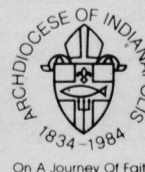


The CRITERION



On A Journey Of Faith

Archdiocese to implement urban ministry program

by Jim Jachimlak

The recommendations of a steering committee on urban ministry in Indianapolis have been approved, and the committee's chairman is predicting "resurrection and new life" for the inner city church here.

Father Clarence Waldon, who heads the Urban Ministry Study steering committee and is pastor of Holy Angels parish in Indianapolis, made that prediction after Archbishop Edward T. O'Meara approved the committee's recommendations. The steering committee, organized in 1982 with funding from Lilly Endowment, Inc., sought ways to strengthen the urban church in Indianapolis. Its recommendations were submitted to the archbishop in January.

Immaculate Heart Sister Mary Kinney, associate director of the Urban Ministry Study, said the primary recommendation of the steering committee was the formation of an Urban Parish Cooperative (UPC). It will link the personnel and resources of those parishes which decides to join.

At a meeting on Wednesday night, the concept of the cooperative was presented to pastors and leadership groups from the parishes involved in the study. Each of the 21 parishes will decide by early this fall whether to join the UPC, Sister Kinney explained. "We have prepared materials that the parish staffs and decision-making groups can use over the next two months to decide whether or not to join," she said.

A three-year plan for implementation of the UPC has been developed, including three areas:

► Organizational aspects. During the first two years, this would include establishing a board of directors for the cooperative, preparing for an annual urban parish assembly, developing various commissions, setting guidelines for staffs, determining methods for decision-making and financial disbursements, and studying areas of responsibility. During the third year, additional staff members would be hired.

The urban parish assembly, which is to be held for the first time next spring, will involve representatives from each parish in the cooperative. Its purpose will be to formulate policy for member parishes. The assembly would include commissions in such areas as finance, physical plant, public information, social ministry, education and schools, worship and spirituality, personnel, evangelization and lay leadership.

► Urban ministry institute. The purpose of the institute would be to train parish and

ART CONTROVERSY—Baltimore artist Mary Cate Carroll displays her controversial painting, "American Liberty Upside Down," which was kept out of an art show at Mary Washington College in Fredericksburg, Va. The pop art shows a couple with an outline of their missing child. A small door on the child opens to reveal a jar with a five-month aborted fetus. The school said inclusion of human remains might violate Virginia law. (NC photo)



school personnel for work in the urban area. During the first two years, it would develop a curriculum for teaching parish staffs and lay leadership, and for getting parishioners to participate in programs. During the third year, the institute would begin to develop lay leadership.

► Maintenance. During the first two years, a maintenance manager would be hired. The maintenance manager would determine each parish's immediate needs and preventive maintenance needs, conduct a seminar on effective energy planning, and develop a resource evaluation for each member parish. During the third year, the recommendations from the resource evaluation would be implemented.

The 21 parishes included in the Urban Ministry Study are automatically eligible for membership in the cooperative. Others may join with approval of the archbishop and the director of the cooperative.

Parishes which join the cooperative would be expected to make a financial contribution to cover administrative costs, to agree to conduct a resource evaluation, to send staff members to programs operated by the urban ministry institute and to abide by decisions of the cooperative.

Through the cooperative, member parishes would participate in decision-making with other parishes. They would also be offered staff training, the services of the director of maintenance, assistance with budget planning, programs in cultural development for staff and leadership personnel, and support groups for personnel.

Sister Kinney expects a gradual implementation of the steering committee's proposals. "It's a beginning in the areas

that we have committed ourselves to," she said. "There will be some action once we get going."

NOW THAT the program has received initial approval from the archbishop, the next step is acceptance at the parish level—in the urban parishes and throughout the archdiocese.

In the urban areas, Sister Kinney expects the biggest obstacle to be a fear that the parish would be giving up some of its autonomy by joining the cooperative. She noted that member parishes will be collaborating and consulting with one another, but they will still be autonomous.

Father Waldon sees a need for such cooperation among parishes. "Individual parishes are having problems," he said. "There is not unified picture. We don't know what we are trying to accomplish as an archdiocese in the inner-city. There is no direction."

As a result, individual parishes or archdiocesan agencies may make decisions without considering their effect on the entire community. For example, he said, if Holy Angels and St. Rita's parishes both decided independently to close their schools, the black community in Indianapolis would be left with no Catholic schools.

For parishes outside the urban areas, acceptance of the proposals will require a willingness to serve the urban church. The cooperative will develop ways for parishes outside the urban area to become involved in the center city parishes.

One idea behind the program is that the entire church must take responsibility for the disadvantaged. Involvement in the inner city church allows Catholics throughout the archdiocese to become

involved with the problems of the inner city and with the mission work of the church there.

Acceptance of that concept will depend on how the program is presented, Father Waldon believes. "The main thing is PR," he said. "I think people are really interested and concerned, but they have no way to carry these concerns out and the

(See TO IMPLEMENT on page 13)

Office to be closed

The Criterion does not publish an issue the last Friday in July (July 27). Our office will be closed on Friday, July 20 and Monday, July 23.

Looking Inside

Young people considering vocations to the priesthood or Religious life find it easier when they have the support of others, correspondent Richard Cain recently found. Turn to page 2.

Liz Armstrong writes that two Catholics are considered potential Democratic candidates for the vice presidency this year. Her analysis can be found on page 4.

In his final "Living the Questions" column, Father Thomas Widner writes that the questions will always be there and the answers are not easy. Turn to page 5.

Sister Mary Cove has found prisons to be rewarding places. Turn to page 9.

James Arnold finds little to strike out at in the film "The Karate Kid." Turn to page 20.

the criterion

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Indianapolis, Indiana

Support crucial for those considering vocation

by Richard W. Cain, Jr.
Bloomington Deanery Correspondent

"The biggest obstacle to young men considering the priesthood seems to be (a lack of) encouragement," said Dr. Frank Butler, president of Foundations and Donors Interested in Catholic Activities, a Washington-based organization.

The organization recently sponsored a conference in Chicago to develop strategies for dealing with the shortage of vocations to the priesthood. While fear of rejection by family and friends is a major obstacle facing many young men considering priesthood, church leaders are becoming increasingly aware of the importance of encouraging them to explore a religious vocation. According to the magazine *The Serran*, a recent study of Catholic adolescents and young adults found that this was the most important factor influencing their decision to consider a religious vocation.

The support of parents, a close friend and a respected priest is especially important. "If they feel like Mom and Dad will be behind them, that's a big plus," said Father Paul D. Koetter, vocations director for the Archdiocese of Indianapolis.

Even those parents who would like to see their children consider the religious life are reluctant to actively bring up the subject. "It is a calling, it just happens," said one mother in explaining why she has never brought up the question with her son.

In a presentation at the Chicago conference, Dolores Curran, a Catholic journalist, outlined several reasons why parents hesitate to encourage their children to consider religious life:

1. They do not want to be responsible if they make a wrong choice.
2. They do not want to encourage their children to enter a field that seems so unstable and unhappy today.
3. With the rise of full-time lay ministry, parents see that one no longer needs to be a priest or sister to work in the church.
4. Parents, especially mothers, are increasingly unsupportive of the church's

negative attitude toward ordaining women as priests and of what they perceive as a second-class status for women Religious.

5. Finally, parents sense the futility of encouraging children in religious life if they don't have any personal contact with priests or sisters.

Parents also seem concerned about the stigma attached to men who leave the priesthood or even the seminary. "I would always want the door open," said Delita Piercy, mother of four sons, "that if after three or four years it wasn't working out, they would be free to leave."

IN ORDER to reduce the fear of making a lifetime mistake, Curran suggested honoring priests who leave just as we do when someone retires or changes professions.

Next in importance to parental support is the support of a good friend. "The best friend is often the person who gets them moving off the fence," said Father Koetter. After listening to the young man discuss the idea of priesthood for a time, the friend will tell the person to either do something or stop talking about it.

But friends can also be a serious obstacle. "They saw it as a wasting of my life," said Paul Patton. He is concerned that he may actually lose some friends if he decides to enter the seminary. "They think that you're on a different plane. You become holy and they're not."

The sense of loss is felt on both sides. "You think you're losing a friend," said Jim Lynch, a graduate student at Indiana University who discouraged a friend from entering the seminary. "Not only will they not go out drinking and carousing with you, but they will look down on your drinking and carousing."

Many priests themselves show discomfort at being seen as different and holier, and they stress their commonality with everyone else. "There is a delicate balance between the priest as a part of the community and his role as a leader of the community," said Father Koetter. "In the past the latter was emphasized so much that priests no longer seemed a part of the community."

BUT WITH the stress on a commonality between priests and lay people has come a blurring of the distinctiveness of the priesthood. With the loss of the sense of mystery and luster of the priesthood, some question the point of the sacrifice of possessions and sexual intimacy that go along with the vocation.

The loss of confidence among some priests also discourages those considering the priesthood. "Some priests are not really enthusiastic," said Patton. According to the *New York Times*, Bishop Thomas J. Murphy of Great Falls-Billings, Mont., chairman of the National Conference of Catholic Bishops' Committee on Priestly Formation, has appealed to priests to shake their lethargy and end their hesitancy to call individuals to religious life.

The most discouraging influence on young men considering the priesthood today, however, is society. "This society does not foster ascetic lifestyles," said a graduate student at Indiana University who is considering the priesthood. "I find the pressure to advance financially and professionally very intense. We also emphasize sexual satisfaction disproportionately."

Church leaders have been slow in moving to counteract the negative influence of society and the timidity of parents and priests. Some dioceses have begun to experiment with their recruitment programs by allowing seminarians more contact with women and by encouraging vocations among older men.

Faced with steeply declining enrollment over the last 20 years, seminaries, too, have stepped up their promotional and recruitment activities. St. Meinrad in southern Indiana is developing a series of programs, each dealing with a different aspect of the problem. Most focus on



FRANCISCAN ANNIVERSARY—Franciscan Brothers Isidro Garcia, left, and Leo Gonzalez chat with Agnes Gonzalez outside the Mission Santa Barbara in Santa Barbara, Calif., where Father Junipero Serra died Aug. 28, 1784. The Franciscan friar established many of the 21 missions along the California coast. Ms. Gonzalez is a descendant of the original inhabitants of the region. (NC photo by Father Jack Wintz)

winning the support of opinion leaders within the parishes and among young people.

"THE PROBLEM with the old approaches is that they were canned," said Benedictine Father Benet Amato, director of recruitment for St. Meinrad. "What we want to do is to integrate vocational programs into every aspect of the parish's life. It is important that parish members see themselves as responsible for vocations instead of leaving it up to so-called professionals."

One of the programs now being tested at St. Charles Borromeo parish in Bloomington does just that. The program brings together selected parish members to spend a year praying and learning about vocations and ministry with the pastor and a leader from St. Meinrad. The second part of the two-year program is spent deciding how best to encourage vocations within the parish. The St. Charles group is in the first part of the program.

"I think there is considerable interest," said Douglas LaBarr, a married group member at St. Charles who became involved after realizing that he may have missed a call to the priesthood. "I wasn't exposed to the right things at the right time. Perhaps there are other people who are interested but who never receive the right exposure and encouragement to crystallize that interest and give it some direction."

A second program, "Claim Your Call," aims at developing leadership directly among young people in the church. "We try to get the participants to see their own talents for leadership and how their leadership fits in with the priest's leadership," said Father Amato. "And we try to encourage them to commit themselves to some specific action."

The "Come and See" program targets interested young men who are hesitant about the priesthood because of fears about seminary life. "I have found it to be very fruitful," said Father Koetter. "For the students on the edge, it gives a good day-and-a-half's experience of the seminary to clarify thoughts and remove some fears."

St. Meinrad also has produced a film about the leadership of priests called "Leadership of Love." A 16 mm copy of the film is available through the archdiocesan Vocations Office, and videocassettes are also available for viewing in parishes through the St. Meinrad Development Office.

Father Amato is also concerned about the bleak picture of declining vocations painted by some leaders within the church. "We don't need to be doomsayers like some people in the Catholic press have been. There are a lot of stereotypes and misconceptions about vocations today."

Ultimately, young men exploring the priesthood would like to be reassured that they are not alone in their struggle. "I wish there were some kind of organized confidential support group structured like those in Alcoholics Anonymous," said a student considering a possible vocation. He also expressed a desire for a program giving lay people the chance to experience ministerial activities similar to those priests perform.

The struggle of exploring a vocation has its positive side, too. The support Patton has received from his father in considering the priesthood has drawn them closer together.

"Ever since we spoke there has been a quiet understanding," he said. "A gap that had existed between us is closing. I don't feel any restrictions from him. I feel more capable of pursuing it knowing that I have support."

Vocations Office has information

Those interested in further information about the priesthood or about religious vocations in general may contact their parish priest or Father Paul D. Koetter, vocations director for the Archdiocese of Indianapolis, Vocations Office, Room 301, The Catholic Center, P.O. Box 1410, Indianapolis, IN 46206, 317-236-1490.

For men and women interested in religious orders, the Vocations Office can provide information and persons to contact.

Application requirements for the priesthood vary according to age and level of education.



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Father Howard X. Quinn dead at 53

Father Howard X. Quinn, a lieutenant colonel in the U.S. Air Force, died July 6 at Grissom Air Force Base at Peru. His funeral liturgy was celebrated at St. Peter and Paul Cathedral in Indianapolis on Wednesday. Burial was in the Priests' Circle at Calvary Cemetery in Indianapolis.

Father Quinn was born in Indianapolis on April 17, 1931, and ordained a priest in the Archabbey Church at St. Meinrad on May 3, 1957.

His first assignment was as assistant pastor of Holy Family Parish, New Albany. In 1960, he became assistant pastor of St. Mary parish and instructor at St. Mary's Academy, Indianapolis. He was assigned the following year as assistant pastor at St. Thomas Aquinas parish in Indianapolis, chaplain of the Butler University Newman Club and high school instructor. In 1963, he was named assistant pastor of St. Paul parish, Tell City. In 1966 he served briefly as assistant pro tem at Holy Spirit parish in Indianapolis, and entered the Air Force as a chaplain later that year.



Fr. Howard X. Quinn

Cuomo says Catholicism influenced his life, career

by Tracy Early

NEW YORK (NC)—When New York Gov. Mario Cuomo gives the keynote speech at the Democratic convention in San Francisco July 16, the national spotlight will fall on a politician who says the Catholic faith is a big influence in his life.

Many Catholics have serious differences with Cuomo, most notably on abortion, but he interprets his Catholic heritage as a force shaping his total approach to government, not predetermining his position on particular issues.

In his book published earlier this year, "Diaries of Mario M. Cuomo," he recalls St. Monica's Church in the borough of Queens as a central part of his life as the child of immigrant Italian parents.

"There on dark winter mornings in cassock and surplice I would recite, 'Ad Deum, qui laetificat' to begin my prayers as an altar boy. Then I would struggle carefully, apprehensively, through the more difficult prayers—the Confiteor and the Suscepit—and the many intricate moves that, if done perfectly, could earn a

server the 'big time,' a solemn high Mass on Sunday!"

He says that what he learned from the nuns at St. Monica's, and later under the Vincentians during undergraduate and law studies at St. John's University, laid the foundation for his current public service. The nuns taught him "the joy of giving," he remembers.

"That's why," he says, "they called them—those marvelous, inscrutable women, those faces surrounded in starched white linen and flowing black—the Sisters of Charity."

"And then years of Vincentian training at St. John's Prep and St. John's University only reinforced my conviction that if St. Francis of Assisi were alive today and was reckless enough to get involved in politics, he would be fighting for some kind of progressivism that sought to help people improve their lives."

As a young lawyer Cuomo became one of the more prominent laymen of the Brooklyn diocese, which includes Queens. He was president of the Catholic Lawyers Guild and the Catholic Interracial Council

and was a charter member of a joint commission established by the diocese and the Jewish community.

Brooklyn's Auxiliary Bishop Joseph M. Sullivan, a long-time friend of Cuomo's, said in an interview that he and Bishop Francis J. Mugavero of Brooklyn actively encouraged Cuomo to enter political life.

"He is a very talented man and a man of values," Bishop Sullivan said. "We don't agree on everything, but the Catholic social tradition is deeply ingrained in his approach to government."

In his diaries Cuomo writes that being a Democrat came almost as much by inheritance as his Catholicism. He became a public political figure, however, only after a period of practicing law and attracting attention by successfully mediating some community disputes.

HE LOST his first race, the 1974 Democratic primary for lieutenant governor, but then was appointed New York secretary of state. In 1977 he lost to Ed Koch in the Democratic primary for New York City mayor, but the next year ran successfully for lieutenant governor. Running for governor in 1982, Cuomo defeated Koch in the primary and Republican candidate Lewis Lehrman in the general election.

In his stance as a liberal Democrat Cuomo sees his philosophy of government service based on his faith. Describing that philosophy in a 1982 speech to the state Democratic convention, he said: "We believe that the fundamental purpose of government is to improve the conditions of people's lives. It should provide the talented with an opportunity to use their talent to the fullest. But at the same time it should find the resources to help those who cannot help themselves."

Cuomo has some reservations, however, about the way he remembers his Catholic heritage being interpreted in the immigrant community of his youth.

"In our preoccupation with evil and temptation," he says, "we often put guilt before responsibility and we obscured a central part of Christian truth: that God did not intend this world only as a test of our purity but, rather, as an expression of his love."

He found a more satisfying approach in the late French Jesuit Father Pierre Teilhard de Chardin, who taught that faith is "not a call to escape the world but to embrace it."

As governor, Cuomo has been criticized in church circles on several points. One concerns homosexuality. Last year he issued an executive order forbidding state agencies to discriminate on the basis of "sexual orientation."

The sharpest dispute, however, concerns his views as a Catholic officeholder on abortion. Like many Catholic politicians, he takes the approach, "I am personally opposed, but..."

In the gubernatorial election, Cuomo backed Medicaid funding of abortion for poor women while his Republican rival, Lehrman, opposed it. Cuomo argues that, as long as the Supreme Court decision that abortion is a constitutional right holds sway, it should be available to poor women as well as others.

Speaking of his approach as a Catholic to abortion and homosexuality, he has said that the state has no right to intervene "where matters of private morality are involved—that is, belief or actions that don't impinge on other people or deprive them of their rights."

The debate intensified this year when Archbishop John J. O'Connor was named archbishop of New York and made the fight against abortion his preeminent concern.

Saying on TV that he has "absolutely no tolerance" for politicians who "try to sit on the fence" on abortion, Archbishop O'Connor led the state's bishops in issuing a statement which said: "Particularly we fail to see the logic of those who contend: 'I am personally opposed to abortion but I will not impose my personal views on others.' That position is radically inconsistent because a third party's right is at stake."

A priest at Immaculate Conception Parish, where Cuomo has attended as an adult, says criticism of Cuomo on such points is not heard there, and parishioners are "very proud of him."

As his campaign for governor was drawing to a close, Cuomo wrote in his diary: "There is no question that Lehrman's literature and ads have succeeded in confusing in many people's minds my position on the constitutional question involved in the abortion issue with my personal view of what would be preferable. I saw it at the Al Smith dinner in the coolness with which much of the clergy received me. It made me feel I'd rather be at the Immaculate Conception parish breakfast."

USCC adviser discusses Soviet churches

Was part of ecumenical tour of Soviet Union

by Stephenie Overman

WASHINGTON (NC)—Soviet churches may lack the freedom necessary to allow dialogue with their Western counterparts on justice and peace issues but that may be the price they must pay for survival, said Edward Doherty, an adviser in the U.S. Catholic Conference Office of International Justice and Peace.

Doherty was one of 266 participants in a June 8-21 ecumenical tour of the Soviet Union sponsored by the National Council of Churches.

Some members of the delegation were criticized when they returned home for painting too bright a picture of religious freedom in the Soviet Union and for not speaking out on behalf of Soviet dissidents.

Some of the delegates said that, compared to previous visits they had made to the Soviet Union, there were younger church members, younger clergy, newer churches, fuller churches and apparent freedom of worship. But others noted a shortage of churches, Bibles and religious education programs.

"There is no religious freedom in the sense we understand it," Doherty said in an interview in Washington after the tour. "I don't think the church is independent to engage in the ministry of peace and justice."

HE SAID he could not imagine a group of experts from the Russian Orthodox Church meeting with experts from U.S. churches to discuss the ethics of nuclear deterrence in a way that did not simply echo official Soviet positions.

"They may not even be aware that they are deprived. Or maybe they accept this as the price they have to pay for survival," Doherty said.

He said that during his tour, which included visits to Moscow, Tallinn and Leningrad, he saw signs that religious groups were surviving, but it was impossible to determine how large and active

they really were. Churches were in good repair, he said, and the congregations he saw were made up mostly of older people.

"What you don't know is the scale," Doherty continued. "I was told there are between 30 and 60 million believers. How many have a functioning church within walking distance?" Also, he said he was told there were no records available of how many baptisms are performed.

Doherty said it is obvious that Soviet citizens who practice religion are excluded from fully participating in Soviet political and professional life. "They made no bones about it," he said. "Communist Party members don't belong to religious groups; it's incompatible with the party. Careers that are attractive are denied to believers."

It was also apparent, Doherty said, that some denominations are more restricted than others. Religious groups that register with Soviet officials are permitted to exist and worship but some groups refuse to register because of religious beliefs, he explained. At a service for the U.S. delegation in Moscow two demonstrators unfurled banners referring to Baptists imprisoned for worshipping at unregistered churches. "This is a persecuted church," one banner said.

Only a few of the churches seen were Catholic, Doherty said, fewer than would be expected of an unrestricted church.

The delegation did not travel to Lithuania, which has a large Catholic population. Doherty said he asked Lutheran Archbishop Hark in Tallinn, near Lithuania, about the Catholic Church in Lithuania but the archbishop cut him off, saying he had no information.

Lithuanian Catholics have known religious oppression since their country was annexed to the Soviet Union during World War II. Lithuanian Catholics in the United States report that convents and seminaries have been shut down and the Catholic press and religious education programs are forbidden in their homeland.

such attributes free priests "from the danger of falling into that lack of delicacy, of goodness, of respect for conscience, of affability, of devotion, which at times can put off those who come to the sacrament with the hope and the expectation of finding there a concrete manifestation of the one whom they know to be 'rich in mercy.'"

He recommended that priests meditate often on the fact that "we are the masters neither of the sacrament nor of consciences."

Woods now offers master's in pastoral theology

ST. MARY OF THE WOODS—Beginning Sept. 7, St. Mary of the Woods College will be the first institution in the United States to offer a master's program in pastoral theology through an external degree format.

The external degree program requires limited residency on campus. It is geared to persons who cannot take time off from professional and family responsibilities to pursue graduate studies in a traditional classroom setting.

The academic program, requiring 30 credit hours, will lead to a master of arts degree in pastoral theology, a professional degree for church personnel. The program is designed for those men and women who plan to be or who are presently engaged in ministry, and for those desiring personal enrichment. The graduate degree in pastoral theology is the only advanced degree offered by St. Mary of the Woods College.

Pastoral theology studies faith concepts in terms of their usefulness and applicability to personal and social problems. It is theology applied to contemporary life situations.

The curriculum was designed by members of the college's religion department under the leadership of Providence Sister Barbara Doherty, college president, and Ernest Collamati, chairperson of the Department of Religion and Philosophy. Curriculum consultants were Father Lawrence Gorman, director

for the coordination of ministerial formation for the Archdiocese of Chicago, and Mercy Sister Teresa Maltby, consultant for the Sisters of Mercy Health Care Corporation, Province of Detroit.

The curriculum is comprised of three key components: thematic, group-intensive and professional course work. Students will also be required to complete a reading list, a written qualifying examination and project thesis. According to Mercy Sister Marie Fox, program director, "This curriculum is unique because its content is designed to promote the personal and professional development of our students."

Sister Fox expects at least 20 men and women enroll in the program for the fall semester.

Seven persons have been appointed graduate faculty members. They are: Collamati, Sister Doherty, Providence Sister Ruth Eileen Dwyer, Father Bernard LaMontagne, Sister Maltby, Providence Sister Alexa Suelzer and Providence Sister Joan Slobig. All are currently employed at St. Mary of the Woods College.

The graduate program has been approved by the North Central Association of Colleges and Secondary Schools.

For more information about the program, write: Office of Admissions, Master's Program in Pastoral Theology, St. Mary of the Woods College, St. Mary of the Woods, IN 47876, or call 812-535-5284.

Pope comments on role of priest as confessor

VATICAN CITY (NC)—A good confessor should possess "patience, punctuality, discretion, delicacy of manner and speech, a willing tendency to converse, breadth of mind and of heart," Pope John Paul II told a group of priests July 9.

The 80 priests had recently heard confessions in Rome's four major basilicas. Pope John Paul said his comments were also meant for all priests.

Meeting his confessors in a private audience at the Vatican, the pontiff said

Lively Democratic convention expected

by Liz S. Armstrong

WASHINGTON (NC)—Democratic Party members looking for a smooth and quiet convention July 16-19 in San Francisco instead might find it to be anything but routine and placid.

As the final round of pre-convention planning got under way:

► Pro-life Democrats, although aware that their chances this year of getting the party to repudiate legal abortion were slim, put final touches on a rally slated to be held near the convention center in San Francisco the day before the convention opens. The group also planned attention-getting activities during the convention—such as the waving of banners and wearing of badges on the floor—to promote the pro-life cause.

► A Hispanic attorney and party official sympathetic to the Rev. Jesse Jackson's campaign warned that the biggest challenge facing the Democrats will be achieving unity during and after the convention.

► Two Catholic politicians, Rep. Geraldine Ferraro of New York and Mayor Henry G. Cisneros of San Antonio, Texas, achieved recognition as potential vice presidential candidates but were only two of several considered by Mondale as running mates.

► Two politically conservative groups, the Moral Majority Foundation and Free Congress Foundation, scheduled a Family Forum III July 12-13 in San Francisco to call attention to their political agenda. The Archdiocese of San Francisco's Social Justice Commission, meanwhile, expressed misgivings about the pro-family forum, fearing it might lead to hostility against homosexuals.

► Feminists led by the National Organization for Women continued to pressure leading Democratic presidential hopeful Walter Mondale to pick a female vice presidential candidate and threatened a divisive floor fight if he does not.

► Black activists led by Mr. Jackson, who claims the allegiance of at least 400 of the convention's nearly 4,000 delegates, suggested he might urge blacks and other minorities to "sit out" the 1984 election altogether if the convention overlooks blacks' concerns, even if boycotting the election contributes to victory for President Reagan.

Rita Radich, executive director of the National Pro-Life Democrats, said that by July 6 her organization had identified 150 delegates who are pro-lifers. She said plans for the organization's July 15 rally in San Francisco included an address by Dr. John Wilke, president of the National Right to Life Committee, which already has endorsed Reagan for re-election.

Ms. Radich said that the Pro-Life Democrats had hoped to get an official anti-abortion minority report from the party platform committee but that chances appeared slim. Yet, pro-lifers do not intend to disappear, she said.

"Our people on the floor will be using signs, sticks" carrying an anti-abortion message, she said. She termed this year's effort a "dry run for 1988" and expressed disappointment that the pro-lifers do not seem to have made the headway within the party that other constituent groups have.

"Everybody appears to be getting what they want except us," Ms. Radich said.

A DRAFT of the party platform to be voted on by convention delegates describes abortion as a "reproductive right" and says the party "supports the 1973 Supreme Court decision on abortion rights as the law of the land and opposes any constitutional amendment to restrict or overturn that decision."

Tony Bonilla, a Catholic attorney and Hispanic from Corpus Christi, Texas, who serves on the party credentials committee, thinks a big issue at the convention will be "adopting rules and a platform that will assure unity following the convention . . . and will help assure a better chance of victory" over Reagan, the undisputed choice of Republicans.

Another key issue is "the manner in which Mondale selects and announces his vice presidential candidate," said Bonilla, former president of the League of United Latin American Citizens.

He suggested that the process Mondale adopted in interviewing several candidates under a glare of national publicity was "almost creating a circus atmosphere" and reducing the chance potential candidates like Cisneros and Ms. Ferraro will be taken seriously.

The Democrats need new strategies for solving contemporary problems and should overhaul their image, Bonilla added. "The Democratic Party is viewed as a party of tired old men" and has "done little to change that image," he said.

BONILLA also believes "Hispanics should have supported Jesse Jackson."

"Most Hispanics quickly jumped on the Mondale bandwagon" although "we have nothing really to show for that support for him," he said.

Bonilla said political issues of particular concern to Hispanics include U.S. policy toward Latin America, immigration, job training and re-training, and other questions, such as worries over nuclear proliferation and "a military build-up at the sacrifice of domestic needs."

Because "most Hispanics are practicing Catholics, most Hispanics are opposed to abortion," as well, Bonilla said. "But I don't think most Hispanics have made that a priority political issue simply because they support the position of the church" on abortion, he said.

He said he would be wary at the convention of possible attempts to replace the party's backing for legal abortion with an anti-abortion platform plank likely to fail.

"I'd be willing to support it if it had a chance to pass. I'd not be willing to support it just to make a stand," Bonilla said.

The National Conference of Catholic Bishops, like other outside groups, planned to send observers to the convention. "We're particularly concerned about further development of the platform," said one NCCB government affairs expert who asked not to be identified.

The NCCB in June issued its own lengthy platform recommendations which included concern over nuclear weapons, abortion, education, immigration, human rights and other issues.

Meanwhile, the Moral Majority and Free Congress foundations slated a conference to highlight their own proposed major party platform planks, which include opposition to abortion and to granting homosexuals "special recognition and privileges under the law."

The San Francisco archdiocese social justice commission expressed "grave concern" about the pro-family forum because, the commission said, forum sponsors include people "who in the past supported dissemination of material that has" encouraged "violence and injustice against lesbian-gay identified persons in the city of San Francisco."

WASHINGTON NEWSLETTER

Vice presidency hot issue; two Catholics considered in running

by Liz S. Armstrong

WASHINGTON (NC)—Vice President John Nance Garner once claimed that "the vice presidency isn't worth a pitcher of warm spit." But to Democrats, that office has become the hottest of pre-convention issues.

Among the would-be-veeps making a pilgrimage to Democratic presidential hopeful Walter Mondale's North Oaks, Minn., home for job interviews are two Catholic politicians.

The two, Rep. Geraldine A. Ferraro of New York and Mayor Henry G. Cisneros of San Antonio, have raised the possibility that a woman or a Hispanic could hold the second-highest office in the land.

While their names may not now be household words, the attention accorded Ms. Ferraro and Cisneros is likely to boost their political careers, regardless of who emerges victorious from the Democratic convention and the November election.

Both are of humble ethnic-American origins. Ms. Ferraro's father was an Italian immigrant who died when Geraldine was 8; her mother supported the family by crochet work.

CISNEROS is the son of a Mexican mother and a father from a poor New Mexico family of 12 children.

Ms. Ferraro—who uses her maiden name out of respect for her mother—achieved a measure of fame as chairwoman of the Democratic Party's platform committee even before she was interviewed by Mondale July 2.

Cisneros, who was invited to Minnesota July 4, has made a name as a dissenting member of the Kissinger Commission, the Reagan-appointed panel which in January issued a lengthy report recommending U.S. policies toward Central America.

As a member of Congress, Ms. Ferraro, 48, has an easily-tracked national voting record on such issues as defense spending, foreign policy, abortion and human rights. Cisneros, obviously, does not for the simple reasons that he does not hold national office and that local mayors do not vote on national issues.

Ms. Ferraro's record is mixed on matters of interest to her co-Catholics: She has opposed legal restrictions on abortion and scored straight zeroes (regarded as pro-abortion) on five-out-of-five abortion votes in 1982 and 1983, according to the National Right to Life Committee. (The Equal Rights Amendment was included as one of the five votes studied by the NRLC.)

YET CONGRESSWOMAN Ferraro also holds a high rating from Network, the non-founded Catholic social justice lobby, agreeing with Network on 10 of 11 issues on defense spending, foreign policy, human rights, jobs and food stamps (abortion votes were not reviewed). Ms. Ferraro parted company with Network only over her support for the Pershing missile, which Network opposes.

Ms. Ferraro addressed a Catholic diocesan social action directors' convention in Washington in February, where she criticized Reagan administration foreign and domestic policies, called for birth control in Central America (noting that the church approves of natural forms of birth regulation) and urged the pope to take a closer look at the problems of overpopulation, poverty, economic injustice and disease in Central America.

Married to John Zaccaro for nearly a quarter-century, with a wedding anniversary July 16, the day the Democratic Convention begins in San Francisco, Ms. Ferraro raised three children while working for a law firm. She served in a New York City district attorney's office before winning a seat in Congress. She had earlier put herself through Fordham University's law school at night while teaching public school during the day. Her district in Queens is the one in which the fictitious Archie Bunker of "All in the Family" fame held forth in the 1970s against liberal politics.

Cisneros has at age 37 served as a White House fellow, earned a master's degree from Harvard University and a doctorate from George Washington University, and won election to the San Antonio mayorship twice—with 93 percent of the vote on the last bid. He has a reputation as a skilled and dynamic leader of San Antonio, as a pro-life politician with a strong interest in social justice issues.

In a commentary published separately from the Kissinger Commission report on Central America, Cisneros recommended negotiations in El Salvador and said the

United States should give the Sandinista government in Nicaragua more time to carry out promises of democratic initiatives. He and the other Hispanic on the commission, Carlos F. Diaz-Alejandro, also opposed U.S. aid to anti-Sandinista Nicaraguan rebels.

Cisneros brought his wife, Mary Alice, and daughters Teresa Angelica and Mercedes Christina to Minnesota for his interview with Mondale, saying that "it is a great source of pride for my family, my city, and my heritage to be invited here on July 4."

He acknowledged that he may lack the traditional background of vice presidents, such as holding a higher office, but said he thinks he is qualified in other ways.

"At this point in our country's history, I suspect that, as important as traditional qualifications are, there's also a dimension of values that I would bring to the table, values related to our country's relationship to the South, values that relate to how people are living in the central cities of America, values that relate to the problems of those who will lose by the transitioning American economy."

Ms. Ferraro is a favorite of House Speaker Thomas P. O'Neill, D-Mass., and has the backing of other congresswomen and liberal political women's groups. She also won praise from the party for her efficient handling of the platform-drafting process.

She said she drew on her experience as a mother in steering the Democrats through the platform work a day ahead of schedule. "It's the same thing I use at home," she explained. "I tell my kids, 'either you do those dishes now or you're getting up early and doing them before Mass.'"

To release documents

VATICAN CITY (NC)—The Vatican said July 2 that it is publishing for the first time its complete set of documents concerning the trial of 17th-century astronomer Galileo Galilei, who in 1633 was censured by the church for claiming that the Earth revolves around the sun. The book reveals that the original transcripts of the trial no longer exist among Vatican records. Last March, a special Vatican commission assigned to study the case released its findings that Galileo had been wrongly condemned.

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LIVING THE QUESTIONS

No end in sight for life's questions

by Fr. Thomas C. Widner

"The celebration of the Mass . . . is the center of the whole Christian life for the universal Church, the local Church, and for each and every one of the faithful."

Dry words, declarative and straightforward, instructive and drummed into us since the Second Vatican Council—I have preached them and repeated them and even experienced the reality of them. But only two weekends ago did my experience of them mean anything at all. Words become meaningful when they sink in and they sink in only when—Helen Keller-like—one can make the connection between the feel of the wet stuff being poured over your hands and the sound of the word "water."

The Eucharist is the center of the Christian life and that life is beautiful and important when the person at the center of the Eucharist becomes visible. This was brought home to me as the congregation at St. Andrew's stepped forward in the communion line and received with their "Amen's" the body of Christ. As I offered the host to those in line, I remembered events from the past, events I associated



with people I first met 11 years ago.

What is in the power of this Eucharist? Surely not only the past. Surely not only the immediate moment. What is it then? Is it the future? Is the future present in the Eucharist we share together?

Some of my closest friends have been asking me for a number of years when I am going to stop living the questions and start providing some of the answers. Unfortunately (although I think fortunately), I am left with more questions than ever. The poet Rilke said we cannot answer the questions. The point, he said, is to live the questions and someday in the future we will find we have known the answers all along.

The Eucharist is a mystery. There is no profound teaching there. We all know that. But the mystery is really mysterious when people close to us are invited to receive it, do so, and then all that one knows and loves about that person becomes quite plain and evident. Lives are suddenly transparent. Barriers fall. There is then only the Christ who thus makes himself present in each one of us.

How could we say goodbye? Goodbye means never seeing one again. But that cannot be so for the Eucharist. In the Eucharist we are always with one another. And the Eucharist brings together everyone, even those who for some reason or another cannot or will not receive it. The power of the Eucharist is

forgiving as well as life-giving.

So they process forward into the future—the living and the dead; the old and the young; the happily married and the unhappily married; the crippled and the strong; the former parishioners and the new parishioners; men and women who have struggled with their faith and who have promised to keep struggling because change is so upsetting to everyone and yet they have never given up on themselves nor on the Christ who instigated the greatest change history has ever known.

There are more questions than can be answered. Why did the young man with cancer have to die? Why can't the previously married couple receive the Eucharist? Why can't the husband find a job? Why are the children into drugs and alcohol? Why do the old have to lose their memory? Why do the old have to get old? Why did the pastor leave the priesthood? Why can't it be like it used to be? When will we all see each other again?

If one answers all the questions, there is nothing more to say. If I have learned anything it is that there is always something more to say. It is not always wise to say it. And what needs to be said does not always need to be said right away. There is a time for everything, according to the writer of Ecclesiastes. When the time comes to speak again, the words will come.

Pope denounces South Africa's policy of apartheid

by John Thavis

VATICAN CITY (NC)—Pope John Paul II on July 7 denounced apartheid, South Africa's policy of imposed racial segregation, calling it an offense to human dignity and a possible threat to regional and world peace.

The pope also criticized the forced removals of black people to tribal homelands established by South Africa and called for the rapid establishment of independence for Namibia, a territory administered by South Africa.

In other activities in a busy Saturday schedule, the pope urged Indonesia to respect human rights in East Timor, which has a large Catholic population. The pontiff also met with hundreds of Armenian Catholics and told them to maintain ecumenical dialogue with Eastern Orthodox churches.

The pope's strongly-worded statement against apartheid and other forms of racial discrimination came during a Vatican

meeting with the U.N. Special Committee Against Apartheid. The committee was led by chairman Joseph N. Garba of Nigeria.

"Every form of discrimination based on race, whether occasional or systematically practiced, and whether it is aimed at individuals or whole racial groups, is absolutely unacceptable," the pope said in an address to the group. Such discrimination violates the church's principle of "the fundamental equality of all human beings," he said.

RECALLING that Pope Paul VI had voiced concern about the attempts to create discriminatory political structures in Africa, Pope John Paul said the Vatican has continued to follow events in southern Africa closely and speak out about human rights violations.

"As for Namibia, the Holy See expresses the hope that it will be possible for the negotiations, which have been going on for a long time, to be translated, without too much delay, into clear decisions which will

recognize without ambiguity the right of this nation to be sovereign and independent," the pope said.

Namibia, also known as South West Africa, is administered by South Africa under a disputed mandate dating from World War I. The South-West Africa Peoples Organization, which the U.N. has declared the "sole legitimate representative of the Namibian people," has battled South African troops in an 18-year guerrilla war there.

The pope saved his strongest criticism for what he called the "forced displacement of vast numbers of people in South Africa."

The government's relocation policy, the pope said, "represents a grave violation of the rights of the human person, and at the same time is deeply damaging to family life and the social fabric."

THE SITUATION, he said, is "a consequence of the system of apartheid."

"The Holy See, for its part, expresses its concern at procedures contrary to the dignity of individuals and whole communities," he said. "It earnestly hopes that

a different policy will be established, in order that a population already so sorely tried and whose right to be treated without discrimination is systematically flouted may be spared further painful and tragic experiences."

Apartheid must be changed, the pope added, "so that other catastrophic consequences can be avoided in the future, for the true good of all who live in the region and for the sake of world peace."

The pope in his talk mentioned joint efforts made by the Southern Africa Catholic Bishops Conference and the South African Council of Churches regarding the relocation policy.

The two groups released a report in March on the forced removals of an estimated 3 million blacks to four homelands declared independent by South Africa. The report said the policy had destroyed communities, undermined families, institutionalized poverty and threatened the lives of those moved. Besides black Africans, about 500,000 of South Africa's mixed-race and Asian populations had been affected by the relocation policy, the report said.

Bishop's march supports priest

Archbishop Miguel Obando Bravo of Managua, Nicaragua, led a march July 9 in support of a priest charged with conspiring against the government.

The priest, Father Luis Amado Pena, has been confined to a seminary near the capital city of Managua, according to a spokesman for the U.S. State Department.

The march route led from the outskirts of Managua to the seminary, the State Department official said. It was part of a two-and-one-half-hour demonstration which included a Mass at which the archbishop called for negotiations between the Sandinista government and anti-government forces, the U.S. observer said.

The government is reportedly preparing a case against Father Pena, said a spokeswoman for the Washington affiliate of the Central American Historical Institute. The institute is a Jesuit-run organization in Nicaragua.

The government has shown a videotape to international correspondents which purports to show Father Pena looking over explosive devices in the home of an anti-government organizer, according to news reports.

ARCHBISHOP Obando Bravo has said the videotape is fabricated and has accused the Sandinista government of conducting a campaign of harassment against the church, according to news reports.

The confrontation over Father Pena is the latest conflict in church-state relations in Nicaragua.

Last April in a pastoral letter, the Nicaraguan bishops called on the government to negotiate with anti-Sandinista rebels.

"If this does not happen, there will be no chance for agreement, and our people, especially the poorest among them, will continue suffering and dying," the bishops said.

The Nicaraguan government has refused to negotiate with the U.S.-supported "contra" (counter-revolutionary) rebels.

"It is not always honest to justify internal aggressions and violence on aggressions from outside," the bishops said.

Nicaraguan Interior Minister Tomas Borge, in an interview with the British news agency Reuters, said the call for negotiations was a "criminal suggestion."

"The pastoral seeks confrontation" between the church and the government, he said.

Barricada, the newspaper of the Sandinista party, said that "according to the bishops, the Nicaraguan people should sit down to dialogue with assassins, give pardon to justly imprisoned criminals and give amnesty to the exiles who are paid by the United States to destroy and kill."

Tensions between the church and government supporters turned violent on June 21 when an estimated 1,000 pro-Sandinista demonstrators stormed into a church in the capital and broke up an evening Mass.

THE SUNDAY READINGS

15th SUNDAY IN ORDINARY TIME

JULY 15, 1984

by Fr. JAMES A. BLACK

Isaiah 55:10-11
Romans 8:18-23
Matthew 13:1-23

Background: The opening reading for next Sunday comes from the second part of the book of the prophet Isaiah (deutero-Isaiah). In the reading, the author reminded the Hebrew people of the power of the word of God. Not only would it be heard, but it would also be effective.

In the Gospel account from Matthew, the parable of the sower and the seed is presented. The idea behind the parable (which is even explained in the text) is that the word of God was presented equally to all. Everyone had the opportunity to hear the word, but their responses would be quite different.

In the second reading, from Paul's letter to Rome, we are shown the results of hearing the word of God—salvation. This happens when the word is both heard and acted upon.

Reflection: For just a moment, let's consider what I perceive to be a genuine problem. Each of us knows that the word of God, described so powerfully in next Sunday's readings, is available in Scripture. It's there for the asking.

But do you read or hear the word of

God? Have you ever made any concerted effort to study the Scriptures?

Of course, you have a Bible. And I can tell you where it is, too: for most, it's on the coffee table or in the bookcase, gathering dust.

But is it a part of your life of faith? Is the word of God in your heart?

Much has happened in Scriptural studies in the last 20 years. As a result, there are lots of adult education courses in your parish or diocese. There are numerous books on the Bible, and newspaper columns as well (such as this one). All are there to help you, but you have to make a further effort.

While all these things are helpful, none is a substitute for reading the word of God in the Bible.

One final question occurs to me. How can we respond to the word of God, after all, if we don't know what it says?

Father Black welcomes your comments and letters, and will answer as many as possible. Send them to 2300 Elliston Place, Nashville, TN 37203.

TO THE EDITOR

Changes signal good moves for archdiocese

John F. Fink's appointment as editor of the Criterion is a compliment to both Father Tom Widner and Archbishop O'Meara.

Father Tom should take pride in the fact that the local paper is best served by the chief executive of the largest Catholic publishing house in the country. I was there for a meeting in 1980 and found that Our Sunday Visitor had no fewer than 700 employees. It was under John Fink's administration that they attempted the most innovative religious education program on record.

Archbishop O'Meara sought and found talent from Indiana who knows the range of Catholic concerns. He will not be disappointed in Mr. Fink's professional approaches to meeting readership standards that have been normal since

Father Widner's contributions will be missed

I am unaware of how many letters you have received concerning the resignation of Father Tom Widner, but I would like to chip in my biased opinion and say that I for one shall miss his insight, his wit and his imagination, and I think I speak for many Catholics in this archdiocese.

Father Widner brought a new

Thanks, Msgr. Bosler

I want to express my thanks to Msgr. Bosler for his many years of contributions to The Criterion.

His weekly column is one of the first I read each week, and I have derived so very much from it. It will be sorely missed.

My best wishes to Msgr. Bosler.

Ruth Duell

Msgr. Bosler and Father Widner.

Mr. Fink made a special effort not to send a representative but to show up himself at religious education director meetings. He wanted to know how his organization could best serve our catechists. Now he is in Indianapolis. What he can do for me is to keep Father Widner writing guest editorials. While I did not always agree with each entry, Father Tom gave me pause for thought and widened my horizon.

So three good moves are afoot in the archdiocese: Father Tom is back in frontline pastoral ministry, the archbishop sought after and secured the best professional newspaperman in the business and John Fink is our new editor.

Mr. Mary Margaret Fink, OSB

Beech Grove

perspective to the Criterion. He infused new life into it and made it a pleasure to read each and every week. He shared himself with all of us through his column and in doing this he exercised his ministry in a special way that touched many people.

The Criterion became a source for new learning. It became a forum for new and old opinions. It kept us in touch with the church in the United States and the world and it did it in a way that was special.

I speak in the past tense; however, I hope that the Criterion will continue to live up to the excellence that Father Widner brought to it. I shall miss reading his column and I wish him all the best in his new assignment. Thanks, big brother!

Mike Widner

Indianapolis

Beech Grove



RECEIVING PALLIUM—Pope John Paul II prepares to place a pallium over the shoulders of Archbishop John O'Connor of New York during a Vatican ceremony. Eleven archbishops received the symbol of their office during a Mass concelebrated with the pope in St. Peter's Basilica. (NC photo from UPI)

church in The World

Britain rejects proposals for Northern Ireland

LONDON (NC)—The British government has rejected the New Ireland Forum proposals for ending sectarian violence in Northern Ireland, including a plan for a United Ireland ruled from Dublin. "I am absolutely convinced that it is better for the parties themselves within Northern Ireland to find common ground than for us to try to force it upon them," James Prior, Britain's secretary for Northern Ireland, said July 3, rejecting the forum proposals. In May, the

main Protestant unionist groups favoring a continued union with Britain declined to collaborate with the forum, an Irish government-appointed group of Catholics from Ireland and Northern Ireland, in setting up a secular constitution for a united Ireland.

Music publisher seeks appeal of ruling

CHICAGO (NC)—A religious music publisher involved in an eight-year legal battle with the Archdiocese of Chicago has appealed a federal judge's decision to deny the publisher an additional \$1.2 million in damages for the archdiocese's copyright violations. F.E.L. Publications Ltd. filed the appeal July 3 in Chicago. The appeal seeks to overturn U.S. District Judge Thomas R. McMillen's June 8 denial of an F.E.L. motion to replace an earlier \$190,400 jury award with higher "statutory damages" of approximately \$1.4 million.

Auxiliaries ordained in Baltimore

BALTIMORE (NC)—Archbishop William D. Borders of Baltimore ordained two auxiliary bishops July 2, including the first black bishop for his archdiocese. Newly ordained Bishops John H. Ricard and William C. Newman will serve as auxiliaries in the Baltimore Archdiocese. Bishop Ricard—a member of the Josephites, an order originated to serve black Catholics—is the 10th black bishop in the United States.

Pataki is Parma bishop

WASHINGTON (NC)—Pope John Paul II has named Bishop Andrew Pataki bishop of the Byzantine Catholic Diocese of Parma, Ohio. Bishop Pataki, 56, has been an auxiliary of the Byzantine Diocese of Passaic, N.J., for the past year and is succeeding Bishop Emil Mihalik, who died in February.

Anti-Catholic campaign 'preposterous'

NEW YORK (NC)—The nationwide anti-Catholic campaign being waged by Christian fundamentalist Tony Alamo is "preposterous and obscene," the Anti-Defamation League of B'nai B'rith said July 3. In a research report, "The Tony and Susan Alamo Christian Foundation," ADL summarized the history and activities of the organization, calling it a "cult movement" which has allegedly used sleep deprivation and other "brainwashing" techniques to gain absolute loyalty from its adherents. In addition to the "blatant bigotry against Catholicism" in millions of pamphlets distributed by Alamo followers recently, Alamo "has also disseminated propaganda reflecting anti-Semitism," the ADL said.

Senate vote is critical of Bulgaria

WASHINGTON (NC)—After several senators decried Bulgaria's alleged involvement in the 1981 attempted assassination of Pope John Paul II, the Senate voted June 28 to declare that Bulgaria was engaged in state-sponsored terrorism. Sen. Jesse Helms, R-N.C., co-sponsored the amendment, which was attached to an appropriations bill. His amendment also disallowed spending U.S. commerce or state department funds to promote U.S. trade with Bulgaria.

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CORNUCOPIA

There's a snake in our Garden of Eden

by Cynthia Dewes

There's a snake in my Garden of Eden and its name is Poison Ivy. One of the supposed pleasures of middle age is to putter around in flower beds and the vegetable garden. Not for me. Apart from the fact that gardening requires more time and attention than lying in a hammock, putzing in the yard is out of the question because of allergic reaction.

My cousin and I used to vie annually for the distinction of developing the ugliest running sores due to poison ivy. At age eight or nine, we ran around the fields and orchards near home, oblivious to the sinister glossy leaves lying in wait there. Calomine lotion was a staple on my mother's summer grocery list for years.

By the time we were grown, the incidence of poison ivy seemed to wane. Our kids turned up with it now and then, but we'd "outgrown it."

Wrong. As the past two or three summers have proven, the allergy has returned... if indeed it ever left. It occurs to me that exposure to the weed simply wasn't possible during years devoted to kitchen and kiddies.

At any rate, after a day spent in cutting back grapevines, tearing ivy from the wood siding and pruning bushes, a classic and stubborn poison ivy rash appears. We counterattack with a fancy prescription medicine, and the battle lines are drawn.

New eruptions of the vile weed's irritations appear in isolated regions of the body. Sleep is interrupted by itching in ever new and more wonderful places. Long sleeves and long pants are worn even on the hottest days to cover the irresistible, and scratching in self defense is prevented only by the prospect of permanent disfigurement.

Talk about a handicap. Giving up gardening is one thing, but even the simple picking of a bouquet of flowers for the table can be treacherous. Wildflowers are out, and hunting for berries or mushrooms is only a pleasant memory.

Perhaps nature is striking back at a natural-born Black Thumb. Then again, I may have been underestimating the consequences of Original Sin.

vips...

Among four new members of the Gibault School for Boys Board of Trustees are two Indianapolis archdiocesan residents, Robert Hellman, a Terre Haute attorney and Indiana General Assembly representative, and Robert Riegel, archdiocesan Director of Catholic Charities.

The Indiana State Council, Knights of Columbus, led by State Deputy Dr. Charles W. Kelley will meet Saturday and Sunday, July 14-15 in Terre Haute to map its programs for the year. The quarterly

meeting of the Gibault School for Boys Board of Trustees will be held in conjunction with the state council meeting.



Dr. Paul F. Muller, retiring medical director of St. Vincent Hospital and Health Care Center, was recently named to membership in the American College of Physician Executives for having attained the highest level of achievement in both the practice of medicine and the management of health care organizations.



Benedictine Sister Mildred Wannenmeyer, prioress of Our Lady of Grace Convent, has been chosen to be Councilor to the President of the Federation of St. Gertrude, a group of 15 priories of Benedictine Sisters in the U.S. and Canada. In addition to advising and assisting the President, Sr. Mildred will help plan the next General Chapter.

Seven Sisters of St. Francis of Oldenburg will celebrate their Golden Jubilee at a special liturgy and dinner on Thursday, July 26 at the motherhouse. They include: Sisters Helen Lawrence, Thomas More Holthaus, Rose Teresa Schneider, Frances Kneueven, Lillian Marie Weinberg, Consolata Kuhn, and Agnes Cecile Schroeder. Silver Jubiliarians to be honored at the same time are: Sisters Sheila Shine, Mary Lynne Calkins, Rose Lima Frerick, Barbara Piller, Janet Born, Donna Rohman, Rita Claire Thomas, Jean Marie Cleveland, Ruth Ann Eggering and Dianne Kaimann.

Doug Opel, reserve basketball coach at Ben Davis for the past two years, has been named Head Basketball Coach at Roncalli High School. He will also serve as assistant football coach for the Rebels.

check it out...

The American Cancer Society will receive proceeds from a fashion show, "Attitudes for Seasonal Fashions," to be presented at the Glass Menagerie Room of the Holiday Inn, 21st and Shadeland, on Monday, July 9. Tickets at the door \$1.50 or \$1 pre-sale by calling 898-7635.

A benefit to aid the Family Support Center, 1575 Northwestern Ave., will be held by Beta Sigma Phi at the Speedrome on Saturday, July 14. Tickets at \$5 per family may be bought by calling Karen Quinn 787-8177 or 359-2766, or 243-0248.

The National Association of Alcoholism and Drug Abuse Counselors will hold its 1984 Conference Sunday through Wednesday, Aug. 5-8, at the Adam

Mark Hotel in Indianapolis. Events include a free Open House from 1 to 5 p.m. on Sunday, Aug. 5, and pertinent speakers, discussions and workshops. For more information call 283-8800.

The Carmelite Sisters will celebrate the feast of Our Lady of Mt. Carmel at 9 a.m. on Monday, July 16 at the monastery, 2500 Cold Spring Rd. All friends of Our Lady are invited.

Due to continued growth, the St. Vincent Stress Center's Chemical Dependency Outpatient Program has relocated from the Stress Center facility to 1717 W. 86th St., Suite 410. For more information call 872-3973.

The 42nd Annual K of C Bowling Tournament will be sponsored by Council #630 in Washington, Ind. during the four weekends of February, 1985. Teams wishing to make reservations early should contact: Knights of Columbus #630 Bowling, P.O. Box 81, Washington, IN (See CHECK IT OUT on page 13)

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The following definitions were clipped from Webster's New World Dictionary (Second College Edition)

Crit-a-bal (kris tō'bal) seaport in the Canal Zone, at the Caribbean entrance to the canal: a part of the city of Colon, Panama: pop. 800.
Crit- 1. criticism 2. criticized
crit-ic 1. critical 2. criticism 3. criticized
crit-ic-ri-on (krit tīr'ē-an) n. pl. -rit-a (ē-an) 1. a criticism, means of judging < *critic*, judge: see *critic* 2. a standard, rule, or test by which something can be judged: measure of value — SYN. see STANDARD
crit-ic (krit'ik) n. [L. *critikos* < Gr. *kritikos*, a critic, orig. able to discern, akin to *kriomai*, to discern, separate: see *crisis*] 1. a person who forms and expresses judgments of people or things according to certain standards or values 2. a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine

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JUBILARIANS—Among the 27 Sisters of St. Francis of Oldenburg celebrating anniversaries are these diamond jubiliarians, marking 60 years in the order. Standing, left to right, are Sisters M. Salome Hoetker, Rita Jane Moers, M. Judith Schmidt and Francis Louis Woestman. Seated are Sisters M. Clotilda Stuppy, Martha Marie Eder, Eymard Miller, Albert Marie Busald and M. Columba Schmit. Not pictured is Sister Pauline Slavick. (Photo courtesy Sisters of St. Francis of Oldenburg)

Wilson allegedly involved in Marcinkus case

WASHINGTON (NC)—U.S. Ambassador to the Holy See William Wilson was rebuked in 1982 for "inappropriate" involvement in possible investigations of Vatican bank head Archbishop Paul Marcinkus, according to reports in the Los Angeles Times and The Washington Post.

In a separate incident in 1983, the newspapers said, Wilson was rebuked by a leading State Department official for involving himself in the case of American financier Marc Rich, who fled the United States to avoid charges of tax evasion, fraud and racketeering.

In both cases, the newspapers said, officials were concerned about the propriety of Wilson's being involved in highly sensitive and widely publicized international criminal investigations.

The newspapers, citing unnamed government sources, said that in 1982 Wilson, then President Reagan's personal envoy to Pope John Paul II, wrote to U.S. Attorney General William French Smith, apparently to vouch for Archbishop Marcinkus' character and to learn the status of any U.S. investigations which might involve him.

At the time Italian authorities wanted to question Archbishop Marcinkus concerning the role of the Vatican bank in illegal activities by Italian banker Roberto Calvi which led to the collapse of the Banco Ambrosiano.

The Post and the Times said that Kenneth Starr, then a counselor to the attorney general and now a federal appeals court judge, wrote back to Wilson, saying that his contact with the attorney general concerning Archbishop Marcinkus had been inappropriate.

The Times, which broke the story July 9, also reported that in November 1982 Wilson invited the archbishop to breakfast at his Rome villa in order to meet Smith, who was in Rome at the end of a visit to Europe. It reported that Smith dropped in briefly but

quoted Wilson as saying the two did not discuss "any substantive issues."

Wilson also called FBI director William H. Webster this May, using a secured phone line of the U.S. embassy in Rome, to try to find out if any U.S. investigations involved the archbishop, the newspapers reported. They said that, according to government sources, the archbishop's name has come up in connection with a money-laundering investigation.

Donald Planty, charge d'affaires of the U.S. embassy to the Holy See, declined to comment on the newspaper reports.

Wilson, who was interviewed in Rome by the Los Angeles Times, said he did not recall the alleged letter to Smith or reply from Starr. He said he had Archbishop Marcinkus over for breakfast in November 1982 to meet Smith, but said the two passed the time discussing common interests of golf and tennis. He said he did not ask Smith, then or later, to do anything for Archbishop Marcinkus. He refused to discuss his alleged phone call to Webster, saying, "That's personal."


In the Rich case Wilson reportedly met with Mathias Kraft, a government official in Switzerland where Rich now lives, despite a warning cable from Lawrence Eagleburger, who was then U.S. undersecretary of state. The cable, according to the Times, told Wilson that "our legal advisers and the Justice Department are all extremely nervous about any involvement at all on your part in this case."

The Times reported that Wilson sidestepped the newspaper's questions about his activities with regard to the Rich case but said that afterward "I reported in full to Larry Eagleburger."

This July the Vatican, without admitting any guilt or responsibility in the Banco Ambrosiano case, paid \$240 million to settle all claims against it in relation to the Ambrosiano's collapse.

the Saints *by Luke*

OUR LADY of Mt. CARMEL



THE FEAST OF OUR LADY OF MOUNT CARMEL, JULY 16, COMMEMORATES THE APPEARANCE OF MARY TO THE CARMELITE PRIOR GENERAL, ST. SIMON STOCK, IN 1251. OFFERING HIM A BROWN SCAPULAR, SHE REPORTEDLY SAID, "RECEIVE, MY BELOVED SON, THIS HABIT; WHOEVER DIES CLOTHED IN THIS SHALL NOT SUFFER ETERNAL FIRE."

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FAMILY TALK

Home life causes son's problems in school

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 8-year-old son is having problems in first grade. He does not finish his work, can't sit still and causes trouble with the other children. This is his second year in first grade. He was held back for "poor grades and immaturity." He didn't improve. However, I have noticed that he can be still for long periods of time at home.

I'm at my wits' end. I try to support him as a single parent by holding two jobs. This causes him to spend a lot of time with his grandmother and at the babysitter's. None of us has time to help him with his homework. He tends to be spoiled and get his way a lot. Do you think my son is hyperactive? What can I do to help?


Answer: The behavior you describe can have many causes. The first thing I would do is to make an appointment with the school counselor or school psychologist. Here is what you need to look for:

Is he smart enough to do the work? Sometimes children misbehave because the work is truly too hard for them. An IQ test and/or the teacher's opinion should tell if this is the case. If so, the school can provide special help to make up for his intellectual deficit.

Is he a low achiever? The school can give him an achievement test to see how he compares with other first graders. The test will pinpoint his high and low areas. Again, the school can provide special help for deficient areas.

If he is a low achiever, you need to know why. One cause of low achievement in children of normal IQ is a learning disability. Some children have mixed-up

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Photo: Hallett 7/84

The Criterion, July 13, 1984

Nun searches for new approaches to prison ministry

by Kevin C. McDowell

Richard Lovelace observed, poetically, that "stone walls do not a prison make." But for more than 10,000 residents at Indiana's 23 correctional facilities, the stone walls are indeed prisons, and it is to these inmates and their religious needs that Sister Mary K. Cove ministers.

Sister Cove, a member of the Sisters of St. Joseph of Springfield, Mass., is the supervisor of religion and volunteer services for the Indiana Department of Correction, a position she assumed in July, 1983.

The Uxbridge, Mass., native has a Ph.D. in religious education from the University of Notre Dame, and prior to her present duties, she was director of the Christian Leadership Center at Marian College.

Sister Cove coordinates activities with chaplains, staff personnel and volunteers in order to "provide opportunities for offenders to exercise their freedom of religion within the realms of security. We have to be conscious of the security of other people. Custody is the priority of the correctional setting, and they have been given to us for custodial purposes. We have to be aware of that."

The 45-year-old supervisor said that most prisoners are either Catholic, Protestant, Jewish or Muslim in Indiana's 23 correctional facilities, 10 of which are major security institutions. Her duties include ensuring worship services, Bible studies, one-to-one programs and pastoral counseling, and she is considering small group pastoral programs with seminarians from St. Meinrad and the Mennonite Biblical Seminary in Elkhart.

"WE WANT to make sure that people have the opportunity for constructive rehabilitative programming. We have been going to them (the inmates) to really find out the religious needs of the offenders. We're looking for more realistic approaches. Many enjoy the contact from volunteers from the outside. It reminds them that someone really cares and is concerned about them."

Sister Cove is reevaluating the volunteer services in order to provide the offenders "with more effective programming, not necessarily religious. For example, how can one take part in a Bible study if he can't even read? Perhaps we need to help them learn to read—teach them basic skills, skills in parenting, how to shop wisely, the basic living skills. This is a direction we're looking at next year."

For many, being imprisoned creates the first opportunity to be exposed to religion.

"A lot of people coming into the correctional setting are not sure of themselves. They are not sure what faith they belong to. They may never have been baptized and many have no formal religious training."

"Many men and women begin to reflect on their lives, on themselves. They will often latch onto a 'jail house religion' for pragmatic and personal reasons. Unfortunately, when they leave the correctional setting, religion goes by the wayside."

"ONE OF the areas we need to work on is to work with people to internalize religious values of Christian, Jewish and Muslim faiths. We need programming to instill these religious values into their attitudes and beliefs, their lifestyles."

One prisoner summed up the goal of inculcating religious values as being one where a person will "have to walk the talk."

"Have to walk the talk" means we have to live what we say. They can really spot people who are not living what they're saying."

In her job as supervisor for religious activities in Indiana's correctional institutions, Sister Cove has to be aware of the many cultural differences, not only in the Christian faith, but in the emerging Muslim faith. The Muslims have their services on Friday and are allowed to maintain their religious rituals, especially ritual diets that are particularly important on Islamic holy days.

Sister Cove "sort of fell into" her present job. "I'm glad I did. I was at the right place at the right time. When I started, I didn't realize what a challenge this would be."

Her community, whose primary emphasis is in the ministry of teaching, also calls for its members to be concerned with the oppressed.

"THE POOR and oppressed teach us the Good News. This has been personally and spiritually enriching to me. This is a whole new field, a whole new concept of ministry. We in the Catholic community have not been as aware of it as in the past."

She noted that in the early tradition of Christian communities, particularly women's communities, "we were really involved in visiting prisons and prisoners. It seems that in recent years the Catholic community has not really been as involved."

She noted that women from St. Thomas Aquinas parish "have been faithful to the Indiana Women's Prison," and that Ann M. Hanlon and Maureen J. McLean of Holy Cross parish have likewise been involved at the Women's Prison as members of The Institute of Women Today, an ecumenical interfaith group founded by Sr. Margaret Traxler, a member of the School Sisters of Notre Dame.

Accepting her present position was not easy. Opposed to capital punishment, "I thought about that before I took the job. But I am in a ministry position. I work with families and chaplains. I felt that this is an important place for me to be."

She has had no troubles holding a public position while retaining her religious identity. She meets twice a year with Archbishop Edward O'Meara and keeps him informed of her work. "It really helps to have close connections in this type of position."

PRISON MINISTRY, she said, helps one understand Gospel values.

"In a prison ministry, we ask who are the poor and oppressed. In a sense, these people are the poor and oppressed. They have been stripped of whatever they had before. It is similar to working in Third World countries, in a ministry sense."

A needs assessment is being conducted to determine how best to meet religious needs of the inmates. This included a reevaluation of volunteer services, where screening and orientation of volunteers is essential.

Volunteers are "earmarked for development in the coming year," she said. "Volunteers who want to be pen pals or just friends, professional services from a variety of people, sewing, a person who speaks on personality development, guest speakers generally—what we're trying to do is coordinate these opportunities so they can meet some of the offenders' needs, and match them with volunteer assistants."

Screening is essential. But even with good screening of volunteers, "we will still have those who will traffic in drugs, money, whatever."

Another area Sister Cove is interested in is reconciliation programs for the inmates, a step in the rehabilitative process.

"For every offender there is also a victim or victims. That is why we need more victim-offender reconciliation programs."

The panoply of programs planned may reduce recidivism, but one element that is essential, according to Sister Cove, is



Sr. Mary K. Cove

understanding that "there but for the grace of God go I."

"A prison ministry is a ministry of healing, to the extent that you can recognize yourself in the offenders. It is a way of reaching them. I believe I can say I am capable of these same crimes—murder, to rape—not in the sense that would, just that I am capable. If they come to recognize that, then we can really minister to them."

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July 25 — 7:30 PM. St. Plus X Church, Indianapolis, Indiana. Procession and Crowning, Mass, Rosary and Presentation.

July 26 — 2:30 PM. St. Augustine Home for the Aged, Indianapolis, Indiana. Procession and Crowning, Rosary and Presentation.

July 26 — 7:00 PM. Sacred Heart Church, Cloona, Indiana. Procession and Crowning, Mass, Rosary and Presentation.

July 27 — 5:30 PM. St. Paul Church, Marion, Indiana. Procession and Crowning, Mass, Rosary and Presentation.

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EVERYONE IS INVITED

Marriage is like Christ's union with church, pope says

by John Thavis

VATICAN CITY (NC)—Pope John Paul II compared the union between husband and wife in marriage to the union between Christ and the church during a weekly general audience July 4.

Afterward, the pope greeted a group of Buddhist and Shintoist monks from Japan and blessed an Australian, dressed as Charlie Chaplin's movie character the Little Tramp, who has walked 3,000 miles for peace.

The pope told several thousand people gathered in St. Peter's Square that marriage is a "sacred union" and a sacrament, a "bond of love, fidelity and conjugal chastity which is permanent and indissoluble."

"The union of husband and wife in marriage is like the intimate union existing between Christ and his church," the pope said.

The mutual respect between husband and wife, he said, expresses "the mystical

dimension of the language of the body." The pope defined the language of the body as "the language of the practice of love, of fidelity and of conjugal honesty."

The mystery of the sacrament of marriage, he said, is based on the mystery of creation, when man and woman "are called from the beginning of time to be a visible sign of the creative love of God."

At the end of the audience, the pope spoke in Japanese to the 15 monks.

"I sincerely hope that the spiritual exchange between East and West may develop further," the pope said. He said East and West "have a long tradition of prayer and meditation."

Later, while greeting individuals in the audience, the pope met briefly with Franco Princi, 30, from Adelaide, Australia, who has walked across Australia and part of Europe for world peace.

Dressed like Charlie Chaplin's Little Tramp, Princi read the pope a brief prayer he had composed, tipped his bowler hat and received a papal blessing.

LOCAL 491 UAW ON STRIKE FAIR WAGES BENEFITS

Priests walk picket line with 50 strikers

FAYETTEVILLE, N.Y. (NC)—Two priests walked the picket line July 2 with approximately 50 strikers at the Accurate Die Casting Co. in Fayetteville, N.Y.

Father Donald Bauer and Father Richard Morissette joined the United Auto Workers Local 491 picket line at the invitation of union president Tom Seeber, a member of Father Morissette's parish, St. Patrick's in Chittenango, N.Y.

The strike began June 15.

Seeber said the priests' participation "had a lot of clout" with the workers. He said the men were excited the priests had come to give them moral support.

"The workers had the moral right to strike," said Father Bauer, of Our Lady of Peace Parish in Lakeland, N.Y., who has also been involved with labor struggles in Texas, Wisconsin and Indiana. He said Pope John Paul II's 1981 encyclical, "On Human Work," emphasized a worker's right to strike in order to maintain a wage that would support his family.

Father Bauer said the company was seeking to eliminate the cost-of-living adjustment for worker's salaries that had been gained in a previous settlement. The company also wanted the workers to pay more for their health insurance benefits, he said.

Father Morissette said he felt a moral kinship with the workers, many of whom are his parishioners.

"They're people with families," he said. "And they don't have a chance to save money and stay ahead."

He said he has allowed the union to hold meetings in St. Patrick's Church basement, and the strike vote was held there.

About 165 workers are on strike. According to Seeber, there have been three strikes against the company since it assumed ownership of the Fayetteville plant in November 1976. Only once since then, in 1981, has a settlement been reached without the workers having to go on strike, he said.

Father Morissette said he senses desperation among both strikers and non-union workers being brought in to keep the plant open.

"It's like the poor people pitted against the poor people," he said.

In a television interview at the picket line, Father Bauer said he would be willing to talk to management, too.

"All it would take would be for management to invite me," he said.

An Accurate Die Casting Co. official said the union was trying to negotiate through the press and declined to comment further.

Seeing pope is highlight of trip to Rome

by Agostino Bono

VATICAN CITY (NC)—Fun in the summer sun for many visitors to the Vatican means attending a Wednesday general audience with Pope John Paul II in St. Peter's Square.

At the July 4 audience, newly married June Fisher of Dearfield, Mass., got her wedding ring blessed by the pope. Franco Princi of Adelaide, Australia, got a papal blessing for his year-long solitary walk for peace. But 50 students from the La Salle Christian Brothers High School in Pasadena, Calif., were disappointed because, like most people who go to the audiences, they did not get close enough to touch the pope.

"I was two feet from the pope and got a picture of him blessing my wife," said 24-year-old John Fisher. The couple decided to spend an extra day of their six-week European honeymoon in Rome after hearing that they could see the pope at a general audience.

"I got to touch the pope and got my wedding ring and two crosses blessed," said Mrs. Fisher, 21.

They were married 15 days before attending the audience.

Franco Princi, a 30-year-old Australian of Italian descent, made plans a year earlier when he left his hometown of Adelaide, on a peace pilgrimage to Rome. To draw attention to his cause, Princi, an actor, walked from London to Rome dressed as the "Little Tramp" character portrayed by Charlie Chaplin during the silent film era.

"I WENT as Charlie Chaplin to show that even a little tramp, even this character without position or power, can do something. My seeing the pope symbolizes the ability even of little people to help change the world," he said after the pope blessed him and heard about his peace walk.

Princi spoke to the pope for about two minutes and also received papal blessings for flasks of water and candles he had collected from different cities on his route.

The 50 students from Pasadena were not as lucky as Princi. They were among the vast majority in St. Peter's Square July 4 who did not get close to the pope.

"He took another route and we didn't get to touch him," said Antoni Samy, math

teacher at the high school and a chaperone of the students. But the students "went wild" when they learned that they could see the pope by attending the audience, he added.

The students were in Rome as part of a three-week tour of Europe.

During the summer the Wednesday general audiences are held in the square to accommodate the tens of thousands of summer tourists and pilgrims anxious to see the pope each week. The rest of the year, they are held in the papal audience hall, which seats 8,000.

UNDER A summer sun which often tops 85 degrees, people with sophisticated cameras and sound equipment compete for choice spots with people holding instant cameras and pocket cassette recorders to capture the pope's words and image.

The pope enters the square in an open-topped jeep which allows him to stand up and wave at the crowd. The jeep travels slowly and often stops, allowing the pope to chat with people along the aisles. But the pope does not always take the same route, making it impossible to choose a spot ahead of time with any degree of certainty that it will put one close to the pope.

After the audience talk, the pope descends the small stage set up in front of the square and walks along several rows of seats in a section reserved for people with tickets.

People without tickets are seated behind this section. Their opportunity to get close to the pope comes when he enters the square in his jeep.

Only during the summer audiences in the square are people allowed to attend without tickets. Wooden barriers are set up throughout the square channeling people to the reserved and non-reserved sections.

(U.S. Catholics wanting tickets to a general audience can get them by having their pastor or bishop write to: Bishops' Office for U.S. Visitors to the Vatican, Via Dell'Umiltà 30, 00187 Rome, Italy. Letters should include the Wednesday date for the tickets and the number needed and should be written about a month in advance to allow the office to reserve the tickets from the Vatican. Tickets are free and can be picked up after 2 p.m. on the Tuesday prior to the audience. The bishops' office handles only tickets for general audiences.)

ON THE LINE—Father Donald Bauer of Our Lady of Peace parish in Lakeland, N.Y., talks with United Auto Workers of America representative Tony Spoto as pickets walk behind them at the Accurate Die Casting plant in Fayetteville, N.Y. Father Bauer and Father Richard Morissette, pastor of St. Patrick parish in Chittenango, N.Y., walked the picket line with the striking workers. (NC photo by Mike Okoniewski)

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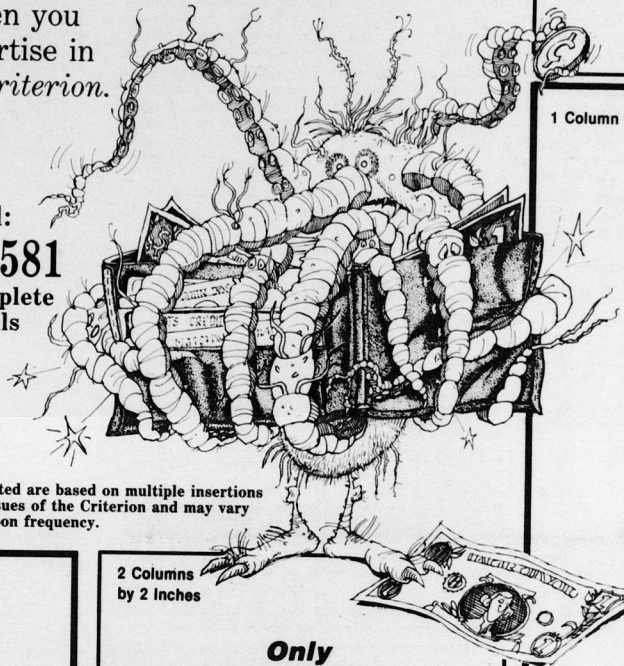
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Sri Lanka concerns pope

Pontiff supports bishops' peace efforts there

by Fr. Kenneth J. Doyle

VATICAN CITY (NC)—Pope John Paul II told Sri Lanka's nine Catholic bishops July 5 that he supports their efforts to work for peace between the major ethnic groups in their country.

In recent years Sri Lanka, the island republic off the southeast coast of India, has been the scene of strife and violence between the Sinhalese majority, who are mostly Buddhist, and the Tamils, Hindu descendants of immigrants from India.

"I express to you my solidarity in your efforts to proclaim the church's message concerning human dignity and the rights of all individuals, as well as the rights of communities with their cultural and linguistic patrimony," the pope told the bishops at a private audience. The bishops were in the Vatican on the visit each head of a Catholic diocese must make every five years.

"The universal church is with you as you strive to promote the unity of your people, calling them to reject prejudices, wherever they may be found, condemning violence, and promoting the conditions that lead to peace," the pontiff added. "Of great

importance is every effort aimed at easing ethnic tension."

Catholics number 7 percent of Sri Lanka's 15 million people. Buddhists represent 69 percent of the population and Hindus, 22 percent. Moslems comprise about 8 percent of Sri Lankans.

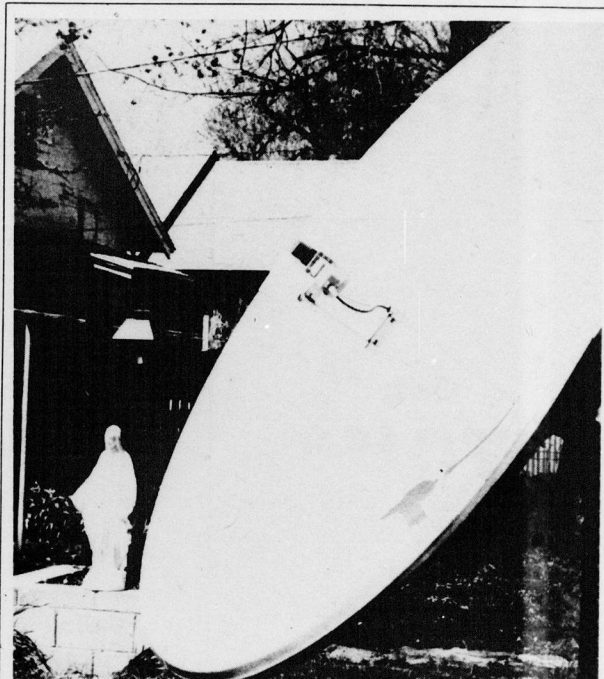
"At this moment we offer to God all the vicissitudes of your history, the trials and tribulations, the joys and the sufferings that your people have experienced and are still experiencing in your multi-ethnic and multi-religious society," the pope told the bishops.

The pontiff said the mission of the bishops to proclaim the Beatitudes of Christ was exercised "in cultivating fraternal love at all levels of society."

"The very fabric of your society," the pope observed, "calls for a special commitment on your part to dialogue with the various religious bodies that make it up."

Sri Lanka was called Ceylon when it was a member of the British Commonwealth. But the country changed its name when it became a republic in 1972.

The pope noted that the 25,000-square-mile island is called "the pearl of the Orient."



LINKS TO THE HEAVENS—A sunny day in a Tulsa, Okla., backyard finds these unusual companions. A satellite dish and a statue of Mary both reach toward heaven. (NC photo by Paul J. Joly)

McCarthy's ticket to heaven is in helping refugees

by Stephenie Overman

WASHINGTON (NC)—Anyone who helps a refugee is assured a place in heaven. That is the creed Migration and Refugee Services executive director John McCarthy preaches to Americans able to lend a hand to a refugee.

If McCarthy's creed is true, his own reservations should be in order. In his almost 40 years of resettlement work he has helped an estimated 1 million refugees start new lives in the United States.

At the end of the year McCarthy, 69, becomes director emeritus of MRS, the U.S. Catholic Conference agency that finds shelter, jobs and sponsors for about half of the refugees coming into this country.

"We've handled a million people—one at a time," McCarthy said of the work done by his agency. "Our only political ideology is the Gospel."

McCarthy started resettling displaced persons after World War II. Since then he has helped resettle Southeast Asians, Ethiopians, Nigerians, Hungarians, Czechs, Poles, Russians, Afghans, Bulgarians, Assyrians, Tibetans, Latin Americans, Cubans and Haitians.

Through the years he has worked with an old-fashioned blend of patriotism, optimism and religious fervor. He believes each wave of refugees brings new strength to a country he views as one great team effort. Refugees "may be God's way of building a bench," said McCarthy, continuing the sports metaphor.

CITING THE Bible, the Talmud and the Koran, McCarthy called resettling refugees the basic tenet all religions are founded on—helping other human beings. "When you see it in action, your heart bleeds," he said.

McCarthy's system is simple. "You give a little bit of yourself and get it done." In spite of obstacles—such as having to resettle as many as 8,000 Southeast Asians a month during the 1970s rush of "boat people" from the region—he has seldom found a problem that can't be handled. "Some take years but you keep slugging at it," he said.

One MRS staff member described working with McCarthy, "When I come out of his office I feel like a 45 record that's been played at 78."

McCarthy may be retiring as MRS executive director, but he has no plans to

slow down to 33-and-a-third RPMs. "I'm having a hell of a ball in this work," he said. "There are worlds to capture out there."

Those new worlds will be a variation of the old. McCarthy plans to continue his job as full-time president of the International Catholic Migration Commission, this time working with long-term development projects in other countries instead of the day-by-day resettlement operations in the United States.

ALTHOUGH McCarthy can look back on 39 years of resettlement work, he doesn't spend much time looking in that direction. "The pride is always in tomorrow," he said. Pressed to name a program that has brought him particular joy, he cited MRS's work to bring Asian-American children to the United States.

In Southeast Asia they are called "children of the dirt." Because their fathers are foreign, they are outcasts in their homeland, without rights or heritage.

McCarthy said he prefers to avoid the politics involved in immigration policies and refugee resettlement. He believes in operating within the existing U.S. laws, but he said MRS fights "like cats and dogs" to represent aliens faced with deportation.

"I learned very early in my career. I was representing a Haitian and for some reason I didn't scratch and claw enough," McCarthy remembered, and the person was deported. "The picture (in the newspaper) of his execution made me realize that you can't give up. You must continue to fight or lives will be lost."

McCarthy said he hopes Congress will grant amnesty to aliens who are in the United States illegally.

"These people are committing a horrible crime," he said sarcastically. "They're all working. They provide the food we eat, the clothes we wear, with their backbreaking work. Many times these so-called 'criminals' are giving to us far more than they're taking away."

The House and the Senate have approved immigration bills which would legalize the status of some of the illegal aliens, but differences have yet to be worked out between the two versions.

If that happens, MRS, as it has in programs past, would help with the legalization process. McCarthy forecast the situation in his usual colorful way. He said, "We would be involved up to our bazookas."

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Bishops to attend African human rights symposium

WASHINGTON (NC)—Two U.S. bishops were to be official observers July 15-22 at a bishops' symposium in Africa which will discuss efforts to correct human rights violations.

Archbishop John L. May of St. Louis and Auxiliary Bishop James P. Lyke of Cleveland were invited to attend the seventh general assembly of the Symposium of Episcopal Conferences of Africa and Madagascar scheduled in Kinshasha, Zaïre.

The symposium was to receive a progress report on its human rights program, which is patterned after the American bishops' "Call to Action" project, developed to coincide with the American Bicentennial celebration, said Father Rollins Lambert, the U.S. Catholic Conference adviser on African affairs and human rights issues.

The symposium also was scheduled to discuss plans for the 43rd International

Eucharistic Congress in Nairobi, Kenya, and a number of other topics.

The American delegation consists of the two bishops, Father Lambert, and Kenneth Hackett, senior director for Sub-Saharan Africa of Catholic Relief Services.

The episcopal conferences of Africa and

Madagascar include 388 bishops, 13 of whom are cardinals. There are more than 60.5 million Catholics in Africa and on the island-nation of Madagascar, comprising approximately 12.5 percent of a combined population of 482 million.

The episcopal conferences of Europe,

Latin America, Asia and Canada were also invited to the general assembly.

The All-Africa Conference of Churches, the International Unions of Superior Generals, and several international peace and charitable organizations also were invited.

Archdiocese to implement (from 1)

are not happy with the way they have been carried out in the past. When they can do something and see it grow, they are glad."

Sister Kinney noted that "every parish is going to have to make a choice. They are going to have to say, 'we will help' or 'we won't help.'"

She added that parishes outside the urban areas stand to gain as much as those in the urban areas. "There is a lot they can learn from each other," she said. One contribution of the urban church is in the

areas of "prayer and liturgy, and simplicity of life."

Once the program is implemented, Father Waldon noted, it would have considerable impact in shaping the future of the urban church. "I would hope that the parishes would be much stronger, that the diocese would have a sense of direction in

the urban church, and that the parishes would be growing."

Sister Kinney foresees "a better understanding of church for the whole archdiocese." And if an archdiocesan pastoral council now under consideration is established, "this will lay a good foundation."

Check it out (from 7)

47501, 812-254-1509 days or 812-254-3744 nights. Entry blanks will be mailed to each council Nov. 1, 1984.

✓ The Daughters of Isabella in the Lawrenceburg area invite practicing Catholic women to join their group, which sponsors the annual D of I Scholarship in addition to other charitable and recreational activities. Call Jean Pavey 812-537-2163 for information.

✓ The Speedway Christophers will sponsor a Pilgrimage to the Shrine of Our Lady of the Snows on Sunday and Monday (Labor Day), Sept. 2-3. Leave AFNB parking lot, 16th and Lynhurst, at 8 a.m. and return Mon. Call 241-3666 for details.

✓ The Sisters of Charity of Nazareth will hold a Hospitality Weekend for Women

Interested in Religious Life the weekend of July 27 to 29 at the Nazareth Motherhouse in Nazareth, Ky. For further information contact: Sr. Pat Worley, SCN, Vocations Office, 2208 Dixie Highway, Louisville, KY 40210.

✓ St. Vincent Wellness Centers will offer a program on seasoning without salt called "Healthy Gourmet: Herbs and Spices" at Scandia Apartment Clubhouse, 9250 Kingsholm in Castleton on Tuesday, July 17 from 7 to 9 p.m. Fee \$10. To register call 846-7037.

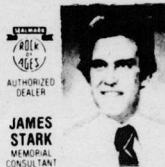
✓ The main office of the Mother and Unborn Baby Care Pregnancy Problem Centers has moved to 445 N. Pennsylvania St., Suite 819. Their new main office phone number is 632-3720. The telephone contact number remains the same.

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The Active List



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

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

July 13

The Archdiocesan Family Life Office will present a Natural Family Planning session for anyone who has previously attended a class from 7:30 to 9:30 p.m. at the Catholic Center, 1400 N. Meridian St. No additional fee.

St. Thomas Aquinas Singles will play their last softball game at 6:30 p.m. at Riverside #3. Post season party follows. For information call Tim 299-3445.

July 13-14

St. Mark's Parish hosts a Festival featuring fish dinners on Friday and chicken dinners on Saturday, games and booths, and cash drawings.

July 13-14-15

Holy Spirit Parish hosts its annual Festival and Monte Carlo with hourly drawings. Call 353-9404 for details.

Our Lady of Mount Carmel Parish, Carmel, presents its Old Fashioned Festival from 5 p.m. to 11 p.m. on Friday and Saturday and 11 a.m. to 5 p.m. on Sunday. Fish dinners on Friday at 5:30 p.m. and chicken dinner on Saturday at 5:30 p.m. A champagne brunch at 11 a.m. on Sunday. Prizes, hot air balloon rides, softball tournaments, quilt raffle, amusement rides, games.

July 14

St. Thomas Aquinas Singles will meet at STA parking lot at 9 a.m. for a trip to Churchill Downs. Call Tim 299-3445 or 545-2102 if interested.

The Catholic Widowed Organization (CWO) will hold a Yard Party at the home of Helen Armstrong. Bring lawn chair, covered dish, \$3 and swimsuit. Reservations required by July 11. Call Helen 787-0121 or Kathleen Mitchum 881-0823.

July 15

St. John Parish at Osgood hosts its annual chicken dinner today. Serving takes place from 11 a.m. until 4 p.m. EST. Adults, \$4; children under 12 \$1.50. Carry-outs available.

A Sisters' Retreat presented by Franciscan Father John Quigley will begin at Fatima Retreat House, 5353 E. 56th St. and continue through Sunday, June 15. Call 545-7881 for information.

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

Applications for the second annual art fair to be held in conjunction with the Third and

High Festival of the Arts at St. Charles School, Bloomington, must be received by this date. Contact Lynn Zoll at 812-336-4162 or pick up an application at the Bloomington Area Arts Council, 202 E. Sixth St., Bloomington.

St. Patrick Church's Women's Club will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.

St. Mary Church, Navilleton, will hold its Annual Picnic beginning at 11 a.m. Chicken or ham dinners. Adults \$4, children 6-11 \$2, under 5 free, senior citizens \$3.50. Entertainment for all ages.

July 16

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

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at St. Thomas Parish Center, 46th and Illinois St. Jim Petre will lead a discussion on "Threads." Call Sara Walker 259-8140 for information.

St. Thomas Aquinas Singles will meet at Autumn Woods Clubhouse, 92nd and Allisonville Rd., at 7:30 p.m. Amy Watness'

slides of her year in France will be featured. Call Judy 253-6934 for information.

July 16-20

Immaculate Heart of Mary Parish, 5692 Central Ave., will hold a Vacation Bible School.

July 18

Fr. Joseph Schaedel will celebrate the Monthly Cemetery Mass in St. Joseph Cemetery Chapel at 2 p.m.

Catholic Widowed Organization (CWO) will meet for Mass at the Cathedral Chapel at 5 p.m. followed by their regular meeting at 7:30 p.m. in the Catholic Center. Franciscan Father John Ostiek will talk about "Suffering."

July 19

St. Thomas Aquinas Singles will enjoy a Happy Hour at Stillwaters in the Sheraton East, 1-465 and Pendleton Pike. Call Angle 243-7496 for information.

The Romans 8 Spiritual Growth Program sponsored by St. Joan of Arc Adult Catechetical Team continues at 7:30 p.m. at St. Joan of Arc Church, 4217 N. Central Ave. Call Bill Morris 283-6555 or 283-5508 for information.

July 19-20-21

St. Christopher Church, 5301 W. 16th St., will hold its Summer Festival. Carry-out 4:30 p.m., dining room 5 p.m., festival on grounds 7 p.m. 10 pre-sale carnival ride tickets for \$4 available before July 19 at 4 p.m. 75 cents per ride on the grounds.

July 20-21-22

An Intensive Journal Retreat

Woods to offer conference

ST. MARY OF THE WOODS—"Moral Decision Making" will be the topic of a conference for pastoral personnel at St. Mary of the Woods College, July 20-25.

Issues to be addressed include conscience formation, role and sources of objective morality, Scripture and the moral agent, the meaning of morality, and challenges and obstacles in moral decision making.

Conference leaders will be Nicholas Fargnoli, Molloy College, Rockville Centre, N.Y.; Father Anthony Kosnik, Margrove College, Detroit; Sacred Heart Sister Carolyn Osiek, Catholic Theological Union of Chicago; and a panel of specialists.

For more information, call the director of summer sessions at St. Mary of the Woods College, 812-535-5149.

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on the Life Context Module will be held at Kordes Enrichment Center, Ferdinand. Call 812-367-2777 for information.

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

July 21

St. Thomas Aquinas Singles will meet at 4:30 p.m. at ChiChi's in Castleton to attend Symphony on the Prairie. Call Angle 243-7496 to reserve tickets.

July 21-22

The National Pilgrim Virgin Statue will be honored at 7:30 p.m. in St. Mary Church, Rich-

mond, with a Procession and Crowning followed by Exposition of the Blessed Sacrament and an All Night Vigil.

July 22

St. Thomas Aquinas Singles will go Sailing at Eagle Creek from 10 a.m. to sundown. Call Tim 299-3445 or 545-2102 for information.

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

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.;
(Continued on next page)

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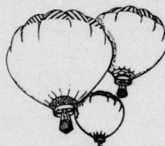
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Compromise reached on new 'Baby Doe' proposal

Key senators and advocacy groups join to draw up bill on care of handicapped infants

WASHINGTON (NC)—Key U.S. senators and national health and advocacy groups have agreed to principles for a new "Baby Doe" law that would define the right of handicapped infants to life-saving medical treatment and establish government protections of that right.

The government's role in the issue has been the focus of a heated national controversy since early 1982, when a Bloomington baby with Down's syndrome died of starvation after his parents rejected surgery to correct a deformed esophagus.

Senators involved in negotiating the agreement intend to introduce it, in the form of an amendment to the 1974 Child Abuse Prevention and Treatment Act, after Congress reconvenes July 23.

Twenty national medical, civil rights and anti-abortion organizations participated in drawing up the legislative proposal. All those involved agreed to it except the American Medical Association.

The amendment would redefine child neglect and abuse to include "withholding of medically indicated treatment from disabled infants with life-threatening conditions."

It would not require doctors or hospitals to take extraordinary measures to save a handicapped infant's life or merely prolong dying, but it would require them to take any steps considered "most likely to be effective in ameliorating or correcting" life-threatening conditions.

The proposed bill does not carry criminal sanctions. But states which do not require hospitals to meet the new guidelines could face loss of federal funds received under the child abuse act.

William Cox, vice president for government services of the Catholic Health Association, said the proposed legislation is not "perfect in every respect" but "goes a long way toward" advancing the protection of handicapped infants.

He called it a "strong legislative effort" and said it is remarkable for the consensus it received from across the spectrum of interests and political views that were represented.

Senators backing it included conservative Republicans Orrin Hatch of Utah and Jeremiah Denton of Alabama and liberal Democrats Alan Cranston of California and Christopher Dodd of Connecticut.

The CHA, which represents more than 1,000 Catholic health care providers in the country, was the only specifically Catholic organization involved in negotiating the compromise bill, Cox said.

Other organizations included several national anti-abortion groups and advocacy groups for rights of handicapped persons, and health care organizations such as the American Hospital Association, the National Association of Children's Hospitals and the American College of Obstetricians and Gynecologists.

Advocacy groups, such as the Down's Syndrome Congress, the Disability Rights Center and the National Right to Life Committee, have tried to strengthen protective legislation, while organizations of doctors and hospitals have been wary of government intrusion into the doctor-patient relationship.

After the 1982 Baby Doe case in Indiana, President Reagan instructed his secretary of health and human services to warn hospitals that they could lose federal funds if they denied treatment to a handicapped infant because of its handicap.

In March 1983 federal regulations were issued which required prominent posting of notices in hospitals concerning the institution's obligations to the handicapped. They included notice of a toll-free telephone

"hotline" to report alleged violations.

Those regulations were quickly struck down in court on procedural grounds.

A set of replacement regulations issued in January was struck down in May by a federal judge who said they exceeded the government's authority. Advocates of greater legal protection for handicapped infants said the court ruling showed the need for new legislation rather than guidelines based on existing laws.

Cox said that the proposed bill would authorize the Department of Health and Human Services to draw up guidelines for implementation and enforcement by the states. He thought those guidelines would "follow very closely" the January 1984 regulations, which the CHA and a number of other organizations found acceptable.

The Active List

St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. **TUESDAY:** K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. **THURSDAY:** St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. **Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY:** St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. **SATURDAY:** Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUNDAY:** Cardinal Ritter High School, 5 p.m.; St. Philip parish hall, 3 p.m.

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Alcoholism as a disease still an unpopular idea

by Bill Brooks

Alcoholism, believe it or not, has been called a disease since the American Revolution. Dr. Benjamin Rush, a signer of the Declaration of Independence, termed it a disease and emphasized the ravages that excess drinking inflicted on the citizens of that time.

Understanding by the American public of this health problem as a disease has been slow in coming and is still far from universally accepted, even though the American Medical Association defined it as a disease in 1956.

Most people look on alcoholics as weak-willed, immoral persons who "can stop drinking if they make up their minds." A typical comment is: "He would stop drinking if he realized what it's doing to him."

Oddly enough, alcoholism is not related to volume, dose, duration or degree of intoxicification. But let's define the thing first. I like the definition from David L. Ohlms, M.D., of St. Louis: Alcoholism is a chronic, progressive, incurable disease characterized by loss of control over alcohol and other sedative drugs.

Alcoholics Anonymous, founded in 1935, was quick to

assert that alcoholism is a disease—a primary disease, causing its own symptoms and not itself a symptom of some other disease—and A.A. treated it this way. Medical science finally had to admit that A.A. was right and published this view in a major paper.

BEFORE 1956, doctors used phony diagnoses, Dr. Ohlms declares, in order to get them hospitalized. The alcoholic patients were treated for secondary illnesses—liver disease, for example—while the major problem, alcoholism, was ignored. So patients went home with slightly improved livers, resumed drinking and soon wrecked the livers all over again.

Since the 1950's, treatment centers have sprung up which provide decent, humane care for alcoholism. This was good news for livers—and hearts and brains and blood and bone marrow and, in fact, all parts of the body because they are all affected by alcoholism.

Experience shows that alcoholics who stay away from drinking for as long as 25 years cannot go back to alcohol and have the same symptoms they displayed 25 years earlier. The symptoms are worse. Usually within 30

days the alcoholic needs hospitalization.

Forty years ago Dr. E.M. Jellinek of this country and Dr. Max Glatt in England put together a precise description of the progression of alcoholism from the early states to middle and late stages. They had the symptoms down so well that they could see a patient only once and tell what stage of the disease he/she was in.

There are 50 to 60 common symptoms of alcoholism. Drunk driving commonly occurs in the early stages. Also memory blackouts, when drinkers have temporary amnesia ("What happened after 10 o'clock last night at the party?").

CYNICS say that we can't call alcoholism a disease because we don't know exactly what causes it. Then you can't call cancer, diabetes and arteriosclerosis diseases, because we don't know yet what causes them. In fact, we know more about alcoholism than we do some other diseases.

Old Mother Nature is against the alcoholic from the beginning, research has discovered. The brain, it was found, manufactures a powerful addictive chemical called (for short) THIQ, when alcohol is drunk by the



SEARCHING THE SURF—Syreeta Ervin, 10, quietly stalks tiny crabs in the inch-deep shallows of Biscayne Bay in Key Biscayne, Fla., as the setting sun glistens on the shimmering water. Syreeta caught three crabs before the tide gave others an avenue of escape. (NC photo from UPI)

alcoholic. The non-alcoholic's brain does not produce THIQ, which is more addictive than heroin or morphine.

There seems to be a predisposition toward alcoholism in a family where there is one alcoholic among parents, uncles, aunts, cousins, sons, daughters. There is no proof positive—as yet—that the disease is hereditary, but a family with one alcoholic will generally discover another before too long in the relationships listed above.

Obviously no one intends to make THIQ when he/she

starts drinking. In fact, no one plans to become an alcoholic.

These are some of the facts about alcoholism as a disease. There is still doubt among the citizenry—objections against the disease idea.

But alcoholics can forget

about being guilty because they are alcoholics. They didn't cause it. They can take on responsibility for arresting the disease and recover into a sober, happy person.

(Questions on alcoholism, drug abuse? Call Koala's free, 24-hour Helpline at 800-622-4711)

Search for popularity common to all

by Tom Lennon

But he had one complaint: "It takes up so much of my time!"

Many adults echo that complaint. They say their work takes up a major part of their lives.

Adults too would like to read more books, enjoy more concerts, go to more ball games and so forth. But their jobs come first.

If you are going to school and holding down a job too, your day must be long and full, and I have no really super answer to your problem.

All I can offer is encouragement. Try to squeeze in somewhere, at least once a week, some reading or some activity that will satisfy your broader interests.

To do this, examine carefully how you are using what little spare time you may have left after school and job. Is there any activity you can eliminate so that you can do a bit of reading?

For a date, might you interest your partner in visiting an art gallery on Sunday afternoon or in going to a concert?

A long time ago, before television was omnipresent, a young couple I knew spent some spare time reading aloud to each other and discussing their favorite poems. Do you have a friend who would want to do that?

If these suggestions trigger any other ideas for you, please send them in to me and perhaps I can pass them on to other working readers.

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

Question: Why is popularity so important to so many teen-agers? Aren't other things important, like trying to get a good education so we can change things in the world?

Answer: The answer to your second question is a resounding yes. A good education, rightly used, can help you change things in the world for the better. It also can be invaluable in helping you build a happy life for yourself.

Your first question, however, is a bit more complicated. Teen-agers may hunger for popularity—sometimes excessively—for a variety of reasons.

One wonders if some do not find much real love at home and are trying to make up for this by having a large number of friends at school.

Others may simply be expressing the desire most of us have for friendship and approval.

Still others may feel they are failures in one aspect of life and may be compensating for this by trying to be popular with a large number of people.

There is nothing wrong, however, with wanting to be popular as long as the desire does not become obsessive.

Question: When a person has lots of different interests in art, reading and other things like that, but goes to school during the day and works at night, how can he find time to develop his interests?

Answer: Some years ago my nephew got his first job while in high school. He was proud of this achievement and enjoyed his work at McDonald's.

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OBITUARIES

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

† **AYER, Frances C.**, 77, Our Lady of Lourdes, Indianapolis, June 29. Mother of Richard D.; sister of Ruth Hyatt and Esther Bernhart.

† **BRUGENSCHEIDT, Mark**, 49, St. Mark, Perry County, June 13. Son of Verna; brother of Leona Schwartz, Max and Joseph.

† **ELSNER, Ruth White**, 76, St. Ambrose, Seymour, June 23. Mother of Lawrence, Jr., Lucy Nevers and Linda; grandmother of two; sister of George White.

† **HOLLINGSWORTH, William**, 18, St. Lawrence, Lawrenceburg, June 25. Son of Betty; brother of Carol, Teri, Scott and Mark.

† **HUTTON, Charles C.**, 63, St. John, Ellettsburg, July 6. Husband of Abigail (Schultheis); son of H.E. Hutton; brother of William, Harry, Robert, and Patty Traylor.

† **JARBOE, Robert**, 57, St. Anthony, Indianapolis, June 27.

Husband of Iva R.; father of Herbert A., Robert E., and Edwina Carney.

† **KAHL, Christina**, 57, St. Mary, New Albany, June 24. Mother of 10; sister of five; grandmother of 12.

† **LEWIS, James "Lefty," Jr.**, 64, St. Augustine, Jeffersonville, June 30. Husband of Patricia (Walters); father of Ann, Sara, Kip, Douglas and Chris; brother of Mary Caine; grandfather of two.

† **NEAD, Mary**, 77, St. John the Baptist, Osgood, July 7. Mother of Peggy Fallis and Dennis; grandmother of two; great-grandmother of two.

† **MCINTOSH, Della M.**, 96, St. Mary, New Albany, June 26. Mother of John A., Robert T., Rita Brown and Jane Coomer; sister of Sr. Robertina and Margaret Ganley; grandmother of 11; great-grandmother of nine.

† **NOLAN, Francis**, 83, St. Vincent de Paul, Bedford, June 22. Husband of Nancy; father of Juan A., Dominic, Leonor, Conchita and Nancy.

† **QUINO, Edward Charles (Bill)**, 69, Christ the King, Indianapolis, June 30. Husband of Rosalie; father of Sue Hardesty.

† **SCHWING, Patricia Ann**, 43, St. Lawrence, Lawrenceburg, June 30. Wife of Clifford; mother of Melinda, Candace, Bryan and Randall; daughter of Mr. and Mrs. Albert Dwyer; sister of Phyllis and Michele.

† **SIMPSON, Noel D.**, 53, St. Gabriel, Connersville, July 2. Husband of Marilyn (Cronk); father of Robert G., and Deborah Caldwell; brother of Dean, Robert E., Jean Munna, Mary Matney and Mrs. Robert Vail; grandfather of three.

† **SMEDINGHOFF, Leone**, 95, St. Andrew, Richmond, June 24. Aunt of Virginia Beckman and Elizabeth Runnebohm; step-mother of Ruth Kallista, Sr. Constance, Robert, John and Gerard Smedinghoff; step-grandmother of 21; step-great-grandmother of nine.

† **YATSKO, Pearl Z.**, 83, Our Lady of the Greenwood, Greenwood, June 21. Mother of Harold, and Betty Kotarek.



BIRTHDAY PARTY—Jesuit Father Daniel Berrigan speaks to several hundred United Methodists at Syracuse University's Carrier Dome in Syracuse, N.Y. During the five-day "Camp Meeting '84," participants attended sessions marking the 200th anniversary of the church. (NC photo by Mike Okoniewski)

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As the actual dwelling places of the RESPONDENTS named below are unknown to the ecclesiastical Tribunal of the Archdiocese of Indianapolis, we hereby cite the said Respondents to contact the below designated Presiding Judge of the Tribunal of the Archdiocese of Indianapolis located at 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206, on or before the date designated for the purpose of making answer to the asserted invalidity of the Respondents' marriage herein designated:

CASE TITLE: 106/84
RESPONDENT: Alexander Sachanas
DESIGNATED DATE: July 23, 1984
PRESIDING JUDGE: Rev. Msgr. Charles Kostar

Notice is hereby served that unless the said Respondents either appear or contact the Tribunal on or before the date designated above, or offer sufficient reason for absence, the requirements of canon law regarding notification shall be considered fulfilled and the case shall proceed according to the norm of law. Anyone, clerical or lay, who knows the present address of any of the above mentioned is bound to make known the citation.

Reverend Frederick C. Easton, vicar judicial
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'Rainbow' encourages youngsters to read

by Henry Herz

NEW YORK (NC)—Many parents, as well as educators, legislators and other concerned individuals, have deplored the woefully inadequate amount of quality children's programming on commercial television.

Public television, however, does provide a variety of worthwhile programs for youngsters in every age group, from preschoolers to teen-agers. Last summer, for instance, PBS presented "Reading Rainbow," a three-week series for beginning readers that found favor with educators, librarians, parents and the press.

This summer, "Reading Rainbow" is being rebroadcast following a premiere week of new shows beginning on July 16. These half-hour programs air three times each weekday—at 9:30 a.m., 10:30 a.m. and 5 p.m.

"Reading Rainbow" is a show to help youngsters develop a liking for reading while still in the early grades. At the center of each program is a single storybook, the illustrations of which fill the screen while its text is read by a professional narrator.

Series host LeVar Burton introduces the themes and

vocabulary of the stories by using studio props or on-location visits.

Other books are also reviewed by "guest critics"—youngsters telling simply, but quite engagingly, why they liked a particular story.

The series is an extension of what "Sesame Street" teaches about the alphabet and what "The Electric Company" teaches about phonics.

"Reading Rainbow" takes this television reading process one step further by trying to encourage beginning readers to discover books about things they like or are interested in.

The program affords young viewers the opportunity to hear a story read aloud and to listen to the magic of language found in good writing. It is what parents used to do for their children before the TV set became the home's main storyteller.

Twila Liggett, creator of the "Reading Rainbow" series, believes that to become good readers, children require more than the example of someone reading to them. In a recent interview, she said, "Youngsters need to be allowed to choose the books that they read for themselves at home. There is a special

joy that comes from a book you have picked out for yourself."

The measure of success for the series can be found in a survey of children's librarians who credited "Reading Rainbow" for a 55 percent increase in the circulation of their books last summer. Furthermore, 73.6 percent of these librarians reported that children requested books seen on the series by title.

Although publishers and booksellers found enormous increases in sales of books used on "Reading Rainbow," Ms. Liggett is hoping for an even greater response to the series' second season. That's important because it would help her to secure the necessary funding for a third season.

Ms. Liggett describes her series as a preventive rather than a remedial approach to reading. However, she said, "I have discovered that it is a lot easier to get funding to try to remedy a problem after it has occurred than to prevent it in the first place."

Educators used to blame television as the reason young people were reading less. But now the schools have begun teaching a new language—that of the computer—and it is more imperative than ever to



TV FARE—The late political activist Allard K. Lowenstein is profiled through vivid recollections by friends and associates, including Sen. Edward Kennedy, William F. Buckley Jr., David Halberstam and Midge Costanza, in "Citizen: The Life of Allard K. Lowenstein," airing July 20 on PBS. (NC photo)

initiate youngsters into the lifelong pleasure that comes from good reading.

Some may find it ironic, but it is true that television, through series such as the "Reading Rainbow," has proved to be a valuable resource helping parents and teachers introduce their youngsters to the world of books.

The civil rights struggle and the anti-Vietnam movement were critical issues in our recent national history. That turbulent era, with its idealism and controversy, is vividly recalled in "Citizen: The Political Life of Allard K. Lowenstein," a documentary airing July 20, 9-10 p.m. on PBS.

From the 1950s into the 1970s, Lowenstein played a leading role in organizing voter registration campaigns in Southern states and in helping to focus effective opposition to the Vietnam War. Elected to Congress in 1968, he was gerrymandered out of office in 1970.

After an unsuccessful attempt to be re-elected in 1972, Lowenstein devoted himself to assisting in the campaigns of others and to serving with the American delegation at the United Nations during the Carter presidency. Tragically, he was killed in 1980 by an insane person.

The documentary, produced and directed by Julie Thompson, uses news footage to establish the era and the issues which most concerned Lowenstein. How instrumental he was in planning and organizing various liberal causes becomes apparent in interviewing those with whom he worked most closely.

Eloquent testimony to Lowenstein's political astuteness is given by a number of leading liberals. Surprisingly, however, conservative author William F. Buckley Jr. endorsed Lowenstein's re-election because, he explains, Congress had so many dumb liberals, "why not have a bright liberal?"

More telling than these, perhaps, are the recollections of Long Island housewives and Brooklyn blacks who worked in his election campaigns. To them he was more than a politician—they remember him for sharing their concerns and caring as much as they did about what happened.

In the end, this documentary accomplishes more than an examination of a political activist's career and era. It is a tribute to a man who saw human rights as the main issue of his times and was totally committed to achieving them through community action.

Catholic Conference deplors ruling

by Cindy Liebhart

WASHINGTON (NC)—A U.S. Catholic Conference official has called the Federal Communications Commission's deregulation of commercial television "an incredible disservice to the American public in what they have a right to expect from the broadcast media."

Richard Hirsch, USCC secretary for communication, said he believes the FCC has "moved a giant step forward in guaranteeing license renewal for broadcasters without any way to hold them accountable for what they offer the public."

The FCC's unanimous decision June 27 abolished guidelines which required television stations to air a minimum amount of news and public affairs programming, 5 percent of which had to be locally produced. Also abolished were limits on the number of commercials a television station was permitted to air in an hour.

Broadcasters also no longer will have to maintain detailed public records of all programs they air, or to consult local officials and residents to ascertain

programming needs of the communities in which they operate.

The USCC is the public policy arm of the U.S. bishops.

HIRSCH, in an interview, said the action is "basically destructive" to communication law since 1934 which he said holds that "airwaves are a public resource and that the broadcaster is licensed to use that public resource in exchange for service to the public."

Although there are some broadcasters "for whom the relaxation will mean very little because they have a personal commitment to the integrity of public service," Hirsch said, regulation is necessary "to keep certain elements of the industry honest."

The license traditionally has been the "stick of the commission" to ensure that television stations serve the public interest, Hirsch said. To renew their licenses, which currently is required every five years, broadcasters have to demonstrate they have met certain programming criteria.

(See DEPLORES on page 19)

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Education seen as reason for easing of abortion rate

WASHINGTON (NC)—Pro-lifers credit education and alternative services with helping to reduce the U.S. abortion rate but said they can take little comfort in the latest figures released by the Centers for Disease Control.

The CDC reported July 6 that for the first time since 1973 there was only a fraction of an increase in the number of abortions reported.

In 1981, 1.3 million abortions were reported to the CDC, compared with 1.29 million the year before—an increase of less than 1 percent. James Buehler, a CDC medical epidemiologist, said in previous years the increases ranged from 4 to 15 percent.

The ratio of abortions to live births and the rate of abortions among the child-bearing population edged down slightly.

"The national abortion ratio decreased slightly from 359 legal abortions per 1,000 live births in 1980 to 358 per 1,000 live births in 1981," the CDC reported. "Since 1980, the national abortion rate decreased from 25 legal abortions for every 1,000 women aged 15-44 in 1980 to 24 per 1,000 in 1981."

According to the report, abortions were performed mostly on young white unmarried women who had not previously given birth. Two-thirds of the women who had abortions in 1981 were under 25 years old.

The CDC has kept records since 1969, but it was not until 1973 that the Supreme Court struck down state restrictions on abortion.

Father Edward M. Bryce, director of the U.S. bishops' Office for Pro-Life Activities in Washington, said July 9 he was relieved that the figures did not go up. But, he said, "even if the abortion rate has declined somewhat, the enormity of well over a million abortions each year boggles the mind in and of itself."

Calling pro-life services for women with problem pregnancies and anti-abortion education a factor in stemming the tide, Father Bryce said these must be reinforced and expanded.

Dan Donehey, public relations director of the National Right to Life Committee, called pro-life education a factor in slowing the abortion rate as well as reports by women who have had abortions to their peers about the physical and psychological dangers.

He also pointed out, however, that the U.S. population is aging, putting fewer women in the under-25-year-old category that has the largest percentage of abortions. This demographic shift "gets at the heart" of the decline, he said.

Donehey said he believes that attitudes are shifting and that there is a trend for

younger people to be more opposed to abortion.

Nellie Gray, president of March for Life, said: "No American can take comfort in these statistics. Abortions are increasing; it is only the rate of killing that is slowing

down somewhat. The American abortion holocaust remains at staggering and incomprehensible levels and shall be a shame on our country until CDC reports that the number of abortions plummeted to zero."

Conference deplores (from 18)

Now, Hirsch said, the FCC "has gutted the criteria" on which license renewal should be based.

Maureen Periteno, a spokeswoman for the FCC, said the deregulatory action does not remove any obligation on the part of television stations to serve the public. Rather, she said, it eliminates formal procedures for assessing and meeting those needs which many broadcasters have found burdensome.

Ms. Periteno said broadcasters will be required to file a quarterly issues-program log, available for public inspection, providing details of at least five to 10 issues they have addressed

during the preceding three months.

Individuals or groups who have a complaint against a particular station may file a petition with the FCC, Ms. Periteno added.

But Hirsch called the quarterly list "hollow, meaningless" because there are no criteria with which the commission can evaluate how well the programs reflect the needs of the community.

Additionally, he said, if broadcasters do not have to keep a public file of their program logs, it will be "extremely difficult" for the public to monitor a station's performance.

Hirsch also criticized "the

marketplace analysis the commission has applied to the question," which he said "uses the assumption that what is good for the marketplace is good for the public."

"Increasingly the pressure on the broadcaster is to serve consumers," he said. "The definition of public and consumer are not coterminous."

The marketplace model reduces "the public to consumers and the community to the marketplace," Hirsch said, adding that certain segments of the public, such as the poor and the elderly, are of no interest to some broadcasters because they are not big consumers.



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Can't chop 'Karate Kid'

by James W. Arnold

"Man who can catch fly with chopsticks
can accomplish anything."

The Karate Kid

The words of wisdom fly as thick and fast as feet and fists in "The Karate Kid," as exciting and uplifting a movie as the malls are likely to spawn before Labor Day.

The philosophy comes from Mr. Miyagi, a sixtyish maintenance man of Okinawan ancestry at a seedy apartment complex in Reseda, a backwater of the American Dream in the San Fernando Valley. Miyagi, a gentle sage who is also a self-taught karate master, does wonders for the oriental image so often trashed by Spielberg and associates. He befriends a lonely youth from New Jersey and teaches him, not so much the art of fighting, but the art of life.

Miyagi is played magnificently, in what is so far the acting and casting coup of the year, by Nori-yuki (Pat) Morita, a veteran who has survived more stereotypical roles and bad TV series than there are toilet tissue commercials. He's probably best remembered as Arnold, the drive-in manager in "Happy Days," and the frustrated father in the short-lived "Mr. T. and Tina." What he shows here is how much talent is wasted in an industry whose vision is often limited to white heroes, heroines and story lines.

Superficially, "Karate" will sound like a clone of other new-kid-in-town movies like "Footloose" and "My Bodyguard." Skinny, poor Italian boy Danny Larussa (Ralph Maccio) goes to a new school in an affluent suburb (Encino) where a "bike" is a motorcycle and Mercedes convertibles cruise with blond gods and goddesses. He falls for a golden girl (Elisabeth Shue) and wins immediate enmity of a gang of rich toughs who keep beating him up.

But he learns karate from his pal, Mr. Miyagi, who trains him to win the Big Fight against all his tormentors. Danny wins respect, girl, and probably his picture on the cover of People, as Bill Conti's triumphant music rattles the theater wall.

But "Karate" only starts with that basic stuff. It achieves a moral and sensitivity level that makes most of the current crop of youth films look like yesterday's pizza.

The characters are not only real, but you could invite them into your kitchen without locking up the silver. Maccio and Shue are kids who don't seem to be auditioning for futures as Marlon Brando and Bo Derek. When they go on a

date, they hold hands and smile a lot, don't make endless wisecracks or drive 95 miles per hour. She is stuck with a pair of satirized California Yuppie parents, but Danny's working single mom (Randee Heller) is a cool lady who's constantly involved in what's happening to her son.

The film's heart, though, is the friendship and/or father-son relationship between Danny and Miyagi, a quiet hero who has suffered but not become embittered by life's experiences. As he and Danny form a sort of dark ethnic alliance against WASP conspiracy, we learn of his tragic past. (His wife died in childbirth in an internment camp during World War II while he was being decorated for valor in combat with the U.S. Army.) As in all good films, the plot is a device to hold our interest while the real focus is on expanding our compassion and understanding.

Morita's Miyagi is delightfully warm but underplayed, cool, under control. When he teaches karate, its true purpose as a means of discipline and self-defense is underscored. In the most amusing sequence, he and Danny purify his soul as well as tune-up his muscles with mental work (cleaning cars, sanding floors, painting fences) before becoming a warrior.

Morita is not only wise, but terribly funny, and handsome Maccio is a likeable foil, always on the edge of disbelief or rebellion. But instead of spreading

violence and revenge, karate becomes a means of improving the character, of understanding "balance" as moral as well as a physical principle.

It's satisfying irony that the chief "bad guy"—the fanatic who teaches the mean kids all their karate expertise—is a twisted ex-Green Beret who believes in victory at any cost, in "no mercy for the weak."

Seasoned director John G. Avildsen, who did such films as "Joe" and "Save the Tiger" before his success with "Rocky," finds glorious images (glittering lakes, sunswept beaches) as he slowly builds writer Robert Mark Kamen's insights and rousing staged climax. The martial arts fights are violent (and cruel while Danny takes his early punishment), but it would be virtually impossible to establish them in a clearer moral context.

"Karate Kid" is, of course, another "Rocky" fantasy in which the underdogs achieve an impossible victory. Thus it is, indeed, propaganda—a fairytale for all of us inevitable losers in the rough, real-world social and economic system. But in the end, as Miyagi says, winning and losing really do not matter. "Make the good fight. Earn respect. Then nobody bother you."

(Artful youth comedy-drama; some violence, no sex or language problems; recommended for all but very young children.)

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



LEARNING THE ARTS—Ralph Maccio learns physical and emotional discipline from his mentor, Nori-yuki "Pat" Morita, in Columbia Pictures' "The Karate Kid." Morita portrays an Okinawan karate master who teaches Maccio, as Danny Larussa, how to defend himself against a gang which torments him. With some reservations regarding the violence, the U.S. Catholic Conference classifies the film A-II, adults and adolescents. (NC photo)

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