are free is more important than the fact that they can abuse or misuse this freedom. Ultimately, the problem of evil and suffering is only understood fully in the light of the victorious cross of Christ our redeemer.



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Session II
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2:00 p.m.
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General Admission: \$3.00
8:00 p.m.
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Reserved Seating:
\$6.50, \$8.50, \$10.00

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CORNUCOPIA

To bean or not to bean

by Cynthia Dewes

Breathing on the bean plants just isn't hacking it this year. I can't figure it out. When God breathed on the earth he created "all the fullness thereof," a lush, tropical paradise. It was the work of the original Green Thumb.

But after The Fall, halitosis set in and it's been all downhill ever since for my veggies. They'll never see the inside of a Garden and Patio Show, for sure, for sure. Or the inside of a dining room, either.

The weather can be blamed for some of the garden's problems. Torrential rains alternating with high heat and light frost do not a moderate climate make. Indiana clay is another factor. Even the Jolly Green Giant couldn't emerge from that imitation cement with any hope of success.

Then there are the "theories." There's the Plant Your Potatoes on Good Friday theory and the Don't Put out a Garden Until After May 1 theory. There are the Spray, Don't Spray-Use Manure, Weed Frequently and Weed Twice a Summer theories. Entire philosophies of human existence are woven into garden theories.

Subcultures of organic, square foot, window box and aqueous gardening fans have grown up like (er) weeds. Magazines, books, video tapes, lectures, catalogs and helpful products too numerous to mention are devoted to growing things. Burpee has become a respectable word instead of a social embarrassment.

Why then has this overpowering combination of efforts not made my garden grow?

Attention must have something to do with it. In this season of weddings and graduations two days out of every seven, retirement banquets, bon voyage parties, award luncheons and church picnics, time is more valuable than manure.

To get out there in nature, pulling weeds and sprinkling water over the grateful seedlings simply takes more time than is outlined in the cosmic scheme. After all the other social intercourse we're involved in, speaking lovingly to our green brothers comes last on our priority list.

The moral of this story is: take a hint from the placid plants and Slow Down. That's why they call it "vegetating."

check it out...

✓ Children's Summer Camp Programs are offered at St. Mary of the Woods College in one-, two- or three-week sessions beginning June 15. Programs for piano, voice, French and German language, and recreation are planned. For information contact the Director of Summer Sessions, St. Mary of the Woods College, St. Mary of the Woods, Ind. 47878, 812-535-5151, ext. 149.

✓ The 1986 joint Biennial Conference of the National Office for Black Catholics (NOBC) and National Black Lay Catholic Caucus (NBLCC) will be held Aug. 6-9 in Philadelphia. Conference theme is "Black Catholics: Yesterday, Today and Tomorrow." The conference keynote will be theologian Father Edward K. Braxton of Chicago. Cardinal John Krol of Philadelphia and Auxiliary Bishop Eugene A. Marino of Washington, D.C., will also address the conference. Registration deadline is July 7. Registration fee is \$60, plus hotel accommodations at \$47 single and \$55 double. Send registration fee, name, address and telephone number to National Office for Black Catholics, 810 Rhode Island Ave. N.E., Third Floor, Washington, D.C. 20018, or call 202-635-1778.

✓ St. Mary Academy Class of 1951 will celebrate its 35th Anniversary on Saturday, July 19 beginning with cocktails at 4 p.m. at the Sherwood, 6620 S. Emerson Ave. Dinner

follows at 6:30 p.m. Eight classmates have not been located: Judy Chapman, Sue Ann Dillehay, Louise Duh, Jean Hogans, Barbara Hoffner, Shirley Jones, Marianne Latham and Jane Nees. Anyone knowing their addresses may call Rose Ann Lilzelman Weisenbach at 317-241-2000 or Loretta Hahn Williams at 317-241-2000.

✓ Central Indiana Marriage Encounter will present a Marriage Encounter Weekend on June 20-22 at Fatima Retreat House, 5363 E. 56th St. For information call Ann Miller at 788-0274.

✓ St. Vincent de Paul Society central warehouse reports a shortage of working appliances, serviceable furniture and lamps to distribute to people in need. If you have any of these to spare, call 926-4416 for pick-up. Volunteers for all areas of SVDP work are also needed. Call Helen Sochar at 251-9115 for information.

✓ On Saturday, June 14, the Cathedral High School and St. Agnes Academy Classes of 1956 will share a 30th anniversary celebration beginning with golf at 10 a.m. at Pebble Brook Golf Course in Westfield. A Mass will be concelebrated by class members Fathers Charlie Chesebrough and Joe Wade, with a homily delivered by class member deacon Pete Peterson, and the day will conclude with a 7:30 p.m. banquet at St. Matthew School cafeteria. For information or reservations call 317-257-4287.



✓ Members of the 56th Street FRIENDS (left to right) Otto Shuman, Olga Hickey, John Hickey, Rose Marie Damler and Mildred Shuman join Father Joe Wade and pianist Kathy McGraw in a sing-along. FRIENDS (Friendly, Rousing, Independent, Energetic, Nifty, Dependable Seniors) is a newly organized club sponsored by St. Matthew Parish for older persons on the northeast side of Indianapolis. People of all religions, races and social backgrounds are invited to join. A kick-off ice cream social and sing-along for interested persons who have celebrated their 60th birthday will be held from 1 to 4 p.m. on Wednesday, June 18 at the church, 4100 E. 56th St. Younger people are also welcome.

vips...



✓ Maurice and Lucille Kochert will celebrate their 50th Wedding Anniversary with a 10:30 a.m. Mass of Thanksgiving on Sunday, June 22 in St. Mary Church, Lanesville, followed by a public reception from 12 noon to 4 p.m. in the school hall. The Kocherts were married on June 16, 1936 in the same church. They have six children: Ronald, Dolores Dotson, Eileen Timberlake, Diana Schmitt, Eugene, and Jane Gettelfinger; 21 grandchildren; and one great-grandchild.

✓ Mary Veronica (Green) Brand, granddaughter of Sherrill Shepard of St. Lawrence Parish, was one of 12 Catholic elementary school teachers honored recently with the 1986 Miriam Joseph Farrell Award, presented annually by the National Catholic Education Association to 12 teachers nationwide who have demonstrated distinguished teaching in Catholic schools for at least 10 years. Brand teaches fifth grade in St. Ann School, Salt Lake City. She is a graduate of St. Lawrence School, Ladywood and I.U.



✓ Edward and Sue Gehrich of Little Flower Parish will celebrate their 50th Wedding Anniversary with a 2 p.m. Mass on Sunday, June 22 in the church, followed by a reception in the church hall. They were married June 20, 1936. The Gehrichs

have five children: Edward, Genereose Hendrix, Ernest, David and James.



✓ Franciscan Father Francis S. Tebbe, director of continuing education and of the Master of Theological Studies program at the Catholic Theological Union in Chicago, recently received the doctor of ministry degree from Andover Newton Theological School in Newton Centre, Mass. Father Tebbe is the son of Cleophas W. and Mary E. (Moll) Tebbe of Batesville.

✓ Franciscan Father Martin Wolter will celebrate his 40th Anniversary of Ordination with a 7 p.m. Mass on Monday, June 23 in St. Luke Church. Friends are invited to attend. Father Martin, a native of Peoria, Ill., was ordained June 20, 1946. In 1973 he came to Alverno Retreat House in Indianapolis, where he developed the Tobit weekend for engaged couples. He has worked with secular Franciscans and in ministry to separated, divorced and remarried Catholics.



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QUESTION CORNER

Showing proper gratitude

by Fr. John Dietzen

Q I'm not sure this is a question but it's something I wonder about. I have observed in many priests the tendency of taking for granted the people in their parishes.

On many occasions, people are asked to do little and large tasks and that is the last heard about it until another task comes along. I'm not talking about groveling and gratefulness, but a simple "thank you" would go miles!

This happens not with just one priest. And I don't think it's because people do not acknowledge the efforts and time of the priest. They are thanked so often in person and in public in many verbal and material ways.

Is there something in the seminary that tells these priests they are above good manners or that ordinary people would get

grand ideas about themselves if they were thanked for their time, efforts and sometimes money to do jobs asked of them?

I don't ask you to answer for all priests but rather give your opinion on the situation. I have observed it in military as well as in civilian parishes. (New York)

A First, thank you for not asking me to answer for all priests. I'm not sure I can answer even for myself. I could not pass up your good letter, however, because I receive many similar to it, and not only about priests.

It seems to me that a habit of saying "thank you" and a general spirit of gratitude to God and to other people is an essential characteristic of an attractive person, and one of the first marks of holiness.

However, sometimes people in leadership positions find that attitude of open thankfulness extremely difficult for a variety of reasons, none of which are very happy ones. Among the most common, it seems to me, is insecurity; the leader feels his position is somehow undermined if he or

she admits a genuine dependence on another in any matter of some significance.

I always thank the servers when we finish Mass. It may seem of little importance, but it began for me many years ago when I thanked a veteran server of several years.

The next day his mother called to tell me

how happy and proud he was that a priest had thanked him for serving. Apparently it had never happened before.

I imagine most priests do the same almost automatically, but it was a lesson I will not forget.

Thank you for writing. It proves that we priests, and possibly a lot of others in responsible positions, need the reminder.

(A free brochure explaining annuities and their procedures 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

Spouses disagree on how much to be together

by Dr. James and Mary Kenny

Dear Mary: My husband seems withdrawn and bored. He can't find anything to do at home. So he is constantly going to see a friend or out drinking beer. Anything I say makes him very defensive.

My husband and I cannot agree on how much time to spend with friends. I always thought that marriage is where you stayed home with each other and saw your friends occasionally. My husband feels staying home is being trapped, even though he has one night where he plays volleyball. How do we make an agreement? (Illinois)

Answer: You raise questions which probably cause tension in most marriages at one time or another. How much time do we spend together? How much space do we give each other? How do we resolve differences?

You imply that you would like to know how to win your husband over to your way of thinking. I doubt I can help you with that approach. I simply do not know any way to make another person think as I do.

If I did, believe me, I would have used it many times, on my children, my husband, my friends. All these people are quite willing and able to think for themselves.

The first step toward resolving a difference is to have both parties acknowledge that there is a problem. I cannot tell from your letter whether your husband thinks there is a problem. I do not see how you can solve the problem together if your husband does not see any problem.

What can you do? Since you are the one who is dissatisfied, you can take steps to make your own life more fulfilling. What do you do on the night your husband plays volleyball? Since this is his night out, why not consider it your night too?



Enroll in a needlecraft class. Take aerobics. Join a church study group. Visit a shut-in. Call a friend and go shopping or to a movie. Join a bowling team or a card-playing group.

If you enjoy staying at home, fine. But plan your evening to do something. Plan to bake or sew or style your hair or paint a picture or write a letter to a friend. Make it an evening you will look forward to every week.

The most destructive thing you can do is to stay at home and wait, wait, wait for your husband to come home, all the while feeling sorry for yourself.

If you wish to stay home and your husband wishes to visit friends, having friends over seems like an obvious mutual activity. Suggest this to your husband as a first step in spending more time together. At the same time, plan an evening or two out doing something he enjoys. Or share an evening out with friends you both enjoy.

A spouse who wants to be active and do new things is not all bad. Many persons whose spouse does not wish to do anything would envy your problem.

There is no blueprint to determine how much time you spend at home, how much you go out, how many activities you pursue separately and how many together. Partners must work out their own blueprint. The plan is not static but changes over the years as the couple moves through different stages in life.

Let your husband know you are not satisfied with the present situation. Show your good will by suggesting several ways you might do things together to make life more fulfilling for both of you. Good luck!

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, St. Joseph's College, Box 672, Winona, Ind. 47781.)

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On May 28, CSS was one of five local United Way agencies chosen to receive a gift of almost \$2,500 in pennies from RCA Music Services of Indianapolis. RCA receives more than a million pennies each year as part of its record club membership promotions. Nellie Madden, an RCA employee and member of St. Andrew Parish in

Indianapolis, was one of five employees randomly selected to designate a gift, and she chose Catholic Social Services as her beneficiary.

At a special ceremony, T.P. Finn, vice president of operations for RCA, and Mike Hunger, manager of employee relations, presented the gift to Sue Ley, CSS associate director of services for the aging. On May 30, RCA employees Jack Lefevers and Don Lane hefted some 1,600 pounds of pennies into the Catholic Center, where senior volunteers will unwrap and count them over the next few weeks.

Robert Riegel, CSS executive director, said the funds will be distributed in equal parts to the agency's four programs for senior citizens—Simeon House at St. Andrew Parish, Retired Senior Volunteer

Program, Senior Companion Program and two adult day care centers. The gift of pennies will be used to purchase some extras not included in the programs' regular budgets.

Former friary may be razed

(Continued from page 3)

But Stewart, in announcing his decision on June 4, said the board "had considered both sides of the controversy before issuing the building permit and had several hearings on the matter."

Henry A. Pictor, an attorney representing the Oldenburg Preservation Association, had said earlier that the group would appeal Stewart's ruling if the judge let the town board's decision stand.

The 91-year-old building is one of a number of structures in Oldenburg placed on the National Register of Historic Places in 1983. It was operated as a monastery by

the Franciscans until the 1970s. When they closed the monastery, they gave the building to Holy Family Parish. The friary is attached to the Old Stone Church, a 120-year-old building which was renovated last year and converted into a rectory. Plans call for a new front to be added to the Old Stone Church once the friary is razed.

Archbishop Edward T. O'Meara is technically the owner of any parish property but he has maintained that the future of the building is a local issue. Therefore, the archdiocesan position is that the parish should decide what to do with the structure.



PENNY-WISE—Participants in the Senior Companion Program, shown here with staff members, are busy sorting 250,000 pennies donated to Catholic Social Services by RCA. The pennies will go to SCP and three other programs for the elderly. (Photo by Barbara Sumner)

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THE SUNDAY READINGS

11TH SUNDAY IN ORDINARY TIME

JUNE 15, 1986

by
Richard
Cahn
II Samuel 12:7-10, 13
Psalm 32
Galatians 2:16, 19-21
Luke 7:36-8:3

In Shakespeare's play, "Hamlet," the main character, Hamlet, is presented with a difficult problem. He suspects that his uncle the king has usurped the throne by pouring poison in his sleeping father's ear. His duty as a son is to avenge his father's death. Yet Hamlet's loyalty to his mother—who has since married his uncle—and the confusing treachery of the whole situation make it difficult for him to act.

So in order to be certain of his uncle's guilt, Hamlet resorts to an interesting tactic. He has a play staged before his uncle in which a man murders a king by pouring poison in his ear. Hamlet, by studying his uncle's reaction, is able to "catch the conscience of the king." In this Sunday's first reading, the prophet Nathan uses a story in a similar way to catch the conscience of a guilty King David.

David's trouble starts—as it so often does for us—not with what he does but with what he doesn't do. It is the time of year, the author tells us, when kings typically settle unresolved military conflicts. But for some reason, David lets the commander of his army do the king's job while David stays at home in the palace. One evening while strolling on the roof of the palace, he sees Bathsheba, the beautiful wife of one of his soldiers, bathing. Not satisfied with his wives or his harem, he orders that she be brought to the palace and he has sex with her.

As you already know—or guessed—she gets pregnant. David tries to cover his tracks by having the husband called back to him for consultations. He questions the man, whose name is Uriah, about the progress of the campaign and sends him home to Bathsheba

hoping he will have sex with her. That way, everyone will assume that Uriah has fathered the child. But Uriah insists on sleeping with his men at the entrance to the royal palace. So David sends orders to his commander to put Uriah at the front of the battle and leave him unprotected where he is killed. Then David takes Bathsheba as his wife.

All this puts the prophet Nathan in a difficult position. As David's official prophet, his job is to tell David how God sees things. But in this case, David desperately wants to avoid facing how God sees his action. He has killed once to avoid having to face the truth of what he has done. If Nathan confronts him directly, David might very well have him killed, too.

So Nathan tries another tactic. Appealing to David's role as chief judge in Israel, he describes a "case" for David to judge. In a town there are two men, one with many flocks of sheep, the other with only one sheep. One day, the rich man has a guest. Unwilling to slaughter any of his own sheep, he takes the poor man's only sheep and has it slaughtered. By substituting sheep for wives, Nathan is able to get David to judge his own case honestly. That is the first step in healing him.

We see a similar pattern in the gospel reading. A Pharisee named Simon invites Jesus into his home for a meal. Although he is interested in hearing more about what Jesus has to say, he does not look on him as an equal for he neglects to have Jesus' feet washed and his head anointed with oil—courtesies normally given to a guest.

During the meal, a woman well known for

the Saints *by Luke*

St Emily de Vialar

EMILY WAS BORN IN 1797, IN FRANCE. SHE STUDIED IN PARIS. HER MOTHER DIED WHEN SHE WAS 15. SHE DECIDED NOT TO MARRY AND THEN BECAME ESTRANGED FROM HER FATHER, BARON JAMES. HE WAS FURTHER ANTAGONIZED WHEN EMILY BEGAN TEACHING ABANDONED AND POOR CHILDREN AND TREATING SICK AND DESTITUTE PEOPLE AT HIS HOUSE.

IN 1832 HER GRANDMOTHER DIED LEAVING EMILY A FORTUNE. WITH THE MONEY SHE BOUGHT A HOUSE AT GAILLAC AND WITH SEVERAL COMPANIONS FORMED A CONGREGATION THAT BECAME KNOWN AS THE SISTERS OF ST. JOSEPH OF THE APPARITION. THEY WERE DEDICATED TO CARING FOR THE SICK AND NEEDY AND THE EDUCATION OF YOUNG CHILDREN. SHE TRAVELED CONSTANTLY AND HER ORDER SPREAD THROUGHOUT THE NEAR EAST.

WHEN SHE RETURNED TO GAILLAC IN 1845, SHE FOUND THE ORGANIZATION IN CHAOS AND ITS EXISTENCE THREATENED BY LAWSUITS, QUARRELS AND FINANCIAL INSTABILITY. SHE MOVED THE MOTHER HOUSE TO TOULOUSE AND IN 1854 TO MARSEILLES. BY THE TIME OF EMILY'S DEATH IN 1866, THERE WERE 40 HOUSES ALL OVER THE WORLD, FROM EUROPE TO BURMA TO AUSTRALIA. ST. EMILY WAS CANONIZED IN 1951. HER FEAST IS JUNE 17.



her sinful lifestyle enters the home. (It was not uncommon at that time for people to enter the home of a rabbi entertaining another rabbi in order to listen to the conversation.) Seeing his unwashed feet, the woman's heart is moved by this humiliation. Getting some oil, she uses her tears and her hair to clean his feet, then anoints them with the oil.

Because of a false sense of pride, Simon cannot see the situation as it really is. All the woman sees is the hurt being done to Jesus. All Simon sees is a social outcast doing another gauche thing.

So Jesus uses the same approach in order to help Simon see himself and the woman more honestly. Two men owe a moneylender, one a large amount, the other a small amount. Because neither is able to pay, the lender cancels both debts. Which will be more grateful, Jesus asks Simon. The one forgiven the larger debt, he replies. Jesus agrees. Then he applies the story to the situation. Helping Simon see his own difficulty in giving and recognizing love is the first step in healing him of it. But he must be willing to let down his defenses and open himself up to be healed as David does.

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Sacraments: beyond the celebration

By Katharine Bird
NC News Service

At St. Bernadette's Parish in the softly rolling hills of rural Severn, Md., couples are asked to begin preparations for their child's baptism during pregnancy.

Then, during his initial contact with a couple, Father Joseph Connolly, the pastor, always asks: "Why do you want the baby baptized?" His question aims at uncovering the couple's understanding of their faith and their relationship to the parish.

"My job is to help people see that baptism is not a one-time event never again referred to," Father Connolly said. The parish's program helps a parent to see "I was given something in baptism which should be working in my life now." Father Connolly compares baptism to conception. For the parent and the child, "conception is an extremely important moment — but it's only the beginning of many important moments."

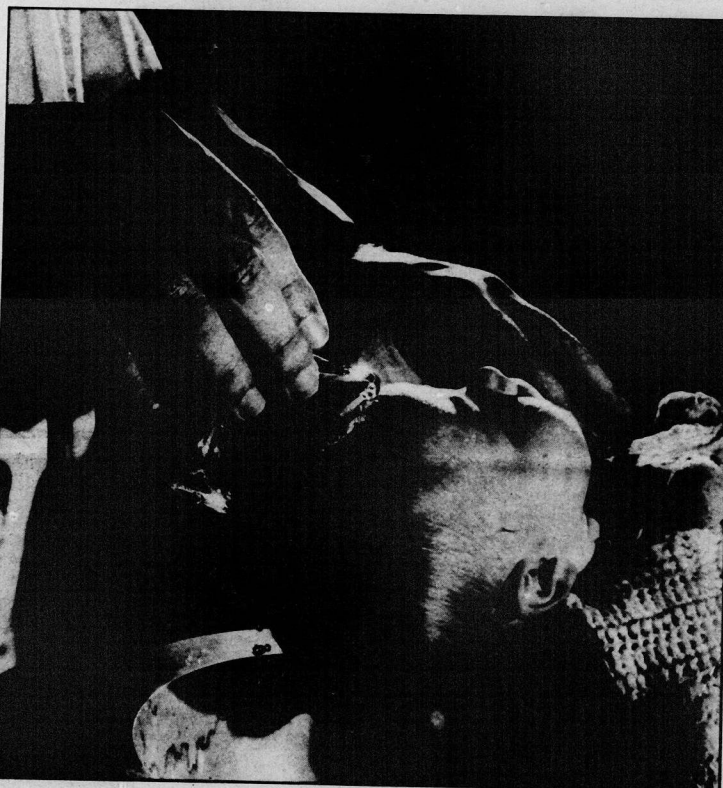
"My approach is an ancient one," he continued. Baptismal preparation can bring couples "to a deeper awareness of faith."

For the pastor, a guiding principle is his view that "the sacraments aren't magic." They don't operate in a vacuum isolated from the rest of life.

For many couples at St. Bernadette's, the baptismal preparation program becomes an occasion when the word "community" takes on flesh and blood.

Each expecting couple is matched with a sponsoring couple who has gone through the same experience within five years. At their first meeting, the couples explore their images of God, the church and its mission. The sponsoring couple is "the living, breathing, personal contact with the parish" for the new parents, he said.

The program's goal is to encourage a couple, with the help of others, to ask what they are going to do about their faith "in



To the people gathered for a child's baptism, it seems clear that God's love is present at that moment in a special way. But does baptism — or any sacrament — really make a difference beyond the moment of its celebration? This week Faith Today explores how the sacraments initiate lay people into a particular kind of life — God's life — and how God continues to exert a renewing force as that life unfolds.

response to the child," Father Connolly said.

"Baptism is rebirth in the Spirit," he added. A person goes "from the human to the divine in one leap. It's a mighty jump." But its implications only gradually become clear throughout a lifetime of reflection on what the sacrament is doing.

That task is made easier with

the help of others, Father Connolly said. A baptism at St. Bernadette's symbolizes this when the eight hands of the parents and godparents join to immerse the baby into the shallow copper baptismal font.

In the baptismal rite, the officiating minister asks the parents and the godparents to promise to raise the newly baptized child

Christian. Their promise pledges them "to create an atmosphere in the home where faith can grow," the pastor said.

Father Connolly also asks the parish to support the parents in their new responsibility. The sponsoring couple, on behalf of the parish, pledges to do so.

The parish follows through on that pledge in concrete ways. First, through worship. "We try to make every Sunday Mass a good experience for faith," he said, an experience where "people open themselves to the power" of Jesus in their lives.

Another support the parish provides to new parents is educational. From baptism until the child is 42 months old, every three months "we send a mailing to the parents with a practical, down-to-earth suggestion."

The parish's approach to marriage preparation also emphasizes how the sacrament can have an ongoing effect. Father Connolly tells couples that this means Christ "is at work" throughout their life together.

"I want their love to grow as Jesus Christ wanted it to grow," he explained. A practical suggestion he makes concerns the biblical texts couples choose for their wedding ceremony.

Each year on their anniversary, he recommends they "look at the year in light of those texts." See whether "you really became one flesh and resolve to do better" if failure appears in some area.

Father Connolly added that the hymn to love in Chapter 13 of First Corinthians is an especially good text for the purpose. "A difficult test for many couples is to forgive and to forget," he said. St. Paul's discussion of what love is encourages couples to "go back to the vows they made" and keep trying, keep growing.

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

It takes a lifetime

By Father Lawrence Mick
NC News Service

Sacraments are not affairs of an instant. They are events that require a lengthy process for their full effect.

We have long — and correctly, I believe — associated the word "sacrament" with the community's liturgical celebration of God's action in the lives of those being baptized or married or anointed. This celebration is important.

Take marriage, for example. Its liturgical celebration is the time when the relationship is formally cemented, when the couple's love and commitment is proclaimed to the whole world and when the church accepts and supports their commitment. It is the time when the community celebrates the love of God that is revealed in the love of these two. In the process the community reaffirms its own commitment to being a community of love.

But the love celebrated in the wedding is not just an affair of the moment. A couple comes to that moment with a whole history of developing love and shared experience. Their experience of God's love touching them through their love for each other provides the basis for the marriage celebration.

Recognizing God's presence in their love, the couple proclaims to the church and the world the joy and wonder of discovering that love. In light of their shared experience over time, they have found themselves ready to promise lifelong commitment to each other.

The wedding, then, culminates a long process of growth and discovery. Much of the preparation that the church requires today before witnessing a marriage is an attempt to make sure that the growth has been adequate and the discovery complete enough to sustain a couple for a lifetime of continued growth and discovery.

Far from being an isolated moment, the wedding can only be a valid celebration if it stands on the base of a lengthy process of developing a mature relationship.

□ □ □

At the same time, the celebration of the sacrament has implications for years to come. The commitment is lifelong; the full implications of that commitment will unfold only gradually in the days, weeks and years of married life.

The sacrament has been celebrated, the couple is truly and validly married, but the richness of the sacramental union is dis-

covered and experienced over a long period.

This is true of every sacrament, not just marriage. Each of the church's sacramental celebrations presupposes a long-term process within which the celebration has an important and necessary place.

Where in this process does the celebration of the sacrament take place? That varies. In infant baptism, for example, most of the process occurs in the years following the celebration, though the preparation of the parents and godparents before the baptism is an important prerequisite.

In adult baptism, much more is required before the sacrament is celebrated. But here, too, the process of conversion that baptism celebrates is meant to continue for a lifetime.

Even the Eucharist, which we celebrate so often, does not stand alone. It needs a base of personal prayer and a constant awareness of God's presence for it to be the rich celebration it can be. And every Eucharist commits us to living out the death and resurrection of Christ in the days that follow the celebration.

Sacraments can be celebrated in a brief time. But they can only be fully experienced over a longer period. This is a reminder of the richness of the sacramental symbols we have been given.

They put us in touch with the very mystery of God and God's love for us. And that mystery takes a lifetime (or longer) to fully appreciate!

(Father Mick is a pastor and author in Glynnwood, Ohio.)



Remembrances of things past...a

By Theodore Hengesbach
NC News Service

Sometimes it takes only a word to stir up memories. Take the word "water," for example. It reminds me of the first time I went out into the deep end of the pool and realized that I could swim. I was elated and terrified at the same time. I also was 35!

Then I remember the TV commercial featuring a woman exhausted at the end of a hectic day. After an exhilarating shower, she returns from a night on the town to exclaim, "I could have danced all night!" It still makes me chuckle. It's wonderful what a little soap and water will do.

Now take the word "oil." It immediately calls to mind a time when my wedding ring had gotten stuck on my ring finger. A little baby oil on the knuckle helped

glide it off.

And there are the words "bread" and "wine." I remember the humps of homemade bread under the white cloth on the kitchen table when I would return home from grade school. The warm and rather nutty aroma still makes my mouth water. And I remember a glass of wine shared at a stimulating dinner with friends.

Water. Oil. Bread. Wine. It is no accident that the church uses these elements and the memories attached to them to help express itself. They are symbols that can touch us deeply. The church piggybacks on these very natural elements and folds its own history into them.

Water, with its terrifying ability to flood the land and its vitalizing capacity to make things grow, helps to express the death and

resurrection of Jesus in the sacrament of baptism. By the water of baptism, Jesus' history and his present life become our inheritance. We rise out of the waters of baptism as he overcame death's terror through his own rising.

The oil of confirmation expresses the soothing nature of God's love for humankind. Oil helps make difficult tasks easier. It permits machinery to run. It heals cracked hands or screens the rays of the sun. Through confirmation, the health-giving Spirit of Jesus, his Holy Spirit, is smoothed into our lives.

The bread of the Eucharist, the very body of Jesus, becomes the staff of eternal life and nourishes us. The wine of the Eucharist gladdens our hearts.

Symbols speak without words. By using natural symbols, the church seeks to capture the im-

Louder than words

By Father John J. Castelot
NC News Service

Jesus and the people he preached to were a down-to-earth group. Abstract speculation and expression were quite alien to them. They loved concreteness, drama, lively little parables.

The people even thought in story form. That is why stories are so abundant in the Bible, why Jesus customarily taught by telling provocative parables, with examples drawn from daily life and from nature.

Along with the flair for the dramatic went a keen sense of symbols, an appreciation for symbolic actions. The prophets repeatedly resorted to such actions.

When Jesus appeared to the disciples after the resurrection "he breathed on them and said: 'Receive the Holy Spirit'" (John 20:22). Why was this unusual gesture of breathing on them added to the words he used?

The reason is that symbolic actions spoke more loudly and impressively to the people than flat words. Breathing was a particularly eloquent symbol with centuries of rich meaning behind it.

We read, for instance, way back in the first book of the Bible, that the "Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life and so man became a living being" (Genesis 2:7). Breath signified life. Obviously, when a per-

son stops breathing, he or she is presumed dead.

Thus, in a graphic and dramatic way the author conveyed the truth that life is a gift of God, a communication of his own "breath."

Moreover, the same word is used in Hebrew (and Greek) to signify "breath," "wind" and "spirit." This fact gives us an insight into what is meant in the first chapter of Genesis where we read: "When God created the heavens and the earth...a mighty wind swept over the waters" (Genesis 1:2).

Breath, wind and spirit are not only associated with life. They are associated with the act of creation.

This adds another rich dimension to Jesus' gesture of breathing on them. It signified not only the communication of new life, the gift of God's Spirit; it suggested also that what Jesus was doing was tantamount to a new creation. For people steeped in symbolic tradition, such gestures were a most effective means of conveying truth — a truth of many dimensions.

When Jesus cured the man born blind, he "spat on the ground, made mud with his saliva and smeared the man's eyes with the mud. Then he told him, 'Go, wash in the pool of Siloam.' (This means 'one who has been sent.')

So the man went off and washed, and came back able to see" (John 9:6-7).

Again, Jesus could have cured the man with a simple word — or even without one. But the symbolic gestures added to the words were much more impressive.

Saliva was thought to contain healing properties. More important, the man's washing in a pool whose name signified the one who had been sent — Jesus — dramatizes the truth that real seeing comes from being baptized into Jesus. The whole scene serves as a striking illustration of Jesus' introductory statement: "I am the light of the world."

The fourth Gospel ended originally with these words: "Jesus performed many other signs as well — signs not recorded here... But these have been recorded to help you believe that Jesus is the Messiah, the Son of God, so that through this faith you may have life in his name" (John 20:30-31).

Everything Jesus did was a "sign," a symbol or sacrament of some deeper reality.

In fact, Jesus himself was the basic sacrament. He was the visible, tangible, lovable "sign" of the invisible, intangible Word. "And the Word became flesh" (John 1:14).

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

FOOD...

...for thought

other — personally and actively at work to convey hope where it is needed.

Again, whenever a sacrament is celebrated, things of this world — water, bread, wine, oil — are taken and transformed for godly purposes. So the goods of the world are directed toward God. But there is more to it than that.

It is often said that by using this world's goods in sacramental celebrations, the good in the world itself is pointed out. So a sacrament's celebration directs the community's attention into the world, encouraging people to take up responsibility for it.

When the 1987 world Synod of Bishops meets to discuss the church's laity, it may well discuss the kind of sacramental vision that leads people to take the world seriously and to pursue life with zest.

In a paper prepared by the Vatican's Synod Secretariat, it was asked whether people view the sacraments of baptism, confirmation and the Eucharist not only as the "foundation," but as that which provides the "dynamism" for their participation in the life and mission of the church.

What do you think? What difference do the sacraments make in a lay person's life?

The church's sacramental vision offers a dynamic view of the world in which life can be taken seriously, and even lived with zest!

Just to describe the sacraments as celebrations suggests that they are dynamic events.

But take a look at the celebration of a sacrament. It is quite revealing.

First, it reveals something about God. This must be a very personal God who approaches people so directly and warmly. This God is active, enthusiastically at work among people. The sacrament is a hopeful sign.

Interestingly enough, however, the celebration of a sacrament also tells us something about the people themselves. You needn't be presumptuous to think that by approaching people in the midst of their real lives, God indicates how much dignity, how much potential their lives possess.

But here is another point. In each sacramental celebration, people are drawn into the community of God's people. The sacraments form a community, introducing individuals into a network of relationships along with all the potential for growth and discovery that good relationships encompass.

And the community is hardly incidental to the sacrament. The community's members are meant to become godlike signs to each

...for discussion

Do you think the fact that you were baptized — probably baptized many years ago — makes a difference for your life today? Why?

In Katharine Bird's article, Father Joseph Connolly offers a suggestion to married couples to help them uncover the meaning of the sacrament of matrimony for their lives together. How would his suggestion work for you?

Why does Father John Castelot say that everything Jesus did was a "sign, a symbol, a sacrament of some deeper reality?"

It is frequently said that the sacraments of baptism, confirmation and the Eucharist provide the foundation for the participation of lay people in the life and mission of the church. Why would this be true? What difference does it make if this foundation is provided in the sacraments?

SECOND HELPINGS

"Say But the Word," by Father Theodore Dobson. How can the Lord's Supper "address the different needs in our lives?" That question is addressed by Father Dobson, partly through recalling the meaning the Eucharist had in the lives of the first Christians. Their example reminds Christians of today that the Eucharist is a powerful tool for bringing "us to a greater consciousness of ourselves as well as of how we are responding to the world and to the life God is giving us." Father Dobson writes that "the Eucharist is, at its roots, a sacrament of transformation." It unites Christians to Jesus Christ, giving them a share in his spiritual power and the ability to relate with God "so that we become like him: selfless, caring, loving, spiritually strong." (Paullist Press, 545 Island Road, Ramsey, N.J., 07446. 1984. Hardcover, \$6.95.)

and present

aginations of Christians, to help them plug into spiritual realities almost instinctively.

Through the sacraments people are vitalized, freed from the terror of death. But it doesn't end there. They are asked in turn to vitalize the world around them.

People are given the healthful balm of Jesus' Spirit. They are asked in turn to facilitate the relationships among people.

People are strengthened and gladdened by the food and drink which is Jesus himself. In turn, they must break strengthening bread and share a cup of gladness with others.

Through the sacraments, Jesus' own vitality, healthfulness, energy and capacity for eternal joy become our own.

(Hengesbach teaches at Indiana University in South Bend.)

CHILDREN'S STORY HOUR

Come to the Lord's table

By Janaan Manternach
NC News Service

Giuseppe Sarto was born in Italy in 1835. His father was a messenger and postman. His mother worked hard at home to care for their 10 children.

The Sartos were very poor. They lived in a village called Riese.

Giuseppe, which means Joseph, had chores to do around the house to help his parents. He was the second oldest of the children.

Giuseppe liked to study. He did well in school, even though he had to help support and care for the family. The parish priest felt Giuseppe would make a good priest, so he encouraged him to study hard. Giuseppe decided to go to the seminary.

When he was 23 he was ordained a priest. He soon became a pastor. People loved him. He was kind and gentle, but very strong in his convictions. His warm personality drew people to him and to God.

The pope, Leo XIII, made Father Sarto bishop of Mantua, and then of Venice and a cardinal.

The pope died less than 10 years later. Cardinal Sarto went to Rome to vote for a new pope. Everyone expected Cardinal Mariano Rampolla to be elected, but the College of Cardinals elected Cardinal Sarto. He became Pope Pius X.

This pope's motto was "to renew all things in Christ."

From his days as a parish priest, the new pope remembered how few people seemed to receive Communion at Mass on Sundays. Many Catholics felt they were not worthy to eat the bread of life except on rare occasions.

"Jesus gave us himself in the Eucharist as food," the pope thought to himself. "It does not make sense for people not to eat the bread of life. In fact, those who feel themselves the weakest and most in need of God most need the eucharistic food."

The pope knew well that children were not allowed to receive the Eucharist. First Communion was delayed until children were at least teen-agers.

"Parents do not turn their children away from the table," the pope reflected. "Why should

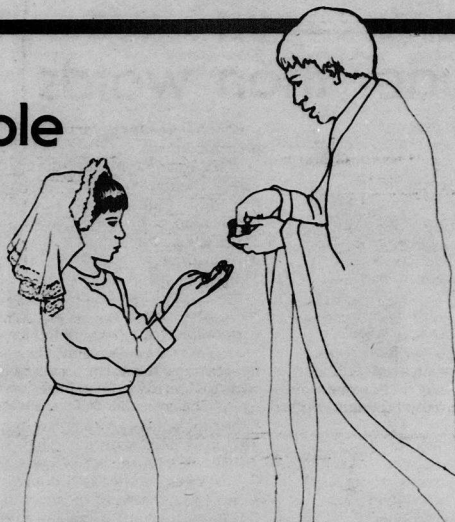
we keep them from the Lord's table? Didn't Jesus himself welcome the children and enjoy their company?"

After studying and praying about this, the pope decided to change things. So he issued a decree that no one may keep children from Communion once they are about 7 years old. The decree urged people to celebrate the Eucharist frequently and to receive Communion often. He also

made it easier for sick people to receive Communion.

When the pope died at the start of World War I in 1914, many people called him a saint. In 1954 Pope Pius XI canonized Giuseppe Sarto as St. Pius X. His feast day is celebrated each year on Aug. 21.

(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: RAOST

SARTO

1. SIEPEGUP

2. YRANIMES

3. AUTAMN

4. NNMCMOIUO

5. EDHNRCL

Answers: 1. Giuseppe, 2. seminary, 3. Mantua, 4. Communion, 5. children

HOW ABOUT YOU?

☐ Why is it valuable to receive Communion often at Mass? Do you know the anniversary date of your baptism? What difference do you think your baptism makes for you now?

Children's Reading Corner

"Gaffer Samson's Luck," by Jill Paton Walsh. This is a story about James, a young boy. All in all it is an unusual tale of a courageous boy's initiation into a new community. James must make a distressing move with his family to a new home. Then he builds a friendship with an elderly, ailing neighbor. Finally, James undertakes a mission for his old friend, the Gaffer, which involves a dare. (Farrar, Straus, Giroux, 19 Union Square West, New York, N.Y. 10003. 1984. Hardback, \$10.95.)



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Theologians dissent at own risk, archbishop says

CINCINNATI (NC)—Theologians may dissent from some church teachings, but "they do so at their own risk," Archbishop Daniel Pilarczyk of Cincinnati said in a pastoral letter.

For a variety of reasons church authorities may tolerate dissent but dissent is not necessarily a "right" in every case, he said. Ultimately, he added, church authority "has the right and the responsibility to make a prudential judgement, case by case, about the limits of such tolerance."

In all cases, "the charity and love that Christ expects" should govern all those involved in a controversy, he said.

Archbishop Pilarczyk's pastoral, his second in nearly four years as archbishop of Cincinnati, was prepared as a four-page supplement for the June 6 issue of the archdiocesan newspaper, The Catholic Telegraph.

HE CITED two major controversies over dissent with church teaching in recent months:

—"An advertisement in The New York Times claimed that disciplinary action taken by certain agencies of the Holy See against persons who disagreed with church teaching

about abortion was unjust in that it violated these persons' right of free speech.

—"Then came the news that a professor of moral theology at The Catholic University of America was under investigation by the Congregation for the Doctrine of the Faith because he holds that under certain circumstances contraceptive acts, homosexual acts, and even abortion are morally justifiable."

The weekend before publication of his pastoral, Archbishop Pilarczyk and Father Charles E. Curran, the moral theologian he referred to, were both featured speakers on issues of theology and church authority at the College Theology Society's convention in Cincinnati. Both discussed theological dissent.

The archbishop, a longtime teacher and former seminary rector, indicated in his pastoral that the issues of dissent were substantially different in the Times ad, published in 1984, and the Curran case.

He dismissed the central claim in the Times ad, that Catholics dissenting on abortion were being denied their rights of free speech, as "confusing" issues by injecting a "political concept" into a religious context.

"Within the church, I am not free to say

what I like and at the same time claim to be a member in good standing," he said.

But he described the claim by Father Curran—that under certain conditions theologians have a right to dissent from non-infallible church teaching—as "the nerve center of the whole present controversy."

Archbishop Pilarczyk described several levels of church teaching and said that "the intensity of the expected response (from Catholics) varies with the level of the teaching."

HE ALSO NOTED that in 1968 the U.S. bishops spelled out "some norms of explicit" theological dissent.

The norms say that "the expression of theological dissent is in order only if the reasons are serious and well-founded, if the manner of the dissent does not question or impugn the teaching authority of the church, and is such as not to give scandal."

Father Curran maintains that in the areas in which he dissents from church teaching he has consistently remained within the framework of those norms.

Archbishop Pilarczyk said the norms do

not declare a "right" to dissent, but only spell out the "outer limits" that the church is willing to tolerate.

Even within those limits, he said "it is not clear to me that everything is acceptable as a matter of right."

IN SOME CASES church authority may tolerate the dissent, and in some cases it may even eventually modify its teaching, he said. But in the end, theologians who dissent are "subject to a final determination by church authority," he said.

He acknowledged that the "probing and exploring" role of theologians may cause tension and controversy.

"I do not like controversy in the church," the archbishop said. "I wish we did not have to deal with it. That is not a very realistic wish, though."

He added that "in all controversy we have to treat everybody with the charity and love that Christ expects his members to offer one another. This includes persons on the right and on the left of the theological spectrum, dissenters and church authorities, theologians, catechists, bishops and cardinals."

MAGISTERIUM

"The pope and bishops in communion with him."

TEACHING

Defined Infallible Magisterium
for example, divinity of Christ

TEACHING

Ordinary, Infallible Magisterium
for example, deliberate murder

TEACHING

Ordinary, Non-Infallible Magisterium
for example, right of workers to unionize

RESPONSE

Unconditional Acceptance

RESPONSE

Acceptance as Certain

RESPONSE

Religious submission of mind and will

MEMBERSHIP

"the intensity of the expected response varies with the level of the teaching."

AUTHORITY CHARTED—Archbishop Daniel Pilarczyk of Cincinnati, in a pastoral letter, says theologians may dissent from some church teachings but "they do so at their own risk." In this chart which was published with the pastoral in the June 6 issue of the Catholic Telegraph, archdiocesan newspaper, the archbishop gives his characterization of the relationship between Catholic teaching and the members of the church. (NC chart)

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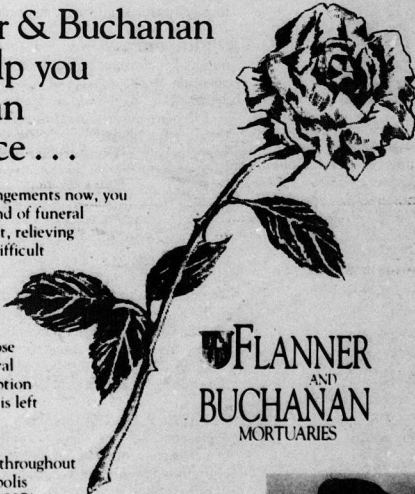
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Mexican cardinal says housing damaged by quake is unrepaired

by Tracy Early

NEW YORK (NC)—Cardinal Ernesto Corripio Ahumada of Mexico City said most of the housing damaged by the earthquake which struck the city last September remains unrepaired.

He said that about 20 percent of the 40,000 families in his archdiocese who lost their homes have been able to move back into new or repaired housing.

The rest continue to live in provisional emergency quarters arranged by the government, with relatives or in the streets, he said.

The cardinal, who visited the United States seeking more contributions for the victims, also denied allegations that some church-administered earthquake relief funds were used to build new seminaries.

The cardinal visited Washington May 26 to meet with

officials of the Organization of American States. He then traveled to New York for meetings with officials of the United Nations, Catholic Relief Services and other agencies. He spoke to National Catholic News Service May 28.

Cardinal Corripio said the church in the United States helped "enormously" following the earthquake. But he said more aid was needed, and he had requested further assistance from the U.S. church and international organizations. He said he was not asking for help from the U.S. government.

The cardinal said the ability of the Mexican church to meet social needs had been seriously hurt by Mexico's economic crisis.

"Devaluation makes all our costs go up, and our income does not go up in the same proportion," he said. "So there is a gap. We have applied a lot of austerities, and we have had to reduce the scope of our social welfare work."

After the earthquakes, the cardinal established the Foundation for Assistance to the Community, an agency to conduct programs of housing, employment and social welfare.

SPEAKING TO reporters at the United Nations, the cardinal said one reason for his trip was to reassure donors about the use of relief funds.

He denied allegations that some of the funds were used to build new seminaries. "Fortunately, none of the existing seminaries have been destroyed or damaged in the earthquake," he said.

The cardinal said that in the months following the earthquakes, the Mexican church initially received and distributed \$5 million from the United States, Europe and Latin America. After the foundation was established, it received an additional \$13 million.

Cardinal Corripio told NC News that Salvadorans coming north in search of sanctuary were not staying in Mexican churches as in the United States. He said the Mexican government was providing help for some of them in camps on the border with Guatemala. The church also provides some help, he said.

"In general we cannot say they are political refugees," Cardinal Corripio said. "Essentially, they are people forced to flee because of the social circumstances."

"The church in Mexico has expressed the consistent wish that peace may be found in Central America," he said. "We are sympathetic to the process of Contadora, and we regard this as hopeful."

Cardinal Corripio said, however, that it was a "very delicate" situation because of the Mexican pattern of church-state separation. The government of Mexico, one of the leaders of the Contadora process, considers it a political matter and does not welcome church initiatives relating to it, he said.

THE CARDINAL said illegal Mexican emigration to the United States is a "very difficult" issue which the Mexican bishops have discussed with their U.S. counterparts.

"We hope something can be done to help these people so they may be able to normalize their situation in the United States," he said. "The current pattern of migration is likely to continue as long as Mexico's economic crisis. So it is urgent we find a solution."

Religious role models encourage, discourage vocations, directors say

CHICAGO (NC)—Priests and Religious as role models do most to encourage as well as discourage vocations, according to a survey by the National Conference of Diocesan Vocations Directors in Chicago.

The survey found that the single most encouraging factor for priesthood and religious life, cited by 34 percent of the vocation directors and others involved in vocation ministry, is personal contact or relationships with priests and Religious.

On the other hand, the single most discouraging factor, listed by 35 percent of those surveyed, is that priests and Religious today provide poor role models and display inconsistencies.

Twenty-one percent listed "celibacy, can't have a family" as the single most discouraging factor.

THE SURVEY was sent to the 347 members of the national conference and distributed to 510 others involved in vocation work. A total of 416 surveys, 46 percent, were returned.

Fifty-two percent of the diocesan vocation personnel said they see the interest in priesthood and religious life among young people as being greater today than five years ago; 48 percent of the priests see the interest as being greater.

Eighty percent of diocesan vocation personnel see the interest in lay ministry among young people as being greater than five years ago.

To help the church in its mission, 90 percent of those surveyed suggested hiring more full-time lay ministers in parishes, 69 percent called for more influential roles for women in the parish, 84 percent urged greater involvement of the church in social issues, 78 percent called for reducing the size of parishes, 69 percent urged allowing priests to marry and 68 percent called for ordaining women.

While 37 percent said temporary commitment would help the church, 50 percent said it would hurt.

FATHER HENRY Mancuso, executive director of the conference, said the survey "confirms the feelings of people in vocations work and reflected in other surveys that the climate for promoting vocations today is better than just a few years ago."

He said interest among young people is up "and those who minister in the church seem to be more willing to invite others to participate in ministry in all forms. This is great news; it is encouraging."

However, Father Mancuso said, "We have to recognize that there are issues of church and society that work against commitment to priesthood and vowed life as well as lay ministry."

He said he was concerned that only 45 percent of diocesan vocation personnel are now working full time in vocation ministry.

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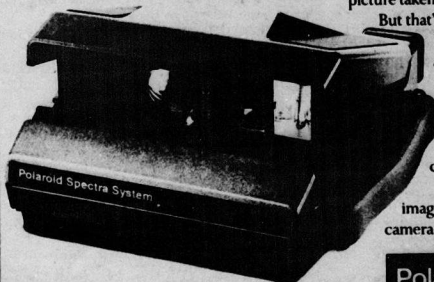
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Fr. Hesburgh: Guard Catholic schools' character

by Stephenie Overman

WASHINGTON (NC)—Guard the Catholic character of schools "as you would your life," Holy Cross Father Theodore M. Hesburgh told educators gathered in Washington June 4.

Father Hesburgh, who plans to retire next year after more than 30 years as president of the University of Notre Dame, joined educators honoring Msgr. John F. Meyers, who is retiring after 14 years as head of the National Catholic Educational Association. The organization represents Catholic elementary and secondary schools.

The most important thing he has learned in his years in higher education, the Notre Dame president noted, is: "Guard your Catholic character as you would your life. We receive enormous support because we work

hard, in season and out, to be what we profess to be, an excellent university that is profoundly Catholic.

"If we preserve our Catholic character in all that we do in education, we will yet write a new chapter, maybe even better than the golden age of American Catholic education," he added. "We will not just survive, but as (William) Faulkner said . . . 'we will prevail' and so will all the good and unusual Gospel values that are at the core of all we do, for the glory of God and the salvation of all his people."

The golden age of Catholic elementary and secondary education has passed "but its fruits remain" and "we may still see another and different golden age responding to new and different challenges that are facing a Catholic Church far different that it was at the turn of the century," he said.

He said those challenges include helping new immigrants who, unlike the more established descendants of earlier immigrant groups, cannot afford increasingly expensive parochial schools, and teaching non-Catholic students who turn to Catholic schools for the education and discipline they feel is lacking in inner-city public schools.

"Obviously the golden age has paid off and the laity who were uneducated now are educated and successful and are in a position to take upon themselves the burden of their children's education, in a Catholic manner, in a highly secular society."

He praised Catholic colleges and universities, saying that "with no financial support from the American church, they have managed somehow to build and sustain themselves in excellence."

Compared to other Catholic universities

around the world—"and all of them together could not compare to the American reality," he said—U.S. Catholic higher education is unique in both numbers and quality.

That is why, he said, the recent proposed Vatican set of rules for Catholic colleges and universities "was so universally repudiated by the leaders of Catholic higher education, who saw in it a serious threat to their historical institutional academic freedom and autonomy."

"No one who understands this great and gratuitous benefit to the church would want to jeopardize it," Father Hesburgh concluded.

Academic freedom as practiced in U.S. higher education "is essential to the whole enterprise, impossible without it. Institutional autonomy is essential to federal support," Father Hesburgh said.

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*Then use me to
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around the world
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the earth may be without
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of salvation.*

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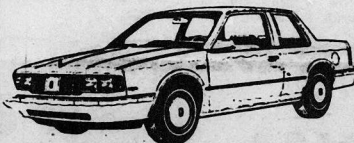
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The ACTIVE List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

June 13

St. Anthony Parish, 379 N. Warman, continues its Summer Festival. Food service begins at 5 p.m. Dine in or carry out.

A Festival sponsored by Little Flower Parish, 1401 N. Bosart, continues from 5 to 11 p.m. Meals catered by Peachey's served 5:30 to 7:30 p.m. Adults \$5; children 3-11 \$3; children under 2 free.

Nativity Parish Summer Festival will feature food served from 5 to 8:30 p.m. at 7300 Southeastern Ave. Rides, games, crafts.

June 13-14-15

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

Holy Angels Parish, 740 W. 28th St., will hold its Summer Festival '86 from 5 to 11 p.m. Fri. and Sat. and from 3 to 10 p.m. Sun. Kitchen, barbecue and restaurant open at noon Sun.

June 14

An Introductory Workshop for Archdiocesan Parish Pastoral Council Guidelines will be held

from 1:30 to 6 p.m. at St. Andrew Parish, Richmond.

An Ethnic Pitch-in Dinner will be held after 6:30 p.m. Mass at St. Vincent de Paul Parish, 1711 S. "I" St., Bedford. Bring a dish from a country whose name begins with the first letter of your last name.

The Fifth Wheelers Club will travel to Louisville for races at Churchill Downs.

Sacred Heart Parish, Terre Haute, will sponsor its fourth annual Parish Dance featuring '50s and '60s music by Eddie and the Motivators in Plumbers and Steamfitters Hall. \$12.50/person includes food and drinks.

June 15

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

A Pre-Cana Program sponsored by the Family Life Office will be held from 12:45 to 5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. \$15 fee.

The Women's Club of St. Patrick Parish will sponsor a

Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

A Latin Mass featuring organist Tip Sweeney and tenor Jerry McGuire will be celebrated at 10 a.m. at St. Patrick Church, 931 Woodlawn Ave.

June 16

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. for a program by White River Park Commissioner Sid Weidman on the "Future of Downtown Indianapolis" at the Catholic Center, 1400 N. Meridian St.

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

June 16-20

A Summer Bible School for pre-schoolers through eighth graders will be held at St. Joseph Parish, Rockville. Call 317-569-5917 or 317-569-6006 for information.

St. Luke Parish will sponsor a Summer Church School for children 3 years old through third grade. Call 259-4373 for information.

A retreat on "God, Francis, You and Me" will be presented at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$150 with \$50 deposit. Call 257-7338 for information.

June 17-18-19

A Tent Revival will be held at Mount St. Francis Retreat Center beginning at 7:30 p.m. each evening. Bring your own lawn chairs.

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June 18

The Monthly Catholic Cemetery Mass will be celebrated at 2 p.m. in Calvary Cemetery Chapel, Troy Ave. at Bluff Rd.

St. Michael Parish CYO will present a "Midweek Summer Jam I" city-wide dance for high schoolers featuring a live DJ from 8 to 11 p.m. in the church hall, 3354 W. 30th St. Pre-sale tickets \$2; at the door \$3.

June 19

Audrey Werle will offer a charismatic teaching on "Prophecy Today" at 7:30 p.m.

at the weekly prayer meeting of St. Louis de Montfort Church, 11441 Hague Rd., Fishers. Call 842-6778 or 927-6871 days for information.

June 20-21-22

Central Indiana Marriage Encounter will present a Marriage Encounter Weekend at Fatima Retreat House, 5383 E. 56th St. For information call Ann Miller at 788-0274.

Growing Marriages, a weekend for couples married 5-10 years will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$120/couple with \$25 deposit. Call 257-7338 for information.

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Aquino tells Manila clergy to avoid partisanship

MANILA, Philippines (NC)—Philippine President Corason Aquino, who catapulted to office with the aid of powerful churchmen, told Catholic clergy to avoid political partisanship and maintain a "certain distance" from government.

She also urged clerics to help her rebuild "the spirit of our people battered by years of oppression and economic deprivation" and set a moral example for the country.

Mrs. Aquino told several hundred priests and bishops of the Manila Archdiocese in May that the church must avoid political partisanship and "preserve a certain distance (from government) which will leave it free to exercise its prophetic role." She said a moral revolution could be led by the clergy.

But political and social changes are "the work of lay persons like myself, and believe

me, it is precisely as part of my Christian commitment as a lay person that I have assumed the burdens of the presidency," she said.

She told the priests that if they evangelize Filipinos the way the pope and bishops have instructed, "you shall have made the most urgent and most important contribution to the rebuilding of our country."

The president said there is a connection between the form of government in the church and in civil society.

"Just as the authoritarian style of church leadership provided a spiritual climate favorable to martial rule," she said, "so also a more consultative and participative style of church leadership will enable our people to be more participative in the affairs of civil society."

Mrs. Aquino also said personal conversion to deeper values is needed to make democracy work.

"Never in our history were so many beautiful speeches and books spoken and written as during the time of the deposed dictator," she said, referring to former President Ferdinand Marcos. "But never also has there been such a wide gap between profession and action. Hence, I have myself resolved to exercise leadership by personal example. I have asked my cabinet ministers to do the same. Allow me to request the same from you."

"Never again should our people be simply cowed or bribed to do certain things; never again should they be robotized. The present government needs the collaboration of thinking and free persons."

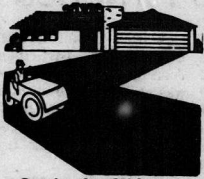
The president said her husband Benigno's murder in 1983 may have prevented civil war by uniting the political opposition to the Marcos government.

"When one looks back at the years under the Marcos regime, one cannot but be impressed and depressed by the slow descent into the depths of the Filipino spirit," she said. "We seemed headed either toward national degeneration or violent confrontation."

"I believe in my heart of hearts that had God not allowed the murder of my late husband, Ninoy, as he returned to work non-violently for justice and national reconciliation, we might still be suffering today from the twofold demoralization our bishops have described or we might already be on the brink of a civil war."

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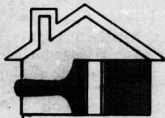
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Ready for marriage?

by Tom Lennon

Question: Why does everyone older than teen-agers seem to think that teen-agers are too immature to have feelings of marriage and commitment? (Georgia)

Answer: Perhaps the older persons have seen more of the hazards and pitfalls of married life. They also may think that they really didn't know much about marriage when they were teen-agers. They then conclude that all of

today's teen-agers don't know very much about what it's like to be married.

It's always risky, of course, to make sweeping statements about "every teen-ager." Certainly some teens do have strong feelings about marriage and commitment. And some early marriages are successful.

But it doesn't follow that every teen-ager who happens to be thinking about getting married should do so. Some youthful marriages end with astonishing speed.

It is wise, however, for teen-agers to be giving thought to marriage, to observing how various marriages work (or don't work), and to consider the pros and cons of marriage as a permanent way of life.

In my imagination, I sometimes play around with a fantasy about The Marriage School, which would be open to all teens. In my daydream, teachers (both men and women) have classes on subjects such as the following:

The art of money management and penny-pinching in hard times.

Communication skills and when to keep your big mouth shut.

How to forgive the absolutely, totally unforgivable deed.

How to cook a meal for a man and four children.

How to cook a meal for a woman and four children.

How to argue to +fully, sensitively and skillfully.

Sex: What does it mean?

How to go on loving your spouse after he or she has betrayed you sexually (a textbook for this course would be the Book of Hosea in the Bible).

Marriage and boredom.

At my Marriage School, many other courses also would be taught. Can you think what some might be? Can you make some suggestions about topics you would like to have discussed?

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

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JOINING HANDS—These young people from St. Pius X Parish, Indianapolis, and St. Mary Parish, New Albany, were part of the Hands Across America line which passed through Indianapolis. Pictured are, from right, Tim Gehlbach, Karen Holscher, Jeff Gunther, Elaine Guntz, Tony Brodfehrer and David Brodfehrer. (Photo by Tony Cooper)

Despite gaps, youth connect during 'Hands Across America'

by Tony Cooper

Although the human chain was broken in some places, young people from around the archdiocese experienced a feeling of being connected with the hungry and homeless by participating in "Hands Across America" Sunday, May 25.

Two youth groups which got together for the event were St. Mary's in New Albany and St. Pius X in Indianapolis. The St. Pius group played host for a weekend that included a picnic, swim party and dance as well as participating in the Memorial Day weekend fund raising event.

After a steady drizzle which lasted for most of the morning, the rain let up as the group assembled on a county road on the far north-side of Indianapolis. As 2 p.m. approached, it was clear that there were not going to be enough people to make an unbroken chain, so organizers told participants to space themselves out. Many used jackets and raincoats to connect the line.

After the event was over, the young people spent some time discussing what the

experience meant to them. One teenage participant, John Brown from St. Mary's was very enthused about his participation. "It was great," he said. "It's really a good cause, supporting the fight against hunger."

But Michelle Schneider of New Albany said things didn't turn out the way she'd imagined. "It was kind of disappointing from where we were because we didn't connect, but the thought of helping all those kids with the money we raised really made an impression."

Schneider said the experience was an incentive to get involved further. "I'd consider getting more involved, maybe in a local soup kitchen. I like helping people and doing what I can. It would make me feel good to do something."

Catholic students dominate Indianapolis Star honor awards

Catholic high school students dominated this year's student awards made by The Indianapolis Star.

Lynn R. Selwa of Ritter High School was named as the Star's City Pupil of the Year for 1986. She was one of several valedictorians to exceed a straight-A average during this school year by virtue of weighted courses. She also compiled the highest number of academic credits, 57. She is a member of St.

Malachy Parish in Brownsburg.

Two Catholic high school athletes, Steve Roberts from Ritter and Diane Hoereth from Roncalli, also received honors. They were selected as The Indianapolis Star's 1986 Male and Female City Athletes of the Year.

Roberts excelled in football, basketball and track. Hoereth was outstanding in basketball, volleyball and softball.

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Holy Angels girl wins award

Shaton McMiller, a graduate of Holy Angels School in Indianapolis, has won the 1986 Sister Francesca Thompson Award. The award is sponsored by the Oldenburg Sisters of St. Francis and consists of a \$500 grant for McMiller's freshman year of high school education. The award can also be renewed.

Sister Ramona Lunsford,

a member of the administrative council of the Sisters of St. Francis, presented a commemorative plaque to McMiller during the graduation service at Holy Angels on May 29. Sister Lunsford noted that "the award is a continuation of the order's commitment to education and service to the black community."



SCHOLAR—Shaton McMiller, right, displays the Sister Francesca Thompson Award. With her is Franciscan Sister Ramona Lunsford, who presented her with a \$500 grant at graduation ceremonies at Holy Angels School, Indianapolis.

Cathedral captures title

Cathedral High School in Indianapolis won its first team title in state competition by beating Elkhart Central 5-0 in the Girls State Team Tennis Tournament.

Cathedral had earlier defeated Homestead 3-2 to advance to the finals. It was the first time Cathedral had advanced to the final four in girls tennis.

attend Cardinal Ritter High School in Indianapolis this fall.

The award is named for Sister Francesca Thompson, a member of the Sisters of St. Francis and a nationally known black educator and lecturer. Sister Thompson has taught at Immaculate Conception Academy in Oldenburg and Marian College in Indianapolis. She is

currently a professor and assistant dean at Fordham University in New York.

The award is given to the applicant who best exhibits the presence of seven black principles called Nguzo Saba in his or her life. They are kujichagua (self-determination), imani (faith), umoja (unity), ujima (collective work and responsibility), ujamaa (cooperative

economics), nia (purpose) and kuumba (creativity). The principles have been developed from African and American tradition and theology.

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

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(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 parents, and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion.)

Charles and Clarence; grandfather of 27; great-grandfather of 34.

† BRUNSON, Mildred, 72, St. Agnes, Nashville, May 29. Wife of Vernis (Bud); mother of Marian (Jani) Griffin, Constance Lane, Caroline A. Curry, Katherine Tupper, Mildred C. Bryant, John D., Verne H., Thomas J. and Donald A.

† DURHAM, Fern, 88, St. Catherine of Siena, Indianapolis, May 30. Mother of Thelma M. Dooley, Raymond H. and Harold F.

† FEIGERT, Dorothy, 76, St. Gabriel, Connersville, June 2. Sister of Helen Keller.

† HOEHN, Ida Reibel, 101, St. Mary, Lanesville, May 16. Mother of Walter, Anna Marie Schellenberger and Frances Schellenberger; grandmother of 22; great-grandmother of 34.

† KLEEMAN, Mark, 37, St. Paul, Tell City, June 2. Son of Louis and Velma; brother of Kathy Hammond.

† KNECHT, Robert G., 55, St. Michael, Brookville, May 12. Husband of Bonnie Ford; father of Thomas, Timothy, Denise Handley, Deborah Tolson and

Roberta; brother of Roy, Emma Oehlman and Alene Schuman.

† LaFRANCE, John J., 52, St. Benedict, Terre Haute, June 3. Husband of Jeanne Place; father of Karin, Mark, Kevin and Steven; brother of Gary.

† LINGG, Francis G., 63, St. Gabriel, Connersville, June 6. Husband of Ardath Martin; father of Deris Gay, Marie Ketcham, David J. and Thomas G.; son of Adelia; brother of Ruth Amrhein, Louis and Howard; grandfather of eight; step-grandfather of two.

† MARCHETTI, Leona Maxine, 70, Our Lady of Lourdes, In-

dianapolis, June 1. Mother of Sebastian and Michael.

† MATTINGLY, Virginia, 64, St. Agnes, Nashville, May 29. Wife of Michael B.; mother of Marsha Kramer, Rita Marzullo, Teri Dillard, Sally and Michael E.

† MEDVESCEK, Ronald, 63, St. Christopher, Indianapolis, May 23. Father of Donna Baker and Ronald; brother of Lednilla Albin, Ella Freitag and Claudia.

† MOFFETT, Carolyn J., 57, St. Gabriel, Connersville, May 30. Wife of J.C.; mother of Luann McQueen, Patricia, Gina and Michael A.; sister of Richard Storch; grandmother of two; stepdaughter of June Storch.

† PLASTERS, Delmar, 78, St. Gabriel, Connersville, May 28. Brother of Marie Bryan and Robert.

† SCHELLENBERGER, Raymond, 85, St. Mary, Lanesville, May 10. Brother of Anna and Cecelia.

† SCHNELL, Clyde H., 55, St. Mary, New Albany, May 29. Father of Mickey, David, Buddy, Donna Duvall and Theresa Yates; brother of John, Charles, Don, Irene Niemeier, Adele Briscoe, Blanche McGlothlin, Barbara Humphrey, Catherine Bachman and Ethel Snodgrass; grandfather of four.

† SUGRUE, James Joseph, 80, Little Flower, Indianapolis, June 3. Husband of Laverne Sawyer.

† TAYLOR, Randy, 21, St. Agnes, Nashville, May 10. Son of Barbara Fawcett and Thomas J.; brother of David, Shawn, and Tony, Kevin and Danielle Payton.

† TRINDEITMAR, Rose, 80, St. Mary of the Knobs, Floyd Knobs, May 28. Mother of Mary Ann Cosgrove, Catherine, Helen Smith, Dorothy Hunt and Thelma Rudolph; sister of Emma White, Robert and Walter Schulz and David and Joseph Dale; grandmother of 10; great-grandmother of four.

† WEBER, Marie Voyles, 84, St. Mary, New Albany, May 29.

† WEIDEKAMP, Frank, 70, Holy Spirit, June 2. Brother of Dorothy Cunningham, Frances Meyer, Andrew, Rita Rose Hanson, Lucille Perkowski, Lou, and Alicia (Mitzi) Carr.

† WILSON, Karen A., 44, St. John, Indianapolis, May 26. Mother of Jackie, Patty, Jim and Daniel Murphy; daughter of Margaret Canatsey.

† WINSTED, Margaret N., 84, Assumption, Indianapolis, May 31. Mother of A.J. (June) Werner; sister of Anna Ebbeck; grandmother of three; great-grandmother of two.

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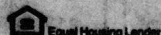
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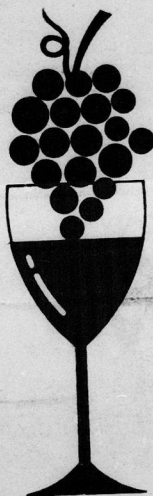
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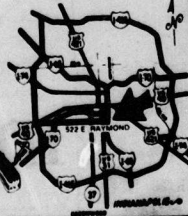
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Encyclical makes pointed criticism of Marxism

by John Thavis

VATICAN CITY (NC)—Pope John Paul II's fifth encyclical, on the Holy Spirit, is a sober contrast of good and evil which makes a point of the fundamental break between Christianity and Marxism and other forms of materialism.

The encyclical was made public May 30 (see front page article in last week's issue of *The Criterion*).

In its strongly worded criticism, the encyclical, "Dominum et Vivificantem" (Lord and Giver of Life), illustrates the degree to which Marxism and other "atheistic ideologies" are viewed as spiritually dangerous by the Polish-born pope, who lived most of his life under a communist regime.

Although mentioning Marxism by name only once in the 141-page encyclical, Pope John Paul cites it as the best example of the atheistic materialism which he comments on at length in the document.

The encyclical also raises questions about the type of dialogue the church can have with a system the pope describes as

the purest expression of "resistance to the Holy Spirit."

THE THEME of the document, the pope's longest, is "The Holy Spirit in the Life of the Church and the World." Like many of the pope's documents, it sees history as a struggle between good and evil. The contemporary age is viewed as a turning point in the battle between faith and atheism.

The language is dramatic and prophetic. Looking at the modern landscape, with the end of the second millennium of Christianity on the horizon, the pope describes a "picture of death" in which abortion, war, famine, terrorism and the arms race are main elements.

In the human heart and in society in general, he sees tension "between the spirit and the flesh, between the believer and the non-believer, between the obedient and the disobedient, between the Holy Spirit and Satan."

The letter, in fact, is full of references to Satan as the "father of lies," the "prince of this world" and the "ruler of this world of

darkness." His evil is contrasted with the gift of divine life offered by the Holy Spirit. The struggle "is part of everyday experience," the pope says.

"Who will win? The one who welcomes the gift," he writes.

THE POPE seeks to arouse this sense of everyday struggle, urging Christians to "call good and evil by their proper name" as a first step toward salvation.

The language here is not unusual for this pope, who has made a point of reawakening a "sense of sin" in the world, and emphasizing sin's connection with personal and social ills. It is noteworthy that he extends this analysis to materialism, specifically Marxism—condemning both on theological grounds. For the pope, Marxism and similar ideologies are no less than "rebellion" against God.

Materialism, the "essential core of Marxism," is "systematically atheistic," the pope says, because it "does not accept God's existence." Its resistance to the Holy Spirit is what the pope, in the same letter, describes as "blasphemy"—the rejection of salvation, the sin that cannot be forgiven.

When the pope says "materialism," he defines the system of ideas and practices that sees reality as "matter," death as the definitive end of human existence and human beings as arbiters of both good and evil.

He says it has become a "program for action and for the shaping of human behavior." Marxism is cited as the best example of this.

"Those who wish to live by the Spirit," the pope concludes, "cannot but reject"

this kind of ideological and historical expression of evil.

IN PREVIOUS documents, the pope has criticized atheistic governments for violating religious rights. He does the same in this letter, ridiculing the idea of the "death of God" and the attempt to "root out religion."

But he goes farther in his criticism when he describes Marxism and other forms of ideological materialism as intrinsically evil.

This "theological" condemnation, said Vatican press spokesman Joaquin Navarro-Valls, reflects the purpose of the encyclical.

"It shouldn't surprise anyone that in an encyclical, there should be a condemnation of systems that try to cancel the idea of God from personal life and from history," Navarro-Valls said. The pope, he said, seeks to warn the faithful of "the greatest dangers."

But Navarro-Valls said the pope's concern was not focused on specific areas of the world, such as Latin America, where Marxist ideas have sometimes filtered into Christian theology.

"The pope wrote this because it is his duty, not for tactical reasons," Navarro-Valls said. He wrote it "contemplating the Holy Spirit."

The letter reflects the criticisms of Marxism made in the 1984 "Instruction on Certain Aspects of Liberation Theology," issued by the Congregation for the Doctrine of the Faith. That document also described Marxist ideas as incompatible with Christian theology, but was aimed at theologians who were believed trying to integrate the two.



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