

# Says pope coming to 'dynamic church'

by Jerry Filteau

WASHINGTON (NC)—When Pope John Paul II visits the United States this fall, he will see a "very dynamic church" in which lay people play an important role, the pope's U.S. ambassador said May 8.

Archbishop Pio Laghi, papal pronuncio or ambassador to the United States, in an interview with National Catholic News Service defended the pope's numerous travels abroad as a

"new ministry" thrust upon the bishop of Rome in response to new world conditions.

He said he hoped the controversy over Archbishop Raymond Hunthausen of Seattle will be resolved before the papal trip. But he also said that long-range problems and solutions in the U.S. church are to be treated in greater depth in U.S.-Vatican discussions after the papal trip, not before.

Archbishop Laghi agreed to be interviewed on the topic of the papal trip to the United States this September. But he also

answered questions about the more general state of the church in the United States and his role in the appointment of new U.S. bishops.

He was interviewed at the apostolic nunciature on Washington's Embassy Row by NC News director and editor in chief Richard W. Daw, national editor Jim Lackey and reporter Jerry Filteau.

Archbishop Laghi spoke philosophically of the growing (See INTERVIEW, page 25)

## The CRITERION

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# Hearings begin on Religious salaries

by Margaret Nelson

The Archdiocese of Indianapolis has held more than half of the planned consultations with parishes, schools, and agencies on the request of women Religious for salaries equivalent to professional salaries paid to lay personnel. The hearing sessions have been scheduled throughout the archdiocese over a four-week period.

At the Indianapolis East Deanery session at St. Therese Little Flower Parish on Wednesday, May 14, about 20 people came to represent their parishes and schools. Msgr. Gerald A. Gettelfinger, chancellor and secretary for temporalities assisted, with two Franciscan sisters responding for the Religious women.

The objectives of the hearings were to help clarify questions and hear impact statements of parish and individual leaders. These sessions were also designed to help delineate the process leading to a decision by Archbishop Edward A. O'Meara. The leadership of each archdiocesan organization that would be affected by this decision

has received materials with a letter requesting an impact statement.

Franciscan Sister Julie Hampel gave a brief summary of the situation, noting that because her community had always lived a "hand-to-mouth" existence, there was nothing to put aside. Now there are 200 retired sisters at Oldenburg. And the active sisters must support one-and-a-half others at the present time.

When the fact that the salary checks are made out to the community was clarified, there was a discussion about whether the Franciscan sisters received Social Security benefits. The Franciscan treasurer, Sister Margaret Horney, said that they made the decision to be included as a community almost 20 years ago. They must pay the employer and employee share, but they do receive Social Security. A St. Luke's parishioner said that this was a wise choice because the sisters outlive the actuarial tables. A priest from St. Rita's asked if the proposed new professional salary checks will also go to the community and this was confirmed.

Msgr. Gettelfinger responded to a ques-

tion from a parishioner of St. Michael's, Greenfield, who asked if the goal of the (1974) fund drive for retired Religious had been met. He explained that the goal was met, but it barely provided benefits for those who had already served and retired. He said, "No one dared to think it would meet the needs of the past, present, and the future."

Msgr. Gettelfinger said that a study found that the average parish with a school would face about a \$29,000 increase in its annual budget to implement the salary increase, but that the religious communities were willing to phase in the program over a three-year period. He stressed that each individual parish would have its own circumstances.

Concern was voiced about the financial impact on poor inner-city parishes. Both Sister Julie and Providence Sister Rita Clare Gerardot explained that their communities are sensitive to and will continue to make special provisions for these situations.

Though most seemed sympathetic to the problem of Religious salaries, it was agreed by all that some of the sisters with more than 20 years of tenure and master's degrees (the

highest professional salary scale) might be replaced by lay people who would draw lower salaries. Sister Julie said, "We are aware of this and we need to take that risk.... We know that probably some sisters will not be hired."

Several people voiced concern about the "lessened presence" of the Religious in parish schools, with some planning to pay the higher salary just to have their presence, even though it would be a heavy financial burden. One lay woman said, "If parishes had kept accurate records, they might be surprised at what it cost right from the beginning."

After the five remaining consultation hearings, the impact statements from archdiocesan organizations are to be reviewed by the archdiocesan Board of Education and the Council of Priests, which Msgr. Gettelfinger called "the only two bodies that network throughout the archdiocese."

Recommendations from this review will be made to Archbishop O'Meara, who will make a decision on the professional salary question.

# Father John Bertolucci draws 800 to cathedral

by Richard Cain

A capacity crowd filled the cathedral Wednesday evening, May 13, to hear Catholic evangelist Father John Bertolucci preach on discipleship and the importance of prayer.

In a separate interview with *The Criterion*, Father Bertolucci, a priest from the Diocese of Albany in New York and the host of nationally syndicated television and radio programs said he is considering leaving his evangelization ministry to join the Franciscans.

During his evangelistic service Father Bertolucci stressed the importance of turning to the Lord first in prayer in every situ-

ation. "When you know Jesus Christ, no problem is irresolvable (sic)," he said. The fact that God loves us means that he answers every prayer, Father Bertolucci said. "God is concerned about people," he said. "When



Father John Bertolucci

our prayer concerns care for people, we can rest assured it will be answered positively."

Father Bertolucci linked the power of prayer to discipleship. "The promises in the book are not for the crowd," he said. "They're for the disciples." He compared discipleship to marriage. "You don't become a disciple until you fall in love with Jesus Christ and enter into an intimate relationship with him." He added that the basic vocation of all people is to be disciples of Jesus forever.

Discipleship and the power of prayer should lead to a life of generous response to others, Bertolucci said. "There is a freedom and a liberty that comes from responding generously," he said. This generous response to the needs of others should start with one's own family. "If God is saying anything (today) he's saying 'Restore my homes, restore my families,'" he said.

Father Bertolucci's final teaching was on John 10:10, "I came that they may have life and have it to the full." Having life means four things, he said, one for each letter of the word "life." It means: (1) knowing that you are LOVED by him who died for you, (2) knowing your IDENTITY as a child of God, (3) knowing FIDELITY—"there is one relationship you can count on because his blood was shed for you"—and (4) knowing ETERNITY. The Eucharist is our assurance that we will live forever, Father Bertolucci said quoting John 6:51: "If anyone eats this bread he shall live forever."

The service concluded with charismatic song and prayer. Father Bertolucci issued a call for a public declaration of love for Jesus from each person. Father Bertolucci also announced that God was healing several people present of specific illnesses.

In a separate interview with *The Criterion*, Father Bertolucci spoke about the grace he experiences in his work. "I always enjoy serving God's people," he said. "I do my work and move on."

However he said he does not feel overwhelmed by the personal needs he encounters. "The Christian community is to meet the needs of God's people, not any one individual," he said.

Although Father Bertolucci's teachings often take scripture literally, he distanced himself from the label of "fundamentalist." "There is a difference between fundamentalism and legitimate literalism," he said.

(See 800 HEAR, page 28)

## Looking Inside

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the criterion

Serving the Archdiocese of Indianapolis

from the editor

# The church in Germany during Naziism

by John F. Fink

When the pope went to Germany earlier this month he gave a great deal of emphasis to the victims of Nazism during the time of Hitler. This was particularly evident in his beatification of Edith Stein and Jesuit Father Rupert Mayer, but he also returned to the subject of what he called the "savage darkness" of the Third Reich in almost every one of his 22 speeches.

It might seem strange that so much emphasis should be given to Nazism 42 years after Hitler's death, but there has been a persistent charge that the church did not do all it could to save Jews from Hitler's "final solution." Even those who should know better, such as George Will, have accused the church of being anti-Semitic because it did not protest enough when the Jews were being exterminated. This undoubtedly is why the pope stressed Catholic anti-Nazi actions to such an extent. And, of course, he himself had once been on the Nazi blacklist back in 1944.



**THE BEATIFICATION** of Edith Stein was seen as a good opportunity to show the church's solidarity with the Jews. She was a brilliant Jewish woman, a philosopher and noted writer, who converted to Catholicism and then became a Carmelite nun. After the Dutch Catholic bishops issued a pastoral letter protesting the persecution of the Jews, Stein and other Jewish converts to Catholicism were arrested and sent to the Auschwitz concentration camp, where she and her sister Rosa were gassed.

Some Jews protested her beatification on the basis that she was killed because she was a Jew, not for her Christian faith. The pope acknowledged her Jewishness through

out his talk at the beatification ceremony, eight times referring to her as a "daughter of Israel." He said, "Sharing the fate of many millions of the sons and daughters of her race, she died as a Jew and, at the same time, as a Carmelite nun."

"Edith Stein," he said, "as a Jew and a Catholic nun, demonstrated her solidarity with the Jewish people by sharing their suffering and martyrdom." The pope honored her both as a Jew and as a holy Christian woman.

I suppose it's legitimate to ask if Stein would have been beatified if she had not died because she was Jewish. There's no way of knowing, of course, although she was a very prominent woman noted for her holiness and asceticism even before she became a nun, and the pope praised her for "a life of virtue and self-denial."

**IT UNDOUBTEDLY** WAS very painful for the German people to have the pope talk so much about the days of Nazism. One thing I've learned from my many friends in Germany is that they don't like to talk about that period in their history.

I have not been to Auschwitz where Edith Stein died, but I have visited the former German concentration camp at Dachau, the first Nazi concentration camp and the model for the hundreds more that existed in those days. A map at Dachau shows where all the concentration camps were located and I was surprised to learn how many there had been.

At Dachau unknown thousands of people were exterminated between the years 1933-1945 and hundreds of thousands were imprisoned in inhuman conditions. Besides Jews there were Gypsies, political opponents of Hitler, prisoners of war, those who protested the persecution of the Jews (including a couple thousand Catholic priests), and more.

I walked through the Dachau camp and saw the barracks

(there had been 30 of them) where they crowded 1,600 people in buildings built for 200—three tiers of bunks with the prisoners side by side in the bunks. I visited the crematorium where the bodies were burned and where they were stacked in rooms waiting to be burned. The largest building is now a museum where there are hundreds of documents and photos of the prisoners and bodies (the photos were taken by SS men).

The Germans do not treat Dachau as a tourist attraction. Our guide in Munich said that she will not take anyone there for sightseeing and cannot imagine why people want to go there. For the 13 journalists in our party, it was to learn. There were many young people there who also apparently wanted to know more about this blot on Germany's history. Today there are several religious memorials there and the emphasis is on "Never Again."

**MANY CATHOLIC PRIESTS** actively opposed the Nazis. The pope called particular attention to Father Mayer, a popular priest who had been a chaplain in World War I and who was noted for his concern for the poor; Cardinal Clemens August Graf von Galen, who was an outspoken critic of Hitler's policy of euthanasia; and Bishop Johannes Baptist Sroll of Rottenburg.

He also had mentioned Jesuit Father Alfred Delp, who was executed for being part of the plot to assassinate Hitler in 1945. There's a memorial to him outside his former church, St. George's, a lovely Baroque church in Munich. And the pope could have mentioned the long list of priests that I saw in the museum at Dachau.

We know that the Vatican helped thousands of Jews to escape and, if it did not protest as much as some people think it should have, we have only to remember what happened when the Dutch bishops did protest. The Vatican's actions proved more than words ever could have that the church opposed the Nazis and tried to protect the Jews.

## Local delegates at Black Catholic Congress

by Richard Cain

Ten delegates representing the archdiocese have joined some 1,500 others from 110 dioceses around the nation at the first National Black Catholic Congress since 1984. The congress is meeting in Baltimore May 21-24 to seek ways to support Black Catholics

and increase the number of Blacks in the church.

The 10 delegates are: Dr. Shirley R. Evans from St. Peter and Paul, Lillian Hughes from Holy Angels, Damon Johnson from Holy Angels (youth representative), Doris Parker from St. Lawrence, Evelyn Reed from St. Bridget, Father Clarence

Waldon from Holy Angels, Janet Watkins from St. Monica, David Weir from St. Thomas Aquinas, Franciscan Sister Angela Williams from Oldenburg, and Lois Wills from Sacred Heart in Terre Haute. (Unless noted, the parishes are in Indianapolis.)

They have taken with them the five major concerns which the local Black Catholic community identified as issues needing to be addressed at the congress. The concerns were developed at an archdiocesan reflection day held last September. The concerns are:

- evangelization,
- education,
- family
- leadership, and
- community.

A number of Blacks in the archdiocese have prominent roles in the convention. Benedictine Father Cyprian Davis, from St. Meinrad Archabbey in St. Meinrad, will give a presentation on "Black Spirituality." Franciscan Sister Francesca Thompson, a native of Indianapolis and associate professor of Afro-American Studies at Fordham University in New York, is one of the keynote speakers.

The delegates brought with them to the convention a 73-page working document prepared by the convention organizers using the material sent in from diocesan reflection days conducted around the nation last fall. The document focuses on three broad areas

of concern: (1) Black Catholic identity and culture; (2) leadership, community and pastoral ministry in the parish; and (3) reaching out from the parish—both to Blacks who are not Catholic and Catholics who are not Black. The document will form the basis for a pastoral plan of action to be implemented in each diocese.

The congress is being sponsored by the 11 Black Catholic bishops along with a number of national Black Catholic organizations including the National Black Catholic Clergy Caucus, The National Black Sisters' Conference, The National Association of Black Catholic Administrators, and the Knights of St. Peter Claver and Ladies Auxiliary.

There are around 30 million Blacks in the U.S. Around 1.5 million are Catholic, or a little over four percent. There are around 10,000 Black Catholics in the archdiocese.

## OFFICIAL APPOINTMENTS

Effective May 15, 1987

**REV. ROBERT ST. MARTIN, O.F.M. Conv.**, appointed associate pastor of St. Joseph Parish, Terre Haute.

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

## Special Masses scheduled for Indianapolis 500 race day

Two Masses will be celebrated at the Indianapolis Motor Speedway on race day morning, Sunday, May 24. The celebrant will be Father Michael Welch, pastor of St. Christopher in Speedway.

A Mass for drivers, mechanics, car owners, media personnel, track officials and Motor Speedway staff will be held at the east end of Gasoline Alley at 6 a.m.

A second Mass for spectators will be held on the north side of the Motor Speedway's Hall of Fame Museum, across from the infield hospital, at 7 a.m.

Father Welch will be on call at infield

hospital throughout the running of the day's race.

The following are the Memorial Day weekend Mass schedules for two nearby Catholic churches. St. Christopher (5301 W. 16th St. at Lynhurst Ave.):

- Saturday, May 23: 8, 9:30 and 6 p.m.
  - Sunday, May 24: 12 noon and 9:30 p.m.
- St. Michael (3384 W. 36th St. at Tibbs Ave.):
- Saturday, May 23: 9:30 and 7 p.m.
  - Sunday, May 24: 8 and 10 a.m. and 12 noon.

A special Memorial Day Mass will also be celebrated for the families of the deceased buried in the Catholic Cemeteries in Indianapolis. It will be at 12 noon, Monday, May 25, at Calvary Cemetery, 436 W. Troy Ave.

## Hands Across America helps Holy Family Shelter

by Richard Cain

Two grants totaling nearly \$12,000 have enabled the Holy Family Emergency Shelter to complete most of the work in renovating the kitchen. Operated by Catholic Social Services of the Archdiocese of Indianapolis, the shelter offers emergency housing to families.

One grant for almost \$6,000 came from Hands Across America. It was used to buy a walk-in freezer. "In the past we had to turn away donations of food—especially of produce in the summertime—because we had no

place to keep it," said Franciscan Brother Joel Stern, co-director of the shelter.

The other grant for \$6,000 came from the Federal Emergency Management Agency, according to Josephine Hartman, associate director of Catholic Social Services.

The other co-director of the shelter, Franciscan Brother Mike Ryan, said the shelter still needs \$3,000 to complete the renovations. The money will be used to install cabinets and a few other items. The shelter can always use baby items, sheets, towels, and household items. For more information, contact the shelter at 317-635-7830.



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**GRADUATION EXERCISES**

**TUESDAY, May 21** — Graduation exercises for Cardinal Newman Preparatory School, Indianapolis, to be held at Clowes Hall, 8 p.m.

**WEDNESDAY & THURSDAY, May 27-28** — Catholic Relief Services Board of Directors meeting, New York.

**FRIDAY, May 29** — Graduation exercises for Cardinal Ritter High School, Indianapolis, 7 p.m.

**SATURDAY, May 30** — Cathedral High School, Baccalaureate Mass, Indianapolis, 10 a.m.

— Graduation exercises for Immaculate Conception Academy, Oldenburg, Eschscholtz Library at 5 p.m.





## Archdiocesan Catholic Charities

# Charities director concerned about alienated

by Robert H. Riegel

In late April, over 100 directors of Catholic Charities agencies from throughout the United States gathered to pray, learn, and reflect on the problems and issues facing the work of Catholic Charities today. A major

theme of the conference, hosted by the Archdiocese of Los Angeles, was that of concern for the alienated, the outcast, the rejected of our society.

In Los Angeles, with its over 300,000 undocumented immigrants, this translates at this time into a major program for the

stranger among us. In the Indianapolis Archdiocese the concerns are different—the family farmer, those without decent housing, the elderly on fixed incomes, and some smaller number of undocumented persons as well. Archbishop Roger Mahoney, himself a former Catholic Charities director, called the group to a re-dedication to service to others and to work toward a more just society.

A second repeated set of issues related to pluralism in American culture. Well-known local TV host Dennis Prager, a self-described "religious" (as opposed to ethnic) Jew, addressed the directors on concerns about what he labelled the "secular onslaught" on American society. It is his contention that under the guise of "separation of church and state" there are individuals and groups systematically working toward a religion-free public sector. Prager feels that our

society is rooted in our religious heritage and that organized religion makes demands on people that neither individualistic private religion nor secularism do. He suggested that we cannot "secularize" ourselves enough to satisfy those who would remove religion from public life. Therefore we must hold to and be proud of our underlying beliefs in the nature and dignity of all persons as creatures of God.

This abstract presentation was made more real by examples presented by the national staff of Catholic Charities USA, examples which might be duplicated in other areas of church activity, such as education and health care. The recent battle with HUD concerning rules and regulations under which religious groups would continue to be eligible to participate in programs for senior (See CATHOLIC, page 28)

## Nine Catholic high schools to graduate 1,132 students

by Margaret Nelson

Catholic high schools within the archdiocese are expected to graduate 1,132 students in the next two weeks. Speakers will include Archbishop Edward T. O'Meara, a former student who has become an Indiana mayor, a former student and teacher who is soon to be ordained to the priesthood, and 1987 valedictorians.

On Sunday, May 24, Our Lady of Providence High School in Clarksville plans to graduate 166 on the school football field at 4 p.m. Rev. Mr. Dan Atkins, a former graduate and teacher of the school, will be the commencement speaker. Atkins will be ordained to the priesthood on Saturday, June 6. Valedictorian is Joan Mary Deuber; salutatorian is Melinda (Mindy) Gail Engle.

Brebeuf Preparatory School, Indianapolis, will have its graduation ceremonies at Clowes Hall, on the Butler University campus, at 8 p.m. on Tuesday, May 26. The school honors all students with above 4.0 grade level. They are: Ajay Ahuja, Scott Martin, Larry Reynolds, and Steve Wagner. The graduating seniors number 144.

The Cardinal Ritter High School gymnasium will be the site of the Friday, May 29, 7:00 p.m. commencement exercises for 103 graduating seniors. Amylin Pajumar is valedictorian of the class; Anne Goebel, salutatorian.

The Academy of the Immaculate Conception, Oldenburg, will graduate 53 students on Saturday, May 30 at 5 p.m. in the chapel. Archbishop Edward T. O'Meara will preside at the Mass, with Father Raymar Midden-dorf giving the homily. Jennifer Kathryn Hesson is the valedictorian of her class.

Cathedral High School, Indianapolis, will hold its commencement exercises at the Circle Theater at 1:00 p.m. on Sunday, May 31. The class selected James O'Hara, business teacher and a football coach, to serve as speaker at the event. Cathy Bradshaw is valedictorian and Sue Choi, salutatorian of the class of 145.

In Madison, Father Michael Shave Memorial High School will graduate 24 seniors in ceremonies on Sunday, May 31 at 2:00 p.m. in the gym. The archbishop will preside. Adam Alec Suchocki is the valedictorian and Jill Carol Goebel is the salutatorian.

Roncagli High School, Indianapolis, will graduate 160 at SS. Peter and Paul Cathedral at 7:00 p.m. on Monday, June 1. The archbishop will preside at the graduation Mass. Laura Eizenber is Roncagli's valedictorian and Amy McFadden is salutatorian.

The mayor of Kokomo, Stephen Daily, will present this year's commencement address at his alma mater, Bishop Chataud High School, Indianapolis. This is Chataud's 25th anniversary and Daily is a member of the school's first graduating class. On Tuesday, June 2 at 8:00 p.m., the school will graduate 192 seniors at ceremonies at Clowes Hall. Three valedictorians have been selected: Lisa M. Noone, Hae Won Park, and Angela Marie Purichia. Jennifer Lynn Marsh is salutatorian.

Father Thomas Seccina Memorial High School, Indianapolis, will hold commencement exercises in its gymnasium on Thursday, June 4 at 8:00 p.m. A class of 145 seniors will be graduating. Seccina's valedictorian is Angie Sandifer. Amy McFadden is salutatorian.

## St. Meinrad graduates hear Bishop Daniel Buechlein

Fifty-one seminarians received degrees and 11-tened to Memphis Bishop Daniel Buechlein in separate graduation ceremonies for St. Meinrad School of Theology, on May 9, and St. Meinrad College, on May 10.

Twenty-four seminarians received either Master of Divinity or Master of Theological Studies degrees from the School of Theology. Twenty-six received Bachelor of Arts degree and one received a Bachelor of Science degree from the college.

J. Daniel Atkins, Adolph Dwenger and Benedictine Brother Austin Newberry were those from the Archdiocese of Indianapolis who received Master of Divinity degrees. Atkins is the son of Mr. and Mrs. Carl Atkins of Floyd's Knobs, Dwenger is the son of Mr. and Mrs. Clarence Dwenger of Oldenburg, and Brother Austin, from Gulf Breeze, Fla., is a member of St. Meinrad Archabbey.

Among the college's 27 graduates were two from the Archdiocese of Indianapolis: Jonathan Lovill Stewart, son of Mr. and Mrs. John W. Stewart of Indianapolis, and Stephen Vincent Flynn, son of Mr. and Mrs. Robert T. Flynn of Spiceland.

Bishop Buechlein, who was president rector of both the college and school of theology before being appointed bishop of Memphis in January, spoke at both ceremonies. In his address to the graduates of the school of theology, he stressed the need for qualified priests in the world today, the challenges they will face, and the joy they will experience in their service for God.

He encouraged the graduates of the college to be men of prayer in a world that in need of vision and hope. He said, "My years be a vision of expectant hope in secular culture where the fire of hope dying out."

## St. Philip Neri to provide preschool and day care center

by Margaret Nelson

The school board at St. Philip Neri parish, Indianapolis, had the feeling that there was a need for a preschool and day care facility. After a year's study, the project is under way in the lower level of the sturdy convent on Rural Street.

The board did a study of the near-Eastside neighborhood and found that working parents did voice the need for a safe and pleasant day care setting for their preschool children.

The decision was made to remodel the lower part of the convent building to meet state requirements and to follow archdiocesan guidelines. Thanks to the generosity of several donors, the conversion work has begun. But help in the way of time and resources will be needed for carpeting, equipment and furnishings.

Sister Deborah Suddarth, St. Philip School principal, observes in *The Rural Route*, parish newsletter: "Our school and parish community has seen many changes over the past years, and has had to grow and adjust to the needs and circumstances of each generation in an effort to provide Christian love and support where and when they are needed.

"In ever increasing numbers, families are finding it necessary for both parents to be employed out of the home. We are also experiencing an increase in the number of single-parent families. Who will mind the children? Many parents are choosing day



PLANS—Sister Deborah Suddarth, principal, checks St. Philip's preschool plans.

care as the answer, and are seeking day care centers that will provide a loving atmosphere so that their children can grow in Christian values."

The facility will have three classrooms, an office, and a kitchen. Expected to be ready to open in September, 1987, the day care will be in operation all day, 7 a.m. to 3:30 p.m., Monday through Friday.

## Matter\$ Temporal

by Msgr. Gerald A. Gettelinger  
Secretary for Temporalities

The Roman Catholic Church is unique in the world. It is both spiritual and temporal. It is both of heaven and of earth. It is a people of God and an earthly organization. Sometimes

these facets of the church to which we belong are confused. Libraries are full of theological treatises on all the aspects of the Catholic Church. However, here we will concern ourselves with the temporal or practical order. We who make up the church must know and appreciate the place of the temporal if we are to fulfill our personal and collective responsibilities as members.



### Church Structure

As an organization the church is unrivalled. Literally every acre of territory is accounted for in its structure. Governance of its members is clearly spelled out in its own code of law. It even has its own complete court system.

The church is a very large organization. It owns much real estate. It has other valuable assets as it provides worthy places of worship. Large sums of money are required to maintain its properties. It costs equally large sums to provide programs for spreading the Gospel message. It must provide just pay for those who are called to serve it, be they clergy, religious or lay. As a dynamic, growth-oriented organization, human and financial resources are needed. The church

in its structure serves two very temporal purposes: governance and a sound economy.

The structure is territorial in nature. A parish is the smallest viable or self-sufficient unit of church in the temporal sense. Catholic families and individuals form a worshipping faith-community. A parish is a defined territory with clearly established boundaries. It is intended that each parish be self-sufficient not only in numbers but in its ability to provide adequate funding for itself and its obligation to the larger church, the deanery and diocese.

Ten to 20 parishes in a region or city are joined to become a deanery. A deanery bonds parishes together. Thus together parishes can do things that no single parish could do alone. A multiplicity of deaneries makes up the next largest governmental structure of church known as a diocese.

The diocese is also territorial in nature. As parishes are established by a diocese, a diocese is established by decree of the Holy See in Rome. It too is a territory with clearly defined boundaries. Those boundaries, just as in the case of the parish, have legal ramifications for all who live within them. It is through these basic structures that the church is able to govern itself and to provide the necessary financial, material and human resources to carry on its work, the work of the Gospel of Jesus Christ.

Next we will explore in detail diocesan governance and the way the Archdiocese of Indianapolis funds its operations at the parish, deanery and diocesan levels. Only in that context will we be able to understand our personal and collective responsibility toward church government and economy.

# COMMENTARY

## Sexual issue in politics is sign of things to come

by Dale Francis

We are a year and a half away from the presidential election of 1988 but already the campaign has taken on a unique quality. The sexual morals of a candidate, if they are perceptibly at variance with commonly accepted standards, will become an issue. Senator Gary Hart was conceded to be the leader in the contest for the Democratic nomination in a year in which the Democrats are believed to have a good chance to win the presidency.



While the position of an early front-runner in a contest for nomination is not an enviable one and Senator Hart was by no means a sure candidate, he was a casualty even before the real campaign-

ing began. It was because he was perceived as a womanizer and it became quite clear we have reached a development in our national mores in which the public takes seriously questions concerning the sexual morality of those who seek to become our public leaders.

In an effort to place the present issue in historical context, the news media have not clearly understood the meaning of womanizer. The word is of relatively recent origin. The *Oxford Dictionary* dates it at 1893. The definition is that a womanizer is one who seeks illicit sexual relations with women. There is implicit in the connotation of the word that it does not refer to one who becomes involved in an illicit sexual relationship but to one who seeks a succession of sexual relationships solely for the purpose of the sexual act.

The news media have mentioned Grover Cleveland, who admitted he fathered a child before his marriage; Warren Harding, who almost certainly had a mistress; and

Franklin Delano Roosevelt, who had a long-standing relationship with a genteel woman who was a valued friend.

While these historical precedents the news media offer involve sexual transgressions (although it may be that President Roosevelt's relationship was platonic), none of these indicate the men involved were womanizers. The womanizer does not seek relationships with women but sexual conquest.

That the news media seem willing to consider womanizing a legitimate issue may come out of a sense of failure to reveal or even to suggest that John F. Kennedy was known by virtually all of the Washington press to be a womanizer. When years after his death this was revealed in various publications, the immediate public reaction was to charge defamation of a man no longer able to defend himself. It was disillusioning to learn it was true.

But in a sense, it was a defamation of John Kennedy. It served no public purpose to reveal this after his death. It was pertinent while he was seeking and serving public office, but a press that knew did not reveal this, choosing to censor what the people could know.

This no longer is acceptable journalistic ethics. This does not mean that the news media must stake out every candidate, dig into the past, but it does mean that when it is generally known that an individual does have an open record of this behavior, it will not be hidden from the public.

Does this mean there is a new sense of the importance of sexual morality in the nation? It would be nice to think so and perhaps it



may be true to some extent, but I think there is something else involved. AIDS is a deadly danger to our society; it would be difficult to overestimate its danger in the future if it continues unchecked. As people come to understand AIDS, they realize it is reckless, casual homosexual and heterosexual activity that spreads the contagion and finally endangers the entire society.

Sexual immorality endangers the entire human society. As that danger increases, society will become increasingly intolerant of sexual laxity. The sexual issue in politics is a sign of the future.

## Coming full circle

## Motherhood and babies are popular again

by Antoinette Bosco

After a decade or two of being a denigrated life choice, respect for motherhood is back.

I say this because lately I have been meeting so many mature women who are either pregnant or trying to conceive. Further proof is that one recent evening three TV commercials in a row featured—guess what?—Babies!

In the past year in my small newspaper office, a photographer, proofreader and paste-up assistant all had babies. Last week my editorial assistant told me she was pregnant.

When the new mothers come into the



office to visit with their babies, everything stops for a while. We take a break to marvel over these delightful creatures full of new life. And I think of the banner I had on a wall for a long time that said, "Joy is the sign of God in a person." Certainly babies are a living sign that God has not abandoned us.

What I especially notice is the joy in the mothers. Our photographer, for instance, was supposed to come back to work full time when her baby was four months old. Now there's no way she can do that, she says. Her baby needs her and she needs him. It's too much to give up, she adds, not being with him in these precious months of growth.

Even some mothers who had what the world calls interesting careers are finding that they prefer to put them on indefinite hold while they take on the new responsibilities of motherhood.

In the early 1970s I remember being criticized frequently for having had six

children. I generally was told that I was unconcerned about the terrible consequences of the population explosion for I had contributed to it. Sometimes I was told that I was a bad example for women's liberation.

Now we've come full circle. Arguments against motherhood are not spoken at all. Quite the contrary. The women who waited to have babies are now getting concerned that their biological clock is running out. Motherhood is sought after as their prime desire by more and more older women.

As one woman told me when she finally, after many months of trying, found herself pregnant, "It's like I've picked the winning ticket in a lottery."

At the last of four baby showers I've been to in the past few months, the mother-to-be disclosed in a quiet conversation that being pregnant had gotten her thinking about God again. She found herself praying again after years of not doing that very often.

She asked if that had happened to me in my child-bearing years. I smiled. Of course I prayed. How can one enter into the activity of co-creating a human life and not be drawn to the God who has made it possible. How can you live, feeling the growth of new life within your own body, without reflecting on the larger question of how this could happen.

In a lovely new book called "The Nine-Month Miracle, a Journal for the Mother-to-Be" (Liguori), author Carrie J. Heiman expresses beautifully why motherhood is so rooted in God the Creator.

"We spend a lifetime seeking miracles. We long to see the power of God demonstrated in some splendid way which will show the world that we have not believed in vain. . . . And now we're pregnant. We don't have to seek miracles any more. The miracle has found us!"

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## Specialists or managers?

## What kind of pastor does the church need today?

by Fr. Eugene Hemrick

What type of professional diplomat would you like to see represent your country? Should it be a person who is an expert in languages and the culture, politics and economics of a foreign country? Or should it be a person who is an expert in managerial techniques?

The question raises an old debate: whether it is better to have personal specialized expertise or to be a generalist who enables others to use their expertise. It is not just a question for the foreign service. It also concerns church leaders.

Historically, famous diplomats like George Kennan, Charles Bohlen and Llewellyn Thompson came from the specialist school. Their accomplishments are still remembered and cited as examples of foreign service at its best.

Today the emphasis is on a generalist who is able to manage complex issues and a multitude of agencies.

The two approaches have diplomats arguing. Some are emphatic about the need for

seasoned senior diplomats who are expert and sensitive. There is a desire for the outstanding, polished individual with the charisma and personality that made the diplomatic corps respected.

Others contend that diplomats who were specialized experts often were dismal

managers who couldn't gain control over a staff and ensure that it worked together harmoniously. They argue for the person who knows how to organize others and double the strength of the office through coordination.

When it comes to the church, all one needs to do is switch the word "pastor" for "ambassador" and you have the same controversy. There is the historical model of the American Catholic parish in which the pastor was the expert among immigrants. His role was highly respected and relied on strength of personality.

Today men are being appointed pastors at a younger age and are exhorted to rely less on individual strength and more on organizational skills. Their role is to coordinate, to collaborate and enable others to share the responsibility.

One has to wonder if the unrest among priests today exists because they came to the priesthood wanting to gain what amounts to senior diplomat status.

Is the unrest caused because parishioners, canon law and proponents of Vatican II are pushing priests to become moderators, enablers and coordinators?

There is confusion and a natural inclination to lead as the leaders of old.

How does one escape this dilemma? Perhaps what we need are people who can combine the best of both schools of thought:



people who aspire to be experts while also being collaborators and enablers.

Perhaps the time has come to create an expectation for this type of person. It may mean raising our sights and being more cautious on who is chosen for the priesthood.

But what better way to prepare for the next century, which undoubtedly will be even more complex than this one.

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# TO THE EDITOR

## Calls workshop disappointing

The workshop on implementing the pastoral "Economic Justice for All" (see *The Criterion*, May 15 issue) was somewhat disappointing. There was no real feeling that we could rekindle in the nation the moral dream of the "Great Society" of President Kennedy's "Ask not what your country can do for you, but ask what you can do for your country."

Food stamps were mentioned, but Medicare, Medicaid, Peace Corps, affirmative action, AFDC, etc., were all major initiatives to "eliminate poverty" in the 1960s. Now the bishops call it an "option for the poor." There seemed to be no feeling at the workshop that a political constituency could now be developed to spend real money on the moral outrage of 33 million of us living beneath the poverty level.

The section of the pastoral on "The U.S. Economy and the Developing Nations: Complexity, Challenge and Choices" deserved more attention in the light of our current "trade war." I quote the pastoral: "The aggregate external debt of the developing countries now approaches \$1 trillion, more than one-third of their combined GNP; this total doubled between 1979 and 1984 and continues to rise. On average, the first 20 percent of export earnings goes to service that debt without significantly reducing the principal; in some countries debt service is nearly 100 percent of such earnings, leaving scant

resources available for the countries' development programs."

Obviously these nations at some point must export more than they import, and consequently we must import more than we export. Morally, the "option for the poor" nations must be remembered as we debate the injustices in the present international economic system—GATT (General Agreement on Tariffs and Trade). This will be painful, but the present distribution of wealth is not only immoral, but probably not politically sustainable.

Robert M. Twitchell

Indianapolis

## What editor neglected to say

I've just read Jack Fink's column about *Our Sunday Visitor* in the May 1 issue of *The Criterion*. I was especially interested in his tribute to the most-widely circulated Catholic newspaper in the U.S. I grew up in Fort Wayne, was confirmed by Archbishop Noll, and have been a reader of *OSV* for 30-plus years.

What your editor neglected to say in his column is a significant part of the history and success of not only *Our Sunday Visitor* but the entire Catholic press in America:

Jack and his father (Francis) were both presidents of *OSV*, bringing it to its current national position.

Jack and his father were both elected

president of the Catholic Press Association (CPA).

Jack and his father both received the CPA's St. Francis de Sales Award for outstanding contributions to Catholic journalism.

Over the years I've seen his name listed as president, officer or director of almost every Catholic press professional association in existence.

The Archdiocese of Indianapolis and *The Criterion* also have much to celebrate in having such a distinguished editor.

Name withheld by request  
Cincinnati, Ohio

(The above letter was sent to, and is published by, *The Criterion's* general manager.)

## Pay Sisters their just wages

Why is it necessary to have meetings to decide whether or not to pay Sisters their just wages? The recent publicity about the sad state of finances in many communities should have the church shamefacedly hurrying to redress the situation.

I suggest we begin with a well-publicized, subsequently annual, collection to immediately aid the communities of Sisters. Or divide the Easter collection proportionately among seminaries and them.

Measures such as these would give prompt assistance. Then by paying Sisters equal pay for equal work, their communities should begin to see significant financial improvement.

Sharon Carroli

Speedway

## Wants authentic church teaching

In reference to my letter "Where are we to learn dogma?" (May 8 issue), it is obvious that I was not clear in my references to the Catholic and secular press as being unreliable sources concerning definitive teaching of church doctrine and dogma. It was my intention to include the current CCD instruction courses and "Catholic periodicals and other Catholic publications," as part of the teaching apparatus, as being inadequate to definitively teach religion.

A case in point is the book "Christ Among Us," by Anthony Wilhelm. This book was copyrighted in 1967 and published through at least 1976, that is to say, eight years. The book was apparently reviewed and deter-

mined not to be error free to the extent that we were advised not to use the publication as a guide where matters of conscience, sexual ethics and original sin were concerned (see *The Criterion*, April 20, 1984). A question: What of those of us who looked to the book as a guide for eight years? There is a *nihil obstat* and an *imprimatur*.

The very extensive volume "Catholicism," by Richard P. McBrien, was granted a *nihil obstat*. Although the presiding bishops stated that "this careful study will enable most readers to distinguish between official Roman Catholic teaching and theologians' personal, speculative opinions about this teaching," the *imprimatur* was withheld.

As far as "other publications" are concerned, you can take *The Criterion* as an example: Each columnist has his or her own opinions and they throw them out for the reading public to read, digest and then try to determine what is authentic church teaching and what is the writer's own opinion. I'm reasonably certain that Fr. Fink, Francis and Boeco would each have their own opinions and interpretations of church teaching on conscience, sexual ethics, original sin and feminism. My question concerns the matter of who we, the reader, are to believe. Where is the definitive teaching to come from?

The old *Baltimore Catechism* is gone, but nothing took its place. The current CCD course for junior high students is primarily a psychology, philosophy and sociology text. Church teaching is so far removed from this particular text that I (my opinion) fail to see what is has to do with the Confraternity of Catholic Doctrine. This course, "Jr. High, Growing Self, Emerging Faith," although written by a Catholic author, has neither a *nihil obstat* nor an *imprimatur* and is ostensibly to be taught to the student as Gospel.

Only by repeating myself and saying that we, the pew Catholics, do not have access to numberless official documents, papal letters and discourses can I hopefully better make my point when I ask the questions: "Where are we to learn our religion?", "Where are we to learn dogma?"

Howard F. Kuhn

Shelbyville

## Grateful for thoughtful article

Once again, I am grateful to you for a thoughtful article about me. You write well and make me feel better than I am.

Best wishes and prayers for all of the family.

Father Ted

Notre Dame

# POINT OF VIEW

## Father Walsh may be in trouble

by Paul Joly

Here at Maryknoll, we're worried about Father John D. Walsh in the Philippines. It appears that his life is in danger.

Father Walsh has spent his 30-year missionary career living and working with some of the Philippine Islands' poorest people, those evicted from their squalid huts when entire neighborhoods were cleared to make room for factories.

We know Father Walsh as a quiet, humble, holy man, a priest who has attracted little public attention and who pushes on despite losing more battles than he wins for his people.

Recently a Davao City radio announcer named Father Walsh as a communist. The announcer said all Maryknollers are communists.

Maryknollers aren't communists. They are paradoxes. One of the first things you notice about them is how much they enjoy life and each other. A closer look reveals how much they worry about the safety of their friends working in missions around the world.

The missionaries try not to dwell on the ominous signs of life-threatening danger, but they can't ever completely put it out of their minds. They have seen so many good women and men take the bloody trail.

Danger is not new to missionaries. During the middle ages thousands of European priests met gruesome ends in unexplored frontiers. The word missionary almost was synonymous with martyr.

The brave priests, alone in new lands, were victims of fear and suspicion. But, at least they had support from their people back home, the ones who had sent them.

Today all too often the fear and suspicion come from the missionaries' own countrymen, their own church. It seems people back home

always are ready to question a missionary's patriotism as soon as they hear the missionary defend the rights of foreigners. The questioners usually are sincere and genuinely puzzled by rumors they have heard. A minority are belligerent and malicious. These are the ones who deliberately sow hatred by accusing missionaries of complicity with communists and Marxists.

Insulting, certainly, to someone who spends a life trying, often with futility, to ease misery for the world's most miserable people. But pride is one of the first things modern missionaries learn to live without. It isn't the insult, the slap in the face that is most frightening, but the awareness of looming danger that comes to anyone branded by suspicion.

Here in the U.S., any doubt sparked by accusations of sympathy with communists is likely to smolder for a while, then die out. But if the spark of doubt carries to an explosive atmosphere overseas such as exists in the Philippines, innocent people are likely to die.

The Davao City broadcaster, Jun Porras Pala, in branding Father Walsh, repeated very familiar accusations. His insinuo against Maryknoll missionaries fell back on the same unsupported accusations started by a group of newspaper columnists in the U.S. and spread by their readers who take the criticism at face value.

At Maryknoll we cringe for our missionaries in crisis spots around the world whenever someone lashes out with that undefined charge of "communist." Too many Americans don't know the brutal effects such talk can bring.

We worry every time we hear anyone recklessly throwing around words like "communist" or "Marxist." These are fighting words, killing words in some countries where our missionaries work.

We just wanted you to know. It's not that missionaries think they are above criticism. It's just that they know the consequences criticism can bring in societies gripped by fear.

(Paul Joly is press desk editor for the Maryknoll Missioners.)



Welcome to  
**The Cathedral**  
of  
**SS. Peter & Paul**  
14th and Meridian Streets

Sunday Masses  
Saturday Anticipation 5:00 PM  
Sunday Morning 10:30 AM

CORNUCOPIA

# Getting ready for spring

by Alice Dailey

'Tis the Month of our Mother, 'tis also the month when things keep coming up, like real estate taxes, graduations and dandelions you had exterminated last year.

Then there are windows to be shuffled, thousands of square inches to be scrubbed and seasonal clothes to be dug out.

But in this temperamental climate you can't just ditch winter clothes at the first sign of a bumblebee; tomorrow he may be frozen stiff. So it's real fun trying to cram summer things into cracker-box size closets where bulky coats still hog space.

I've always held to Walter Scott's theory, "If you keep a thing seven years you are sure to find a use for it." Tell me about it, Walter. Why do you think I've been hanging on to that seedy coat with shredded wheat lining.

Nevertheless, one bright morning in May, in a spurt of closet cleaning, I pitched the thing into a throwaway bag along with other ancient garb which would make even Vincent de Paul turn away.

Thinned out, the closet walls became more visible and visibly more dingy. Still exuding energy I piled the salvaged garb on a bed, dug out an old can of quick-dry paint and gave the closet walls a new look. And a new odor. Drying, they gave off an aroma which was unmistakably nursery-room.

Squirting cologne about only made the last worse than the first. Yanking a window higher didn't help either.

"Well no wonder!" I snapped to my brain. "Can't you see the storm window is still in?"

Now you don't just slide a storm window out and slam a screen in. Oh no. The windows that came with the house need washing, and if they happen to be the French kind which sold you the house in the first place we're

talking 48 corners to a window. Forty-eight corners that must be dug into and cleaned. And that's just inside.

I stuck the screen in anyway. Sticky paint papers and other cleanup mess had to be toted to the garage. (Garages don't exist just to house cars; they're places to shove things out of sight. And out of mind.)

Like aerosol sprays to stamp out weeds. Like the flats of marigolds and petunias I had bought. Where once they had been sprightly and fresh they are now stooped with age.

"Oh, I'm sorry," I whispered contritely, gorging them with water. "Tomorrow, come what may, I'll put you in your little beds."

"As for you," I leered at chickweed and plantain trespassing in the lawn, "tomorrow you'll get yours too." Tomorrow brought a blast of Klondike air that made even the dandelions shiver. But a promise is a promise.

"Quick!" I asked, frantically digging into plastic bags, "which one of you guys did I stuff that seedy coat into?"

## check-it-out...

The final event of the 25th Anniversary Celebration of Chataud High School will be a Celebrity Auction and Chinese Buffet beginning at 5 p.m. on Saturday, June 6 in the school cafeteria. Articles to be awarded at the public auction include autographed photos of celebrities, professional sports team souvenirs and NASA items. The Chinese dinner, to be prepared by the Trinity Club under the direction of the manager of Chinese Ruby Restaurant, costs \$5 per person. Call 251-1451 for reservations or buy tickets at the door.

A Latin Mass will be celebrated at 7:30 p.m. on the feast of the Ascension on Thursday, May 28 at St. Charles Borromeo Church, Bloomington. The parish choir, accompanied by an orchestra, will sing the Mass in a setting by Franz Schubert. Everyone is welcome to participate.

The RISE Special Services Program is conducting its annual "Child Find" campaign which hopes to locate mentally, emotionally or physically handicapped children between the ages of 0 and 21 who need special services. If a child seems to be handicapped, but his specific condition is unknown, a diagnostic team will evaluate him. Contact: Joseph H. Kelly, RISE Special Services, 5391 Shelby St., Indianapolis, Ind. 46227, 317-783-8381.

Wayne Welbe, whose upcoming discussions of the Marian apparitions at Medjugorje, Yugoslavia were mentioned in last week's *Criterion*, will speak in an additional appearance at 8 p.m. on Friday, May 29 at St. Elizabeth Seton Parish, 10655 Haverstick Rd., Carmel.



Alice Welch Clifford, Mary Bechert English, Marjorie Eagle Davis and June Gilson Trisway (left to right) are shown as they appeared in 1937 when they were part of St. Agnes Academy's graduation class. The Class of 1937 will celebrate its 50th anniversary of graduation on Friday, June 5 with a cocktail party from 5 to 7 p.m. at the home of Eleanor Ryce Pfleger. On Saturday, June 6 the group will tour the Indiana Repertory Theater and the Indiana Roof Ballroom at 11 a.m. A luncheon at Ayres Club Room will follow. Still not located are class members Patricia O'Donnell and Mary Elizabeth Scott. Anyone having information about them may call Mary Bee Bowman at 255-0566.

An ecumenical retreat on "The Healing Power of Christian Joy and Humor" will be sponsored by Alverna Retreat Center and The Fellowship of Merry Christians on the weekend of June 12-14 at Alverna, 8140 Spring Mill Rd. Topics will include the humor of Jesus, smiling saints, the healing power of holy humor and the return of the smiling Christ in art. For more information call 317-257-7338.

Another part of Chataud's anniversary celebration, the Silver Anniversary Fund, has raised almost \$30,000 to date for the purchase of numerous school maintenance and equipment items such as carpeting, video equipment and microscopes. The disbursement committee received requests for twice that amount, and would welcome further donations. Please contact: Silver Anniversary Fund, Chataud High School, 5885 N. Crittenden, Indianapolis, Ind. 46220.

The Annual Reunion of ALL St. Agnes Academy Alumnae will begin on Sunday, June 7 at 10:30 a.m. Mass celebrated by Archbishop Edward T. O'Meara in SS. Peter and Paul Cathedral. A breakfast buffet featuring guest speaker Congressman Andy Jacobs, Jr. will follow at the Marott, 2625 N. Meridian St. \$11 charge includes gratuity. Mail checks for reservations no later than May 27 to: Mrs. Cece Klinkose, 1424 N. Riley, Indianapolis, Ind. 46201 or call 317-356-2554.

Central Indiana Marriage Encounter will present a Marriage Encounter Weekend on June 19-21 at Fatima Retreat House, 5353 E. 56th St. For information and reservations call George and Ann Miller at 788-0274.

The annual Senior Mass will be celebrated by Archbishop Edward T. O'Meara at 11 a.m. on Tuesday, June 2 in SS. Peter and Paul Cathedral. Luncheon will follow at the Catholic Center, 1400 N. Meridian St. Since parking is limited, car pools are advised. Tickets at \$4 must be purchased before May 27 at your parish office or in room 213 of the Catholic Center. No tickets will be sold at the door.

Coinciding with the upcoming Marian Year, a video cassette of the 1943 film "The Song of Bernadette" will be released for sale in June. It will be the only film in the entire video market about the Blessed Virgin Mary. Jennifer Jones won an Oscar as Bernadette Soubirous, the 14-year-old peasant girl to whom Our Lady appeared in Lourdes, France in 1858. The film received 12 nominations and won five Oscars, including Jones' best actress award.

## The Ad Game

\$25 - A PUZZLE FOR PRIZES - \$25

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage... the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

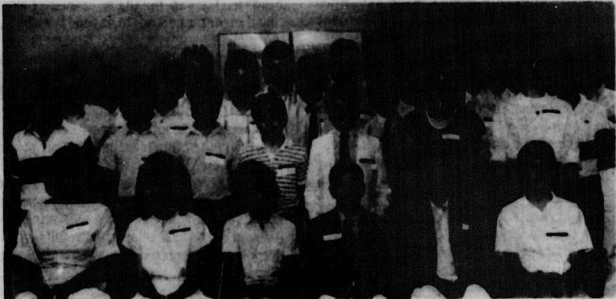
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Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone \_\_\_\_\_ Parish \_\_\_\_\_

1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.  
2) Entries must be received on or before noon on the first Tuesday following publication of the game.  
3) All entries must be accompanied by the name and address of the person submitting the entries.  
4) In case of a tie, the winner will be picked at random from the winning entries received.

The Name of the Winning Entry and the Solution will be Published in Next Week's *Criterion*

## Serra honors altar servers



Thirty-one altar servers from 27 parishes in the Indianapolis area were honored by the Indianapolis Serra Club at the club's meeting May 11. Twenty-nine of the 31, who were present at the meeting, are shown in the accompanying photo.

Those honored, in alphabetical order, are Steve Amrhein, St. Gabriel Parish; Sonya Anthony, St. Rita; Jeb Bardon, St. Michael; Elizabeth Bein, St. Joan of Arc; Todd Burkhalter, Our Lady of Grace, Noblesville; John Cadwallader, Holy Name; Quincy Clark, Christ the King; Brian Dillon, Holy Spirit; John Farmer, St. Thomas, Fortville; and Brian Fischer, St. Matthew.

Also Michelle Fitzgerald, Nativity; Adam Stall, St. Philip Neri; Jim Harris, Little Flower; Kenny Hargis, Holy Trinity; Sher-

man and Sherwin Ibarra, St. Mark; Jason Jones and Bobby Lang, St. Susanna; Mark Linden, St. Luke; Philip Miesle, St. Pius X; and Rich McNeeley, Our Lady of Grace, Noblesville.

Also Amanda Newton, St. Roch; Lee Phillips, St. Michael, Greenfield; Steven Pollard, Sacred Heart; Patrick Purcell, St. Elizabeth Seton, Carmel; John Ryan, Immaculate Heart; David Smith, St. Patrick; Christopher Stanley, St. Catherine; Kevin Striegel, St. Jude; Brent Uberta, Nativity; and John Ward, St. Lawrence.

The students were given medals as the outstanding altar servers in their parishes. The Serra Club also distributed 270 certificates to other servers in the parishes.



## vips...

✓ Cardinal Ritter High School senior Vicki Velikan won a 1st place 500 Arts Associate Award for her painting in a contest held April 26 at the Children's Museum.

✓ Jeremy Strzynski of St. Mary School in Aurora scored first among 500 participants in St. Xavier High School and Elder High School (both in Cincinnati, Ohio) entrance exams. He accepted a one-year scholarship to St. Xavier.

✓ The Notre Dame Club of Indianapolis recently selected Hugh McGowan as recipient of its "Award of the Year." McGowan is a businessman who has served on the board of directors of the Catholic Youth Organization.

✓ Benedictine Father Raymond Hubers, a monk of Marmion Abbey in Aurora, Ill. will celebrate the Golden Jubilee of his ordination to the priesthood at a community Mass at Marmion Abbey on June 4. Father Raymond is a native of St. Meinrad. He professed vows as a Benedictine monk in 1932 and was ordained to the priesthood in 1937 by (then) Archbishop Joseph Ritter. He became a founding member of Marmion Abbey in 1947 and served as treasurer there from 1938-46 and as prior from 1959 to 1970.



AMIGO HUG—At All Saints School, Pam Strzynecki's 2nd grade class welcomes the Pan Am mascot after a speaker and film explained the upcoming events.

## Senior Companion volunteers honored

by Margaret Nelson

The Senior Companion Program (SCP) of Indianapolis held its tenth annual volunteer recognition luncheon on Friday, May 15 in the assembly hall at the Catholic Center. Eleven people who had served with the program since its beginning in 1977, were honored at a special tenth "birthday" celebration. A style show was part of the entertainment.

During the past year, 134 senior citizens volunteered their time as companions to 547 elderly or homebound people. They provided 96,275 hours of companionship in the form of emotional support; assistance with shopping, errands, transportation, and escort; help with meal preparation and nutrition guidance; and home management.

Other volunteers offered respite for caring family members, facilitated transfers from home to hospital, and visited with hospice patients and their families. No matter what form of service was needed, those visited received a sense of security, support, and friendship.

Senior companions, all over 60, serve 20 hours each week and receive 40 hours of pre-service orientation training and four hours of monthly in-service training. Participants are given a small amount to offset the costs involved, some insurance coverage, a transportation allowance and an annual physical examination.

There is no charge to persons visited by a senior companion.



TENTH BIRTHDAY—Charter members of the local SCP celebrating ten years of service are (from left) Florida Wilbur, George Barnett, Doris Barr, Bernice Dickerson, Florence Wilkes, Lennie Rice, Emma Trash, LaVaughn Williams, Jesse King, May Wood and Beanie Thompson. (Photo by M. Nelson) Inset at left is Judy Russell, founder and director of the program. (Photo by R. Cain)

## Vacation Bible schools

St. Mary's in New Albany and St. Lawrence, Lawrenceburg, are among those parishes sponsoring Vacation Bible schools this summer.

This will be the first year for St. Lawrence. The studies will begin on Monday, June 22 and end on Friday, June 26. Children from four years of age up to and including sixth graders are invited to attend. Classes will be from 9 a.m. to noon each day.

Registration will be held the weekends of June 6-7 and June 13-14. A fee of \$5 for the first child and \$10 for two or more is being requested.

The St. Mary's school will be held from Monday, June 8 through Friday, June 12 at 9-11:30 a.m. Students should be four to twelve years old. The fee is \$6. Those wishing more information may call Carole Strohbeck, 812-944-0888.



Sean and Shannon Hoover

Christ the King principal Catherine Horn said, "It is a really a Good Samaritan award. What Sean and Shannon did was natural for them. It just happened to exemplify the kind of action they were looking for in the Gatekeeper award."

According to the CICOA, 11,000 people over the age of 75 live alone in Marion County. Many lack the support of family, friends, a church or any other group. Brochures are available for "gatekeepers," pointing out the symptoms and signs indicating when assistance should be obtained for isolated elderly persons.

Companies or church groups interested in participating in the Gatekeeper Program should call CICOA, 317-633-6191.

## — CAREER OPPORTUNITY —

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## Youths honored for saving life

Sean and Shannon Hoover, students at Our Lord Jesus Christ the King School, Indianapolis, were the first recipients of an award honoring those who look out for vulnerable elderly persons. They received a plaque with a newspaper account of their heroism at a luncheon at the Marriott in their honor on Thursday, May 14.

The Central Indiana Council on Aging (CICOA) announced that Indianapolis Power and Light Company is the first corporation to participate in its Gatekeeper Program. The national effort increases public awareness of elderly persons living alone, especially by those who serve the public. Bank tellers, pharmacists, utility company employees, and mail and newspaper carriers can receive special training to become aware of changes in the behavior or habits of their elderly clients and "open the gates" between them and sources of assistance.

Sean Hoover and his twin sister Shannon were delivering the newspaper to 75-year-old E. Lloyd Cullen in February of this year when they noticed that he had not removed several previous papers and his mail was accumulating. They knocked on the door and heard a weak response. Their mother, Susan Hoover, notified police who found that Cullen had fallen and injured himself in the workshop of his northside Indianapolis home and had been calling for help for about five days. He was hospitalized and authorities say he would have died without help.

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# Marian's Sr. Margaretta takes leave

by Margaret Nelson

On June 15, Franciscan Sister Margaretta Black, Dean of Academic Affairs at Marian College, will leave the "temporary" position she has held since 1974.

Sister explained that her intention always was to go back to teaching French full-time, but she had been waiting for another Franciscan sister to be prepared and available for the position.

A one-year sabbatical has been requested by Sister Margaretta because "every person has a certain amount of creativity. Our energy needs replenishing from time to time." But the way Sister plans to live that year would not be considered restful by most people.

Sister's sabbatical "wish list" includes things she has not had time to do. She would like to do volunteer work, perhaps in a parish, hospital, or agency dealing with the poor. She plans to obtain a part-time job, possibly supervising the rehabilitation of old housing for lower/middle income families.

She wants to get to know the church and city of Indianapolis better than she could from her office on Cold Spring Road. And on the professional level, she plans to do reading and research in French.

The word to describe her plans for the sabbatical is "different," she explained. When the public announcement was made, Sister Margaretta described her first feeling as one of relief. She said that the dean's position has many pressures because the decisions affect people's lives. Most of these decisions turn out to be positive or helpful, but results are not seen until some time later. This sort of responsibility "can create stress in your own life," she observed.

Sister first realized she had a religious vocation near the end of her senior year at the old St. Mary High School in downtown Indianapolis. She had met the Franciscan sisters there. She remembers, "I always knew I wanted to do something special with my life—since you've only got one."

After the sabbatical year, Sister plans to teach French full-time at Marian. But she

wants to be open to the Franciscan mission goal of being attentive and "responding to the needs of the church in your time and place."

Sister Margaretta said, "Marian is a great school. As it begins its 50th anniversary, it has a lot to offer the archdiocese and the city of Indianapolis. The college is at a stronger stance now than it has ever been. It does all the things I admire and endorse."

Sister said that the variety of programs and mix of people is excellent, adding, "Anyone who comes through Marian College is touched and changed in some way—for the better." And she pointed to the number of graduates in positions of importance throughout the archdiocese, including administrators of many schools, directors of nursing homes, and those serving in hospitals.

The Franciscan administrator herself was responsible for some of the improvements. According to Jim McKean of the public affairs office, Sister had a key role in developing and administering an innovative program that takes licensed practical nurses (LPN) and helps them to become registered nurses (RN). Since it was the first such program in the state, the program faced social and professional barriers that necessitated the strong belief in the program that Sister displayed. It is now the largest program at Marian, comprising 25 percent of the student population.

Sister Margaretta believes that the up-



Sister Margaretta Black

coming change of leadership in the dean's office at Marian "will be good for the institution. It's easy for individuals to fall back into doing things that have worked before. And other people who are comfortable working with them need stirred up. It's like spring housecleaning."

The excitement of challenge is another thing this college dean has re-discovered. "Change is a chance to look at your own life and abilities and decide what you would like to do next," she observed. And Sister Margaretta Black is full of ideas for the future.

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## Students help Noble Center

by Margaret Nelson

For the seventh year, the Ritter High School student council had a sale featuring plants grown at the Indianapolis Noble Industries greenhouse. The May event is a sign of the bond between Ritter and Noble.

In talking about this Christian service project of the students, principal Frank Velikan proudly explained that one Ritter graduate enjoyed his work with the Noble people so much that he volunteered there after high school. When a position as head of volunteer athletic services became available, Tom Gliva successfully applied for the job.

Carol Jenks, religion teacher and moderator of the Ritter student council, said that many students have become interested in

working with the developmentally handicapped after their Christian service association with the Noble Industry trainees. Tom Gliva comes back to the school every year to encourage others to serve. And Jenks said that the bond with Noble has motivated "a number of the kids to go into special ed."

Jenks said that many of the plant sale customers came as early as 7:30 a.m. to deplete the supply on the lawn near the back parking lot of the high school. She observed that west side parishes and neighbors have become strongly supportive of the annual project.

And no wonder! The plants were reasonably priced and unusually healthy and thriving. Carol Jenks attributes that to the patience of the Noble workers and the fact that they lovingly "talk to them."

## Photography at Central Catholic

by Margaret Nelson

Ralph Francis is teaching photography to interested eighth grade students at Central Catholic School, Indianapolis. The class has taken enough pictures with the two school cameras to fill a 32-page yearbook.

The six students taking this enrichment class have developed the black and white film, brought the pictures to the enlarger, and reflected them on paper. Francis brought all the photographic equipment from his basement at home to the second floor of the school where the class is held.

Francis teaches the basics that are important to the young people now. He

observed, "If they want to further that along, they will learn it in high school or on their own." He has taught them how to print contact sheets "just to know what one is like." But most photo selections are made from the negatives.

Next year, Francis hopes a larger room will be available to replace their cramped quarters. Some class time is spent in the library to learn more about photography.

A few students help with the layout of the yearbook, as well. The success of this year's photography class can be already be seen in black and white. The professional-looking yearbook, "School Days," is already back from the printer.



ENRICHMENT—Joe Duncan (from left), Abby Ahlfeld, and Chris Stanley look at the enlarger in the photo classroom at Central Catholic School, Indianapolis. (Photo by Margaret Nelson)



# Vatican official outlines norms for Marian year

by Agostino Bono

VATICAN CITY (NC)—The norms for the Marian year were outlined at a May 8 Vatican press conference by Italian Cardinal Luigi Dadaglio, president of the Central Committee for the Marian Year.

Last Jan. 1 Pope John Paul II announced the Marian year and said it would begin June 7, Pentecost Sunday, and end Aug. 15, 1988, the feast of Mary's assumption into heaven.

"The local churches will be principally responsible for bringing forward what the pope indicated," said Cardinal Dadaglio. The Vatican has given bishops "suggestions of a general character, so that in full liberty of choice each diocese, under the guidance of its bishop, celebrates the Marian year with local initiatives," he said.

## Students receive mission plaques

Students at St. Paul School in New Alsace and CCD students at St. Thomas More in Mooresville have received first-place plaques for contributions made by the children to mission projects. The children at St. Paul's School contributed \$7.16 per capita to the missions and the CCD students at St. Thomas contributed \$4.21 per student.

The awards were presented by Father James Barton, archdiocesan director of the Propagation of the Faith.

In the school division second and third places were earned by St. Joseph School in Shelbyville and Sacred Heart in Jeffersonville, respectively. CCD second and third places went to St. John's in Starlight and St. Leonard's in West Terre Haute.

Most of the archdiocesan schools and CCD groups follow the program outlined by the Holy Childhood Association, while others prefer to set up their own programs.

The theme of the Holy Childhood projects this year has been that of children helping children, especially street children. Next school year the accent will be on healing the broken lives of children suffering from strife and war. All contributions made to the Holy Childhood help needy children throughout the world.



**SCHOOL WINNERS**—St. Paul School, New Alsace, winners were, bottom row (left to right): Nathan Back, Jill Zimmerman and Christina Trossman; middle two: Franciscan Sister Sharon Raben, Jamie Graf and Janet Kraus; top row: Father James Barton, Tony Trossman and Father William Engbers, pastor.



**CCD WINNERS**—Father Barton stands behind the St. Thomas More, Mooresville, winners. They are, bottom row: Bradley Stahlhut, Daniel Baker, Nancy Shea, Renee Wiwi, and Greg Stahlhut; middle row: Jennifer Risk, Sara Barker, Kelly Schultheis, and Mrs. Sandi Stanfield.

The suggestions include promoting Marian devotions and improving knowledge about Mary's role in salvation through educational programs. They also include working for human promotion through educational and social action programs, said Cardinal Dadaglio.

As human promotion themes, he suggested "hunger and indigence, persecution and exile, marginalization, suffering and pain of men in many parts of the world, the just demands of women, the necessity of religious liberty."

Cardinal Dadaglio said that the role of women, especially as mothers and as influences in the family, should be discussed during the Marian year. "The hand that rocks the cradle moves the world," the cardinal said.

At the press conference, the Vatican also released a list of special events and activities at which Catholics can gain plenary indulgences during the Marian year. A plenary indulgence is a church-granted full remission of temporal punishment for sins forgiven in confession.

To gain an indulgence Catholics must go to confession, receive Communion and pray for the intentions of the pope on the day of the event or within a reasonable time before or after the event, said the decree listing the special events.

These events include:

► Participating in an official Marian ceremony at a place specially designated by local church authorities, such as a parish church or shrine, on the first day of the Marian year.

► Participating in a Marian celebration on Saturday or on other special Marian feast days during the Marian year.

► Making an organized pilgrimage to a Marian shrine designated by the local bishop and attending a Marian celebration at the shrine.

► Praying or attending a liturgical celebration in Rome's 5th-century Basilica of St. Mary Major, the oldest church in the world dedicated to Mary.

► Receiving a papal blessing imparted by a bishop, even if the blessing is received via radio or television.

► Communal praying of the rosary in a church or special religious place.

As of May 8 television stations in 17 countries with a potential viewing audience of 1.5 billion people had agreed to broadcast the papal recitation of the rosary from the Basilica of St. Mary Major on the eve of the Marian year, according to Global Media, a private California-based company coordinating the broadcast. Included among the stations broadcasting the rosary are WISH, channel 8, Indianapolis; WHAS, channel 11, Louisville; WTHI, channel 10, Terre Haute; and WXIX, channel 19, Cincinnati.

The total budget for the program is \$2.25 million, Tony Verna, Global Media director, said at the press conference. Much of the costs are being absorbed by grants from Bic Corp. and Lumen 2000, he said. Bic is the maker of plastic ballpoint pens and disposable razors. Lumen 2000 is a Dutch-based organization of Catholic broadcasters.

## Workshops scheduled for parish councils

Five regional workshops for members of parish pastoral councils have been scheduled for five different sites within the Archdiocese of Indianapolis.

Purpose of the workshops is to help councils improve their role as effective leadership groups in our parish communities, according to Providence Sister Marie Kevin Tighe, director of the archdiocesan Office of Pastoral Councils. All councils are encouraged to attend one of the workshops.

The first workshop will be Saturday, May 30, at Sacred Heart Parish, Jeffersonville. Others will be at St. Louis Parish, Batesville, June 1; St. Joseph Parish, Rockville, Aug. 10; the Catholic Center, Indianapolis, Aug. 17; and St. Columba, Columbus, Sept. 14. All workshops will begin at 9:30 p.m. and end at 5 p.m.

Sister Marie Kevin said that councils would benefit most by coming as a group and pastors are encouraged to attend with the councils. "Learning together as a council and learn-

ing together with other councils has numerous advantages among them the chance to implement common learning and to be taught by other pastoral councils whose experience may be different from yours," she said.

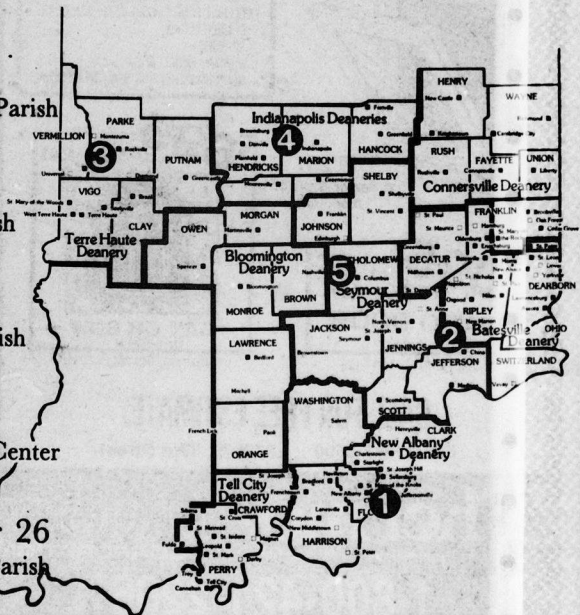
Each participant in the workshops will have an opportunity to choose three of six sessions to be offered. The topics to be addressed, through live presentations and video are:

- the purpose and role of the parish pastoral council;
- spirituality of the pastoral council;
- relationship of the council to committees;
- pastoral planning, from mission to goals;
- consensus decision-making; and
- improving the quality of council meetings.

Registration information has been sent to pastors and chairpersons. Deadline for registration is two weeks prior to each workshop. The cost for the workshop is \$4 per person which includes lunch.

## Workshops for all Parish Pastoral Councils in Five Locations

- ① May 30  
Sacred Heart Parish  
Jeffersonville
- ② June 13  
St. Louis Parish  
Batesville
- ③ August 22  
St. Joseph Parish  
Rockville
- ④ August 29  
The Catholic Center  
Indianapolis
- ⑤ September 26  
St. Columba Parish  
Columbus



# Jesuit doesn't see church persecution in Nicaragua

by John F. Fink

Jesuit Father Joseph Mulligan says that he "doesn't see the evidence of persecution of the church" in Nicaragua.

Father Mulligan, who spent 14 months in Nicaragua before returning to the U.S. in April, will return in July to continue work at the Central American Historical Institute. He is in this country to try to convince Americans that the U.S. should leave Nicaragua alone.

"If the U.S. would stop funding the *contras*, things would be worked out in Nicaragua," he said during a visit to *The Criterion* Thursday, May 14. "The government and the people could get on with reforms that were begun years ago. Now, however, 50 percent of the budget must go for defense because of the threat of the United States."

Father Mulligan, a priest of the Jesuits' Detroit province, said that the Nicaraguan people see the war as their biggest problem. Because of the *contras* and the threat of invasion from the U.S., life for the people has become harder, he said. "Earnings have gotten worse and they have fewer goods," he said.

He said that the Nicaraguan people fear an invasion by the U.S. because of the American troops massed in Honduras and the Navy ships off the coast.

He praised the faith of the Nicaraguan people. "Their faith is very strong," he said. "The basic Christian communities are now 20 years old and going strong."

He told about a large procession, a Way of the Cross, on the Friday before Good Friday, in the northern part of the country, only a few miles from the Honduran border. It ended at the Shrine of the Suffering Virgin in Dipilo. Those who participated issued a letter "from the suffering people of Nicaragua."

"We work and pray in the hope that the

Christian churches not be deceived by the religious justification used to wage war against our people," the letter said in part.

"We are called to encourage our pastors and political leaders to move forward with the process of dialogue and understanding between the Roman Catholic Church hierarchy and the Nicaraguan government."

Father Mulligan said that talks between the government and the church have been going on since last September, but there has been little progress.

(In those talks, the church seeks assurance of its right to carry out its religious mission without interference from the Sandinistas. Specifically, it wants permission to reopen its radio station and to resume publication of its newsletter, *Iglesia*. It also demands the return of 17 priests and a bishop (Bishop Pablo Antonio Vega) who have either been expelled from Nicaragua or denied reentry into the country.)

(It has been reported that the government is prepared to make concessions if the bishops agree to denounce President Reagan and condemn the *contras*, but the bishops prefer to stand by their major policy statement of April, 1986, which opposed all aid from any outside nation and calls for a peaceful resolution of the country's internal strife.)

(Last week President Daniel Ortega told a group of visiting American church people that the future of the talks was in danger because the bishops had "broken silence" on the matters under discussion.)

Father Mulligan said that the expulsion of Bishop Vega and the 17 priests, and the closing of the radio station and the newsletter, do not show hostility of the government to the Catholic Church. "Bishop Vega was involved in advocating the violent overthrow of the government," he said, "and the priests went beyond what is legitimate criticism. When you advocate the overthrow

of the government and the government cracks down, this is not persecution of the church."

He said that the radio station was closed because it didn't broadcast a speech by President Ortega and *Iglesia* was suspended because "the archdiocese refused to register the new publication with the appropriate government agency and refused to submit it to censorship which is required under war-time legislation."

Father Mulligan debated Bishop Vega at the University of Toledo May 3. At that time Bishop Vega said that he opposes the Sandinista government because it has failed to liberate the people and is practicing totalitarianism. Father Mulligan said that most Christians in Nicaragua support the Sandinista party, which was legitimately elected over six other parties.

Father Mulligan disagrees with Nicaragua's Cardinal Miguel Obando Bravo about

the role of the Soviet Union in Nicaragua. Cardinal Obando, while describing the *contras* as "insurgent dissidents," has said that "the Sandinistas are just as much the tools of Soviet interests as the insurgent forces are of the United States." Father Mulligan, though, said that Soviet and Cuban advisers "are in Nicaragua by request of a legitimate government to repel the invading *contras* and to prepare to defend the country against a possible U.S. invasion."

In Nicaragua, Father Mulligan is a member of the Ecumenical Committee of U.S. Church Personnel in Nicaragua, a group composed of six Protestant denominations and 17 religious orders within the Catholic Church. One of the priorities of this group is "to communicate with our churches in the United States concerning the reality of Nicaragua," and this is one of the reasons Father Mulligan is presently in the United States.

## Laity has clear role, pope says

by Agostino Bono

VATICAN CITY (NC)—A clear distinction between the ordained priesthood and the ministries performed by the laity has existed since the early days of the church, said Pope John Paul II.

"In that first community, gathered around the apostles, there very quickly arose a clear perception of the diversity of offices and duties," he said May 17.

"The faithful know that the 'laying on of hands' constitutes a visible sign of a vocation and consecration which sets one apart for a special ministry," he added.

Priests are ordained "to preach the Gospel, shepherd the faithful and celebrate divine worship," the pope said. Lay people

"have a different but no less urgent role," he added.

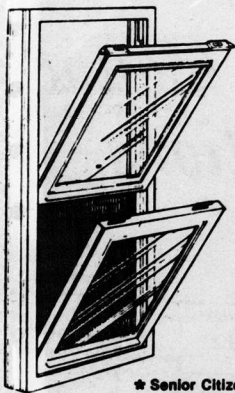
"It is your task to carry the Gospel of Jesus into the daily affairs of the family, work and society," he said during the homily at a morning Mass in St. Peter's Basilica commemorating the 25th anniversary of the Philippine College in Rome. The college, run by the Philippine bishops, is a seminary.

In a midday talk after the Mass to pilgrims and tourists in St. Peter Square, the pope asked lay people to develop "a new missionary conscience" as outlined by the Second Vatican Council.

"You cannot consider evangelization as a marginal or optional element," he said. "It is a demand which surges from your very being as a Christian."

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# Today's Faith

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## Healing—

by Cindy Liebhart

The family was in serious trouble, the caller said. The young woman had just had a baby, but because of a ruptured disc she was confined to complete bedrest, unable even to sit up. Her husband had used up all his vacation time weeks earlier caring for her, their infant and their two other small children. He was now in danger of losing his job if he didn't return to work, the caller continued. But they couldn't afford a private nurse and they didn't know anyone who could help.

Could the parish do something, even though the family didn't belong?

Elaine Clarkin, co-leader of ministry to the sick and elderly at St. John the Baptist Parish in Silver Spring, Md., promised the caller she would try. So she set about looking for ways to meet the family's critical household and child-care needs.

Then came a godsend.

That evening at a regular meeting for parish ministers to the sick, a new woman joined the group. Recently widowed, the woman had just moved to the area to live with her daughter while deciding what to do next. Now that her husband was gone she really felt no one needed her.

When Clarkin told her of the young family's plight and took her to meet them, the woman "went home, packed up her pajamas and toothbrush, and moved in with the family that night," Clarkin said. She stayed with them for six weeks, cooking, cleaning, caring for the children, while the mother recuperated.

That people turn to parishes for help when illness and its accompanying difficulties strike should come as no surprise. Ministering to the sick and suffering is a fundamental activity of parish life—a sign that Christ continues to be present in the world today.

Judging from the steady stream of phone calls Clarkin receives, those who suffer are many—and their needs great and varied. How do parishes meet this challenge?

Clarkin has served as a minister to the sick and elderly for eight years. A nurse by profession, she had taken a few weeks off between jobs when she noticed a bulletin announcement that said several terminally ill parishioners needed help at home.

She responded to the announcement

and never went back to work full time—at least not the kind you get paid for. She now helps to coordinate some 40 volunteers at St. John the Baptist who formally carry out ministry to the sick and elderly. They bring the Eucharist to the sick after Sunday Mass; drive people to and from doctor's appointments and chemotherapy treatments; help out with shopping, housekeeping and child care; run errands; cook meals; support family members as they come to grips with the illness; and perhaps most important, spend time just visiting.

By serving the sick, Clarkin said, "we are living out our baptismal call to form community," both among the ministers themselves and with the people they serve. By bringing the care and concern of the parish to the sick, these ministers help them remember they belong.

"Just because you can't get to church doesn't mean you're not part of church," she added.

Frequently deep friendships develop between the ministers and those they serve. Clarkin tells of one family she has served for eight years. The mother, a victim of multiple sclerosis, is now confined to a wheelchair with the use of only one arm. One son, in his late 20s, has Down's syndrome.

Although Clarkin's ministry to the family began by bringing them Communion after Sunday Mass, she gradually became more involved as she learned through conversations of the woman's other concerns and her loneliness.

Today she helps out in ways that go far beyond what one might consider official ministry. When the woman needed a dress for one son's wedding but was unable to shop for it, Clarkin arranged to take some dresses home from a dress shop for the woman to try on. Another time the woman suspected her son was ill, but he was not able to communicate what was wrong. She phoned Clarkin, who came over to take the young man's temperature and call the doctor.

Service seems to beget service, Clarkin observed. "Once you've served a family, they all want to help out in some way." The widower of a cancer victim Clarkin had helped, for example, is now one of the parish's most active and relied-on drivers.



## Ministers to the sick tell of their experiences

by Mary Coyne Wessling

After six years of visiting the sick in St. Pius X Parish in Greensboro, N.C., Rie Vaessen sees her ministry in terms of the whole parish: "It is not me visiting the sick person. It is a member of Christ's family doing his work."

Vaessen began visiting people as a young girl in Holland. Over the years, she kept up her service to others through volunteer jobs and as a psychiatric nurse and therapist.

Now retired, Vaessen spends several hours or more weekly making her rounds. "Some mornings I leave the house at 9 and don't return until 8 that evening," she said.

Vaessen cherishes her ministry to the sick, even though "so much needs to be done and there's never enough time to do it." She also runs errands for people and drives them to the doctor and church. Sometimes she calls people just because they might enjoy hearing from her. Even family mem-

bers will call her, knowing how close she is to the sick person.

How close does she get?

"I spoil them," she said, laughing. "When one of them dies, it is like a member of my family has died."

People need patience, compassion and understanding to minister to the sick, said Vaessen. Each visit is as different as each parishioner. She is careful to structure her visits—the prayers, readings, conversation—around the particular needs of each person.

Another parish minister, Betty Ries begins each home communion service by spreading out a white cloth and stitched with delicate blue flowers. She explains to her sick friends that the cloth had special significance for her mother. She is certain placing the Eucharist upon it would make her mother proud.

Sometimes she worries—that she might come at a bad time "or make people feel they should receive the Eucharist when they don't want to." But like Vaessen, she tries to keep in mind that she is a representative of the church. She told of one man who had stopped going to church. "I felt it was important to make him feel like he was welcomed back, not just to the church but to our parish," she said.

For both women, the most important trait of a minister to the sick is selflessness. As Vaessen said, "When you go into their homes, you forget yourself. You have to, otherwise you couldn't do it."

The rewards, they said, are many: compliments and love from the parishioners and a feeling of doing something special.

"This ministry has made me feel needed," Ries said. "It is something I can do that enhances the Lord's and his presence in these people's lives."

## This Week in Focus

Parish ministry to the sick is an opportunity which carries a double blessing, one for the sick person and another for the minister.

Cindy Liebhart interviews Elaine Clarkin, who coordinates some 40 volunteer ministers to the sick at St. John the Baptist Church in Silver Spring, Md. Clarkin says that bringing the care and concern of the parish to the sick at home helps them remember they still belong to the parish. Liebhart is associate editor of the NC Religious Education Package.

Mary Coyne Wessling interviews two parish lay volunteers who serve the sick in Greensboro, N.C. The two women tell of the apprehensions they first experienced when they became ministers to the sick. And they tell how

they approach their visits in people's homes. Wessling is a free-lance writer living in Charlotte, N.C.

Dan Morris interviews Dick Folger of the Diocese of Oakland, Calif. Folger talks about the anxiety he felt on the way to the hospital for his first visit as a minister to the sick—and how his anxiety fell away like scaffolding after he got started. Morris is a free-lance writer living at Lopez Island, Wash.

Father John Castolot's article talks about Jesus' ministry to the sick as it is depicted in the Gospels. Jesus had a genuine compassion for those who were sick, Father Castolot says. But beyond his compassion, Jesus' action among the sick conveys a theological point. Father Castolot teaches Scripture at St. John's Seminary in Plymouth, Mich.

# One man's experience

by Dan Morris

Dick Folger found that the sacrament of the sick can be a two-edged healer. A candidate for the permanent diaconate for the Diocese of Oakland, Calif., Folger not too secretly dreaded the segment of his formation process that required him to work directly with the sick and dying.

What would he say? What could he do? Would it be awkward? Was this any of his business?

The 52-year-old father of six laughed when he recalled his first patient "visitation" at St. Rose's Hospital in Hayward, Calif. "We had been trained in grief care counseling but the first time it was pretty scary for all of us," he said. "I remember wanting to escape, but there I was on the elevator under the watchful eye of Sister Ruth Patrick. There was no way out but to actually do it. I had to visit that room."

"I was really anxious," he continued, "but after I told the person who I was and what I was doing there, the anxiety fell away like scaffolding and there were just two people. It was really very easy. It seems like everyone wants to tell their story. They just need someone to listen to it."

Folger took a deep breath. "Sometimes no words are even necessary. I

remember one instance in particular, an older man. He was just lying there in his bed staring up at the ceiling. I didn't say anything to him. I just reached out and placed my hand on his forehead and stroked it a little bit and he burst into tears." Folger added, "We didn't say anything, but I knew my presence there was assuring him of the love of Christ, and that is a very powerful thing to be part of."

Did Folger ever struggle with the messiah complex—begin to feel like he was the provider rather than the conduit of God's grace?

He laughed again. "Well, you can't go parading around as Jesus in the hospital, but if Jesus works through his people, then both of us were there in a very special way."

He paused. "You know deeply that you are on holy ground. This is serious stuff. You are not just there casually visiting. When you are with people in a ministerial capacity they so often open up their souls, tell you things they have been wanting to get off their minds. I remember at first thinking a bit that this was none of my business, but then you realize that maybe this person is not talking to you so much as talking through you to God. I was secretly proud and privileged to be part of it."

Has ministering to the sick changed



Folger? For one thing, it cured his fear of the sick. Frequently the opportunity to visit even became the high point of his week.

He explained. "I think you gain a heightened awareness that people are in need, in trouble not just in the hos-

pital, but all over the place. At work. On the street. On the bus. At church. The importance of being willing to just listen to them, to be present for them, is something I am now more aware of because of my hospital ministry experience."

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## The Bible and Us

## How Jesus cared for the sick and suffering

by Fr. John Castelot

Almost immediately after Jesus proclaims the arrival of the reign of God (Mark 1:15), he is portrayed performing a series of cures. The first cure involves "a man with an unclean spirit."

Baffling maladies were attributed to "spirits." Since these forces obviously were not beneficial, they were labeled "unclean." In most instances, we can only guess at their precise nature. Here the mention of convulsions suggests something like epilepsy.

Immediately upon leaving the synagogue where the cure took place, Jesus went to the house of Simon and Andrew. There he cured Simon's mother-in-law, who "lay ill with a fever." Luke, who tends to be more clinically precise, writes that Peter's mother-in-law was "in the grip of a severe fever" (Luke 4:38).

Next comes a summary of a typical day in Jesus' ministry, beginning with the notice that "they brought him all who were ill and those possessed by demons. Before long the whole town was gathered outside the door. Those whom he cured, who were variously afflicted, were many" (Mark 1:32-33). Then come the cures of a leper and a paralytic.

This concentration on Jesus' healing activity right

at the beginning of his ministry makes a distinct impression on the reader.

But suppose someone who had only vague notions about Jesus' activity were to pick up Mark's Gospel and began to read. After a brief introduction he would come upon these healing stories, one right after the other. The reader's first impression of Jesus would be of a man with a compelling compassion for suffering humanity, a man endowed with extraordinary powers of healing who did something practical about situations.

First impressions are strongest and most lasting. In this case they are very reliable.

Jesus' whole ministry was marked by such activity. Luke left us a sample of the early proclamation of the Good News: "I take it you know what has been reported all over Judea about Jesus of Nazareth... He went about doing good works and healing all who were in the grip of the devil." (Acts 10:37-38)

Surely these cures were motivated by a genuine compassion for hurting people. But they had a deep theological meaning too. It is no accident that Mark grouped so many of them immediately after Jesus' basic proclamation: "The reign of God is at hand."

God's reign involves the victory of good over evil,

whatever form it takes. And the reign of God is active, dynamic. Thus, Jesus' cures can be viewed as an active, frontal assault on evil; they are the actual working out of God's reign. In the very person of Jesus and through his reported actions, it is seen that God's reign has suddenly dawned in a very unique way.

Luke, anxious to show that the work of Jesus continues in his followers, tells of their healing activity. He begins with Peter's cure of the crippled beggar at the temple gate (Acts 3:1-10).

The early followers of Jesus had plenty of opportunity to care for the afflicted. Hospitals, sanitariums and convalescent homes were all but non-existent. People cared for their own sick or simply abandoned them.

But the Christians could not neglect the sick and still call themselves Christians. Caring for the sick was true discipleship. In fact, Christians who follow Jesus today in his active concern for the ill are not only performing a humanitarian kindness. Like Christ, they are neutralizing the effects of evil and advancing the reign of God's love.

## Education Brief

## Why is there suffering?

*The parable of the Good Samaritan belongs to the gospel of suffering. For it indicates what the relationship of each of us must be toward our suffering neighbor. We are not allowed to "pass by on the other side" indifferently; we must stop beside him. Everyone who stops beside the suffering of another person, whatever form it may take, is a good Samaritan.*

—Pope John Paul II in his 1984 apostolic letter on human suffering

Human suffering is a mystery that boggles the mind. That is part of the problem with it—that its meaning is so difficult to grasp.

The result is that a person who is suffering will ask "Why?" Why is there evil in the world? Why do I suffer?

Pope John Paul II wrote of this at length in a 1984 letter to the church. Ultimately, he says, these questions about suffering are likely to be directed at God. And at times the suffering person may "reach the point of actually denying God," the pope emphasizes. That fact "shows how much care must be taken both in dealing with the question itself and with all possible answers to it."

This profound questioning that may be experienced by those who suffer is a consideration for those who serve them to keep in mind.

To serve those who suffer is a matter of becoming truly available to them, the pope writes. It is an availability colored by compassion. "Sometimes this compassion remains the only or principal expression of our love and solidarity with the sufferer," he adds.

But the good Samaritan's availability "does not stop at sympathy and compassion alone," the pope continues. "A good Samaritan is one who brings help in suffering... Help which is, as far as possible, effective." The good Samaritan "gives himself."

It is part of the mystery of suffering that while

linked to evil it also is linked to love, the pope says. It might be said that this mysterious reality transforms the very atmosphere in which those who suffer are served. Reflect, if you will, on these words by the pope:

"We could say that suffering, which is present under so many different forms in our human world, is also present in order to unleash love in the human person, that unselfish gift of one's 'I' on behalf of other people, especially those who suffer. The world of human suffering unceasingly calls, so to speak, for another world: the world of human love; and in a certain sense man owes to suffering that unselfish love which stirs in his heart and actions."

## What Do You Think?

- Father John Castelot suggests that ministry to the sick figures prominently in the ministry of Jesus as it is seen in the Gospels. It is somehow basic, vital. What is the attitude of Jesus toward the sick? In addition to expressing compassion, what does this ministry show?
- What are some attitudes that ministers to the sick are likely to encounter in those they serve? What are some attitudes that the sick need to encounter in those who serve them?
- Today, who needs the parish's ministry to the sick?
- What are some forms that a parish's ministry to the sick takes?
- Ministry to the sick is a benefit both to the person served and the person who serves, according to Dan Morris and Cindy Liebhart. Why is this true?

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## Food For Thought

People who hope to exercise a powerful, healing ministry need to follow Jesus' example in the Gospels and "go forth regularly from the crowd, from the insistent demands of ministry, even if it means foregoing sleep and rising early," writes Trappist Father Basil Pennington in "Daily We Follow Him: Learning Discipleship from Peter." Cultivating a deep spiritual life strengthens ministers for their work, he says. For, like Jesus, ministers to the sick "need to return to the source, know the presence and power within us and know the bountiful freedom that is ours when we minister out of this source." Father Pennington, a noted spiritual director, goes on to show how Peter grew during his experience as the disciple of Jesus during his time on earth. Always, Peter was willing to change in response to Jesus' direction. Peter's "basic enthusiasm was to be a true disciple. As soon as he saw what that called for, he was completely there," the priest says. (Doubleday and Co. Inc., 245 Park Ave., New York, N.Y. 10167. 1987. Paperback, \$4.95.)

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## Children's Story Hour

## Caring woman

by Janaan Manternach

Rose and her older brother and sister grew up in a home filled with love. Rose had a special love for her father, the famous writer, Nathaniel Hawthorne. He was her only teacher until he died in 1864.

When he died her young heart was broken. She was 13. The next year she went to school for the first time.

Rose began to dream of doing something great when she grew up. She shared her dreams with her best friend, Mary Betts. The two friends were separated when Rose's mother moved her family to Germany four years later. Rose missed Mary very much. But a new friend, George Lathrop, came into her life.

Rose and George fell in love. Three years later they married and moved back to Massachusetts. They soon had a baby boy who died when he was 5. About that time, George began to drink heavily. He lost his job and he and Rose moved from place to place. They both became Catholics in 1891.

But George drank more and more until finally Rose could not stand it. The bishop approved her separation from George.

Not long afterward, Rose met a woman dying of cancer. That experience changed her life. Rose became aware that thousands of poor people in New York were dying of cancer. There

was no one to care for them because not even hospitals then would help incurable cancer patients.

Rose decided to spend her life caring for cancer victims. She adopted as her motto the words of St. Vincent de Paul, "I am for God and the poor." She believed that to help the poor it was necessary to live with them. So she sold some of her jewelry and rented an apartment.

She began her work by visiting poor people in the neighborhood who had cancer. Then she started taking cancer patients into her own apartment. Soon she rented more rooms nearby. She wrote letters begging for medicines, bandages and help.

One day in 1897 a young woman came to visit. Alice Huber was so impressed with what she saw that she volunteered to work with Rose. In 1899 the two formed a new group of Dominican nuns, the "Servants of Relief for Incurable Cancer." Rose became Sister Alphonsa and Alice took the name Sister Mary Rose. Their love for the sick attracted other women to their community.

As the community grew, so did the number of patients. They needed more space, more money. Finally they moved to a large building 30 miles from New York City now known as Hawthorne, N.Y. They named it Rosary Hill.

Sister Alphonsa died at the age of 75 in 1926.



## What Do You Think?

- Rose Hawthorne Lathrop met a sick woman and the experience changed her life. How?
- How did Jesus treat people who were sick?

## Children's Reading Corner

When someone in a family becomes seriously ill, all members are affected. Grief and the possibility of death is a theme often found in fairy tales. "The Water of Life," retold by Barbara Rogatzky is that kind of fairy tale. The father of the family, a king, is so sick that everyone thinks he will die. His three sons learn of the water of life which could make their father well. How the youngest finally finds the water of life reveals the strength of goodness. How he eventually is redeemed in an evil situation demonstrates the power of love. (Holiday House Inc., 18 E. 63rd St., New York, N.Y. 10022. 1986. Hardback, \$14.95.)

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# the sunday readings

SIXTH SUNDAY OF EASTER

Acts 8:5-8, 14-17  
Psalm 66  
I Peter 3:15-18  
John 14:15-21

MAY 24, 1987

by Richard Cain

At one time I was uncomfortable about Christians who took their faith seriously. They seemed to have this strange willingness, even a desire, to SUFFER. This, I thought, was a sad misunderstanding of what Christianity is all about. But it was I who had a sad misunderstanding of what Christian suffering is all about.

Take what this Sunday's readings have to say about the role of suffering in a Christian's life. The first reading is from Acts, which tells the story of the expansion of the early church outward from Jerusalem. Throughout the book there is a familiar pattern: (1) persecution, which results in (2) expansion. It's as if Luke considered suffering necessary for the church to grow.

In the part immediately before this Sunday's reading, the authorities launched a powerful persecution against the fledgling church. Stephen was stoned to death. Everyone else (except the apostles) fled Jerusalem.

One of those who left was Philip (not the apostle, but one of the seven appointed in Acts 6:5 to administer the food). His mind, however, was not on the threat behind him. It was on the opportunity before him to tell others about Jesus. Thus, the suffering which propelled Philip out from Jerusalem led to the joy of the Samaritans at their newly found faith.

Luke also used this incident to show how the spirit works through the church. Until then, the church consisted only of Jews (including Greek-speaking

people who had earlier converted to Judaism). It was the job of the apostles (given to them by Jesus) to unlock the barriers that separated non-Jews from the kingdom of God. But Philip's mission to the Samaritans was "unofficial" in that it didn't come through the apostles. It just happened.

It was the job of the apostles as those in authority in the church to confirm what had happened and bring the Samaritan Christians into a relationship with the larger church. Luke signified this by having the spirit come down on the Samaritans only after Peter and John placed their hands on them and prayed.

As in the past several weeks, the second reading is from the First Letter of Peter. The reading begins in the middle of a passage on how Christians should respond to suffering. The biblical writers often used a style of writing that placed the key thought in the middle. Here the central thought is the command to "venerate the Lord... in your hearts."

This seemingly pious command contains a practical suggestion on how to minimize suffering. When someone hurts me, I tend to dwell on the hurt. But this just deepens the original hurt. Centering my thoughts on the presence of Jesus helps me to avoid this self-punishing tendency. It also helps me to keep in mind my Christian goals and values rather than giving in to the impulse for revenge. In this way suffering becomes the occasion for blessing because it directs me toward God.

(See NO PAIN, page 17)

## My Journey to God

### Grandpa's Cross

*If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps. —Matthew 23:39*

by Cynthia Schultz

Each of us has a cross to bear and Grandpa was no exception. He was a sociable fellow who loved to laugh and spend happy times with his family. Grandchildren and great-grandchildren received lots of hugs, pats on the head and special nicknames. We were treated to stories about his boyhood wish to run away and join the circus. We enjoyed watching him train his parakeets to talk and appreciated quarters slipped into our tiny hands for the piggy bank.

Grandpa loved children. He could sit on the couch for hours holding the hand of a small child, never uttering a word. But his blue eyes would twinkle and his lips would be forever turned up into that sweet smile that made us love him so. The children enjoyed Grandpa at the poker table or the horseshoe pit where that smile could fade momentarily when things weren't going his way.

Grandpa's life changed dramatically 10 years ago with a fall in his home. When he stood up again, his body was weak, he was confused, his words were jumbled. Victim of a cruel stroke, he would never talk with his family again. Basic things such as allowing what utensils to use at meals and dressing himself became impossible tasks. He lived his last years in a silent, helpless world filled with frustration. But he never lost that smile.

Grandpa continued to be special. Though more great-grandchildren were born, he became the "baby" of the family. He rarely missed our gatherings. He couldn't tell us, but we knew he wanted a front row seat at all of our activities. Whether we were washing dishes or opening Christmas packages, Grandpa was always there smiling at us and nodding his approval. My grandpa's cross was heavy, but he carried it with dignity.

Only when we talked about the past did Grandpa's eyes glisten with tears. I know his life was difficult and that he wanted to go home to be with Grandma, but the Lord wasn't ready for him. So Grandpa did what he did best—he smiled and waited some more. Perhaps the Lord left him here a little longer to inspire his family to carry their crosses more cheerfully.

We buried Grandpa today. He was 85. He would've loved the visitation at the funeral home. It was like a big, happy party. There was hugging, kissing and laughter as hundreds of people who loved Grandpa gathered in his name to share wonderful stories about his life. In a sense, Grandpa was right in the middle of it all.

(Schultz is a member of St. Mary's in New Albany. Her grandpa, Flake W. Isler, Sr., was a member of St. Augustine in Jeffersonville.)

Send prayers to: My Journey to God, P.O. Box 1717, Indpls., IN 46206.

## the Saints *by Luke*

### ST. JULIA of CORSICA



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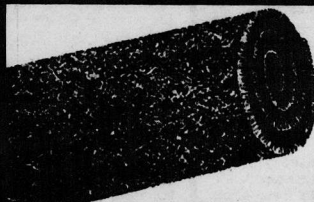
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Question Corner

# About confession

by Fr. John Dietzen

**Q** Do you have any explanation concerning the need for confession before receiving Communion? I'm confused and I think a lot of Catholics are. Is it every time one goes to Communion? Once a month? Once a year? What is the latest on going to confession to be able to receive Communion? (New York)

**A** Yours is a good question but I believe you're asking more than you realize. You really have three questions: Is it necessary always to receive confession before Communion? What does the precept to go to confession once a year really mean? And how often might one properly receive this sacrament?

The practice of receiving the sacrament of penance before each reception of Communion accompanied the great decline in receiving the Eucharist in the late Middle Ages. The high (or low) point of this development came under the influence of Jansenist heresies.

Ordinary folks were encouraged to receive perhaps only once a year, sometimes even less than that. In such confused times it is understandable that people gradually assumed they must go to confession each time before Communion.

This situation prevailed almost into our own century when Pope Pius X (1903-1914) urged early Communion for children and frequent Communion for all. As people began receiving Communion each month (remember the monthly Communion Sundays for the Ladies' Sodality or the Holy Name Society?) or even weekly, the "tradition" of confession before every Communion continued.

How about the obligation "to confess at least once a year"? The church rule on this never has been as absolute as it sounds. Even when this "obligation" first appeared (in the year 1215), when already Communion rarely was received by Christians, it is clear that only confession of mortal sins was required once a year.

This, of course, would be necessary to fulfill another requirement of that same council, to receive the Eucharist at least once a year, at Easter time.

Our present canon law No. 989 continues that tradition: All who have reached the age of reason must confess any serious sins once a year. Obviously this intends to suggest a bare minimum, not the ideal frequency, for receiving the sacrament of penance.

How often should one celebrate reconciliation with God and "with our brothers and sisters who are always harmed by our sins," as the rite of penance puts it?

That same rite, which is the official guide of the church for this sacrament, mentions only Lent, obviously the most appropriate time. Others would be Advent and whatever occasions during the year or in one's life obviously invite us to re-examine the direction of our lives and commit ourselves completely to God.

## Family Talk Teaching kids to respect

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** We have two children, a boy 14 and a girl 12, who seem to have lost all respect for their dad and me. No matter what we say, they have a "smart" remark. Lately they shout back and call me names. How can I teach my children to respect us?—Illinois

**Answer:** Thanks for a hard question, but a common one. Young adolescents are apt to express "rebellion" in words, and it can be unpleasant.

This presents parents with a difficult dilemma. You want them to communicate with you, so you want to know their feelings. On the other hand, you know that one word often leads to another, and you would like to keep their negative feelings from getting out of hand.

At one extreme is the father who says (or shouts): "Don't ever let me hear you talk like that to your mother again!" Even if he is successful (and it may not work), the adolescent may take his command as a warning not to talk back at all. Then parents are deprived of learning their child's negative feelings.

Negative feelings are not nice. Adolescents have negative feelings when they feel restricted by family rules, when disciplined and simply when life goes awry. Parents do not have to give in when a child expresses resentment, but it might be wise to listen.

Often negative feelings are expressed in unacceptable ways, like shouting or defying. Part of good parenting is teaching children not to suppress angry feelings but to phrase them in acceptable words. Sometimes this takes a while, but learning how to express resentment is much better than learning it must be kept inside.

The best way to learn proper expression of negative feelings is from parental example. Do you show your children respect? Are you able to express your own feelings in "I" statements, without blaming your spouse or children? Do you keep your own voice down and avoid inflammatory words?

If you do allow some negative expression, certain rules are obvious. Some words need to be outlawed, particularly obscene and swear words. Perhaps you can institute a small fine (10 cents) every time anyone raises his or her voice in anger or uses one of the "outlawed" words. Put the money in a "love jar" and contribute it to a worthy cause.

Another rule is "no hitting." If the feuding degenerates to hitting, then the combatants must be separated. It is best to do this firmly, but without a lecture and blaming. Each party might go to a pre-agreed place.

Have a code word for such situations. Whenever anyone says the magic word (e.g., "Rumpelstiltskin"), the disputants must go to their agreed-upon places for at least 60 seconds.

At the same time, encourage the expression of gripes and resentments at regularly scheduled family meetings. Perhaps you can have a "free time" when people can speak their mind and pet peeves without interruption or blame.

The true measure of respect is whether children obey. Personally, I am willing to accept some appropriate "backtalk" as long as children do what is required. The backtalk keeps me informed of how they are feeling and is thus somewhat valuable.

Nevertheless, words can aggravate a situation. Be careful you don't shout back and try to get in the last word yourself. Instead, meet together at a calm moment and try to come up with a game plan for keeping backtalk within bounds.


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## Carpet Column

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**FIBER CHARACTERISTICS** — The inherent strength of the fiber, its abrasion resistance and resiliency are important in preventing excess wear, crushing and matting. These factors are dependent on the characteristics of the fiber type and brand, the denier or thickness of the fiber and the cross-section, which can enhance the strength and resiliency of finer deniers. Soil resistance and ease of cleaning are also important since the appearance of "crushing" can be the result of fibers stuck together by greasy soil.

**PILE WEIGHT** — Since the pile fiber takes the abrasion and abuse, the amount of pile fiber in a square yard of carpet is critical to its performance. The least complex expression of the amount of pile fiber available is "face weight." "Face weight" or "yarn weight" is simply the weight of the pile fiber in one square yard of carpet. "Face weight," while it indicates the amount of fiber, does not take other important elements into consideration. The "density" of a carpet is usually a more useful guide.

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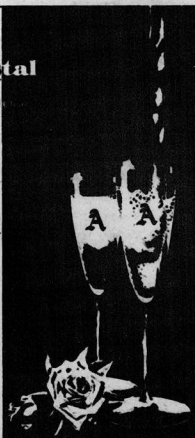
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## Vatican Letter

## Devotion to Mary is important to John Paul

by Agostino Bono

The 22-foot-high statue of Mary holding the baby Jesus dominated St. Peter's Square during Pope John Paul II's general audience. It was placed on the steps of St. Peter's Basilica, just to the right of the chair where the pope was sitting. On the same day, the Vatican announced that the pope had named his top aide, Secretary of State Cardinal Agostino Casaroli, as papal delegate to ceremonies marking the 100th anniversary of another Marian shrine located in southern Italy.

The events show how Marian activities are a normal part of Pope John Paul's ministry.

The first Saturday of every month, he leads the recitation of the rosary on Vatican Radio. His pontifical coat-of-arms carries the letter "M" for Mary and appears over the doorways of Rome's churches. His speeches to Catholic groups visiting the Vatican are filled with calls to increase Marian prayers and devotion.

Papal trips abroad routinely include trips to Marian shrines. And if the nation visited has a significant Catholic population, he often holds a formal ceremony dedicating the country to Mary.

This year, the pope also published a Marian encyclical and announced a special 14-month Marian year to begin at Pentecost. During the year, people making pilgrimages to Marian shrines will be able to receive special spiritual benefits. On the eve of the Marian year, he plans to recite the rosary on an international

satellite television transmission which will unite him to Marian shrines around the world.

This strong Marian devotion has sometimes caused ecumenical problems for the pope. Some Christians interpret Catholic emphasis on Mary as overshadowing worship of Christ.

But the pope has faced this criticism squarely, emphasizing a two-fold role of Mary:

► As a sympathetic intercessor who helps individuals in their relationship with Christ.

► As the prime example of how an individual can participate in divine salvation by willingly accepting God's specific call to him or her.

The pope's position was detailed in his 114-page Marian encyclical, "On the Blessed Virgin Mary in the Life of the Pilgrim Church," released in March. He reiterated it during his May visit to West Germany, where Catholic Marian devotion has historically been a sensitive issue with Protestants.

"True devotion to Mary and the saints cannot and must not damage the mediatorship of Jesus Christ," he told the German bishops. Devotion to Mary and the saints makes it "easy for us to take example from their lives and, heartened by them, to continue on our own pilgrimage," he added.

This devotion to Mary began well before the 66-

year-old Polish-born Karol Wojtyla became Pope John Paul II, and even before he began seminary studies.

When he began his formal education at the age of six in his native town of Wadowice, the short walk between home and school took him past the parish church, and he would attend the 7 a.m. Mass. In the afternoon, he would return to pray before an image of Our Lady of Perpetual Help. Friends of the future pope said this devotion helped the young boy overcome personal trials such as the death of his mother when he was not quite 9 and the death of his brother when he was 12. As a teen-ager, the future pope was active in the student Marian Society and was its president for three years.

Pope John Paul soon will get a chance to return to the Polish roots of his Marian devotion. He plans to visit Poland June 8-14. The visit includes an overnight stop at the Jasna Gora monastery. Since the 14th century, the monastery has housed the Marian shrine of Our Lady of Czestochowa, the famous "Black Madonna" which is Poland's patroness. The name "Black Madonna" comes from the centuries-old wooden icon of Mary which has been darkened by age. As a clergyman in Poland, Karol Wojtyla often stopped to pray at the shrine in his steady devotion to the Blessed Virgin.

## No pain, no gain

(Continued from page 15)

The gospel reading is a continuation of last Sunday's gospel reading from John. Like the second reading, it has the key thought in the middle. It is Jesus' reassurance that he would return.

Arranged before and after this central thought (like the layers of an onion) are the other important points John wanted to make: Jesus would ask the Father to send the Holy Spirit to those who love and obey him. Jesus would come back through the presence of the Holy Spirit.

Here we encounter one of the most profound aspects of our faith. We are becoming part of the life of the Trinity. In a mysterious sense, we already participate in this life. But in order for this to happen, Jesus had to undergo the suffering of a life of total self-giving to teach us about real love.

Labor is accepted—even forgotten—when we behold the newborn child.

## The Pope Teaches

## Jesus is the Son of God

by Pope John Paul II,  
remarks at his general audience May 13

The divine sonship of Jesus is the central point of the whole New Testament. When Jesus calls himself the Son of God he is expressing a completely new idea in the history of revelation. It is true that the Messiah-king in the Old Testament was called Son of God, but in the Old Testament tradition the name was only an analogy or metaphor. This is different from the passages in the Gospels where Jesus says in many ways that he is the real Son of God. Jesus emphasizes that he alone has this relationship of sonship with God. This is best illustrated when Jesus addresses God as Father, using the Aramaic word, "Abba" which denotes the special closeness of a son to his father. The divine sonship of Jesus is confirmed by a voice from heaven, both during his baptism in the Jordan and on the mountain at the moment of his transfiguration. On these occasions the evangelists tell us that the Father proclaims Jesus to be "his beloved son."

When we consider the testimony of the apostles and others, we see how the teaching and the deeds of Jesus convinced them that he was both the Messiah and the Son of God. This is especially true in the case of the Roman centurion, who stood at the foot of the cross observing the agony of Jesus and listening to the words which Jesus addressed to the Father. For the whole of humanity the centurion gives definitive testimony to the fundamental truth of the entire New Testament: "Truly this man was the Son of God."



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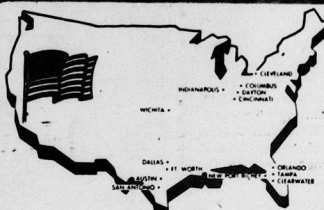
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# ENTERTAINMENT

## Viewing with Arnold Vietnam from still another perspective

by James W. Arnold

The military lives with death on an intimate basis, and nobody is better—not even the church—in devising ceremonies that make death seem more honorable and beautiful. In brief, soldiers know how to give great funerals.

The melancholy splendor of the rituals of burial at Arlington National Cemetery is central to Francis Coppola's new movie, "Gardens of Stone," whose title is a poetic metaphor for the vast rolling graveyard of veterans and heroes. But rifle and cannon salutes, folded flags to widows, slow parades in superb precision, and poignant music, from taps to keening bagpipes, can provide only emotional setting. What the movie lacks are basics like involving characters and significant conflict.

"Gardens," adapted by Ronald Bass from the Nicholas Proffitt novel, offers



the Vietnam War from still another perspective—that of the people who bury the dead. That's the main job of the tightly trained, spit-and-polish Old Guard at Ft. Myers, Va., who conduct the ceremonies at Arlington and guard the Tomb of the Unknown Soldier.

The film follows one young man, specialist Jackie Willow (D.B. Sweeney), from the time he's posted to the unit in 1968 until his combat death as a lieutenant a few days before his scheduled rotation home. (The story unfolds in flashback from his Arlington funeral.) We see only TV images of the war zone. Bass and Coppola look at the war controversy from state-side and the viewpoint of the career professional soldier.

No draftees or smalltown babes in this film. The gifted Willow is a second generation pro, whose sergeant father was a hero in Korea. He wants to go to officers school and then Vietnam combat, because "a good soldier at the right place at the right time can change the world." The old sergeants at Ft. Myers, Hazard and Nelson (James Caan, James Earl Jones), were friends

of the father and take on the boy as virtually their own sons.

Commercially, the movie is an offspring of "Officer and a Gentleman"—without the sex, thankfully, but also without much of the tension. Willow is an ideal recruit, not a rebel. The tough training sequences mostly involve white-glove inspections and sergeants yelling instructions and insults in colorful Anglo-Saxon language. (That's the reason for the R rating.)

About halfway through, we learn that Willow is in love with Rachel (Mary Stuart Masterson), the pretty daughter of a stuffy colonel who will feel de-classified if his child marries a sergeant's son. That might have been a serious obstacle in Victorian Britain, but here Rachel, a red-blooded modern woman, simply tells the old man off. It's just that we know everything—Willow's old-fashioned military idealism and his wife's defiant romantic spirit—is destined to sink in the Viet quagmire.

While Jones plays mostly a jovial backup role, Caan's tight-lipped Sgt. Hazard becomes the surrogate father who tries but fails to prepare Willow and the others for the unique Viet experience. While he's against the war for vague reasons (he criticizes the way it's being fought), he's played as a gruff old-line grunt who improbably wins and wins a sensitive anti-war *Washington Post* reporter (Anjelica Huston).

These people seem to have little in common, and there are no profound or moving clashes of opinion. But the attention-shift to the older couple, who are much more riveting as performers, prevents strong audience feelings for Willow and Rachel.

Artistically, "Gardens" is a descendant of the military movies of a genera-

tion ago, especially those of John Ford (like "The Long Gray Line"). The emphasis is on the army as a family of brothers, with lots of jaunty comradeship, carousing, bawdy humor, and loyalty from generation to generation. For the family, Vietnam was a new and nasty experience of uncertainty, division and defeat. The film's stress, though, is on unity and tradition.

Caan's battle-hardened Hazard puts it best in what is intended as Willow's eulogy: "In a time when most kids his age want to be vice president of sales... or have their own bachelor pad... or sportscar, all he wanted was a Combat Infantryman's Badge."

It's surely time to honor the good soldiers who fell in Vietnam. But the message seems aimed more at the young of the self-enamored '80s. In his own time, Willow lived (and died) in a fantasy of his own making, and there were young men with ideals higher than his.

If there is any lesson in Vietnam and the years since, it's that being only a good soldier is no longer noble, but in fact, dangerous.

(Military honor in a dark time; poignant setting but fuzzy dramatics; much Army vulgarity, otherwise okay for mature audiences.)

USCC classification: A-III, adults

### Recent USCC Film Classifications

Ishtar .....	A-II
Gardens of Stone .....	A-III
Broken Mirrors .....	O
Hot Pursuit .....	A-III
Impure Thoughts .....	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.	

## How societies are taught to hate their enemies

by Henry Herx and Tony Zaza

How it is possible for a nation to go to war and for an individual to kill are questions addressed in "Faces of the Enemy," the provocative documentary airing Wednesday, May 27, 9-10 p.m. on PBS.

Sam Keen takes viewers through a program based on his book of the same title in which he explores the process of enemy-making, the systematic way in which societies dehumanize their opponents and turn them into objects of hate. By studying this process, he tries to see if it is possible to find a more rational way for nations to solve international conflicts.

The process of enemy-making is common to all nations and all of them, in fact, rely on the same sort of visual metaphors and hostile stereotypes. It is as if the propagandists of all nations "had gone to the same art school," Keen comments.

For examples, he uses World War II propaganda films and posters. On the American side the process turned the Japanese people into the treacherous Japs who were variously depicted in political cartoons as monsters, barbarians, demons, madmen and vile animals, something less than human that can be exterminated.

The Japanese, of course, used the same kind of visual and verbal metaphors, although one expert points out that their propaganda most often was directed at vilifying the American leaders rather than the American people.

Keen points out that this process operates not only between nations but also within societies. The example shown is of Nazi propaganda which depicted Jews as subhumans, the first step towards the extermination camps.

Although his main subject is the psychology of war, Keen also interviews a Seattle man who murdered a family of four because he thought they

were communists. The man is obsessed with fear that communism is taking over the world and considers himself a

soldier in a war defending the Christian way of life.

This leads to a section of the pro-



## This is the Enemy

CREATING AN ENEMY—A U.S. anti-Nazi poster from 1942 is one of the propaganda images studied in "Faces of the Enemy," a PBS documentary airing May 27. Sam Keen explores the psychology of enemy-making, probing the mind, imagination and emotions that allow individuals and nations to kill. (NC photo)

gram devoted to so-called Christian groups who are off the scale on the right of the political spectrum. They are scary in their preaching of a crusade against godless communists and a rhetoric which intermixes religion and nationalism.

Keen makes no attempt here to assess how large this group is or how much of a danger they represent. The implication, however, is that such rhetoric is dangerous and can lead to someone going off the deep end and murdering innocent people.

The real point to this segment, though, is to recognize that nations in times of war identify their cause with that of God, turning the enemy into evil devils. It is a troubling point and one to ponder in a time in which some TV evangelists identify Christianity with the American way of life.

Although Keen stresses that there is a difference between killing in combat and murder, he sees a parallel in the turning of human beings into an abstraction that can be eliminated without remorse. A My Lai massacre is possible in wartime but it is murder and "any soldier knows the difference," says writer and Vietnam veteran William Broyles Jr.

"Faces of the Enemy" suffers somewhat from trying to do too much in too little time. Presumably it does have a very clear and direct point that it is trying to make. It is implying rather than stating that America may be the victim of its own enemy-making propaganda against the Soviets.

It chooses to be provocative rather than controversial. Viewers will have to decide whether such political rhetoric as referring to the Soviet Union as an "evil empire" makes impossible any rational approach to co-existing with an ideological enemy.

What it succeeds at is raising relevant questions about how best to proceed in resolving international conflicts in an age of nuclear weapons.



# Cardinal Sin says elections will expel 40 thieves

CHICAGO (NC)—Filipino Cardinal Jaime Sin said his country's May 11 congressional elections were aimed at rooting out political leftovers from the era of ousted President Ferdinand Marcos.

"We need young blood in our leadership," he said. "The old politicians should go to the museum."

"We were able to expel Ali Baba," the cardinal said, referring to Marcos, "but the 40 thieves are still around." Filipinos are trying to restore democracy after "Marcos destroyed everything that democracy means to all of us," he said.

Candidates handpicked by President Corazon Aquino won in 2 of 24 senate races, a landslide victory over the opposition. The opposition, led by former defense minister Juan Ponce Enrile, accused the government of conducting fraudulent elections.

Cardinal Sin, in the Chicago area to receive an honorary degree from Lewis University in Romeville May 12, also said Catholic clergy should stay in the background of Philippine politics.

"We should avoid the limelight and should not be so much involved in the affairs of government," he said. Such involvement is a mistake which "boils down to anti-clericalism."

He said the church "should never marry a political system. The moment it marries a political system it becomes a widow in the next generation," the churchman said.

But the cardinal also said there is room for legitimate clerical comment on politics, adding he left a guideline for such comment with the clergy in his Manila Archdiocese.



CHICAGO GREETING—Cardinal Jaime Sin of Manila, Philippines, is greeted by well-wishers at Holy Name Cathedral in Chicago, where he celebrated Mass with Chicago's Filipino community. The cardinal is on a nationwide tour. (NC photo by Timothy Auer)

"Politics is a human activity and as a human activity it has its morality," he explained. "Is it right for me to go to the pulpit and tell my people to make this election clean, honest and fair? That is my job."

The Filipino clergy, particularly Cardinal Sin, were deeply and publicly involved in the events leading to Marcos' ouster in February 1986. The cardinal issued a call over Manila's Catholic station, Radio Veritas, which brought tens of thousands of Filipinos into the street to form a human barricade between high-ranking defectors from the Marcos cabinet and troops sent out to arrest them.

Cardinal Sin explained that the clergy became involved "because there was no more hope, because we foresaw that if we did not get involved there would be a bloodbath and a civil war."

He said Marcos "corrupted the judiciary; he corrupted the military; he corrupted the businessmen; he corrupted the politicians; he corrupted the teachers. He corrupted everybody."

But Mrs. Aquino "is a woman with a firm spirit, honest, sincere and compassionate," Cardinal Sin said. "If... a man had succeeded the last regime, he might have been revengeful," he said.

The Filipino churchman said economic and political life is improving at home. "Everywhere in Manila now business is booming, buildings are going up" which "means that people are already happy and there is political stability," he said.

But the country as a whole is poor because Marcos took its financial resources and deposited them in "Switzerland and here in the United States," the cardinal said.

He said he wonders "why can't America help the Philippines more?"

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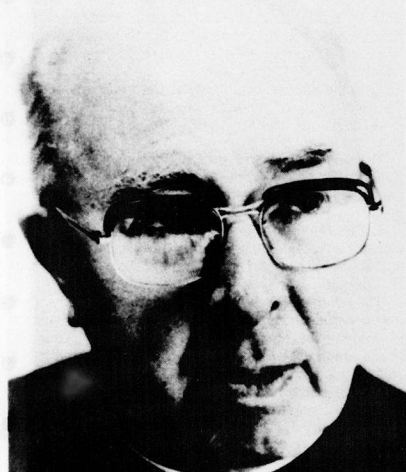
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# Cardinal differs with doctrine office on key point

by Jerry Filteau



Cardinal Johannes Willebrands

WASHINGTON (NC)—In a key lecture he gave twice in the United States, Cardinal Johannes Willebrands took a stand on the relation of the Catholic Church and other Christian churches which theologians said disagrees with the view publicly expressed by the Congregation for the Doctrine of the Faith two years ago.

The cardinal, president of the Vatican's Secretariat for Promoting Christian Unity, made no mention of the doctrinal congregation itself in his speech. But several theologians in attendance saw the talk as challenging the congregation on an issue that cuts to the core of the Catholic Church's ecumenical stance: How and to what extent do Catholics see other Christian churches and ecclesial communities as already part of the one church founded by Christ?

The theologians said they did not know the cardinal's own reasons for addressing the topic, but it was reasonable to assume that he was responding to the doctrinal congregation.

The issue he addressed was: What did the Second Vatican Council mean in its Dogmatic Constitution on the Church when it said the one true church of Christ "subsists in" the Catholic Church, rejecting earlier language that the church of Christ "is" the Catholic Church?

The speech was given first in Atlanta May 5 and then in Washington May 8.

During his U.S. visit, the cardinal also gave talks in Atlanta and New York on the unrelated topic of suffering as a part of the quest for Christian unity.

In the speech on the council, Cardinal Willebrands said that

with the change in language the council went from identifying the church of Christ with the Catholic Church to saying that Christ's one church "goes beyond the visible limits of" the Catholic Church.

"Outside the Catholic Church," he said, "there exist many elements of sanctification and truth which are the gifts proper to the church of Christ and therefore true ecclesial elements."

Several theologians said later that Cardinal Willebrands position was different from a 1965 commentary on the same council passages by the Vatican's doctrinal congregation.

In a March 1965 statement of notification criticizing a book by a Brazilian liberation theologian, Franciscan Father Leonardo Boff, the doctrinal congregation had argued that the "authentic meaning" of the conciliar texts in question was that "only elements of the church" exist outside the "visible structure" of the Catholic Church.

The doctrinal congregation said the Latin term "subsistit in" (subsists in) was chosen by the council "exactly in order to make clear that one sole 'subsistence' of the true church exists," namely the Catholic Church.

That aspect of the doctrinal congregation's Boff critique was given scant attention in general press coverage of the controversy, but it provoked consternation in ecumenical circles.

The Rev. Albert Outler of Southern Methodist University, a leading theologian and ecumenist who attended Vatican II as an official non-Catholic observer, sharply criticized the statement in an essay published last year in the book "Vatican II Revisited."

At the council, Dr. Outler said, the non-Catholic observer saw the "subsistit" texts—the term was used three separate times—as crucial to moving the Catholic Church away from its ecumenical policy of the previous 30 years into a new policy, based on the idea of unity through "convergence," which was to become the basis for "a massive ecumenical reorientation" by the Catholic Church.

"Two decades later, it (that 'convergence' approach) has not only been denied but repudiated... in the recent 'Statement of Notification' from the Congregation for the Doctrine of the Faith," Dr. Outler wrote.

In a speech last August to leaders of U.S. Catholic religious orders, Dr. Outler asserted that official ecumenism is "dead in the water" these days, in part because "Romans in high places are re-exegesis 'subsistit in' as if it always had meant 'est.'" "Est" is Latin for "is," the term used in the earlier drafts of the constitution on the church but rejected in favor of "subsistit in."

Father Joseph Komonchak, a professor of ecclesiology and the documents of Vatican II at The Catholic University of America in Washington, said that when the doctrinal congregation used "only" with reference to the "elements of the church" found outside Catholicism, the effort was "to minimize" the idea of how other churches or ecclesial communities participate in the one church of Christ, restricting the meaning of the original texts.

"I do not see how you could defend the (doctrinal) congregation's interpretation" of the Vatican II passages, he said.

Jesuit Father Avery Dulles, another Catholic University theologian who also attended the Willebrands lecture, said he agreed with Cardinal Willebrands and disagreed with the doctrinal congregation on the meaning of the conciliar texts. Father Dulles said he also disagreed with Father Boff's position, and Cardinal Willebrands' speech was not a defense of the Brazilian theologian.

In a question-answer session at the end of Cardinal Willebrands' lecture, Father Dulles asked if any of the debate or discussion during the council indicated that the council participants took the verb "subsistit" to imply the philosophical notion of "subsistence," so as to suggest that the church of Christ exists substantially only in the Catholic Church, and elements elsewhere are only accidental. Cardinal Willebrands said he could recall no discussion during the council indicating that view at all.

Father Dulles said in an interview later that when he asked the question, the doctrinal congregation's interpretation of "subsistit" meaning "one sole 'subsistence,'" was part, but only a part, of what he was thinking about.

His problem with the doctrinal congregation's formulation he said, was that "it seems to deny that the church of Christ as such is more than" the Catholic Church.

Jesuit Father Ladislav Orsy, a canon lawyer and theologian at Catholic University, said he thought Cardinal Willebrands' whole speech was merely "elaborating on the obvious."

"I was in Rome during the council and was following the debates closely," Father Orsy said. "I would find it very difficult to find any other interpretation" of the conciliar text than that presented by Cardinal Willebrands.

Father Francis Sullivan, an American Jesuit who has taught ecclesiology at Rome's Gregorian University since the late 1960s, sharply criticized the doctrinal congregation's 1965 statement in a speech last year at the Centro Pro Unione, an ecumenical center in Rome run by the Ateneum Fathers.

Father Sullivan, who was in Boston this spring on a study sabbatical, said in a telephone interview that he would be "surprised, indeed dismayed" if the doctrinal congregation really "intended the implications" of its 1965 statement. What is implied "is so obvious a repudiation of the (council's) Decree on Ecumenism," he said.

When the doctrinal congregation's criticism of Father Boff was published, Father Sullivan said, "everyone I heard from was very unhappy with" the way that statement interpreted the conciliar texts on the nature of the church.

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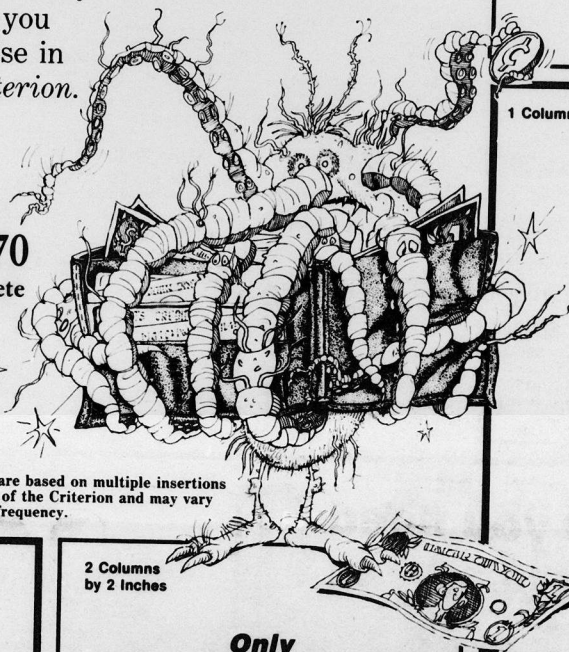
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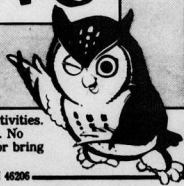
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# the active list



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 1717, Indianapolis, IN 46206

## May 22-23-24

A Retreat for Compulsive Overeaters will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

## May 23

Holy Trinity Parish will sponsor a 500 Dance/Prize Award from 8-11 p.m. in Bockhold Hall, 902 N. Holmes. Jack Brinks Orchestra. \$6/person. Tickets available at the door. Security provided.

## May 23-24

St. John Parish, Starlight will hold its 9th Annual Strawberry Festival from 11 a.m.-9 p.m. Sat. and from 8 a.m.-4 p.m. Sun. Food, entertainment, contests, games.

## Correction

The following Mass times were in error in last week's "Summer Mass Schedules" in the Vacation/Travel Guide.

St. John, Indpls. — Saturday Anticipation 5:30 p.m., Sunday 8:00 & 11:00 a.m.

Holy Trinity, Edinburg — Saturday Anticipation 6:00 p.m., Sunday 10:00 a.m.

## May 24

The May pilgrimages to the shrine of Our Lady of Monte Cassino sponsored by the Benedictine monks of St. Meinrad Archabbey continue at 2 p.m. CDT.

\*\*\*

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

\*\*\*

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

## May 25

Separated, Divorced and Remarried Catholics will enjoy a Memorial Day Outing. For details call 236-1586 days or 844-5034 or 291-3629 evenings.

\*\*\*

A Memorial Day Mass will be celebrated at 12 noon in Calvary Cemetery.

## May 27

A Benefit Night for Mount St. Francis will feature the musical "Lil Abner" at Derby Dinner Playhouse. \$17.50/person. Call Edna Hardin 812-263-0031 for reservations.

## May 27-30

Mary, Queen of Peace Parish in Danville will hold its Annual Festival from 5-11 p.m. Wed. and Thurs., from 4 p.m.-12 midnight Fri. and from 12 noon-12 midnight Sun. Advance ride tickets 10/96. Call 745-2347 or 745-5761.

## May 28

A Latin Mass set to the music of Franz Schubert will be celebrated at St. Charles Borromeo Parish, Bloomington at 7:30 p.m. Everyone is invited.

## May 29-30

A CWS Rummage Sale will be held at St. Joseph Parish, Rockville.

## May 29-30-31

St. Bernadette Parish, 4826 Fletcher Ave. will hold a Summer Festival '87 from 5 p.m.-midnight Fri., from 4 p.m.-midnight Sat. and from 3-10 p.m. Sun. Advance ride tickets 10/96 until May 29.

## May 30

Providence Sister Catherine Livers will present a one-day intensive retreat called "Come

Apart and Rest Awhile" at Fatima Retreat House, 5353 E. 56th St. \$30 fee includes two meals (\$10 deposit required). Call 545-7681.

\*\*\*

A Workshop for Parish Pastoral Councils in the New Albany Deanery will be sponsored by the archdiocesan office for pastoral councils at Sacred Heart Parish, Jeffersonville from 9:00 a.m.-5 p.m.

## May 31

The May pilgrimages sponsored by the Benedictine monks of St. Meinrad Archabbey to the shrine of Our Lady of Monte Cassino conclude at 2 p.m. CDT.

\*\*\*

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

\*\*\*

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

\*\*\*

The youth group of St. Joseph Parish will hold a Rummage Sale at the corner of Lynhurst and Rockville Rd.



## Pope's ecumenical meeting could have great influence

by Julie Sly

KANSAS CITY, Mo. (NC)—Ecumenical events planned when Pope John Paul II visits Columbia, S.C., could have a great impact on U.S. Catholics and promote awareness of ecumenical challenges facing Christians, according to Bishop William H. Keeler of Harrisburg, Pa.

Bishop Keeler, chairman of the National Conference of Catholic Bishops' Committee on Ecumenical and Inter-religious Affairs, addressed the biannual meeting of the Governing Board of the National Council of Churches in Kansas City. He discussed cooperative ecumenical efforts for the Sept. 10-19 papal trip.

The pope's visit to Columbia Sept. 11 will focus on ecumenical relations between the Catholic Church and other Christian churches.

Recent meetings with Christian leaders have indicated that "one public major ecumenical event involving the pope is worth 15 years of effort by church leaders and scholars in terms of its impact on Roman Catholic laity, the people in the pews," Bishop Keeler told the board.

In Columbia, people "will see the pope in a situation in which he comes as a brother, among his sisters and brothers, in an area in which the percentage of Catholics is extremely low," the bishop said. "It will be a situation in which the pope will both listen and speak, and we pray that it will be helpful to the cause of greater understanding and unity among Christians."

Bishop Keeler said he has been working for several months with a committee of U.S. religious leaders to plan three ecumenical events which will take place in Columbia.

Bishop Keeler said that a wide range of people, from mainline Protestant church officials to leaders in evangelical and Pentecostal religions, have been involved in the

planning of the South Carolina events.

In an interview with *The Catholic Key*, newspaper of the Diocese of Kansas City-St. Joseph, Mo., he added that papal trip preparations have had "a catalytic effect" on interchurch relations.

"Every time we come together, pray and discuss, recognizing certain things that bind us, some new bonds of trust and friendship are established," he said.

He also said that the National Council of Churches was "breaking ground" in a statement, released to the Governing Board, regarding the papal visit.

The statement, titled "Witnessing Together to a Divided and Hurting World," was signed by leaders of 29 different Christian denominations and 175 local and regional ecumenical agencies. The National Council of Churches is comprised of 32 mainline Protestant, Orthodox and Anglican national church

units, representing 42 million members.

The National Council of Churches statement says that "although we are aware of our different approaches to many difficult problems, nevertheless all Christians seek to be faithful to our common confession of Jesus Christ and the Gospel, even when deeply held convictions lead us at times to different ethical choices."

"Differences in our society are often reflected in our churches," the statement continues. "Some of these tensions will likely surface during this papal visit. We do not deny these tensions or our relationship with those who voice them, lest we distance ourselves from the reconciling challenge made plain to us in the Gospel."

A Catholic response, released at the Kansas City meeting, praised those who signed the statement for "their goodness in lifting up these sentiments of common faith and vision."



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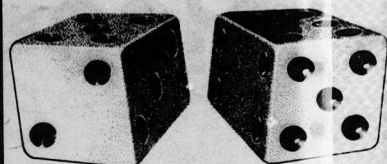
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# Vatican official meets with U.S. Jewish leaders

by Tracy Early

NEW YORK (NC)—Cardinal Johannes Willebrands, president of the Vatican Commission for Religious Relations with the Jews, met May 10 in New York with about a dozen key U.S. Jewish officials involved in interreligious dialogue.

Two of the Jewish participants said in interviews later that the private meeting had been cordial although several "current flash points" in Catholic-Jewish relations were discussed.

Cardinal Willebrands, who played a key role in the Second Vatican Council's decree on Judaism and other non-Christian religions, has headed the Holy See's commission for Jewish relations since it was formed in 1974. The commission is independent of but linked to the Secretariat for Promoting Christian Unity, which the cardinal has headed since 1969.

Atonement Brother William Martyn, ecumenical officer of the Archdiocese of New York, arranged the May 10 meeting at the residence of New York's Cardinal John J. O'Connor.

Rabbi James Rudin, interreligious affairs director of the American Jewish Committee, said Cardinal Willebrands was well known to the Jews meeting with him and relations were warm. "He is a man who has the respect of the Jewish community," he said.

Among the topics discussed, Rabbi Rudin said, was the forthcoming visit of Pope John Paul II to the United States,

and particularly his meeting with Jewish representatives Sept. 11 in Miami. This will be the first such meeting of the pope with a Jewish group in the United States, he said, and Cardinal Willebrands was told they hoped for a "substantive" papal speech.

Rabbi Leon Klenicki, interreligious affairs director of the Anti-Defamation League of B'nai B'rith, said another topic discussed was Jewish concern over how the recent beatification of Edith Stein, a Jewish convert who became a Carmelite nun and perished at the Nazi concentration camp of Auschwitz, was interpreted. "It is a source of great confusion and ambiguity," he said.

Pope John Paul II celebrated the beatification ceremonies in Cologne May 1 during his visit to West Germany.

Jews remain concerned, Rabbi Klenicki said, about whether the meaning of the Holocaust as an event in Jewish history will be diminished if Edith Stein's death is interpreted

only as the martyrdom of a Catholic and not seen as part of the murder of Jews.

"We do understand the careful way the pope phrased that in Germany," he said, but there is still an "uneasiness" among Jews about it.

Rabbi Klenicki said he also asked Cardinal Willebrands about a recent statement by the pope that Christ "supersedes the old law." The statement appeared as a footnote in the pope's encyclical on Mary this spring.

According to Rabbi Klenicki, the papal reference indicates a need for further theological dialogue about Chapter 9-11 of St. Paul's Letter to the Romans, a section on the relation of Christ to the people of Israel.

Other agencies represented in the meeting with Cardinal Willebrands included the Synagogue Council of America, the American Jewish Congress and the Union of American Hebrew Congregations (Reform).

## Youth music and life

## Ideas on how to be a real winner

By Charlie Martin, NC News Service

### VICTORY

People get ready/It's time to show what you got/Players take your places/Is only one way to the top/You must/Feel that victory/Release that energy mmm/And ride like the wind/With fire in your eyes/Shake those butterflies/And do the best that you can.

Refrain: Victory (sweet) victory/Let the party begin uh ha/Victory (sweet) victory/Let's do it again.

You are the best/You seem to stand out from the rest/Ooh your intention's/To be more than an honorable mention/You must/Feel that victory/Release that energy mmm/And ride like the wind/Fire in your eye/Shake those butterflies go ahead/And go for the win.

(Repeat Refrain)

'Cause it's the same way in life/Same way in life/Inside the tunnel see the light/See the light/The perfect balance you must find/It's the same way in life/Victory, victory, victory.

Victory sweet oo-oo/Victory (sweet)/Victory sweet/Oo-oo can you feel it/Victory sweet/So sweet, so sweet.

There's only one way to the top/If you really want it you can/Never stop pushing/For the victory go ahead, go ahead.

Players take your places go ahead/Feel that victory/Release that energy mmm yeah.

So sweet to the top go ahead, go ahead/Players take your places/To the top/Victory go ahead/De da de da de da.

Victory (sweet) victory/Let the party begin.

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Kool and the Gang's "Victory" suggests that each of us can be a winner in life. We can overcome adversity and reach goals that will make our lives more meaningful and satisfying.

(Continued on page 24)

## U.S. group helps pope celebrate birthday

VATICAN CITY (NC)—Pope John Paul II celebrated his 67th birthday May 18 with a working lunch with officials of the U.S. bishops' conference.

"He didn't have a cake or candles, but there was a fancy dessert—and we wished him happy birthday," said Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops.

The group spent much of the 90-minute lunch discussing the pope's September trip to the United States, Archbishop May said.

Also attending the meeting were Archbishop Daniel Pilarczyk of Cincinnati, NCCB vice president, and Msgr. Daniel Hoye, NCCB general secretary.

# ANNOUNCING



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## youth CORNER

# Richmond youth learn how to help runaway teens

by Fred Thomson

On Good Friday, 12 youths and four adults from the three Catholic parishes of Richmond joined together for a 24-hour fast. They did this to become more aware of and to help runaway and homeless teens.

Our group focused on Covenant House, the ministry of Franciscan Father Bruce Rit-

ter. This organization gives food, shelter, education and many other necessary services to any young person who needs help. Covenant House has several homes in large cities that provide a chance for runaway and homeless youths to be loved, trusted and protected from drugs and prostitution.

Through letters from

Father Bruce and some documentaries about these young people, our group learned about the lives, struggles and deaths of these "street kids." It was shocking but so real to see how these youths pick food out of garbage dumpsters and turn to prostitution. Yet they still want to keep in touch with their parents.

Giving up food for one day suddenly did not seem so important when seeing these kids try to live.

We worshiped together as well. Our group attended the Way of the Cross services at St. Andrew in Richmond and had several prayer services in which we would read another letter from Father Bruce and reflect on an aspect of street life.

There was also a talk from Steve Cassette, a member of St. Mary in Richmond who shared his own story about how drugs controlled him until he experienced a spiritual healing. He felt that he

was like these runaways except he never left home.

The ultimate test of our weekend was the service project. During the last hour of our fast, our group wrapped candy for the CYO's annual Easter egg hunt. It was a true test of our fast, but we all made it through the 24 hours.

The last sacrifice we asked of our group was to donate the money they would have used for food during the 24 hours to Covenant House. We also asked for some outside donations. We received \$262.46 and were glad to send this to our new friends.

Our 24 hours together gave us many new insights and experiences to think about. We were so pleased that we could give ourselves and some financial support to such a worthy cause. It was giving in the true sense of giving.

(Fred Thomson is youth ministry coordinator for Richmond, including the parishes of Holy Family, St. Andrew, St. Mary)

## Catholic teams dominate tournaments

Chatard won the Indianapolis conference track title while Roncalli upset Cathedral to win the Indianapolis baseball championship.

Chatard edged Washington 125-121, winning its third city track title in four years. Team members dedicated their championship to former teammate Scott Lawson, who was shot while delivering papers.

Roncalli won 4-2, upsetting the 11th ranked Cathedral team. For Cathedral it was only the fourth loss in 23 games. For Roncalli it was the team's 10th straight victory and put its record at 27-7. Cathedral had earlier won the right to face Roncalli by defeating Secena 7-0 in the semifinals.



PAN AM PARADE—Third grader Cristina Suarez holds the Costa Rican flag in a parade held at St. Lawrence School, Lawrence. The parade was part of the school's week-long celebration of the Pan Am Games. Behind Suarez (from left) are Jonathan Nowacki, Erici Lohan and Raquel Marsh. (Photo by Richard Cain)

## Youth music and life

(Continued from page 23)

To be a winner in life, the song offers these hints:

(1) "Shake those butterflies... go for the win." Reaching valuable goals in life means taking some risks. Sometimes fears hold us back. However, we also have courage and determination to draw upon and to push the "butterflies" of fear aside.

(2) "Release that energy, mmm, and ride like the wind." We all have the power to do good but to accomplish it we must believe in ourselves and our abilities. Use them to release the energy to build a challenging and satisfying life.

(3) "Do the best that you can." This means using and developing talents and accepting limitations.

(4) "The perfect balance you must find." Winners know that they must balance hard work with recreation. Be sure to include times of leisure and enjoyment in your life, even when you are working hard to achieve a goal.

(5) "Victory, sweet victory, let the party begin." We need

to celebrate our hard work. Enjoy the feeling of accomplishment and reward yourself in a specific way.

Each of us has what it takes to be a winner. Follow the song's advice and you will celebrate many victories.

(Your comments are welcome always. Please address to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

## CYO Tennis Tournament

Wednesday, July 8, is the deadline for registering to compete in the CYO Tennis Tournament. It will be held Saturday and Sunday, July 10-11, in two locations. The Novice Division will compete at Southport High School in Southport. The Open Division will compete at Perry Meridian High School in Indiana. For more information contact the CYO Office, 500 E. Stevens St., Indpls., Ind., 46202 317-632-9311.

## Youth events

For more information: call 317-632-9311 for Connersville Denary events, 317-422-4211 for CYO events, 317-645-4254 for New Albany Denary events, 317-447-3726 for Tall City Denary events and 317-322-4446 for Terre Haute Denary events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

May 21 New Albany Denary youth Mass and get together, 8 p.m. at Mt. St. Francis

June 6 CYO Indy "Fun in the Sun": (1) putt-putt tournament 10:45 a.m. at Southport Putt-Putt in Southport (Cost: \$6); (2) picnic at Kuntz home 12:30 p.m. (cost: \$2); call CYO for directions

7-13 "Anytown" leadership workshop for incoming juniors and seniors at Rough River Lake in Ky. Cost: \$175. Contact New Albany Denary Aquinas Center

8-10 New Albany Denary Peer Leadership Training

15 Belle of Louisville Cruise for Southern Indiana youth, 7:30 p.m. Contact New Albany Denary

16-18 Mid America Youth Ministry Conference at St. Mary's College in South Bend

July 3 Entry deadline for CYO Tennis Tournament (to be held July 11-12)

15 Belle of Louisville cruise for all youth in archdiocese

Aug. 3 Registration deadline for National Youth Conference in Pittsburgh (Cost is around \$250); contact a CYO

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# Interview with papal pronuncio

(Continued from page 1)

priest shortage and sharp decline in the number of women religious in recent years in the United States.

While there is a priest shortage, he said, the priest previously "was supposed to do so many other things that now the lay people and sisters are doing."

"And the sisters—yes, they are fewer in quantity. But the quality is higher, I would say."

He cited the rapid loss of sisters in Catholic schools, and their replacement by tens of thousands of lay teachers within a few years, as an example of the vitality of Catholic lay life in the United States.

"There are 70,000 fewer sisters teaching in the Catholic schools today (than in the 1960s), and the Catholic schools here are one of the most important (structures)—I would say the backbone—of catechesis," he said.

"In many other countries the Catholic schools would have collapsed if you were to take away 70,000—suddenly in 20 to 25 years—of your best teachers," he said. "What happened in the United States? The laity took over little by little. And that, for me, is a demonstration of the vitality of the church, and of the laity in particular... because you took over this kind of responsibility."

Archbishop Loh said the first papal trip to the United States, in October 1979, had little preparation time. There has been much more planning for the trip coming up this September, he said, and "I think there is an improvement, certainly."

"The agenda is very crowded" again, he said, but "the distribution of time is very good." He said the schedule does much to help the pope "be with the people, with the mystical body of Jesus in a very open way, in a dialogical approach."

He said there is "no doubt" that the pope will get more out

Sometimes, he said, in looking for a successor in a particular diocese, "you have to see whether it needs renewal, not a continuation."

He said Pope John Paul evidently chooses bishops "who are very clear in teaching," but that does not mean that bishops appointed previously are unclear in teaching.

"There are points you have to emphasize," he said, and "it's not easy" to find a single person with the right mix of teaching, administrative, pastoral and other skills.

He said he was involved in the appointment of six of the 11 black bishops in the country. Because they come from so many different parts of the country, he said he has authorized them to form their own "caucus" to discuss and suggest other possible black candidates for bishop.

Archbishop Loh said he asked whether before the papal visit a resolution can be expected in the Seattle controversy, where Archbishop Hunthausen at the request of the Holy See ceded his authority over some areas of archdiocesan governance to his auxiliary, Bishop Donald Wuerl. "I hope it will come to a conclusion soon," the pronuncio said. "I am the first one

to hope there will be some reconciliation, but reconciliation without compromising" on principles.

He said he expects the three-bishop U.S. committee studying the situation to give its assessment soon and possibly make a recommendation. "It depends how Rome will accept it, and it also depends how Archbishop Hunthausen will accept it."

Reflecting on the papal trip in the context of a dialogue between Rome and the U.S. bishops on issues of concern and tension in the U.S. church, Archbishop Loh recalled that when the pope met this spring with bishops involved in organizing the trip, he said at the end of that meeting that it was a "mini-meeting," and there would be a "maxi-meeting" following the official five-year visits of all the U.S. bishops to Rome next year.

The papal trip may give some indications of that dialogue following the trip, he said, but he also warned that "you don't dialogue on basic points.... There are walls in which you could not open a door because the church is built that way by the Founder."

When asked for specific examples of issues not open to discussion, he said one is the commitment to the discipline of priestly celibacy in the Western Church.

Dialogue can take place, he said, on issues "that present a challenge" to the church and on which "you could open the door."



**DYNAMIC CHURCH**—Archbishop Pio Laghi, papal pronuncio to the United States, discusses a point during an exclusive NC interview. The pope's ambassador to Washington said that Pope John Paul II will find "a very dynamic church" when he visits the United States in September. (NC photo by Bob Strawn)

of this fall's trip than he did in 1979, "and the Americans might get more out of this one than they got before."

When representatives of various groups address the pope in his meetings with them, "I think that they are really free to express themselves as they want," he said.

The passage of eight years has brought changes that affect this trip, he said. As one example he cited the pope's planned meeting with permanent deacons in Detroit. Eight years ago permanent deacons did not yet play such a significant role in U.S. church life, he said, but the number has grown from about 4,000 then to 8,000 now.

When Archbishop Loh said he was asked if the nearly 100 U.S. bishops appointed during his seven years in Washington have brought any significant shifts in the make-up of the U.S. episcopate, he said there might be some differences of "emphasis," but not in their basic "direction."

He said people should not expect Pope John Paul II to lead the church the same way as Pope Pius XII or John XXIII or Paul VI, and they should not expect papal diplomats to serve a former pope rather than the present one.

When he was papal nuncio in Argentina in the 1970s, he said, some factions there "wanted me to represent Pius V," the 16th-century pope identified with the Catholic Counter-reformation.

"The strength of the church is the pope of today," he said. He described Pope John Paul as a man with "a strong personality... a lot of courage, and, I would say, he's theologically very sound—not only a son of the (Second Vatican) Council, but also a father of the council."

"I think he's committed to the implementation of Vatican II, totally committed," he said. "That is why he, being the successor of Peter, would say, 'I would like to have bishops that are totally dedicated to Vatican II, interpreted the right way. Yes, leaders, courageous, and, if possible, good theologians.' It's not easy always to find all this."

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## Book Review

## Being Christ in the world today

*Practical Spirituality for Lay People*, by Dolores R. Leckey. Sheed and Ward (Kansas City, Mo., 1987). 112 pp., \$6.95.

Reviewed by E. Francis Hanlon

More than half a century ago Cardinal John Henry Newman wrote, "In all times the laity have been the measure of the Catholic spirit."

Today the church calls on the laity to play a larger role in her work through the ordinary routine of daily life. This book by the director of the United States bishops' laity secretariat is part of the general response to that appeal.

"The practical dimensions of this book refer to the stuff and rhythms of lay life: the energy and time we give to family and friendships, to work on the civic responsibilities, to culture and leisure, as to personal religious devotions and

church life." She reminds us of the importance of many things that we are apt to forget during the daily routine.

Prayer, family, work, community, change, church and the world are discussed. In the family section, she writes, "We parents can help each other to make peace with our own parenthood, with all its joys and sorrows. We can help each other to see that our children are God's gifts to assist us in that arduous but rewarding task of growing up in Christ."

Work is personal and should be part of spiritual development. "It is true that many men and women feel alienated from their jobs, often because they cannot see any direct value in what they are doing." Even this situation can foster spiritual growth.

Living in community provides opportunity for spiritual advancement. "When you stop to think about it, almost everyone is part of a small group of some sort—a group that

is a bridge, as it were, between the individual person and larger institutions of society. The parish is the usual way for individual Christians to relate to the diocese and the universal Church."

About change, she says, "The issue is how to live out the measure of my days. Each day is a gift; each day offers opportunities to work honestly, to love concretely and to persevere ceaselessly."

"I suppose real old age begins when one looks backward rather than forward, but I look forward with joy to the years ahead and especially to the surprises that my day may bring. . . . The energy of Christ glows in wrinkled faces and hesitant steps."

"The Mass," she states, "is central to the lives of Christians in the Catholic tradition. . . . We begin to see that the Incarnation of Jesus, the Eucharist, and the Creation are intertwined: the world and all that dwells there is sacramental—for it speaks to us of God and communicates God to us."

For the laity, all the world is a stage, including "the place of government and politics, of science and the arts; the place of neighborhood and civic associations, of shops and garden and homes; the places of relationship, with husband and wife and children and friends and business associates."

Her work is doctrinal, traditional, and timely.  
(Hanlon is a retired newsmen and college instructor.)

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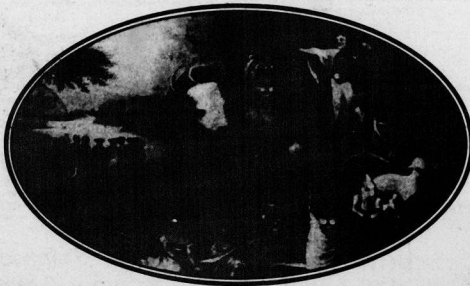
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Good Values In Good Living

(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*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BORELLY, Robert J., 2, Our Lady of Lourdes, Indianapolis, May 8. Son of Robert and Andrea; grandson of John and Helen Pary, and Jules and Doris.

† CARNES, Mary Patricia, 63, Little Flower, Indianapolis, May 4. Wife of James L.; mother of Rebecca Eggleton; grandmother of Claude, Jr. and Donald A. Ashcraft.

† CESNIK, Agnes Klemes, 101, St. Christopher, Indianapolis, May 7. Mother of Frank, Rudy, and Ann Mollett; grandmother of seven; great-grandmother of 14; great-great-grandmother of four.

† DOUGLAS, Paul William, Our Lady of the Greenwood, Greenwood, May 7. Husband of Vonda L.; father of Paul, Jr., and Justine Stuart.

† DRISCOLL, Jeannette, Holy Spirit, Indianapolis, May 4. Mother of Anna Oderman.

† FEDERLE, Albert, 77, St. Nicholas, Sunman, Apr. 30. Husband of Mildred; father of Charles, Louis, Patricia Moeller and Kathleen Siebert; grandfather of 13; brother of Marie Dierckman, Roman, Edwin and Francis.

† GOVERT, Adeline Anna, 89, St. Louis, Batesville, May 7. Mother of Chalmers.

† HUBBELL, Anna, 91, St. James the Greater, Indianapolis, May 5. Sister of Freda Sheehan, Opal Reed, and Clarence, Paul and Lawrence Gehbauer; grandmother of five; great-grandmother of six.

† JONES, Marquette J., 72, Thomas, Aquinas, Indianapolis, May 5.

† McCLERE, Arthur, 69, St. Paul Tell City, May 2. Husband, Evelyn; father of Dolores Goffin, Rita Jo Holtzman, Bernard, Ma Daum, Betty Stiles, John, Jr., Jean Schultze and Rick; brother of Earl, Jo Graves, Myrtle Gullame and Mary Regier; grandfather of 23; great-grandfather one.

† SANTOS, Katherine P., 18, Our Lady of the Greenwood, Greenwood, May 5. Daughter of Mr. and Mrs. Carlos Santos; sister Patricia M.; granddaughter Ruth Sabo and Olga Huff.

† STEELE, Louise, 74, Holy Spirit, Indianapolis, May 5. Wife of Joe.

† ZAHM, Jacob J., 78, St. Mary, Indianapolis, May 7. Husband, Lena Bova; father of Dr. Michael J.; grandfather of Jamie and Erik; brother of Ann Shinn, brother-in-law of Paul, Joe and Mike Bova, Petrine Ray, Santa Gallamore, Anna Quillace and Rose Polk.

## Sr. Marian Cecile buried

OLDENBURG—Francis: Sister Marian Cecile Settel died here May 11 at the motherhouse the Oldenburg Franciscan Community, of which she had been member since 1921. She was 87.

The former Mary Settel was native of Cincinnati, Ohio. She professed her final vows as a Franciscan in 1927. As an elementary teacher she served her order at St. Andrew Parish, Richmond; Our Lady of Lourdes Parish in Indianapolis; and at Holy Family Parish in Oldenburg. She retired the motherhouse in 1975.

Sister Marian Cecile is survived by nephews and nieces living in Cincinnati.

## Bro. John Lavelle dies May 10

SOUTH BEND, Ind.—Holy Cross Brother John Lavelle of Columba Hall at the University of Notre Dame, died here May 10 and was buried from St. Joseph Chapel of the Holy Cross Brothers' Center on May 13. He was 78.

Brother John was a native of Indianapolis. Before entering the Congregation of Holy Cross in 1947, he worked as a bookkeeper for Warner Brothers Film Exchange and Bridgeport Brass Co. in Indianapolis, and as a theater manager in Wabash. He studied at St. Meinrad minor and major seminaries and received degrees from DePaul University and the University of Notre Dame.

During his career as a Religious, Brother John was assistant headmaster and teacher at Gilmore Academy in Gates Mills, Ohio. He served as director of Boysville of Michigan at Clinton,



Mich. and as a vocations director in Indiana, Ohio and Michigan. He also served as a teacher at Holy High School in Akron, Ohio and LeMans Academy at Rollin, Ind. Brother John is survived by two sisters, Nancy Lavelle and Florence Zimmer, both of Indianapolis.



# National priest federation backs Seattle archbishop

by Kay Urte

ST. PAUL, Minn. (NC)—Delegates to the National Federation of Priests' Councils have called on their bishops to help resolve "the impasse that presently exists" between Archbishop Raymond Hunthausen of Seattle and the Holy See.

Meeting in St. Paul May 11-15, first in general convention and then as the federation's House of Delegates, the priests also passed several resolutions urging more justice for church personnel and backing a variety of justice and peace activities.

The priests voted 121-3 for a resolution which said Archbishop Hunthausen should have his authority restored to him immediately, completely and unconditionally.

The Vatican-requested division of authority between the archbishop and his auxiliary, Bishop Donald Wuerl, is "extremely divisive" and "has not in fact brought about any positive results," the resolution said. The division of authority was announced last September.

The resolution was introduced by delegates from the Seattle priests' council and was co-sponsored by councils or associations of 10 other dioceses.

The federation elected Father Joseph Brink of Covington, Ky., as president-elect for the coming year and president from 1988 to 1990. He is to succeed Father Richard Hynes of Newark, N.J.

The federation's two-day business session May 14-15 followed a three-day general meeting to which lay leaders were invited for the first time. The chief focus of the meeting was the U.S. bishops' 1986 pastoral letter on the economy.

Archbishop Rembert Weakland of Milwaukee, head of the committee that wrote the pastoral, keynoted the convention. He said the pastoral has helped American Catholics stop looking at religion as "a private affair between me and my God," divorced from the public arena.

At another session Immaculate Heart of Mary Sister Amata Miller, an economist, said America is experiencing a "dramatic shift in the distribution of income" which moves the country away from its earlier ideals of equality for all people.

She urged priests to take up the challenge of the pastoral by adopting a simpler lifestyle. If enough Americans were to live more simply day by day, she said, it would make an "enormous difference" for the Third World.

The federation then presented its annual President's Award to Msgr. George Higgins, calling him the "dean of American Catholic social action." Msgr. Higgins, who now teaches theology at The Catholic University of America, spent more than 30 years handling labor and social justice concerns as an official of the U.S. Catholic Conference. (He is a regular columnist for *The Criterion*.)

In resolutions they approved, federation delegates:   
 • Called unanimously for more justice for workers in the church, including development of clear personnel policies and wage and benefit scales, and recognition of rights of employees to organize and bargain collectively.

• Backed, without dissent, a motion to promote use of inclusive or gender-neutral language and to encourage discussion of that issue at meetings of priests' councils.

• Opposed, 115-4, further U.S. aid to the contras, the guerrilla forces fighting the Sandinista government in Nicaragua.

• Supported, 119-2, the recent anti-nuclear peace protest in Nevada at which Auxiliary Bishop Thomas Gumbleton of Detroit and retired Bishop Charles Buswell of Pueblo, Colo., were arrested.

• Urged, by a 119-3 vote, congressional support for a peace tax fund.

• Backed, 119-1, the sanctuary movement's efforts to give a safe haven in the United States to refugees from Central America.

• Called, without dissent, for action to bring about full employment as a U.S. policy.

• Urged, with one opposing vote, the release of public financial statements each year by the Holy See.

• Voted 131-1 to adopt Father Smangalis Mkhathshwa, secretary general of the Southern African Catholic Bishops' Conference, who has been arrested repeatedly by South African authorities and is currently under detention, to show support for his witness against his country's system of apartheid, or racial segregation.

The delegates also agreed, by 72-46, to form a study group on alternative administration models for parishes, with the aim of examining ways trained lay people could assume more administrative responsibilities, freeing priests for more pastoral work.

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# 800 hear Father Bertolucci preach

(Continued from page 1)

"Catholics are very literal. 'You are Peter and upon this rock I will build my church,' 'For my flesh is real food and my blood real drink'—we take those passages literally," he said.

Father Bertolucci said what distinguishes legitimate from illegitimate literalism is good common sense and respect for the Magisterium, the teaching authority of the church. "One of the special ways Jesus speaks to us is through the Magisterium," he said. "This is where I differ from the Protestants."

However he stressed that he is less concerned about fundamentalism than a general lack of values in life. "There are more abuses in people having no guidelines than someone who is too strict," he said.

Father Bertolucci revealed that he is discerning the possibility of joining the Fran-

ciscan religious order. He said that more and more he treasures the quietness, simplicity, humility and the support of a community—"all the opposites of what is involved in this (evangelization) ministry." He expects to make a decision by June 1988.

Father Bertolucci said that as the year 2000 approaches, he expects a renewed emphasis on spreading the good news. "We are on the threshold of an ecumenical, trans-denominational thrust for evangelization," he said. He gave as an example of the new sense of hunger for the gospel his recent experience in China. "They were asking for the good news," he said. "I evangelized openly."

Father Bertolucci said he has been greatly influenced by the claimed apparitions of Mary at Medjugorje in Yugoslavia. "Last year I entrusted all my work to Our Lady of the Americas, Queen of Peace." The

first part of the title comes from the title used for the appearance of Mary at Guadalupe in Mexico in 1531. The second part comes from the title used by those who are

now claiming to see her in Medjugorje.

Father Bertolucci noted that the Vatican has received reports of appearances of Mary from all over the world. "We're living in an age of visitations," he said, "of God and of Mary who speaks God's message."

Father Bertolucci's evangelistic service was sponsored by the local charismatic community, Channel of Peace.

## Pope says charismatics show church's 'vitality'

by Agostino Bone

VATICAN CITY (NC)—The charismatic renewal movement is the sign of "a continual youthful vitality" in the church, said Pope John Paul II.

In a May 15 talk, he also asked movement leaders to deepen their ties to the church. He also appointed a Vatican official as episcopal adviser to the International Catholic Charismatic Renewal Office in Rome as a way of promoting closer ties.

The official is German Bishop Paul Cordes, vice president of the Pontifical Council for the Laity.

"I am sure that he will help you in fostering a dynamism that is always well-

balanced and in strengthening your bonds of fidelity to the apostolic See," the pope said.

"It is essential that you seek always to deepen your communion with the whole church: with her pastors and teachers, with her doctrine and discipline, with her sacramental life, with the entire people of God," the pope said, speaking in English.

The International Catholic Charismatic Renewal Office is a coordinating body for the Catholic charismatic renewal movement.

The pope spoke to participants at the sixth international conference for charismatic leaders, May 11-16 in Rome.

Organizers said 850 delegates from almost 100 countries attended.

## Catholic Charities directors

(Continued from page 3)

housing, emergency shelter, and Urban Development Block Grants, is an instance in which bureaucratic language subverted the intent of congress—and this in an area in which religious organizations and churches have for years taken a leading role.

A second serious example was the recent finding in U.S. District Court for the District of Columbia that the Adolescent Family Life Act, which allowed Catholic Charities agencies to receive grants to meet the needs of pregnant adolescents and problem pregnancies, was unconstitutional, on the basis that we could not provide counseling sessions to pregnant teens without our "values" interfering so much that we could have the "primary purpose of advancing religion" in these services. Clearly the judge was unaware of the vast positive good done for pregnant young women of all religions by Charities agencies throughout the country.

A third issue is the limitation on lobbying—an important part of changing unjust social systems—being imposed by the IRS on non-profit agencies, including Catholic Charities, while a fourth involves pressures

through the Small Business Administration challenging this work as competition to the for-profit sector.

On a more joyful note, there was considerable excitement in discussing preparations for the visit of Pope John Paul II to the national convention of Catholic Charities in San Antonio in September. We hope that some 5,000 volunteers, board members, and staff of Charities agencies will show the Holy Father the importance of, and commitment to, our ministry of service.

Catholic Charities USA will present a video depicting and highlighting the types of programs we provide nationwide, and the pope will then personally address the convention—a unique opportunity indeed, the first such meeting in the history of Catholic Charities. A paper summarizing the unique experience of the American church's charitable activities will also be presented to the pope.

Catholic Charities of the Archdiocese of Indianapolis is indeed proud of being a part of this national organization whose logo graces its bi-weekly column in *The Criterion*.

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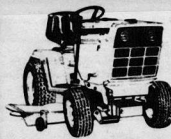
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