

# THE CRITERION

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Indianapolis, Indiana



## Cathedral informational meetings set

by John F. Fink



**ON TARGET**—President Reagan takes aim in a baseball throw game outside St. Ann's Church in Hoboken, N.J. Reagan knocked down a stand of mugs and won a toy elephant before going inside

for a spaghetti dinner and some campaigning. Behind him is Archbishop Peter Gerety of Newark, N.J. (NC photo from UPI)

People throughout the archdiocese will have a chance to learn more about the planned renovation of SS. Peter and Paul Cathedral at meetings scheduled in six locations. Msgr. Gerald Gettelfinger, chancellor of the archdiocese and pastor of the cathedral, announced the schedule for the meetings at a regular meeting of the planning committee July 25 at the cathedral rectory.

Also at the meeting, the planning committee heard a report from Msgr. Gettelfinger on the series of consultation meetings with the priests of the archdiocese, the Liturgical Commission, and parishioners of the cathedral. The committee then gave consideration to suggestions and recommendations for changes in tentative plans and examined and discussed architectural designs.

The committee hopes to be able to make design decisions at the next meeting, scheduled for Aug. 15. Those decisions will then be submitted to Archbishop Edward T. O'Meara for ratification or changes.

The informational meetings have been scheduled as follows:

Terre Haute area: Monday, Aug. 20, at 7:30 p.m. at St. Joseph's Church.

Richmond area: Tuesday, Aug. 21, at 7:30 p.m. at the Tri-Parish Center at St. Andrew's.

New Albany area: Monday, Aug. 27, at 7:30 p.m. at Providence High School.

Central area: Wednesday, Aug. 29, at 7:30 p.m. at St. Columba, Columbus.

Indianapolis area: two meetings, the first on Saturday, Aug. 25, and the second on Sunday, Sept. 9, both at 7:30 p.m. at the cathedral.

Meetings are also being held at the motherhouses of religious communities in the archdiocese and in the three retirement homes in the archdiocese, St. Augustine's and St. Paul's Hermitage in Indianapolis, and Providence Home in New Albany.

In his report on the consultation meetings already held, Msgr. Gettelfinger said that, with a few exceptions, most of the priests in the archdiocese are very supportive of the renovation efforts and tentative plans. He described attendance by the priests at the meetings as very good. However, he expressed disappointment in the number of cathedral parishioners who attended the meetings. He said that a maximum of 50 parishioners were in attendance.

The renovation project already has a seven-year history. The first decision to renovate the cathedral was made by Archbishop George J. Biskup in 1977, and a renovation fund was started. The decision

(See CATHEDRAL on page 3)

## House passes bills on religion in schools

WASHINGTON (NC)—After months of considering the issue in various bills, the House of Representatives decided to open public school doors to religion—under strict limits.

The House voted July 26 to allow moments of individual silent prayer in public schools. Earlier the same day it defeated a proposal to deny federal funds to schools which prohibit voluntary vocal prayer.

Those actions followed the House's July 25 approval of legislation to allow students "equal access" to public high school facilities for religious purposes outside of class time.

The silent prayer amendment was attached to a \$1.2 billion education spending

bill. The amendment was approved by a vote of 356-50 before the entire bill was passed and sent to the Senate.

The amendment which was defeated by the House would have cut off federal funds to "any state or local educational agency which has the policy of denying . . . participation in prayer in public schools by individuals on a voluntary basis" except during class time. The proposal also prohibited officially sanctioned prayers.

House members on both sides of the issue said the silent prayer amendment which eventually passed will not bring major changes.

"What we're talking about is the right of a student to say a voluntary prayer at lunchtime," said Rep. Dan R. Coats, R-Ind., who sponsored the proposal to deny funds if school jurisdictions oppose voluntary prayer. "The courts have not found any way to get into the minds of children, so when a student is silently praying, there's no way a school can prohibit that," he said.

Rep. Henry Hyde, R-Ill., who backed the proposal to cut off federal funds, voted against the silent prayer amendment. "All it provides for is permission to engage in silent prayer," Hyde said. "I don't think we need a law to tell us we can do that. It's an absurdity."

Another critic, Rep. Don Edwards, D-Calif., said the silent prayer measure would mean that "government agencies can—and in many parts of the country will—become involved in school prayer."

The House "equal access" provision, already passed by the Senate, was an amendment to a bill providing almost \$1 billion over two years to strengthen the teaching of mathematics and science.

The bill prohibits discrimination against small groups, a protection not in a prior bill defeated by the House in May. It also says no school employee can be compelled to attend a meeting, even to monitor it, and includes protections for all types of speech, not just religious speech.

After passing the amendment, by a vote of 337-77, the House approved the entire math-science bill 393-15.

A White House spokesman said President Reagan would have to study the entire billion dollar math-science bill before determining whether he would sign it.

Edwards, the California congressman who criticized the silent prayer measure, also criticized the equal access proposal, saying the equal access legislation would mean school districts can be "inundated by

(See HOUSE PASSES on page 11)

## Looking Inside

New opinion columns and an editorial cartoon will be found this week on a "Commentary" page. This week there are columns by Dale Francis and Msgr. George Higgins. They will be alternated with more new columnists who will start next week. See page 4.

Page 5 has been designated the "Entertainment" page. "Viewing with Arnold," usually on the back page, will be found there together with features about television.

Also this week you'll find a new question and answer column on page 8, book reviews on page 22 and film ratings on page 21.

## Happy Birthday, Archbishop

Archbishop Edward T. O'Meara will observe his 63rd birthday today, Aug. 3.

The archbishop was born August 3, 1921, in St. Louis, Mo. He was educated at Cardinal Glennon College and Kenrick Seminary in St. Louis and at the Angelicum in Rome. He was ordained a priest in 1946, was appointed national director of the Society for the Propagation of the Faith in 1967, was ordained auxiliary bishop of St. Louis in 1972, and was installed as Archbishop of Indianapolis Jan. 10, 1980.

Happy Birthday, Archbishop!

the CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# Opinion columns in the Catholic press

by John F. Fink

Two weeks ago I tried to tell you what you should expect of The Criterion in the way of news, analysis, education in the faith, and spiritual and moral guidance. But the role of opinion and commentary columns in an archdiocesan newspaper requires at least one separate column.

The first obligation of a Catholic newspaper is to publish the news objectively—all the news, both good and bad. To report only the news that is favorable to the Church would be a disservice to you readers and irresponsible journalism. Furthermore, it would not be serving the truth; it would be a lie.

The requirement for objectivity, though, does not mean that a good newspaper does not have an editorial viewpoint. It should have. But that viewpoint should be kept separate from news reporting and clearly labeled as opinion or commentary.

Furthermore, a good newspaper should provide space for dissenting opinions and expressions of viewpoints from all legitimate voices within the Church, as long as those views are sincere, well-expressed, temperate in tone, and within the newspaper's space limitations. As editor, though, I will resist efforts by readers who demand that something be published. That is an infringement on the freedom of the editor to control the editorial contents of the publication.



The principal document published by the Vatican on social communication, "Communio et Progressio," had quite a lot to say about opinion in the Church and in the Catholic press. Let me quote some of it: "Since the Church is a living body, she needs public opinion in order to sustain a giving and taking among her members. Without this, she cannot advance in thought and action."

And again: "Since the development of public opinion within the Church is essential, individual Catholics have the right to all the information they need to play their active role in the life of the Church."

And a third quote: "When the events of the day raise questions that touch fundamental Christian principles, the Catholic press will try to interpret these in accordance with the Magisterium of the Church. Apart from this, clergy and laity will encourage a free expression of opinion and a wide variety of points of view. They should do this because it will satisfy the different interests and concerns of readers, and because it contributes to the formation of public opinion in the Church and the world."

It is essential that a Catholic periodical always remain within the bounds of Catholic teaching and tradition. This does not mean, however, that the newspaper should not reflect the ferment or dissent which exists in the church. There are many areas where a plurality of opinions is quite legitimate, such as, to take only one example, the application of social justice principles to particular situations.

The Criterion is the official instrumentality of the Archdiocese of Indianapolis for which Archbishop O'Meara has ultimate responsibility. As such, under my editorship, it will always be supportive of Catholic doc-

trine and discipline. It will support the statements and teachings of the pope and of the U.S. bishops on all doctrinal, moral and social justice issues. It will avoid the extremes of progressivism and conservatism and will hold to a middle course.

At the same time, it will try to be attentive and sensitive to other points of view on controversial issues. It will recognize that, even in those areas where the church has taken a position on a particular subject, many Catholics still have contrary opinions. Prime examples are birth control, the ordination of women, clerical celibacy, capital punishment and the nuclear issue.

If we publish articles or letters that express viewpoints that are contrary to those of the Magisterium, it should be clear that those views are not those of The Criterion. They would be published because a Catholic newspaper has a responsibility to give an accurate picture of what actually is happening in the church, and you can't do that if you present only one side of a controversial issue.

A good Catholic newspaper should provide its readers the opportunity to explore the relevance of the Christian message to the problems and opportunities that face modern man and his complex world. You readers have a right to expect to find the church's position on the various events of the day and, if they are controversial, other responsible opinions as well.

This is how The Criterion will fulfill the mandate of Communio et Progressio when it said of the Catholic press: "At one and the same time it will be a mirror that reflects the world and a light to show it the way. It will be a forum, a meeting place for the exchange of ideas."

## Bishop Gaughan succeeds Bishop Grutka in Gary

WASHINGTON (NC)—Pope John Paul II has accepted the resignation of Bishop Andrew G. Grutka of Gary, and named Auxiliary Bishop Norbert F. Gaughan of Greensburg, Pa., as his successor.

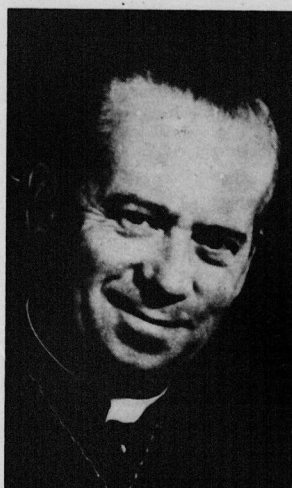
Archbishop Pio Laghi, apostolic pronuncio to the United States, announced the changes July 24.

Bishop Grutka, who turned 75 last November, was the first bishop of Slovak ancestry to be ordained in the United States and has headed the Gary diocese since it was formed in 1957. He has long been an influential figure in the U.S. hierarchy on social justice issues.

Bishop Gaughan, 63, is best known around the country as a writer and weekly columnist in the Catholic press. As chairman of the U.S. Catholic Conference Communication Committee from 1979 to 1982, he was a leading figure in the establishment of the Catholic Telecommunications Network of America, a nationwide satellite communications system serving the U.S. church.

Bishop Grutka, a son of poor Slovak immigrants, worked summers in the Carnegie Steel Mills in Joliet, Ill., while he was in the seminary. As a priest and bishop he was noted for his work for youth, racial justice, prison reform, fair housing and workers' rights.

He was an international leader in preserving the heritage of Slovak Catholic



Bishop Norbert F. Gaughan

emigrants, a work that made him a frequent object of attack by Czechoslovakia's communist government, which sharply limits religious freedom within its borders.

Named first bishop of Gary Dec. 29, 1956, and ordained a bishop Feb. 25, 1957, he was at that time the youngest bishop heading a U.S. diocese. At the time of his retirement he was head of a diocese longer than any other active bishop in the country.

Norbert F. Gaughan was born May 30, 1921, in Pittsburgh and was ordained a priest of that diocese in 1945 after studies at the Catholic Institute of Pittsburgh and St. Vincent Seminary in Latrobe, Pa.

An associate pastor of St. Joseph Parish

in Uniontown from 1945 to 1953, he became part of the Diocese of Greensburg when it was created in 1951. He was assistant pastor at the cathedral parish in Greensburg (1953-55) and assistant chancellor and secretary to the bishop (1955-60).

Named chancellor in 1960 and vicar general in 1970, he was holding both those posts in 1975 when he was named auxiliary bishop of Greensburg.

He earned a doctorate in philosophy from the University of Pittsburgh in 1963.

He has taught philosophy at that university and religious studies at St. Vincent College in Latrobe.

As a member of the editorial board and columnist in the Greensburg diocesan newspaper, the Catholic Accent, and as member and later chairman of the bishops' Communication Committee, Bishop Gaughan has been a leading figure in promoting greater church involvement in the electronic media but at the same time defending the Catholic press.

## Statement of the archbishop

The Archdiocese of Indianapolis and the Indiana Catholic Conference extend the heartiest of welcomes to the next bishop of the Diocese of Gary, the Most Rev. Norbert F. Gaughan, who until now has been the auxiliary bishop of the Diocese of Greensburg, Pennsylvania.

Bishop Gaughan brings to the Church in the State of Indiana rich gifts of pastoral experience, pastoral skills and charm, great competence in the communications arts as well as distinguished qualities of intelligence and learning.

Indiana will love Bishop Gaughan and we are just as sure that Bishop Gaughan will love Indiana.

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis  
and General Chairman,  
Indiana Catholic Conference

## Interfaith task force to study civil rights

The Indiana Interreligious Commission on Human Equality/Indiana Project Equality recently announced the creation of an Indiana Interfaith Task Force on Civil Rights. The task force will study the current effect of civil rights law in Indiana and across the United States.

The task force was established by the board of the commission, which includes state regional heads of 25 Catholic, Jewish and major Protestant denominations. The first activity of the task force will be to conduct an emergency hearing on the status of civil rights. It will be held Sept. 19 at the Howard Johnson's Convention Motel, 501 West Washington St., Indianapolis, from 8:30 a.m. to 4 p.m.

At the hearing, commissioners will listen to testimony from local and national religious leaders, civil rights group representatives, academic leaders, labor

leaders and others. Testimony will focus on the status of civil rights activity and enforcement in Indiana and around the United States.

In addition to the hearing, and based upon the testimony, a findings report will be published and widely disseminated to the religious community, the United States Civil Rights Commission, Congress and the president of the United States. Testimony will be video and audio taped.

According to the Rev. Fred Perry, president of IICHE, and William K. Fox, chairperson of the task force, the action of the task force will symbolize the reaffirmation of the religious community of Indiana and the United States continuing strong and active witness in the area of civil rights and the strengthening of civil rights enforcement.



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## Archbishop O'Meara's Schedule Week of July 29

SATURDAY, August 4—Mass and blessing of new Activity Center, St. Mary Parish, Navilleton, 5 p.m. (E.D.T.)





**CHURCH FOR OLYMPIANS**—Parishioners and visitors leave Our Saviour Church at the University of Southern California in Los Angeles after Mass. The chapel, located within the Olympic Village, is serving the spiritual needs of athletes, coaches and others working at the Olympics. (NC photo)

## 'Baby Doe' amendment passed by Senate

WASHINGTON (NC)—The Senate unanimously approved legislation July 26 making any failure to provide treatment or nourishment to a severely deformed infant with a chance for a life form of child abuse.

The vote was 89-0.

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

The House approved similar legislation in February. Differences are to be worked out in a conference committee.

The legislation was supported by pro-life groups and opposed by the American Medical Association, which contends it will put government officials, instead of parents and doctors, in charge of deciding which deformed babies will die and which ones will live, possibly confined to institutions.

Dr. John C. Wilke, president of the National Right to Life Committee, called the bill's passage "a big victory for handicapped infants."

Sen. Orrin Hatch, R-Utah, a chief sponsor of the new compromise, said the

bill will "help, not hinder" parents in "determining the destiny of their handicapped child."

The Senate bill represented a compromise among senators—who had sharply disagreed on the government's role in treatment of handicapped infants—and 19 national health and advocacy groups. One was the Catholic Health Association, which represents more than 1,000 Catholic health-care providers nationwide.

The measure, part of overall legislation on child abuse, would require states to set up a system of hospital representatives to report suspected cases of withheld treatment or nourishment and give state child-protection agencies authority under state law to pursue "legal remedies" to make a hospital feed a baby.

The legislation provides that non-complying states could lose federal funds earmarked for child abuse prevention.

It would not require treatment when the infant is "chronically and irreversibly" in a coma, nor when treatment would be "futile," "nearly futile," "merely prolonging dying," or could not improve or correct all of the life-threatening conditions.

## Brownstown parish planning for 50th anniversary

by Maureen Pesta

**BROWNSTOWN**—The 50th anniversary of Brownstown's Our Lady of Providence parish will be celebrated on Aug. 12, with a noon Mass and a pitch-in supper immediately following. Archbishop Edward T. O'Meara is expected to join with Father Joseph B. Sheets, parishioners and guests at the parish celebration. The

supper will be held in the Brownstown elementary school cafeteria.

Our Lady of Providence Mission was established in Brownstown, the Jackson County seat, on Oct. 14, 1934. Msgr. Augustine J. Rawlinson, who was pastor of St. Ambrose Church in Seymour, purchased the Brownstown property in September 1934 for the purpose of building a church. The new parish was to be a mission

of St. Ambrose Church and no boundary lines were established.

Msgr. Rawlinson had a deep devotion to Mary, Our Lady of Providence. While in Rome, he met and conversed with a friend, Cardinal Pacelli, who later became Pope Pius XII. It was the cardinal who inspired Msgr. Rawlinson to build the first church in this country to be dedicated to Mary under the title of Our Lady of Providence, queen of the home and patroness of family life.

Parishioners attended weekly Mass in an old frame house on the property, and worked to raise money for a new church. In 1948, they were notified that a new church would be built with the assistance of the Archdiocesan Home Mission Board. The construction of Our Lady of Providence was to be the first project of the board.

On Oct. 3, 1948, the Gothic style church, constructed entirely of St. Meinrad sandstone, was solemnly dedicated. At that dedication service, a crowd of approximately 500 filled the little church

(seating capacity 180) and overflowed into the yard outside. Archbishop Paul C. Schulte blessed the church and delivered the sermon.

The church has several outstanding features. The altar was hand-carved by monks at St. Meinrad, and the arch at the entry to the sanctuary was also hand-carved and rubbed smooth by the brothers.

The Sisters of Providence contributed two large murals and the Way of the Cross. The 14 stations were hand-painted and recessed into the sandstone.

Throughout the years, the church has served the needs of central and western Jackson County. Catholics are in a minority in the rural Protestant area.

Most of the priests who have served the small Catholic community have been pastors or assistants at Seymour. Then in 1977, Our Lady of Providence became one of five parishes in a team ministry headquartered at the Church of the American Martyrs in Scottsburg.

## Ferraro opposes tax credits

WASHINGTON (NC)—Rep. Geraldine Ferraro, D-N.Y., the Democratic vice presidential candidate, said she will join running mate Walter F. Mondale in opposing tuition tax credits, in spite of her previous support for the legislation.

"Fritz Mondale and I disagree on the issue of tuition tax credits. But as his vice president, I will support whatever position he takes on that particular issue. It is his judgment that that is not the direction to go, and I would support his position," she said July 26.

Father Thomas G. Gallagher, U.S. Catholic Conference secretary for education, said July 27 that Ms. Ferraro's change in her position on tuition tax credits will help preserve "the hellish cycle of poverty for those who see no way out of it except through the education they choose for themselves and for their children."

He said Ms. Ferraro's previous support for tax credits had offered "a beacon of hope" in the Democratic Party. Ms. Ferraro had been a co-sponsor of a tuition tax credit bill in the House.

Legislation to give tax credits to parents who send their children to non-public schools has been introduced often in the House and Senate but has seldom moved beyond the committee stage. Last November it was tabled by the Senate, 59-38.

Father Gallagher said studies show the people who would benefit from tuition tax credits "are not among the financially elite of our society." Rather, he said, beneficiaries of tuition tax credits "are found at the core of the middle class" and among minorities in the nation's inner cities.

## Cathedral renovation discussed

(Continued from page 1)

was reaffirmed by Archbishop O'Meara in 1980.

The announcement of the formation of a steering/planning committee for the project was made in November 1982 and the planning committee has met regularly since January 1983. The committee studied four drafts of a mission statement for the cathedral and two additional drafts were revised by outside consultants. The mission statement was approved by the committee last May, and by Archbishop O'Meara in June.

The planning committee conducted a program of self-education that included visits to other cathedrals and churches in Ohio, Michigan and Missouri.

The committee then asked a local firm to research architects who have a national reputation for church architecture and cathedral renovations. This research identified two architects who are considered particularly capable. These two were interviewed last June and in July Ed

Sovik of Northfield, Minn., was selected. A contract was signed with him for the preliminary design phase. Sovik has submitted his preliminary designs and the planning committee made recommendations for changes at last Wednesday's meeting.

It is expected that the drawing phase will last until November, with bids and contracts to be let in December. The construction phase will be from January to June 1985, with rededication planned for the feast of Saints Peter and Paul, June 30, 1985.

The projected budget for the renovation is \$1,500,000. A renovation fund was first begun by Archbishop Biskup in 1977 and it has been a part of the Archbishop's Annual Appeal since 1981. Additional funding is still being sought for beautification of the space around the cathedral, ongoing support of the cathedral, repair of the apse of the cathedral, and for other items not included in the budget.

## THE SUNDAY READINGS

18th SUNDAY IN ORDINARY TIME

AUGUST 5, 1984

by Fr. JAMES A. BLACK

Isaiah 55:1-3  
Romans 8:35, 37-39  
Matthew 14:13-21

**Background:** Next Sunday's first reading comes from the second part of the Old Testament book of Isaiah. In the text, the emphasis is on the joy of the Hebrew people as they returned to their homeland after the Exile. God would provide all manner of good things for him.

The second reading, from Paul's letter to Rome, reminds us that God refuses to be separated from us. Nothing can keep us from the love that God has for us through his Son Jesus.

The Gospel passage is eucharistic in intent. The words that describe the breaking and blessing of the bread are the same words used in the liturgy at the consecration. The Lord would stay with his people throughout all time in the sacrament of the Eucharist.

**Reflection:** There is no life that is not touched by problems and difficulties, whatever they might be. They are a part of every life; thus, they are to be expected in your own.

Unfortunately, far too many people try to deal with whatever problems they have all by themselves. An old proverb reminds

us that "whoever counsels himself has a fool for a guide."

Yet, we frequently persist in "going it alone."

One of the main points made in next Sunday's readings is that we're not alone. The Lord is with use in all that we do. Nothing can separate us from his love.

I suspect that few things in life are more difficult to believe than the fact that God really loves us, no matter what.

The second reading, in particular, reminds us of the Lord's closeness to each of us.

If we could ever just believe that, it would radically change the way we deal with our problems.

No, it won't make the problems go away, not by a long shot. But at least we'll have some help in confronting them. And in times such as these, we should be willing to accept all the help we can get.

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

# Changing times

by Dale Francis

There's a change under way in the church today in this country. As usual, the most vocal experts know nothing about it.

This spring I was in York, Nebraska, for a diocesan convention. Bishop Glennon P.

Flavin of Lincoln spoke to the men, women and young people assembled there, not about world politics, nor the economy, nor what weapons the nation may have, but about devotion to the Eucharist.

Late in May I was at Casper, Wyoming, where young college Catholics came to participate in a Newman Institute Week of Study, sponsored by the campus ministry of the Diocese of Cheyenne. Along with the studies there was not only daily Mass but times for prayer before the Blessed Sacrament, evening Benediction and, at the end of the week, an all-night vigil with the Exposition of the Blessed Sacrament.

In June, Archbishop James A. Hickey of the Archdiocese of Washington, D.C., issued a pastoral message marking the Feast of Corpus Christi, promoting devotion to the Eucharist.

He said the practice of daily Mass is of extraordinary value for the people and the archdiocese. He particularly urged his people "to continue and promote the sacred custom of spending time in adoration of the Eucharistic Lord." He reminded them that "the greatest saints and mystics have found that spending time before the tabernacle is a particularly useful way to grow in the Lord's love."

He especially spoke of Benediction: "What a source of special blessings and grace it has been for the church. . . . To think that some of our youngsters have been raised without ever hearing of Benediction, much less experiencing it, is shocking to our sensitivities. I can only commend all of you to keep the practice of daily or weekly prayer before the Eucharist, all-night vigils, especially on First Friday, and regular attendance at Benediction. Some parishes have instituted the laudable custom of continuous adoration, day and night. This brings great blessings in our parishes and on all of us."

What is changing is really not change but a return to what has always been an important part of our religious heritage. It is happening all over the country, a movement involving bishops, priests, Religious and laity.

But in a kind of mocking article, "Gimme Those Old-Time Devotions," in our Sunday Visitor, liturgical experts were saying the devotions of the past were gone forever and the one who said there was a revival to some degree attributed it to "men and women in the church pews," ignoring the hierarchical leadership.

Mark Searle of the Notre Dame Center for Pastoral Liturgy was quoted as saying that "Benediction of the Blessed Sacrament . . . will find it difficult to make a strong comeback from its present state of very near disuse."

The OSV article continued its quote: "I think our relationship to the Eucharistic host has changed. And it will probably continue to change. The actual handling of the host for the layman does something that looking at it once did."

"There is a different relationship between the host and the people today, and I don't think you will find people kneeling and looking at something they can actually handle at another time."

That may be an explanation of some problems of understanding the Eucharist that have developed, it may explain why some no longer even genuflect before the Eucharist. But it explains only what has happened to those who have lost a true understanding of the Eucharist.

That true understanding, and the devotion to the Eucharist that comes through that true understanding, never left many, and now, with the encouragement of the leadership of the church, it is returning. It is a sign of hope.



# COMMENTARY

# The shape-up

by Msgr. George G. Higgins

The efforts of the late Father John M. Corridan, an American Jesuit active in labor-management relations, to rid the New York docks of corruption were the subject of Budd Schulberg's 1953 prize-winning movie, "On the Waterfront." The movie was inspired by a book on Father Corridan by Allen Raymond, called "The Waterfront Priest."

Schulberg is planning a second movie about Father Corridan, and I hope it will provide an opportunity to put this priest's career in better focus. While the original script was excellent in many respects, I felt it oversimplified the problem of economic reform.

Absent from the film version was the book's emphasis on a general principle applicable to every segment of economic life: Individual moral reform must be accompanied by a reform of economic institutions or structures.

The book's author knew about the tremendous amount of personal corruption among some union leaders, employers and politicians in and around the docks of New York. But he also knew that a basic cause of crime on the waterfront was its outmoded hiring system, which Father Corridan helped to eliminate.

Known as the shape-up, this notorious system required stevedores to line up or "shape-up" for work twice a day before a hiring agent, who had the power to determine their economic life or death.

Another area in which "On the Waterfront" was slightly out of focus was its almost exclusive concentration on the clergy's role in labor-management relations. This is not said in criticism; it was appropriate that the first major commercial movie on labor problems in the United States should have featured the activities of a Catholic priest. In few other countries have the clergy played a more constructive role in this field.

But it must be said that the reform of economic structures is primarily, though not exclusively, the responsibility of involved lay people. I am not suggesting that Father Corridan departed from this principle. To the contrary, he strengthened it by encouraging and motivating a number of lay people to take the initiative.

"Jesuits should be more keenly aware of the importance of the state and vocation of laymen and their apostolate since in many areas of human activity and in many places, the church can be present to the world only through laymen. Let (Jesuits) strive not only to recognize the place which laity have in the mission of the church, but also to promote it and to hold in high esteem their just liberty," was the way a Jesuit general congregation put it, and I'm sure Father Corridan would have agreed.

In paying tribute to Father Corridan's indispensable leadership, I hope the new movie will also credit the courageous laymen who were associated with him in this crucial struggle for social justice on the waterfront.

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## WASHINGTON NEWSLETTER

# Geraldine Ferraro and the Catholic vote

by Jerry Filteau

WASHINGTON (NC)—Rep. Geraldine Ferraro's ardent "pro-choice" position on legalized abortion poses a dilemma for U.S. Catholic voters and the nation's bishops.

When the New York congresswoman was named Democratic candidate for vice president, she became the first Catholic to run for national office on a major party ticket since the Supreme Court's 1973 abortion decision. While the nation's bishops are publicly committed to reversing that decision by a constitutional amendment, Ms. Ferraro not only supports the court ruling but would like to see its implications expanded to include government funding for abortion.

Officials of the National Conference of Catholic Bishops and the U.S. Catholic Conference, the bishops' public policy organization, refused to talk about Ms. Ferraro as a candidate.

"I will not now, nor will I in the future, comment on one particular candidate—not on Ms. Ferraro, nor on Mr. Mondale, nor on Mr. Reagan nor on Mr. Bush. We would speak only on the issues," said Msgr. Daniel Hoye, NCCB-USCC general secretary.

Russell Shaw, NCCB-USCC secretary for public affairs, said the issue of Ms. Ferraro's candidacy "a difficult one for the bishops' conference." He recalled that when representatives of the U.S. bishops met in 1976 with presidential candidates Gerald Ford and Jimmy Carter, after those meetings the bishops "tried to address the issues that came up."

The bishops' comments "were immediately perceived as tilting towards candidates," he said.

"That widespread misperception and the violent reaction to it," he added, "puts us on notice" that the Ferraro candidacy could embroil the Catholic Church in a major national controversy.

Ms. Ferraro's abortion position is succinctly summarized in a statement she made during a 1979 House debate on federal funding for abortions. "As a Catholic," she said, "I accept the premise that a fertilized ovum is a baby. I have been blessed with the gift of faith; but others have not. I have no right to impose my beliefs on them."

The nub of the problem, however, is that the church calls the prohibition against abortion a moral imperative of human rights, regardless of faith, and not a conclusion of faith to which the norms of religious freedom can be applied.

In April the Catholic bishops of Ms. Ferraro's home state declared that the position of personal opposition to abortion but political toleration or support for it is "radically inconsistent because a third party's right is at stake."

This year's USCC statement on political responsibility summarized the church's position: "The right to life is the most basic human right, and it demands the protection of law. Abortion is the deliberate destruction of an unborn human life and therefore violates this right. We do not accept the concept that anyone has the right to choose an abortion."

Father Edward Bryce, NCCB secretary for pro-life activities, said the idea that someone may be morally opposed to something but not impose that view on others is "seriously defective."

That was the stance many American politicians adopted toward slavery before the Civil War, he said, but no one today would advocate legalizing slavery on grounds that it is a moral or religious position that should be left up to individual free choice.

Controversy over Ms. Ferraro's Catholicism and her abortion position began making headlines the day after Democratic presidential nominee Walter Mondale announced his choice of her as his running mate.

Asked by reporters if she considered herself a good Catholic in light of her abortion position, she said she did. But she challenged the question itself, saying that in those terms she would not consider President Reagan a good Christian because he is responsible for unfair economic policies that conflict with Judeo-Christian values.

In later interviews she said she was not impugning Reagan's Christian beliefs but only pointing out that "what's good for the goose is good for the gander." If she was to be judged on consistency between religious belief and political positions, she argued, the same yardstick should be used to judge other candidates as well, and not just on abortion but on all political issues that involve moral or religious dimensions.

Properly understood, Ms. Ferraro's argument forms the basic philosophy behind the quadrennial USCC statements on political responsibility. The statements ask Catholic voters to judge political parties and candidates in terms of how well their political positions reflect important

(See CATHOLIC VOTE on page 11)

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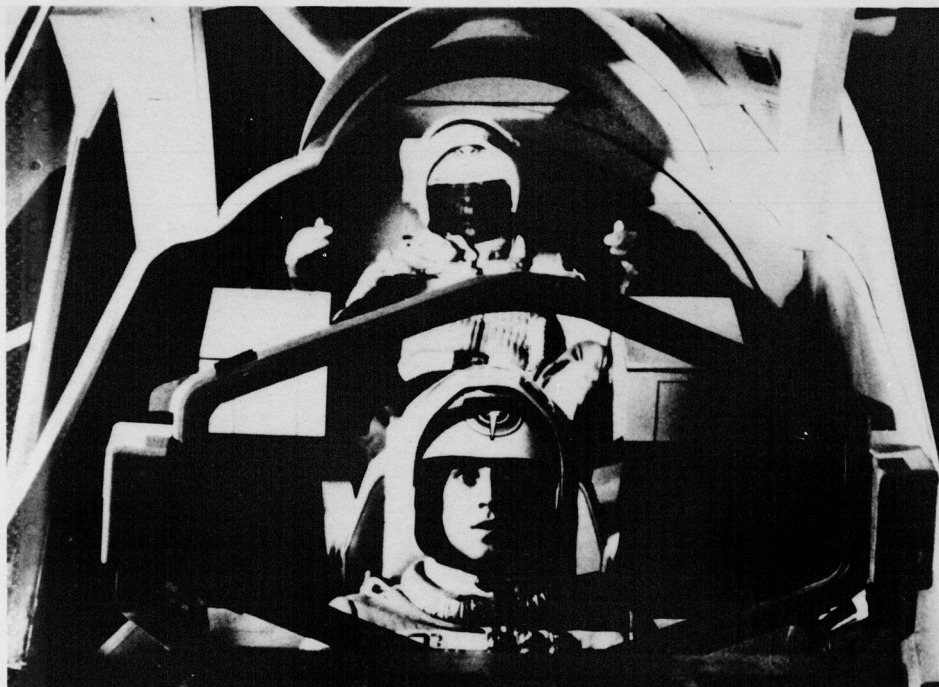
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the criterion





# ENTERTAINMENT



**STAR WARRIOR**—Lance Guest, front, plays an 18-year-old earthing who is recruited by visitors from another planet to become "The Last Starfighter," a Universal release. Veteran screen star

Dan O'Herlihy, rear, co-stars as Grig, a lizard-like being who is one of the top Gun Star navigators in the Star League of Planets. (NC photo)

## VIEWING WITH ARNOLD

### American dream in space age

by James W. Arnold

The American Dream has many versions. One of them certainly is having the big-time talent scout come knocking at your door. Son, how'd you like to play for the Yankees? Or—young, lady, I just saw you in your high school play and you're perfect for Scarlett O'Hara in my remake of "Gone With the Wind."

In "The Last Starfighter," the dream is not so much American as intergalactic. The scout (Robert Preston) is recruiting gifted gunners for a battle to save the universe in a galaxy far, far away, and drops in on a trailer court in California to sign up young Alex (Lance Guest), who had just broken the record score on a space combat video game. (Guard your credit card—the game is being marketed by Atari.)

Thus, local hero escapes the sticks to make it big in the sky somewhere. Malibu and the Big Apple are no longer enough. The kid is not being asked to play the lead in "Star Wars," but to live it.

This is an amiable enough expansion of the Horatio Alger story (clearly calculated to match the fantasies and pick the pockets of the Spielberg-Lucas-videonut generation). While the space sequences are



smashingly done, mostly by the relatively new process of computer graphics, the movie's most benign qualities can be attributed to more traditional artists—writer Jonathan Buell and director Nick Price—who have given it a seasoning of low-key humor and gentle humanity, based on the somewhat whimsical, even poetic, setting of the Starlight-Starbright Trailer Court.

(At one point, Alex talks to a celestial cave-dweller and describes a trailer as "a mobile cave that never goes anywhere.")

The court is a place that seems more mythical than real—with a symbolic neon sign and star-spattered night sky and funny-warm characters who seem to have wandered in from a TV family sitcom. Besides friendly dog and cat, we have Mom, Granny, little brother, the feisty tenant who needs her TV fixed, and a philosophic black handyman, among others. Alex has a steady girlfriend, Maggie (Catherine Mary Stewart), and a gang of friends who like to pile in the truck and party at a nearby lake. Naturally, he wants to break out and "do something with his life."

Preston, reprising all his genial con-man roles, offers that opportunity. But it's worth noting that "Starfighter" represents ultimate escapism. A generation ago, a kid might have been asked to go to "another world" to help the poor in Africa or the peasants in Vietnam. But Alex is enticed to go shoot it out in some unlikely place against the usual vague space-opera villains—the prune-skinned Kodans—who someday just might reach Earth.

Symbolically, this is a transparent disguise for the old idealism, and in fact can be read as a deep space version of the domino theory. But it's not really the political-military reading that is disturbing. It's that with so much to do in the real world, our movie heroes are being recruited to solve fake problems in another nebula.

With some exceptions ("Silkwood," "Moscow on the Hudson"), movies prefer to direct youth's idealistic impulses toward dangerous make-believe rather than

substantial, valid causes. (I say "dangerous" because space villains are always implacable, inhuman members of a conspiracy of wickedness. They never relent or compromise, and one deals with them only by zapping them into infinity—just as neatly as in videogames.)

While much of "Starfighter" is cornball and unabashed ripoff of earlier films—as Xur, the nastily decadent head bad guy with the spiked scepter, Norman Snow seems to be doing a Caligula impersonation—there are some refreshing gimmicks. E.g., while Alex is busy in space, he's replaced at the trailer court by a lookalike robot, who has trouble behaving like a human teenager, especially on dates with Maggie. He also unscrews his head to repair an ear, disconcerting Alex's little brother.

Also likeable and "humane" (besides Preston and his flashy "star car") is veteran Dan O'Herlihy as Grig, the wise lizard-skinned pilot who enjoys battling overwhelming odds. When he shows his family snapshots, the humor recalls "Dark Star," a sci-fi classic director Price worked on a decade ago with USC film school chum John Carpenter. Other "Star Wars"-style creatures abound, including several interstellar "hit beasts."

Guest and Stewart are nice attractive kids, part of an apparently endless movie supply these days, and there are several occasional flashes of reality—Alex is turned down for a student loan, making his prospects at the trailer court even bleaker. But life in space is less ably visualized: the folks out there talk about freedom but seem to exist in a huge, computer-filled enclosure resembling the waiting room at JFK, where they march about in uniforms, wear windswept plastic hairdos, and listen to speeches by gray-haired authority figures.

All in all, I liked it better back at the trailer court.

(Amiable, humane sci-fi fantasy: "Star Wars"-style violence; satisfactory for all but very young children.)

USCC rating: A-II, adults and adolescents.

## Meet on TV, family

A statewide conference on television's impact on the family will be hosted by the archdiocesan Family Life Office on Sept. 14-15 at Rodeway Inn Airport, Indianapolis.

Two national experts on family life will keynote the conference, which is co-sponsored by the family life offices of the five Catholic dioceses in Indiana.

"A Most Influential Family Member? A Conference on Television and the Family," will be open to all, but is especially earmarked for married couples, parents, those in family and youth ministry, religious educators and religious leaders in the church, according to Valerie Dillon, Family Life director.

"Our goal is to provide solid information about the state of today's family plus the impact of our modern media on family life," Mrs. Dillon explained. "TV is a powerful shaper of values. We have to find ways to use it positively, or at least to minimize its bad effects," she said.

Dr. Richard Fowler, director of Judson Center for the Family, Minneapolis, and Father Steven Priest, director of the Center for Family Studies at Catholic University of America, Washington, D.C., will be the major presenters.

Fowler will speak Sept. 14 on "The Change in Family Values." A native of Bloomington, Fowler is a professor at the University of Minnesota and is well-known in the Midwest as a counselor, educator and researcher. His special expertise is on family relationships and family sociology. He holds a doctorate from Florida State University, a master's degree from the University of Minnesota and a B.S. in political science from Ball State University.

On Sept. 15, Father Priest will discuss "The Family and Social Change: A Historical Perspective." He is a priest of the Diocese of Lafayette and formerly was director of Catholic Family Services in Lafayette. He holds a master's degree from Catholic University and is a doctoral candidate there.

Six workshops will be presented at the Saturday program, and participants will be able to attend their choice of two. Topics and workshop leaders are:

"Television: a Tool for Religious Learning," Sister Angela Ann Zukowski of the Mission Helpers of the Sacred Heart, director of the Center for Religious Telecommunications, University of Dayton; "Christian Values: Missing on Television?" Fowler; "The Influence of Television in Daily Life," Sister Candace Scheidt of the Poor Handmaids of Jesus Christ (PHJC), principal of St. Mary's School, East Chicago; "The Evolution of the Family as Portrayed on TV," Father Priest; "Family Violence and Television," Jeanne Kokes, counselor and former director of Chicago Family Stress Center; and "Family Rituals and Traditions: An Alternative to Television," Tom and Ann Donahoo, Family Life directors of Ft. Wayne-South Bend diocese.

Further information, conference costs and registration brochures are available from the Family Life Office at 317-236-1596.

#### Recent USCC Film Classifications

Best Defense	.....O
Electric Dreams	.....A-III
Last Starfighter	.....A-II
The Muppets Take Manhattan	.....A-I
The Neverending Story	.....A-I
Purple Rain	.....O
Revenge of the Nerds	.....O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.

# TO THE EDITOR

## The issues are clear

Now that the Democratic convention is over, the party is left with the worst candidates and platform since I first voted some 59 years ago. The issues are clear, and for Catholics and other pro-lifers, abortion is the central issue, regardless of what Ferraro may think. Everywhere that Pope John Paul has spoken he has condemned abortion in the strongest terms with excommunication as the penalty for those who aid and abet abortion in any way, particularly by Catholics like Ferraro.

I am tired of hearing lukewarm Catholics, including Religious and clergy, say that it is all right to vote for a candidate who is in favor of abortion if he is in favor of civil rights and social justice. This is superficial thinking. No one can be for abortion and, at the same time, be in favor of civil rights and social justice, for the reason that abortion destroys the civil rights of the unborn to life itself.

I wonder if Ferraro or Mondale ever witnessed an abortion. The life of the child is cruelly and painfully extinguished by burning and cutting up his tiny body with pain comparable to that suffered by Christ at Calvary. The torn pieces, limbs and body are then reassembled by the nurse to see if all of the pieces have been accounted for.

There is no need for these abortions. Pro-abortionists say that these children are unwanted and, if allowed to live, face no healthy future and become welfare recipients. Not so at all. They are wanted by hundreds of thousands of couples and single persons, too, ready and eager to adopt them and provide a good life for them. Some of these people wait for years to find a baby available for adoption.

It is estimated that 15 million or more abortions have been performed in the last 10 years. The impact on our economy is staggering. These children will never need any food, clothing, shelter or education. Schools are already closing, leaving many teachers unemployed. What is worse for the politicians is that they will never pay any taxes. The percentage of older people thus grows and the number of young people declines.

Four years ago, Reagan easily won election, largely due to his stand against abortion. He has not changed his position on the subject and his efforts to outlaw abortion were defeated by many of the Catholics in Congress, including Ferraro.

Their position as Catholics has brought discredit to the church and the Pope. I simply cannot see how any responsible Catholic can support the Mondale-Ferraro ticket or approve the Democratic platform in its support of abortion, the Equal Rights Amendment and the recognition of homosexuals.

Joseph A. Wicker

Indianapolis

## A caring situation

I am a young woman from the Indianapolis area who during the past year found herself in a difficult situation—pregnancy. With no support from the father (I am not married) and financial difficulties, I realized it would be wrong for me to keep the child when so many loving and deserving couples cannot have children and would find my child a true blessing.

I was very fortunate to be referred to St. Elizabeth's Home. What started as a very lonely and painful experience was turned into a caring and bearable situation. Everyone from the doctors and nurses to my individual caseworker and counselor did everything within their power to help me live my life in the best possible way for the baby before she was born and prepared me for life after her birth and finally our final separation. They concentrated so fully on what and who I was as an individual and applied all these factors in their search for the perfect adoptive parents.

Today so many girls are opting for abortion out of fear of parents' reactions, etc., and there is such a positive option—St. Elizabeth's Home. Every girl is given the opportunity to state what religion you want your baby brought into, characteristics you want the parents to have, including education, educational plans for the child, the size of the family your child will be entering, etc. This "personal approach" gives the mother (natural mother) satisfaction in knowing that she has had a part in planning some of the child's future.

Giving my child up for adoption was the hardest thing I've ever faced in my life, but having God watch over me through the fantastic work of St. Elizabeth's staff restored my faith in knowing that my baby is going to lead a very secure and happy life.

There are alternatives to abortion and I want to do my part to let the young women of today know that.

Name withheld

## Insult to Father Widner

Mr. John M. Jaffe—c'mon, already! "The great scientific strides of recent decades may have relegated a theological degree to the status of a B.S. in witchcraft in the mind of the scientific community . . . You betrayed your poisonous personal feelings by what you printed! ("To the editor," The Criterion, July 20.)

Your matter-of-fact inferences and presumptions were an absolute insult to Father Widner and others. Not to mention an exercise in blatant pomposity. Sometimes, when insults engender outrage, the reaction bespeaks, "the closer they come to striking the bullseye, the louder the target shrieks." In Father Widner's case, perhaps the poor, misguided nitwit was attempting to exercise editorial liberty when he should've been monitoring the holy water for signs of evaporation on a hot summer's day. I, for one, frequently found Father Widner's contributions to this publication enlightening and most refreshing.

I concur that the church faces a serious enough vocation problem without indulging the egos of nitwits, ordained or otherwise. As we bemoan the paucity of priests, we suspend priests who violate the limits we impose on their civil liberties. Observations and acerbic attacks such as yours can only serve to foster asceticism and perpetuate the injustices.

If, in fact, the bishops are embarking on an exercise in profound dumbness, I hope I'll recognize it when I've heard what they have to say. If they are out of their element, and flagrantly display that, I'll cringe. But perhaps dumb luck and divine intervention will prevail, and the bishops will offer a statement of substance, one from which we can learn, through which we can grow. Regardless, we can rest assured that if we cannot muddle our way through it, there is John M. Jaffe to turn to to set the record straight. It's comforting to know we don't have to wait for the afterlife to experience omniscience.

R.L. Ven Wagoner

Fairland

## More on cathedral

Someone's understanding of Vatican II is faulty. It did not mandate butchering church buildings as a means of encouraging Catholics' community holiness. So the cathedral planners can't hide behind that magic phrase "according to Vatican II"—that's a canard.

I only get to the cathedral two or three times a year now. If this proposed shambles becomes reality, I will make it my business to stay away entirely.

In the first phase of liturgy renewal, more casual surroundings did shake us out of habitual viewpoints and enhance the meaning of worship. I have occasion to attend various liturgies in various settings, and in the last few years it seems that the spirit of the celebrant and the individuals is more important than furnishings. Renewal seems to be becoming internalized as we mature.

But a church building shouldn't act as an inhibiting factor in our individual and communal relationships with God. One way of knowing God is to enjoy the harmony of created things, so the harmony of a church building is important. The announced plan destroys congruity between the building shell and its contents. It is far less distracting to be in a historically consistent building than in one which "renovation" has made a clashing chaos.

The "baked enamel" lining of the main doors sounds remarkably like the finish on my electric range. Sure sounds horrid. Or will it be coordinated with the "portable seating," for an overall effect of "Interior by Modern Kitchens"? (That's a facetious question, I might add.)

The gorgeous wood pews add a very necessary element of warmth to the cathedral. Besides that, they were designed for the modern human frame, which is taller than our ancestors'. They are comfortable, unlike any "portable seating" I've ever encountered and also unlike the famed century-old pews elsewhere. The value of physical comfort shouldn't be overlooked in this attempt to be relevant to modern man.

Downtown Indianapolis is already

recovering population and business in its renaissance. We need a cathedral that will remain viable, and a utilitarian multipurpose hall is not the answer. Plans should include the possibility that in 30 years or so, the cathedral parish might once again be thriving and the cathedral itself could once again be "the" place for weddings. Fad design is not only obnoxious now but might be crippling in the future.

I hope that the plan as announced was only a preliminary proposition. Surely the movers and shakers will accept input from this and other letters before mutilating the cathedral.

Mary L. Norris

Indianapolis

★★★★

I know it will not do any good to write this letter, but I want to voice the feelings of most of our members of the cathedral. I have been a member of the cathedral for 53 years and some of my friends have been members about 70 years. Unfortunately, we do not have a voice in deciding what should be done in the restoration of our beloved church.

It seems like a sacrilege to remove our beautiful altar and sanctuary and use it for a choir loft and organ. If the marble on the altar needs repairing, that should be done and any other repairs needed. Agreed, many other repairs and changes need to be made to keep it in good condition, but why destroy our beautiful church and make it into a meeting house for different occasions? A platform cannot take the place of the altar. Removable chairs will never take the place of our pews with kneeling benches, which belong in a church of worship.

Our church could be redecorated or remodeled to suit our present needs (some of which are in the plans), but still retain the semblance of our cathedral as a church we are used to when attending the Holy Sacrifice of Mass and Holy Communion. I am sure the Holy Father would not want the altars or statues replaced in the Vatican.

Fortunately, we still have some churches like St. John's and St. Mary's where we can go to make us feel we are in a Catholic church when we attend Mass.

This letter is written in the utmost sincerity and with respect, just to let you know how most of the members of SS. Peter and Paul Cathedral feel.

Isabel Flaherty

Indianapolis

★★★★

Can you imagine SS. Peter and Paul Cathedral without its beautiful marble main altar? Well, if the renovation planners have their way, that is exactly how it will be. Would you believe moveable chairs replacing the cathedral's pews? If the renovation project is implemented you will.

Moveable chairs are for assembly halls, store-front churches and gospel tents—not cathedrals and parish churches.

Amid the talk of closing some parish churches because of lack of funds to keep them open, comes this proposal to spend \$1.5 million to destroy the interior art work of SS. Peter and Paul Cathedral. It borders on irreverence.

The interiors of old cathedrals were done by masters of the art, which has been handed down for hundreds of years and mostly a labor of love for the church.

SS. Peter and Paul Cathedral is about to become the victim of the purveyors of modernization and so-called progress and we will have a cathedral in name only.

Through neglect, the cathedral is in need of repairs and a good cleaning. Expenditures for this and restoration I would agree to, but not renovation.

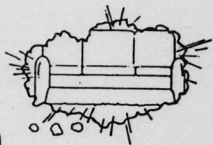
Since the Catholics of the archdiocese will be asked to foot the bill, either way, it is more that right that our opinions should be sought on the matter. After all, it is our money and we have the right to know how and say how it is spent.

Vatican II guidelines have nothing to do with, or do they mandate, the removal of altars or pews from Catholic cathedrals and parish churches. That idea is purely American.

David O. Jackson

Knightstown

## Having Some Problems "Springing" Up Around You?



Why Not Give  
Ted Deane A Call

If your old sofa looks as though it's on its last legs, don't be too quick to bundle it out of the house. Resourceful homeowners are discovering that many old pieces have a value you can't buy today and they are restoring them through reupholstery. The economics of reupholstery works for them, too. For dollars and cents it can be one of today's best buys.

### THE VALUE IS IN THE FRAME

If your old sofa (or chair) has a good frame, it's well worth reupholstering. A frame is the essential element in the structure, and if it's solid there's no point in going out and buying a new one. So, what's a good frame? One that's made of hardwood—oak or maple, for example. Hardwood is strong and has longevity. A clue is its weight. Hardwood is heavy. That's why furniture salespeople will often lift up one end of a sofa when showing it to a customer. They are demonstrating the frame's weight. And the frame is what your upholsterer can check out.

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## CORNUCOPIA

## Getting down to business

by Alice Dailey

Place: Middle class living room, U.S.A.  
Occasion: Meeting of Ways and Means Committee.

Hostess (brightly): "Girls, you know why we're meeting again. We just have to find ways of fund raising for the church treasury which, to put it gently, is in misery."  
(Other three women nod.)

Hostess: "First, let's hear the report from our last meeting. Pansy, will you read it?"

Pansy: "Ay reading of the report from our last meeting: 'We welcomed a new member, Cora here, and had a great time getting acquainted.'"

Hostess: "Any comments?"

Flo: "Pansy, why do you say 'ay reading'? It should be 'uh reading.'"

Pansy (defensively): "I hear it that way every Sunday at church. Some people say 'ay reading from the book of whomever.'"

Flo (gritting teeth): "I know. I always want to ask if they have a dog or a cat."

Pansy: "What's animals got to do with it?"

Hostess: "Girls, no nitpicking. Now then, let's hear some suggestions."

Cora: "The parish I moved from had a successful sock hop. I was able (sighs dreamily) to still get into my high school skirt."

Flo: "We tried that '50s stuff a couple of times. Fell flat on our faces. Financially, that is. Personally, I'm in favor of a bake sale." (Takes bottle of fingernail polish from her purse.)

Hostess: "That's the domain of the other group. They have enough competition as it is from the younger element; bake sales for band camp, bake sales for band instruments, bake sales for cheerleader seminars."

Pansy: "We could have a kids' party."

Flo: "The PTO has all kids' events sewed up."

Pansy: "I don't care. I remember a few years back, a different group had a kids' party and made piles of money. That Mrs. Whatsername was in charge. A real efficient person. Oh, what was her name?"

Flo: "I know who you mean. Keeps looking at the clock during the sermon. We might try roping her in." (Applies polish to a thumb nail.)

Hostess: "Oh, the poor woman has enough troubles. Takes care of twin grandchildren who are this decade's answer to Bonnie and Clyde. Flo, you were waving you hand. Did you have something to say?"

Flo: "Just drying my nails."

(Hostess excuses herself and heads for kitchen.)

Pansy: "Flo, don't you think polishing your nails is a bit out of place here?"

Flo: "No, I don't. You're just jealous because all the nail polish in the world couldn't do a thing for those bitten-off nails of yours."

Cora (piously): "I thought we were meeting for the honor and glory of God. To help this church."

(Hostess reappears with soft drinks and coasters. Draws ohhs and ahhs.)

Flo: "What darling coasters! Hand-painted, aren't they? Where'd you get them?"

Hostess: "A friend did them for me."

Flo: "Have to pay much for something like those, if it's any of my business?"

Hostess: "It's not. Now, let's hear some other suggestions."

Pansy: "We might have a raffle. Like an afghan or something. My mother-in-law gave me a mustard colored one that someone gave her. I'd like to get rid of it."

Chorus: "Mustard colored!"

Pansy: "Well, it was a thought."

Hostess: "How about a garage sale?"

Flo: "Have you forgotten that disaster we had about five years ago? People just used it as a dumping grounds for junk. Some of those clothes were el stinko."

Pansy: "We should advertise 'no clothing, no broken TV's, no books without covers.'"

Hostess: "What exactly are we expecting to get? Renoir originals? Cloisonne vases? Word processors?"

Flo: "Let's not be funny. How about having it here? You're the only one of us with a two-car garage."

Hostess (decisively): "No way! That's my husband's woodworking shop. He has a lot of expensive tools out there."

Flo: "Pansy, how about your garage?"

Pansy (with dirty look at Flo): "You know we just have a two-by-four carport. What's the matter with volunteering your garage?"

Flo (laughing): "Oh, Lordy, it's so jammed full we can't even park our car in there."

Cora (earnestly): "I think it's because we didn't open with prayer."

Hostess (gravely): "You're right. We'll do that next time."

Cora: "I think the idea of a garage sale is great and maybe we'll come up with someplace, but right now it's getting late."

Hostess: "Yes, we'd better wrap it up for now. Pansy, take this down, will you please? The committee dickered with the idea of a garage sale of unspecified items, at an unspecified time at some unspecified place. Is that agreed?"

Chorus: "Agreed!"

Hostess: "Meeting adjourned. Girls, leave those glasses and coasters and napkins right where they are. I'll take care of them. Girls, I mean it!"

vips...



✓ Sr. Shirley Massey will make her final vows as a Sister of St. Francis at the Oldenburg motherhouse on Saturday, Aug. 11. Since entering the order in 1977, Sr. Shirley has worked as a secretary at St. Monica School and has studied at Marian College, receiving her bachelor degree in Early Childhood Education in May of this year.



✓ Daughter of Charity Sister Theresa Peck, president of St. Vincent Hospital and Health Care Center, is one of 20 chief executives of Catholic hospitals to become charter members of Major Catholic Hospital Alliance, Inc. The newly formed

organization will provide services and programs aimed specifically at the needs of large, urban Catholic hospitals in continuing Catholic value systems in competitive health care.

✓ Sister of Providence Luke Crawford was recently elected to the Executive Council of Church Women United, a national ecumenical movement of Protestant, Roman Catholic and Orthodox women. CWU works on national, state and local levels to support the empowerment of women, human rights, justice and peace.

✓ Marian College senior baseball player William (Bill) Murphy has been named to the Academic All American Baseball Team of the National Association of Intercollegiate Athletics. Murphy, a business major with a minor in mathematics, has maintained a 3.71 grade point average in addition to participating in athletics.

✓ Frances Stahlhut, daughter of Robert and Irene Stahlhut of St. Ann's Parish, will make Perpetual Profession of Vows as a Dominican Sister of the Congregation of St. Catherine de Ricci in Media, Pa. on Saturday, Aug. 4. Sr. Frances entered the congregation in 1979.



✓ Cynthia M. Leigh, R.N., has been named Director of Nursing for the St. Vincent Carmel Hospital. Leigh holds a bachelor's degree in nursing and a master's degree with specialties in medical-surgical nursing and nursing education, from Loyola University in Chicago. She has been a St. Vincent associate since 1979.

✓ Sister Elizabeth Cecile Gardner was honored recently by parishioners of St. (See VIPs on page 10)

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QUESTION CORNER

The theology of marriage

by Fr. John Dietzen

**Q** I am a woman 57 years old, unable to have children. An article I read recently claimed the Catholic Church has taught that marriage relations are allowed only if the couple can and wants to have children.

My question may be strange, but even according to the new rules are we not supposed to have intercourse because no children could result, just a union of two middle-age people?



**A** I'm afraid the answer to your question is far more involved than you expected.

The church's theology of marriage and of marriage intercourse developed slowly through many centuries, and is in fact still evolving. It always has seen marriage relations as something good. But in explaining why, it has had to choose between a variety of apparently contrary explanations.

One thing it has acknowledged and adhered to almost exclusively for centuries was that having children is good and

having children makes marriage and marriage intercourse good.

Thus at one time, for many centuries in fact, general Christian teaching was that sexual intercourse was sinful when conception was impossible.

Before going further, two facts are significant.

First, throughout history, until within the last two centuries, little was known about the biology of procreation. Theologians and scientists commonly believed that the total "seed" of life came from the male.

In intercourse the incipient human being was transferred to the woman's body where it grew until birth.

This obviously affected moral teaching, since any loss of this seed was considered at least in some way homicide.

Second, from the age of St. Augustine (fourth century) again nearly until our own time, the one recognized factor justifying sexual intercourse was the possible conception of a child. This philosophy, which prevailed to some degree all through those centuries, developed in reaction to some of the gnostic and dualist ("spirit is good—material things are evil") theories of those days, which in one way or another threatened Christian life and doctrine.

In effect, for this reason and because it always involved a vehemence and delight

which "goes beyond the bounds of reason," intercourse could be "justified" only by an intention for procreation.

These points may sound complicated and academic but they carry enormous practical consequences which affect an honest response to your question.

St. Gregory the Great, who died in the year 604, for example, followed the general teaching in his "Pastoral Rules" that married people should have sexual relations only to have children, and added that if any pleasure is mixed with these relations, they sinfully transgress the law of marriage—though the sin was admittedly not serious.

For the same reasons, until the very late Middle Ages, prominent theologians and canonists taught that sexual relations were gravely sinful during pregnancy.

Only under the powerful influence of Albert the Great (13th century) did this position concerning pregnancy begin to be reversed. The debate in those days was vehement, since it began a major break with the tradition that no other morally legitimate reason existed for intercourse than the intention to have children.

Even so, as late as the 15th century the famous preacher St. Bernardine of Siena referred to the "modesty" of animals during gestation as an indication that married people should not have intercourse at all during pregnancy.

Only in the last 300 years or so, particularly through two highly respected theologians, Thomas Sanchez and St. Alphonsus Liguori, has the expression of affection and married love been increasingly acknowledged as valid and morally acceptable in intercourse, even when conception of a child is impossible.

All the recent popes of course have expanded on this theme, particularly since the landmark encyclical on Christian marriage by Pope Leo XIII (1880).

As the saying goes, this may be more than you wanted to know. Obviously the history of this subject in the church is enormously complicated, and all kinds of contrary opinions existed at the same time. But the above brief sketch may explain the background of what you read, and why you need not be concerned about your forthcoming marriage.

No "new rules" are needed. The possibility of having children is not a factor which needs to concern you in your marriage relationships.

(Because of the volume of mail, it is normally impossible for Father Dietzen to respond to correspondence personally. Questions for this column should be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

When a mother dislikes her son's wife

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** It's my only son. I raised him and his two sisters by myself after their father was killed in an auto accident when he was only 10 months old. He married his second wife about 10 years ago. They have one son.

His present wife doesn't show him any love and respect. In fact she is the roughest, most disrespectful, inconsiderate, crudest, most primitive, uncivilized, rudest person I have ever met. She has no personality whatsoever.

Lately she has made a point of trying to embarrass me in public. I have never spoken out because I was afraid I would lose my son. He's a good man. Everyone likes him. He has personality plus, is a good provider and is a good husband and father.

But for some reason he drinks beer excessively. He almost died last summer of a severe heart attack. In this last year, he has stopped smiling. His wife says it is my fault. I am sure it is her fault as she is very jealous of the close relationship my son has with me.

How can I help my son handle his drinking problem? He says he won't go in for any counseling. Should I put the blame where it belongs, on his wife?

**Answer:** Thank you for your letter. You describe a very personal and difficult situation.

I think you have done well to keep from confronting your son's wife. I would continue what you have been doing. Do not accuse her of being rude or of ruining your son's life.

These are feelings you must continue to hold in your heart. Your sharing them with her might make the situation worse. You might well lose your relationship with your son as a result.

Regarding your son and your concern about his drinking: Tell him how you feel. You are upset and worried. These are your own feelings and it is legitimate to share them.

At the same time, do not make excuses for your son. If he drinks too much, it is not your fault. Nor is it his wife's fault. He must take responsibility for his behavior. Almost all alcoholics deny the problem or try to blame someone else. That is why they never change. You won't help him by finding someone else to blame.

There may come a time when you need to confront your son directly with the damage his drinking causes. Then it is important to be frank and honest with specific facts about his behavior. Avoid judgments and opinions.

You say that he will not accept counseling. That is too bad, because counseling might help. Alcoholics Anonymous has been helpful to many in dealing with alcoholism. Find out when and where your local AA group meets so you can give that information to him when an opportunity arises.

Perhaps you could encourage him to see his physician for a physical exam. His doctor can tell him some of the health dangers in drinking. He might prescribe Antabuse, a drug which makes it impossible to drink.

You have raised two questions—what to do about your daughter-in-law's rudeness, and how to respond to your son's drinking. In both cases, you will do best by avoiding the temptation to give advice. But be available to give your son suggestions about where to seek help for his drinking if he asks. Good luck!

\*\*\*

Some of the best of Dr. James and Mary Kenny is available in popular book form. Send \$6 to Dept. E5, St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210, and ask for the book "Happy Parenting." Contains more than 100 selections. Payment must accompany order.

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

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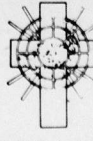
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# Hiroshima Day marked

Holy Cross Brother Bill Mewes, state coordinator of the Indiana Nuclear Weapons Freeze Campaign, has announced activities at several locations in the archdiocese commemorating Hiroshima Day.

He said that Hiroshima Day has become a day of commemoration for people around the world who are concerned that we have no more Hiroshimas. In the United States these commemorations call for an end to the nuclear arms race and for a bilateral, mutual freeze between the U.S.S.R. and the United States.

Brother Mewes said, "We do not want to forget Hiroshima, man's inhumanity to man, a tragedy of the human race. By remembering our past, by true contrition and by firm resolve, we hope to avert the much greater disaster that lies ahead unless we change our ways."

On Aug. 6, 1945, at 8:16 a.m., a 12½-kiloton atomic bomb was detonated above Hiroshima, Japan. In the space of a few seconds this city of 340,000 people became a

complete wasteland. The number of people who died immediately or during the next three months is estimated to be 130,000. A few days later, a similar bomb was dropped on Nagasaki.

Hiroshima Day activities within the archdiocese are scheduled as follows:

Indianapolis, Aug. 6: Sing-out for peace, Indiana War Memorial, 6-7 a.m. Ecumenical Remembrance Service, Monument Circle, 5:30 p.m. Brown bag supper at University Park, 6 p.m., followed by films at the ACTWU Hall, 7:30 p.m.

Terre Haute, Aug. 6: Commemoration service at Fairbanks Park Peace Memorial, 7 p.m.

Bloomington, Aug. 5: Ecumenical Memorial Prayer Service at St. Charles Church. Speakers include the mayor of Bloomington and the president of the Monroe County Council. The service will include an act of contrition.

Columbus, Aug. 6: Silent meditation and sharing at First United Methodist Church, noon-1 p.m.



**FINAL VOWS**—Sisters of Providence of St. Mary of the Woods who will profess their final vows in the coming months are: first row (from left), Sisters Rebecca Keller, Mary Ann DeFazio and Deborah Suddarth; second row, Sisters Wendy Workman, Merry Marcotte and Jeanette Hagelskamp; third row, Sisters Rebecca Campbell, Susan Pietrus, Lisa Stallings and Dawn Tomaszewski. Sister Suddarth is transferring her final vows from another religious congregation to the Sisters of Providence. (Photo courtesy St. Mary of the Woods)

## 10 Sisters of Providence to profess final vows

**ST. MARY OF THE WOODS**—Six of the 10 women pronouncing final vows as Sisters of Providence of St. Mary of the Woods in the coming months either minister in the Archdiocese of Indianapolis or are originally from Indianapolis.

Five of them will pronounce their vows during an Aug. 19 eucharistic liturgy at St. Mary of the Woods.

Presently ministering in Indianapolis are Sister Deborah Campbell, business teacher at Chataud High School; Sister Rebecca Keller, director of religious education at St. Joan of Arc parish; Sisters Susan Pietrus and Wendy Workman, faculty members at St. Mary of the Woods College; and Sister Dawn Tomaszewski, director of communications for the Sisters of Providence and part-time faculty member at SMWC.

Sister Jeanette Hagelskamp, daughter of Harvey C. Hagelskamp of Indianapolis, is a faculty member of Providence-St. Mel High School, Chicago. A graduate of Ladywood High School, she holds a B.A. from St. Mary of the Woods and an M.S. from Purdue University. From 1979-82 she

was assistant director of financial aid and admissions research director at SMWC.

Also taking vows on Aug. 19 is Sister Merry Marcotte of North Carolina. Sisters who will pronounce vows in parish ceremonies are Sister Campbell, Nov. 3, St. Celestine, Elmwood Park, Ill.; Sister Lisa Stallings, Aug. 25, St. Catherine-St. Lucy, Oak Park, Ill.; and Sister Mary Ann DeFazio, St. Alexander, Palos Heights, Ill.

The commentary for the Aug. 19 liturgy will be given by Sister Barbara Doherty, SMWC president; the homilist will be Sister Loretta Schafer, assistant chancellor of the Archdiocese of Indianapolis.

Concelebrants will be Father Steve Modde, SMWC chaplain; Father Cosmas Raimondi, pastor of Holy Cross parish, Indianapolis; Msgr. James P. Galvin, administrator of St. Mary of the Woods parish and chaplain of the motherhouse and convent; Father Joseph Vetter, Chapel Hill, N.C.; Father Anthony Spicuzza, pastor of Annunciation parish, Brazil; and Father Robert McGlynn, Chicago.

Sisters of Providence minister in 56 dioceses in 26 states and Taiwan.

## Golden wedding celebrations planned in cathedral

Hundreds of couples married 50 years or more live within archdiocesan boundaries, and the call is out to invite them to celebrate their marriage on Sept. 9 with Archbishop Edward T. O'Meara.

The second annual Golden Wedding Anniversary celebration will be held at 2:30 p.m. on Sept. 9 at SS. Peter and Paul Cathedral, Indianapolis.

Archbishop O'Meara will be chief celebrant of the Mass, at which couples will receive a nuptial blessing and will renew their marriage vows. Pastors of parishes from which couples come also will concelebrate.

Following the liturgy, an informal reception will be held at the Catholic Center Assembly Hall. At the reception, Archbishop O'Meara will present personalized certificates to each couple commemorating their 50th anniversary.

## New bishop named

**VATICAN CITY (NC)**—Pope John Paul II has named Capuchin Father Paul Schmitz, a native of Wisconsin, auxiliary bishop for the Apostolic Vicariate of Bluefields, Nicaragua, an area where tensions between the Miskito Indian population and the government have been the focus of attention. The Vatican said Bishop-designate Schmitz has been living in Nicaragua since 1970, working in rural areas and in the capital, Managua. The 40-year-old missionary was superior of the Capuchins in Nicaragua from 1978 to 1982.

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## August & September, 1984 TV Mass Schedule:

Date	Celebrant	Congregation
Aug. 5	Fr. Kenny Taylor	St. Thomas Aquinas Parish, Indpls.
Aug. 12	Fr. Mel Bennett	St. Alphonsus Parish, Zionsville
Aug. 19	Fr. Dan Armstrong	St. Anne Parish, New Castle
Aug. 26	(To Be Announced)	
Sept. 2	Fr. Donald Schmidlin	St. Joan of Arc Parish, Indpls.
Sept. 8	Fr. Kenny Sweeney	Christ the King Parish, Indpls.
Sept. 16	Fr. Joseph Mader	St. Charles Borromeo Parish, Bloomington
Sept. 23	Fr. John Ryan	St. Anthony Parish, Indpls.
Sept. 30	Fr. Daniel Pfeilschifter, OFM	Fraternity from Sacred Heart of Secular Franciscans

# 'Lifesigns' preparing for national broadcast

by Jim Jachimik

A year ago, the creators of a radio program for youth of the archdiocese were ready to give up the project. Now, they are preparing for nationwide broadcast of their program.

Beginning next month, their "Lifesigns" program will be broadcast around the country by the Catholic Telecommunications Network of America (CTNA). CTNA is a satellite network established by the National Conference of Catholic Bishops in 1981. It began transmitting radio and television programs in the fall of 1982. Dioceses, religious orders and other Catholic organizations and institutions are eligible to join, and CTNA now has 50 affiliates.

Mary Diane Leavitt, director of program development for CTNA, said 13 segments of "Lifesigns" have been provided to the network. She said CTNA was interested in "Lifesigns" because of

"the uniqueness of the program." Another factor, she said, was that the program "is produced by young people and appeals to young people. A peer message is the best message."

Each 30-minute episode of "Lifesigns" includes a youth group from a parish discussing a specific subject. Music—both contemporary Christian and pop—is also included in the program.

Mike Carotta, coordinator of catechists for the Office of Catholic Education, is the developer of "Lifesigns." He said producers of the program have two goals in mind. "First, we want it to be a youth-to-youth show. We're incorporating the concept of youth ministry." Second, "we try to make a catechetical connection. Whatever the topic is, we try to tie it in to some aspect of the faith."

For Carotta, getting the program on the air 18 months ago was the realization of a dream. And national broadcast, he said, is more than he ever dreamed of.



ON THE AIR—A group from St. Luke parish in Indianapolis prepares to tape a session of "Lifesigns." The youth-oriented radio program will be broadcast nationwide on the Catholic Telecommunications Network of America (CTNA) beginning next month. Pictured with Mike Carotta of the Office of Catholic Education (third from left), who developed the program, are Jerry Harkness, John Griffin, Suzie BeGuhn, Kathy Koon and Mike Nastav. (Photo by Jim Jachimik)

As a high school religion teacher and parish director of religious education in New Orleans, Carotta said, "I always wished that there was a radio show for young people."

After coming to the archdiocese, he decided to approach local radio stations with his idea. "We recorded a demo of what we wanted, and we got 'no's from all the stations." Six months later, he tried again, and again the project was rejected.

Then Ed Roehling of the newly-established WICR-FM, operated by Indiana Central University, began seeking religious programming. Roehling, a member of St. Mary's parish in Rushville, called Charles Schisla, director of the Catholic Communications Center.

Schisla told him about Carotta's idea, and WICR began broadcasting the program in February 1983. "The people there (at WICR) let us use all their facilities and all their equipment," Carotta recalled. "They had expensive equipment and they were letting rookies use it. There were times when John Kirby and I had to man the controls and we really didn't know what to do." Kirby, who works in communications for the American Cancer Society, assists with production of the program. When Carotta steps down as producer this year, Kirby will replace him.

THE ONLY member of the production team with professional training in the field is Sharon Harding, a radio communications major at Indiana University-Purdue University, Indianapolis (IUPUI). She is a member of St. Michael parish, Greenfield.

"Lifesigns" has no budget of its own, so the producers depend on the communications center for funding. And now that the communications center's studio is complete, the program is recorded there.

Without funds, collecting music for the program has been a challenge for Carotta. "I would go to my local Christian record shop and spend hours listening to albums," he said. After deciding which artists were appropriate for "Lifesigns," he would write to music companies, hoping that they would contribute albums. "We have more than 100 songs in our collection," Carotta said, "and we still have yet to buy an album."

For the past year, production of the program has involved both ends of the archdiocese. Recording was done in Indianapolis, while mixing and editing was done at St. Meinrad College.

That arrangement developed after Dan Mahan, then a student at St. Meinrad, was assigned to work at the Catholic Communications Center last summer. He had worked for the campus radio station at St. Meinrad, and became involved with "Lifesigns" at the communications center.

When he returned to St. Meinrad last fall, he began editing and mixing the programs there. Bill Gillespie, professor of speech and communication at St. Meinrad, serves as an advisor there.

This fall, Mahan will begin studies at the North American College of Rome. Don Lilak, a seminarian from the Diocese of Gaylord, Mich., will take responsibility for "Lifesigns" at St. Meinrad.

Mahan was responsible for the initial contact with CTNA which led to the network's use of the program. He explained that a television production class at St. Meinrad spoke to a CTNA employee through a conference call. "We started

grilling her" about the network's radio programming, and she told them the network might be interested in "Lifesigns."

Carotta noted, "We don't have any illusions that we're saving anybody, but we'd like to think that somewhere out there, some young person is listening and is able to better cope because of it."

He is also reluctant to take credit for the program's apparent success. "We are just amazed at how God has taken it and run with it. We couldn't have done anything ourselves; we are just rookies. And," he added, "I'm determined that we won't ever buy an album."

## vips...

(Continued from page 7)

Andrew the Apostle Church for her 35th anniversary as a Sister of Providence. Sister Gardner has taught at St. Andrew School for ten years. She received the St. Peter Claver Outstanding Service Award in 1983.

✓ Mr. and Mrs. Leonard Kohman and their daughter and son-in-law Mr. and Mrs. Ralph Kuntz jointly celebrated their 50th and 25th Wedding Anniversaries, respectively, at a Mass of Thanksgiving in St. Maurice Church, Napoleon, on July 21. A public dinner and dance followed in the VFW Hall.

## check it out...

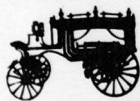
✓ St. Vincent Wellness Centers will offer "Health Care Tips: The First Year of Life" on Tuesday, Aug. 14 from 7 to 9 p.m. Fee \$7. Call 846-7037 to register.

✓ The St. Joseph Council #5290, Knights of Columbus located at 4332 N. German Church Rd. will hold their Annual Picnic on Sunday, Aug. 19 beginning at 2 p.m. \$5 per family pays for hamburgers, hot dogs, potato salad, baked beans and trimmings. Bring a dessert. Drink tickets 25 cents each.

✓ St. Francis Hospital Center's annual Chrysanthemum Benefit Ball to aid expansion of open heart surgery service will be held Saturday, Oct. 13 in the Marriott Hotel. Tickets are \$150 per couple, with discounts for St. Francis employees; donor opportunities will also be available. Call 783-8949 for reservations or information.

✓ Cathedral High School will hold an All Class Reunion of alumni, spouses and friends on Friday, Aug. 17 in the cafeteria at 5225 E. 56th St. Cocktails and hospitality at 6 p.m. will be followed by dinner and dancing to the music of Ron Hofer. \$7.50 per person. An Alumni Golf/Tennis Outing will be held on Sunday, Aug. 12 with golf at Pebble Brook Golf Club for \$35 per person, and tennis at Lawrence Central High School for \$15 per doubles team, both fees including dinner afterward in the school cafeteria. Call Tom McNulty 542-1481 for information on all events.

✓ The Cathedral High School Class of 1924 will participate in the All Class Reunion on Friday and Saturday, Aug. 17-18. Please call Earl J. Lovell 359-6289 if you know where to locate any of the class members.



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# Program based on needs of people, not parishes

by Jim Jachimlak

A stewardship program being developed in the archdiocese is based on the belief that people, not parishes, have needs.

The program, developed by the archdiocesan Development Office, will be introduced to clergy and parish leaders at workshops in New Albany and Indianapolis this month.

The workshops, entitled "The Stewardship of Treasures," will be conducted by James Ittenbach, director of development. The sessions are designed to

assist parish personnel in developing low-key, dignified ways of increasing offertory giving, he said.

There is no charge for the workshops, which will be offered on Aug. 18 at the Catholic Center in Indianapolis and on Aug. 25 in New Albany. The site for the New Albany workshop has not yet been chosen.

The workshops will take two approaches, Ittenbach said. "First, we are trying to enhance the meaning of stewardship," he said. Second, "our parishes need to realize that they, in themselves, have no needs." The needs do

exist, but "you must transfer those needs to the parishioners."

Ittenbach sees stewardship as "a management philosophy—realizing that we came into this world with nothing and we'll leave with nothing. Therefore, all that we have and all that we are are gifts bestowed upon us by God. The philosophy of stewardship, then, is that we'll be judged not on what we have obtained but on how we have managed what we obtained."

Stewardship requires "using your time, talents and some of your treasures or money," he added. It also requires "taking the time to reflect, to see how you might use a portion of that to further the work of the Lord."

While parish members must see that the needs are met, Ittenbach noted, parish leaders must be aware of those needs. "I strongly advocate interaction with the parishioners to stay in tune with the needs," he said.

The benefits for the parish include increased commitment from parishioners, a sense of ownership of the parish and a better understanding by parish leaders of what programs should be changed.

The workshops will cover four areas—how to conduct a parishioner needs assessment, how to conduct a financial review, the mechanics of stewardship programs and the use of time and volunteers to conduct the work of the church.

The parishioner needs assessment, Ittenbach explained, helps determine what services are needed and what programs have been successful in the parish.

The budget review helps parish leaders

determine how much it will cost to provide those services.

The mechanics of the stewardship program include an immediate needs program and in-church training. The immediate needs program will help parish leaders determine the financial condition of their parish in relation to the services being provided. The in-church training will allow further education in the area of stewardship.

The workshops are "not meant to give (parishes) a canned way of doing things, but to expose them to the variety of information and resources so they can custom-fit the programs to their parishes."

"My ultimate goal is that all of our parishes will conduct stewardship awareness programs at about the same time each year," Ittenbach said.

Ittenbach's office will serve as a resource for parishes developing stewardship programs. "The archdiocesan Development Office is really each parish's development office," he said. Training manuals, slide programs and other materials will be available from the Development Office.

Ittenbach noted that some parishes are conducting stewardship programs of their own. The involvement of the Development Office will allow them to use the resources of the archdiocese rather than paid consultants.

Registration for either of the workshops can be made through the Development Office, P.O. Box 1410, Indianapolis, Ind. 46206, 317-236-1425.

## House passes bills

(Continued from page 1)

requests from cults and fringe groups" seeking entry.

Others, however, saw it as a means of enhancing students' free speech rights.

"This bill recognizes the free speech rights of teen-agers in high school," said Rep. Barney Frank, D-Mass., who had opposed an earlier version of the measure. He said the legislation, as approved, had cleared up earlier defects.

Americans United for the Separation of Church and State, which said it would go to court to prevent schools from sponsoring religious activities, backed the equal access measure nonetheless as "a carefully crafted protection of high school students' religious free exercise. . . ."

"This bill simply says that secondary schools which allow student-initiated groups to meet during non-instructional

time cannot discriminate on the basis of content," said the Rev. Robert L. Maddox, a Baptist who is executive director of Americans United. "No school is required—or permitted, for that matter—to sponsor prayers or religious activities," Mr. Maddox added.

Meanwhile, a federal appeals court in Philadelphia ruled July 24 that it would be unconstitutional for a high school in Williamsport, Pa., to allow a Protestant student religious group called Petros to hold prayer sessions during compulsory school attendance hours. The court's 2-1 ruling stated that the issue pitted two First Amendment claims against each other—the "free speech right to engage in religious activity" and the ban on government establishment of religion.

The court said the students should meet away from school to avoid the appearance of school sponsorship of their activity.

## The Catholic vote

(Continued from page 4)

moral values and put them into practice in public policy.

Specific issues that the USCC addressed and applied moral values to in this year's statement included abortion, arms control and disarmament, capital punishment, civil rights, the economy, education, energy, family life, food and agricultural policy, health, housing, human rights, mass media and regional conflict in the world.

Father Bryce noted that qualifications are needed in making such value-related judgments.

Neither the church nor individuals should be in the business of accusing candidates or voters of sin because of positions they hold, he said. That is a "private" matter of one's own conscience before God.

In judging candidates on the whole spectrum of policy issues, he said, distinctions also must be made between issues that involve fundamental rights or values and those of a more secondary nature, and between conflicts in which the value itself is at stake and those in which the value is shared and the disagreement concerns political strategies.

While abortion is not the foremost issue for most Americans in the presidential campaign, the presence of a pro-choice Catholic on the Democratic ticket could well give it greater prominence this year than it has had in the last two elections.

"Mrs. Ferraro's religious affiliation keeps coming up in the media, including the secular media," said Shaw. "But no one knows how it's going to evolve. It may be a nine-day wonder, but it also could persist."

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## Back-to-School Shopping Guide

Pages 11 through 14

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Next week the International Conference on Population is being held in Mexico City. On June 7, Pope John Paul II met in Vatican City with Dr. Rafael M. Salas, secretary-general of the conference and executive director of the United Nations Fund for Population Activities.

Here is the text of the pope's remarks to Dr. Salas:

by Pope John Paul II

I am pleased to welcome you here today and to share with you some reflections on the coming 1984 International Conference on Population, for which you have been designated secretary-general. This conference provides an opportunity for a re-examination of many important issues related to population growth or decline some 10 years after the World Population Conference in 1974.

The Holy See has followed the discussions of population during these years, and has studied the implications of the demographic factors for the entire human family. It is readily apparent that the worldwide population situation is very complex and varies from region to region.

Behind the demographic facts there are many interrelated issues that have to do with improving the circumstances of living so that people can live in dignity, justice and peace, so that they can exercise the God-given right to form families, to bear and bring up children, and so that they can pursue their eternal destiny, which is union

with the loving God who has created them.

Thus, the Catholic Church takes positive note of the concern for improving systems of education and health care, recognizing the roles of aging persons, obtaining greater opportunities for people to be active participants in the development process and in constructing a new global economic system based on justice and equity.

The church recognizes the role of governments and of the international community to study and to face with responsibility the population problem in the context of and with a view to the common good of individual nations and of all humanity (Population Progressio, 37). But demographic policies must not consider people as mere numbers, or only in economic terms, or with any kind of prejudice. They must respect and promote the dignity and the fundamental rights of the human person and of the family.

THE DIGNITY of the human person—of each and every person—and his or her

uniqueness and capacity to contribute to the well-being of society are of primary importance to the church when entering into discussions about population. For the church believes that human dignity is based on the fact that God has created each person, that we have been redeemed by Christ, and that, according to the Divine Plan, we shall rejoice with God forever. The church must always stand as a sign and safeguard of the transcendent character of the human person (cf. Gaudium et Spes, 76), restoring hope to those who might otherwise despair of anything better than their present lot.

This conviction of the church is shared by others and is in harmony with the most secret desires of the human heart and responds to the deepest longings of the human person. The dignity of the person, then, is a value of universal importance, one that is upheld by people of differing religious, cultural and national backgrounds.

This emphasis on the value of the person demands respect for human life, which is always a splendid gift of God's goodness. Against the pessimism and selfishness which casts a shadow over the world, the church stands for life and calls for even greater efforts to correct those situations that endanger or diminish the value and appropriate enjoyment of human life.

Thus, I recall the words of my apostolic exhortation "Familiaris Consortio," which reflect the consensus of the 1980 World Synod of Bishops on the family in the modern world: "The church is called upon to manifest anew to everyone, with clear and stronger conviction, her will to

promote human life by every means and to defend it against all attacks, in whatever condition or state of development it is found.

"Thus the church condemns as a grave offense against human dignity and justice all those activities of governments or other public authorities which attempt to limit in any way the freedom of couples in deciding about children. Consequently any violence applied by such authorities in favor of contraception or, still worse, of sterilization and procured abortion, must be altogether condemned and forcefully rejected. Likewise to be denounced as gravely unjust are cases where, in international relations, economic help given for the advancement of peoples is made conditional on programs of contraception, sterilization and procured abortion (No. 30)."

THE EXPERIENCES and trends of recent years clearly emphasize the profoundly negative effects of contraceptive programs. These programs have increased sexual permissiveness and promoted irresponsible conduct, with grave consequences especially for the education of youth and the dignity of women. The very notion of "responsible parenthood" and "family planning" has been violated by the distribution of contraceptives to adolescents. Moreover, from contraceptive programs a transition has in fact often been made to the practice of sterilization and abortion, financed by governments and international organizations.

The church stresses the importance of

# Pope John Paul II outlines Holy See

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# views on global population growth

the family, which is "the natural and fundamental group unit of society, and is entitled to protection by society and the state" (cf. Universal Declaration of Human Rights, 16.3). At the request of the international Synod of Bishops, the Holy See itself has issued a Charter on the Rights of the Family in which it "urges all states, international organizations and all interested institutions and persons to promote respect for these rights and to secure their effective recognition and observance" (Preamble).

In this document, the family is recognized as "a community of love and solidarity which is uniquely suited to teach and transmit cultural, ethical, social, spiritual and religious values, essential to the well-being of its own members and of society" (Preamble, E).

The family is truly a community of persons bound together by love, by mutual concern, by commitments to the past and to the future. While the primary members of the family are the spouses and their children, it is important to maintain an awareness of the family as a community where the different generations come together, and whose strength it is to provide a place of identity and security for relatives and for those who are assimilated into it.

The family has a unique and irreplaceable role in handing on the gift of life and in providing the best environment for the education of children and their introduction into society. It is in the family primarily that the child finds love and acceptance from the moment of conception and throughout the process of growth and development. Insecurity about the future should not diminish our hope and joy in children. Now more than ever before we must reaffirm our belief in the value of the child, and in the contributions that today's

children can make to the entire human family.

AS I SAID before the United Nations General Assembly: "... In the presence of the representatives of so many nations of the world gathered here, I wish to express the joy that we all find in children, the springtime of life, the anticipation of the future history of each of our present earthly homelands. No country on earth, no political system can think of its own future otherwise than through the image of these new generations that will receive from their parents the manifold heritage of values, duties and aspirations of the nation to which they belong and of the whole human family. Concern for the child, even before birth, from the first moment of conception and then throughout the years of infancy and youth, is the primary and fundamental test of the relationship of one human being to another."

Yet we all know that the spouses' decision in favor of childbearing and childrearing is not always easy and often occasions sacrifice. The church is realistically aware of this, and her teaching on responsible parenthood concerns married couples—who alone have the right to procreation—to assist them in making what must be a free, informed and mutual decision regarding the spacing of births and the size of the family. This decision should be based on their prayerful and generous appreciation of their association with God in the work of creation, and their responsibilities to themselves, to their children, to their family and to society. It should be a decision that is based on morally acceptable methods of spacing or limiting births, about which it is the right and duty of the church to speak.

On the other hand, it is the role of governments and of international organizations to assist married couples by

creating a socio-economic order conducive to family life, childbearing and childrearing, and by providing accurate information on the demographic situation so that couples may properly assess their duties and their capabilities.

Special attention should be given to the role of women in modern society. Improving the status of women is important. In this regard we should not overlook the contributions that women make in the home and in their unique capacity to nurture the infant and guide the child in the earliest phase of education. This particular contribution of women is often ignored or diminished in favor of economic considerations or employment opportunities, and sometimes even in order to decrease the number of children. Continued efforts should be made to ensure the full integration of women in society, while giving due recognition to their important social role as mothers. This should include maternal and child health care, proper maternal leave and family income supplements.

The church is also aware of the initiatives in favor of the aging sponsored by the UNFPA. The number of aging persons is increasing in most countries. Their needs are often overlooked, and also the contribution they make to society. They bring experience, wisdom and a special patience to the solution of human problems, and they can and should be active members of contemporary society.

Much attention is given to the relationship of population to development. It is widely recognized that a population policy is only one part of an overall development strategy. Once again, the church emphasizes that the needs of families should be a primary consideration in development strategies, that families should be encouraged to assume responsibility for transforming society and be

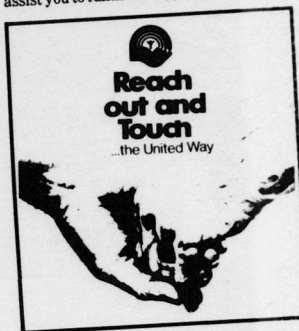
active participants in the development process.

Yet development itself should be more than a pursuit of material benefits; it should involve a more comprehensive approach that respects and satisfies the spiritual as well as the material needs of each person and of the whole of society.

In a word, development strategies should be based on a just worldwide socioeconomic order directed toward an equitable sharing of created goods, respectful stewardship of the environment and natural resources, and a sense of moral responsibility and cooperation among nations in order to achieve peace, security and economic stability for all.

Above all, development should not be interpreted simply in terms of population control, nor should governments or international agencies make development assistance dependent on the achievement of family planning goals.

At this time, I would appeal to all those participating in the 1984 International Conference on Population to face the issues of population with renewed confidence in the human person, and in the power that moral and spiritual values have to contribute to the true solution of human problems in our day. May God himself assist you to fulfill this important task.



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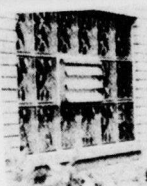
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# Betty Cook retires from principal's post

by Barbara Jachimak

When St. Lawrence School in Lawrenceburg begins the new school year this fall, Betty Cook will not return to her post as principal. After 18 years as a teacher and eight years as an administrator at St. Lawrence, she is joining her husband, Elmer (Pete), in retirement. He retired from I & M a year ago.

Although her contract has expired, she was still in her office tying up loose ends to make the beginning easier for her successor. She said she will be available if the new principal needs assistance getting adjusted.

"The staff at St. Lawrence has always been supportive and willing to help whenever problems arise," Betty said, "and I am sure they will continue to be."

She is looking forward to her retirement. She and Pete plan to travel and fish. Betty also wants to do some reading and volunteer work. "I will have to learn to fish if I want to compete with Pete," she said. "He is an expert." She added, "I haven't had to time to read a complete book in years."

Mrs. Cook began teaching at St. Lawrence in 1967 as a half day teacher and shared her classroom. The following year she started teaching fifth grade full-time. She became the reading teacher in

1971 when St. Lawrence School was departmentalized. Mrs. Cook formed the first reading center there shortly after. In 1975, she was hired as the first lay principal.

In the past year she was instrumental in obtaining state certificates for the school, and bus transportation for Hidden Valley residential area students to and from St. Lawrence School. Her other accomplishments through the years have been numerous.

"I've enjoyed every minute I have been at St. Lawrence," said Mrs. Cook, "and always looked forward to going to work."

She commented that she was pleased recently when a former pupil remarked to her that he "will never forget you as my teacher." She has seen many children of her former students come into the school that their parents had attended.

Mrs. Cook admits there has been a change in young people since she began teaching, but says she also thinks that we expect more of them these days in more subject areas than ever before.

The newly-retired administrator expressed her surprise at the outpouring of affection and good wishes she has received since she announced her decision to leave her position. An unexpected Friday night meeting turned into a pitch-in dinner in her honor. Father John Geise, pastor of St.



Betty Cook at her desk

Mary's Church, Greensburg, and dean of the Batesville Deanery, attended. She has received numerous gifts and cards.

"I am overwhelmed by the attention the parish has shown, especially since I will still be involved in the parish," Betty said. "I expected it of my co-workers but never dreamed so many people cared."

"I have been fortunate as administrator of St. Lawrence because the pastors of St. Lawrence Church have had confidence in my ability and have given me the independence to run my own affairs. They

have always supported my decisions."

Betty and Pete Cook have been married for 41 years and have three sons—Tim of Winter Park, Fla.; Gary of Abilene, Texas, now in the Air Force stationed in Cairo, Egypt; and Bill of Lawrenceburg—and nine grandchildren. They live in Greendale near Lawrenceburg.

St. Lawrence School faculty and students will certainly miss Betty Cook's guiding presence, but they and the entire community of St. Lawrence Church join in wishing her and Pete a happy retirement.

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# Post says Bulgarian link in papal plot is weak

WASHINGTON (NC)—After nearly three years of work, Italian investigators have only a weak case for the alleged Bulgarian connection in Mehmet Ali Agca's 1981 attempt to kill Pope John Paul II, The Washington Post said July 22.

In a lengthy report from Rome, Michael Dobbs of the Washington Post Foreign Service said that contradictions or lack of corroborating evidence mar key points in Agca's confessions from prison. Those confessions, in which Agca claimed he was working under orders from the Bulgarian secret service, are the core of the assassination plot investigation.

Dobbs's story, based on interviews and analysis of a prosecutor's report that was leaked in June, says that some Italian magistrates think the state has built a "convincing case" but one that will be hard to prove in court, while others remain skeptical of the whole plot theory.

Agca, a Turk, was captured in St. Peter's Square on May 13, 1981, after he shot and wounded the pope. The Italian jury that convicted Agca two months later said it believed that he was not a lone fanatic but the hired agent in an international conspiracy. Agca, sentenced to life in prison, refused to cooperate with investigators for about a year.

HOWEVER, in November 1982, chief investigator Ilario Martella began to issue arrest orders for several Turks and Bulgarians. Agca had named them as co-conspirators after he began to cooperate with the investigation.

Martella is expected to make a decision later this summer whether to bring the case to trial.

According to the Post report, statements by Agca that his Bulgarian

connections were to provide him a diplomatically protected getaway vehicle led prosecutors to focus on a truck that Italian customs officials inspected and sealed for the Bulgarian embassy in Rome the day before the assassination attempt.

But witnesses have allegedly told investigators that the truck was parked in plain view outside the embassy, where it would have been impossible to open it, add cargo, and re-close it without attracting attention. Officials also questioned how the customs seal could be broken and then repaired so as to cross European borders without questions.

AGCA HAS admitted that he obtained Rome phone numbers of some of his alleged co-conspirators from a Rome telephone book after he was in prison, although he first told investigators that he

had received those numbers from operatives in Bulgaria, the Post said.

It also said that Agca had access to Italian newspapers which were investigating allegations of a Bulgarian connection, and it is not clear whether he had gleaned from the Italian media some of the details which he gave investigators to corroborate his story.

Testimony by an Italian customs official contradicts one of Agca's key claims, the Post said. Agca claimed that on May 12 he met with Todor Aivazov, one of the Bulgarian suspects, for lunch and a visit to St. Peter's Square. But a customs official says he was with Aivazov at the embassy, in connection with the loading, inspection and sealing of the diplomatic truck, in the late morning and again in the early afternoon.

Because of the embassy's distance from the Vatican, the Post said, defense lawyers are expected to argue that Aivazov could not have gone to St. Peter's Square, had lunch with Agca, and returned to the embassy during the short time he was not with the customs inspector.

Investigators cannot prove that suspect Sergei Antonov knew enough English to have conversed with Agca in that language, as Agca claimed, the Post said.

On the other hand, the newspaper noted that much of the evidence Agca supplied regarding his alleged Turkish and Bulgarian contacts proved true. Two Turkish suspects who at first denied knowing Agca later admitted their contacts with him when confronted with the evidence.

Of the alleged Bulgarian conspirators only Antonov is in Italian custody. Bulgaria has refused to extradite two other suspects.

Students of international terrorism believe that if a Bulgarian connection is established, it will mean—but will never be proved—that the order to kill the pope came from the KGB, the Soviet secret police.

The KGB may have taken such drastic action, the theorists say, because it feared that under the Polish pope's influence the then-burgeoning liberalization movement in Poland would be uncontrollable and would spread to other Eastern European nations, threatening Soviet control in the region.

Terrorism specialists say the Bulgarian secret police are Moscow's chief puppets for covert actions abroad which Moscow cannot afford to be linked to. They say that the Bulgarians would never undertake something like a papal assassination without KGB approval.

## Fashion show raises funds for Birthline projects

by Valerie R. Dillon

The fashion industry and Christian good works don't usually go together. But, then, sometimes they do.

Take the case of the recent Birthline fashion show and luncheon, "Love Works Magic," held at Beef & Boards, Indianapolis. Dreamed up by Sharon Fjeld of Immaculate Heart Parish, the event raised money for Birthline's many services to pregnant women. At the same time it provided nearly 200 women and a fistful of courageous men with an exciting look at fall's glamorous furs, some really dazzling jewelry and women's and men's formal and sport-time fashions.

The biggest winners in the event, however, will be those women who receive the support and material assistance offered by Birthline.

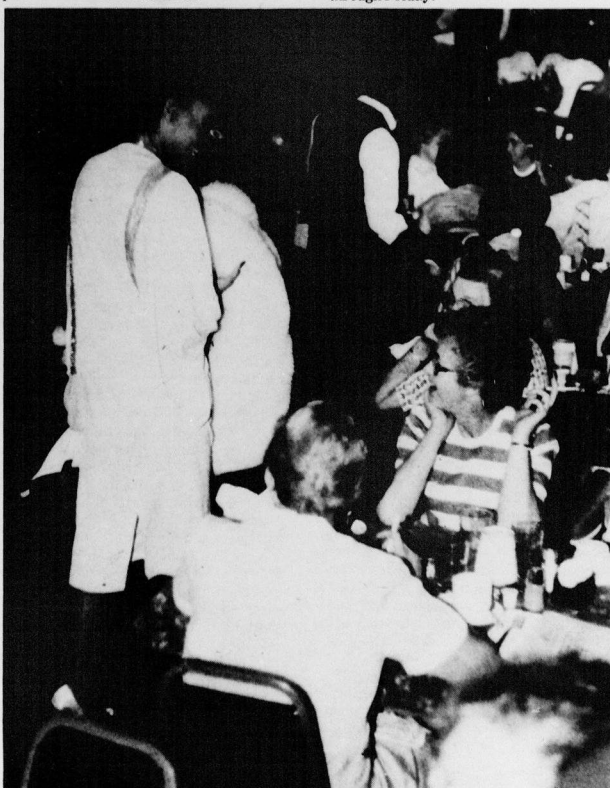
According to Grace Hayes, director of Birthline, funds raised by the event will pay for telephone directory advertising and purchase of used infant items.

Mrs. Fjeld, a Birthline volunteer, said it was her first fund raiser although she has produced fashion shows in the past and has been in the bridal business. She and her assistant, Donna Dine, contacted stores willing to participate, secured volunteer models and choreographed the show itself.

They were backed up by a ticket-selling crew headed by Birthline worker Joyce Beckerich, Mrs. Hayes and parish and organization volunteers.

"So many people helped us," said Mrs. Hayes. "Not only our own volunteers but many professionals provided their expert advice, direct services and donations."

Birthline, an archdiocesan agency, counsels women and their families about alternatives to abortion, provides maternity and infant clothing to those in need, offers free pregnancy testing, and gives referrals to appropriate sources, according to the caller's need. It operates a crisis line manned by volunteers Monday through Friday.



FASHION SHOW—Yowanda Bowers models an outfit at a fashion show designed as a fund raiser for Birthline, an archdiocesan agency serving pregnant women. The show was held July 21 at Beef & Boards in Indianapolis. (Photo by Valerie Dillon)

## K. of C. state leaders meet

Announcement of state council programs and appointment of state directors and chairmen for the Indiana Knights of Columbus highlighted a meeting of the State K. of C. leadership team in Terre Haute July 14 and 15. On that same weekend, the board of trustees of the Father Gilbault School for Boys elected Raymond C. Alter, Fort Wayne, its president. The school, a major project of the Indiana Knights, is located south of Terre Haute. Alter is immediate past state deputy of the Indiana Knights, and succeeds past state deputy Caran G. Siefert, Batesville, who had held the office for two years.

The two-day meeting of the state leaders was conducted by Dr. Charles W. Kelley, Indianapolis, newly elected state deputy, who made public the appointment of 28 district deputies, seven state directors and 13 activity chairmen.

John F. Holloran, past grand knight of Msgr. Downey Council No. 3660, Indianapolis, general program chairman, outlined goals for the state's 111 local councils and nearly 32,000 members, then introduced the various directors and chairmen who announced details of their specific programs.

State Deputy Kelley has named 10 district deputies from the Indianapolis archdiocese. They are: Ted L. Koehl and Wallace C. Clapp, Indianapolis; Melvin Eastham, Greencastle; Charles Maurer, Jr., Richmond; Raymond D. Beyer, Shelbyville; LeRoy Bevers, Bedford; William Bessler, Lawrenceburg; LeRoy Reightman, North Vernon; Harry H. Leonard, Jeffersonville; and Renu M. Hess, Tell City.

Other officials from the archdiocese include Cosmas A. Mascari, Indianapolis, executive secretary; John F. Holloran, Indianapolis, program director; Eugene Hendrix, Seymour, council director; Tony Logan, Indianapolis, pro-life; Past State Deputy Francis F. Gallagher, Rockville, ecumenical; Robert M. Lynch, Indianapolis, bowling; Joseph G. Reh, Jeffersonville, new council development; and Joseph Gawrys, Indianapolis and Greg Johnson, Aurora, insurance promotion.

## Michigan nativity scene barred

DETROIT (NC)—A nativity scene erected in Birmingham, Mich., is unconstitutional because it promoted only one set of religious beliefs, a federal judge in Detroit ruled July 23.

U.S. District Judge Anna Diggs Taylor ruled in a lawsuit filed by the American Civil Liberties Union on behalf of Mickey Levin, a resident of Birmingham.

It appeared to be the first ruling on the constitutionality of displays since the U.S. Supreme Court decision in March that a Rhode Island Christmas scene which included a creche was constitutional.

The high court ruled that communities may erect nativity scenes as part of their official Christmas celebrations without violating the separation of church and state.

Howard Simon, executive director of the Detroit Civil Liberties Union, said the ACLU suit charged that the display implied officials were declaring Birmingham a Christian community and that the display had no secular purpose.

He indicated that the Birmingham case differed from the case decided by the Supreme Court because while Birmingham erected only a creche, the city-owned display in Pawtucket, R.I., was part of a larger Christmas display.

The Supreme Court said in the Rhode Island case that any benefit to religion was indirect and that "display of the creche is no more an advancement or endorsement of religion than the congressional or executive recognition of the origins of the holiday itself as 'Christ's Mass'."

"The judge took a very restrictive view of the Supreme Court decision," said Jim Kingsepp, an attorney for the city of Birmingham. Kingsepp said the city's position was that displaying something with religious origins can serve a secular purpose "as long as there is no involvement by government officials in the promulgation of a religious view."

Birmingham had filed a motion for dismissal of the ACLU suit after the Supreme Court's decision, and the ACLU filed a counter-motion calling for the creche to be declared unconstitutional under the guidelines it said the Supreme Court set.

# Pope says difficulties in birth control accounted for

by John Thavis

VATICAN CITY (NC)—Pope John Paul II said July 25 that church teachings against artificial birth control account for the difficulties faced by couples and are "truly beneficial to the human community."

"To many people the church's teaching on the regulation of birth will appear difficult to put into practice," the pope told several thousand people in St. Peter's Square. "Indeed, its observance would not be possible without the help of God, who upholds and strengthens the human will."

"Yet to anyone who reflects well, it will

be very clear that efforts to put this teaching into practice make the human person more noble, and are truly beneficial to the human community," he said.

"*Humanae Vitae*" (Of Human Life), the 1968 encyclical in which Pope Paul VI spelled out the church's stand on birth control, and "*Gaudium et Spes*" (Pastoral Constitution on the Church in the Modern World) of the Second Vatican Council deal with people's situations in difficult modern circumstances, including issues of conjugal love and birth control.

"Whoever believes that the council and the encyclical do not take into account enough the difficulties present in real life

does not understand the pastoral concern that was at the origin of those documents," the pope said.

"Pastoral concern means searching for the true good of the human person and promotion of authentic human values," he said, and "the only true good of the human person consists in discovering ever more clearly God's plan concerning human love and putting this divine plan into practice."

"*Humanae Vitae*," the pope added, not only outlined the "binding moral norms" regarding birth control and married love, but addressed the practical questions of the contemporary person.

Among such questions, the pope said,

were social, political and economic concerns about the worldwide population growth. Contemporary moral theologians, as well as scientists in particular fields, had raised concerns dealt with in the document, he said.

"Above all are the questions of the couples, which are at the center of the council's constitution and which are taken up again with appropriate precision in the encyclical," the pope said.

The pope's talk was the third in a series of discourses on the encyclical, expected to last into this fall.

## Theologians brief reporters at pope's request on series of birth control talks

by John Thavis

VATICAN CITY (NC)—In an unprecedented move, Pope John Paul II has asked theologians to brief reporters after his series of talks on birth control.

The briefings resulted, according to Vatican officials, because the pope wants the issue to be understood in its theological framework.

They said the pope does not intend to break new ground in the series of about 12 weekly audience talks on the encyclical "*Humanae Vitae*" (Of Human Life), but he wants to make clear the biblical and anthropological foundations of the document.

While the Vatican press office has oc-

casionaly sponsored press conferences during important church events or when specific documents have been released, this is the first time church theologians have held briefings after papal audience talks.

The pope himself has called the discourses a "rereading" of the encyclical, and has pointedly suggested that church theologians make a similar effort.

THE REMAINING papal talks on the subject will cover two specific points, said Msgr. Carlo Caffarra, president of the Pontifical Institute for Marriage and the Family at Rome's Pontifical Lateran University.

"First is the essential ethical difference between contraception and natural methods of birth control," he said. "The second point concerns ways in which couples can overcome practical difficulties in following church teachings on the matter."

"Bringing in theologians was the pope's idea," said Msgr. Caffarra.

The main reason for bringing in the theologians, according to Father Diarmuid Martin of the Pontifical Council for the Family, was so that the talks would be seen in their proper context.

"It's important because a journalist may arrive and not realize how the pieces fit in," he said.

Privately, some Vatican sources recall that certain phrases from Pope John Paul's earlier sermons on sex and marriage caused misunderstanding and debate when reported outside the context of what the pope has called the "theology of the body."

ON ONE occasion in 1980, for example, the pope caused a stir when he said that a man who looks lustfully at his wife commits "adultery in the heart." The words were later clarified by theologians as stressing the necessary connection between love and sex in marriage. Initially, however, the remark was understood by some as an attack on sex.

Msgr. Caffarra, who has joined the pope at his summer villa in Castelgandolfo to review the talks, was asked to speak to reporters after the first two weekly audiences on "*Humanae Vitae*" July 11 and July 18.

On July 11, he made it clear that he held some church theologians responsible for generating doubts about the validity of church teaching on birth control. Pope John Paul, in his talk July 18, asked that church theologians in particular reread the encyclical.

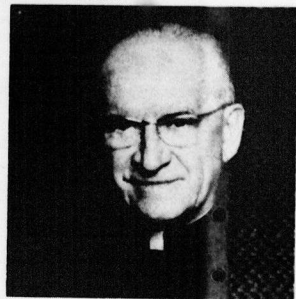
However, both Msgr. Caffarra and Father Martin said the papal talks were aimed at all Catholics, not only theologians, despite the stress on theological content and the often difficult language contained in the sermons.

"I think this series of talks has been planned since the very beginning of his pontificate," Father Martin said. He added that the entire collection of papal discourses about human love over the last several years, to which the current talks are seen as a closing chapter, will probably be published so they can be available to theologians and others.

According to Msgr. Crescenzo Sepe, a member of the Vatican Secretariat of State who is helping arrange the program, several theologians will take turns briefing reporters. Archbishop Edouard Gagnon, president of the Pontifical Council for the Family, is scheduled after Msgr. Caffarra, he said.

Father Martin said there is a reason for the difficult themes and language that have characterized audience talks on the encyclical, which were begun by Pope Paul VI.

"The idea is to not reduce the audience to the level of a simple chat and a few greetings, but to use it as a vehicle, one of the few the pope has, for teaching," Father Martin said.



Cardinal John J. Carberry

## Carberry turns 80 years old

by Teresa Coyle

ST. LOUIS (NC)—Though he has been a part of key events in church life, including the conclaves that elected Popes John Paul I and II, retired Cardinal John Joseph Carberry said he does not plan to write his memoirs.

Instead, he noted, he has "kept track of every single Mass I've said." The total is now nearly 20,380 with details that fill 21 volumes.

"After I'm gone, someone will go through that and know where I was" and what the outstanding events of the day were, he said. He recalled as one of those special happenings a private lunch with the pope five years ago.

The cardinal, who said he expected to spend his entire priestly life as a parish curate, talked about his life as he reached his 80th birthday, July 31. Cardinal Carberry was ordained a priest 55 years ago and a bishop 28 years ago.

Although he retired as archbishop of St. Louis in 1980, the cardinal still goes to the archdiocese's Catholic Center three days a week to work on his "vast correspondence" and to keep up on canonical matters. He said he makes himself available to those who wish to consult him on church issues or spiritual concerns.

In an interview with the St. Louis Review, newspaper of the St. Louis archdiocese, he reported that his health has improved since he suffered complications from minor surgery in 1983. "It took a little while, but I finally got back on my feet again," he said.

In addition to his Mass record, the cardinal said he makes a daily accounting of other prayers—the rosary, sacred office, Scripture reading, novena prayers, exams and a holy hour before the Blessed Sacrament which he tries to make each day.

The cardinal, who is noted for his devotions to Mary, said he is pleased by the reception his recently-published book of the rosary is receiving.

"Use it myself. I find it a great help," he said, because of the accompanying sketches. The book, published by Our Sunday Visitor, Huntington, is a series of Scripture meditations on the mysteries of the rosary.

Born July 31, 1904, in Brooklyn, N.Y., the cardinal studied in Rome for six years and was ordained there July 28, 1929. He served as bishop of Lafayette and bishop of Columbus, Ohio, before becoming archbishop of St. Louis on March 25, 1965. The following year he was named to the College of Cardinals.

## Dreams of the child that might have been

by Nona Aguilar

Assuming that there are no serious problems after a woman is sterilized, it is still possible for her to have minor post-operative difficulties. For example, she may experience profuse menstrual bleeding, cramping and other problems. Why these symptoms sometimes develop after sterilization is performed is still not known.

Of course, these hazards are only the medical ones. There is another matter that is rarely discussed. The psychological stress that many women experience after forfeiting their fertility for good.

Dr. Ruth W. Lidz, professor of clinical psychiatry at Yale University School of Medicine until her recent retirement, became intrigued by the reactions of her patients as they began using contraceptive pills when they were first put on the market. Dr. Lidz noted a variety of negative symptoms, including depression, when a woman switched to this artificial birth control method.

After much probing and careful investigation, Dr. Lidz drew some conclusions. She noted that because the use of effective contraception involves the almost complete and certain frustration of a woman's procreative function, her general comfort, well-being and her self-esteem may be negatively influenced.

Why these negative reactions? What caused them? Dr. Lidz noted several factors that seem to be involved.

The crucial factor is that fertility is a part of a woman's sexuality. This explains why virtually every woman is ambivalent.

Over the years, a woman learns to adjust to pregnancy ambivalence. Dr. Lidz noted. What's more, she can fantasize about a possible pregnancy if less effective contraceptive measures are used. Indeed, the known failure rates of the diaphragm, condom, foams and other barrier methods may actually be a comfort to the woman

who experiences ambivalence because she knows there's always a chance—however small—that contraception will occur.

In contrast, the effective artificial and surgical methods destroy that necessary ambivalence completely. Worse, pregnancy fantasies can no longer be sustained. What does this mean to a woman? In effect, it means that she must adjust to the notion of sterility. As Dr. Lidz points out, sterility is not a congenial notion to many women during their normally fertile years. Premature sterility may negatively affect self-image and self-esteem.

Other studies confirm Dr. Lidz's findings that fertility is very important to women. One study looking into the emotional adjustment of women who had been sterilized found that there was a striking correlation between successful post-operative adjustment and the presence of the unrealistic fantasy that pregnancy was still possible.

In other words, if a woman could pretend to herself that she might still get pregnant even though she had been sterilized, she found it easier to "adjust" to having had the procedure. It was the women who fully understood the reality of what they had done, i.e., that they had ended their fertility for good, who experienced stress and difficulty adjusting post-operatively.

Another study observed conscious pregnancy fantasies, symptoms or signs in 152 women out of a series of 190 who had been sterilized. What's more, these fantasies, symptoms and signs persisted for months after the procedure was performed, indicating once again the women's difficulties in accepting and believing that they were sterile for good.

Use of natural family planning (NFP) preserves a couple from all these sterility-related stresses. This is the case even when the methods are used to avoid pregnancy.

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For more information about natural family planning, contact Mrs. Valerie Dillon, c/o Archdiocesan Family Life Office, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206, 317-236-1596.





**FAITH IN FLYING**—Archbishop Francis Hurley of Anchorage, Alaska, shows his plane to Robert Brumm of Meyer, Iowa, seated at the controls, and Raymond and Dennis Blake, both of Stacyville, Iowa, during the convention of the National Association of Priest Pilots in Stacyville. Archbishop Hurley, who has been a pilot for 14 years, flew to Iowa for the convention. (NC photo by Charles Isenhardt)

## 'Flying Padres' take wing to spread prayer

by Charles Isenhardt

STACYVILLE, Iowa (NC)—Franciscan Father Bert Pepowski goes up in the air to pray.

"Flying gives me a totally different perspective on life," he says. "The size of the world changes. It gives you a God's-eye view of the earth."

Father Pepowski takes off from Pulaski, Wis., in a four-seat Cessna Skyhawk to preach at renewals and revivals all over the country.

He was at a farm near Stacyville with 43

other priests July 9-11, but you couldn't tell they were priests by their black garb or Roman collars. You had to look on their heads for the tell-tale blue and white cap with the letters NAPP printed on it.

NAPP stands for National Association of Priest Pilots. Also known as the "Flying Padres," the group landed on a grass strip in more than 30 small aircraft for its annual convention.

They met in Stacyville because three of the priest-pilots—Fathers Mel, John and Everett Hemann—are brothers who grew up in the town. Fathers Mel and John and

their sister Camilla, a Franciscan nun, are observing their 25th year of religious life, and the Flying Padres came to celebrate with them.

The association, formed 20 years ago, promotes the use of aviation in church ministry and evangelization. The group now has about 170 registered members from 36 states and the District of Columbia, Canada, England, Australia, Mexico, Brazil, and Papua New Guinea. Next year the priests will meet in Lafayette, La.

The NAPP supports missionary priests who rely on aircraft for travel. This year they donated about \$1,000, mostly from their own salaries, to Father Marc Tilia of Kansas City, Kan., who is stationed in Brazil. Father Mel Hemann said Father Tilia's assignment covers more than 20 parishes with more than 350,000 people.

The association also has supported the non-denominational "Wings of Hope," a St. Louis-based program which provides planes to priests to spread the Gospel.

Five bishops are part of the NAPP, including Archbishop Francis Hurley of Anchorage, Alaska. He has flown since 1970, logging between 100 and 300 hours of flight time a year, possibly up to 50,000 miles per year. He was host of the NAPP convention in 1981 and in 1973 as bishop of Juneau, Alaska.

Today the archbishop uses his Cessna to visit the 18 parishes in his archdiocese, which at 139,000 square miles is the second-largest in the country. The Diocese of Fairbanks, Alaska, is three times larger.

Members of the NAPP either own their own planes or belong to clubs which do. Their FAA licences range from student pilot to air transport pilot. Many are instructors.

Why the interest in airplanes? For Father John Wolesky of Clay Center, Kan., they are practical. "They cut down on travel time and distance," he said, "and they don't depreciate as fast as cars do." Six years ago Father Wolesky's parishioners gave him money for a new car when he got a new assignment. He bought a plane instead.

## St. Meinrad reunion is planned

ST. MEINRAD—St. Meinrad Seminary will hold its 56th Annual Alumni Reunion on Aug. 7-8. More than 250 priest and lay alumni will travel from 25 states to attend.

A highlight of the gathering will be the Reunion Mass on Aug. 8. Newly-installed Auxiliary Bishop Robert W. Donnelly of Toledo will be the principal celebrant and homilist. He is a member of the St. Meinrad Class of 1957.

A seminar on the first day of the reunion will address the topic "The Media and the Church." One of the presenters will be Michael Nabicht, president of Ikonographics, Inc., a multi-media production and distribution company based in Louisville, Ky. The seminar will explore how media influences the church and how the church can effectively use the media in evangelization.

A golf tournament will also be held on Aug. 7. The tournament will be played at the Christmas Lake Golf Course in nearby Santa Claus.

Special guests at the reunion's closing banquet on Aug. 8 will be past and present rectors of the seminary. Those to be recognized are Benedictine Fathers Theodore Heck, Conrad Louis, Adrian Fuerst, Kevin Ryan, Hilary Ottensmeyer, Thomas Ostlick and Daniel Buechlein, the current president-rector of St. Meinrad College and School of Theology.

Father Anthony Heitzman, pastor of St. Barnabas Church in Louisville and president of the St. Meinrad Seminary Alumni Association, encourages all alumni to attend the two-day reunion.



**St. James and St. Catherine**  
1156 East Cameron Street, Indianapolis

## FESTIVAL & MONTE CARLO

FRIDAY — August 10th — 5:00 PM to Midnight  
SATURDAY — August 11th — 5:00 PM to Midnight  
SUNDAY — August 12th — 4:00 PM to Midnight

### — SPECIAL ATTRACTIONS —

★ Ferris Wheel & Kiddie Rides ★ Vegas Room ★ Handicrafts

- ★ Friday Night — Dance
- ★ Saturday Night — Bingo
- ★ Sunday Night — Euchre Tournament

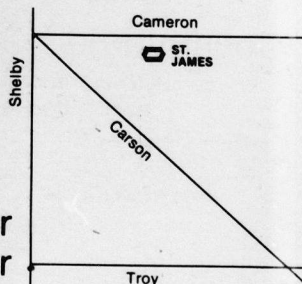
— PLENTY OF FREE PARKING —

### COUPON

Free Popcorn  
with Purchase of  
Drink and this  
Coupon

### — MENU —

Friday . . . . . Fish Dinner  
Saturday . . . . . Spaghetti Dinner  
Sunday . . . . . Chicken Dinner



**DRAWINGS** — Grand Award **\$1,000<sup>00</sup>** 2nd — \$500<sup>00</sup>; 3rd — \$250<sup>00</sup>; 4th — \$100<sup>00</sup>; 5th — \$50.00  
\$50<sup>00</sup> Attendance Awards — Fri. & Sat. at 8 PM & 10 PM

# 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.

## August 3-4

Franciscan Father John Ostiek will conduct a Medical Personnel Retreat for Doctors and Dentists at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## August 3-4-5

St. Ann Church, 2850 S. Holt Rd., will hold its Festival from 4 to 12 p.m. Fri., from 12 noon to 12 midnight Sat., and from 12 noon to 11 p.m. Sun. Food, games, rides, prizes.

A Scripture Weekend on the Book of Revelations will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

## August 4

Holy Name Athletic Association will sponsor Armchair Horseracing at Hartman Hall, Beech Grove, beginning at 7 p.m. Refreshments available.

Holy Angels Church, 28th and Northwestern Ave., will hold a citywide Flea Market and Rummage Sale. \$20 to rent a table.

Kevin Barry Division #3, Ancient Order of Hibernians will sponsor its annual Charity Auction at 10:30 a.m. at St. Philip Neri gym, 550 N. Rural St. Call James Flanagan 359-6445 for information.

## August 5

The Catholic Widowed Organization (CWO) will attend "Amie," 7:30 p.m. at Starlight Musical Theater, 49th and Boulevard Place.

St. Cecilia of Rome Parish, Oak Forest, will hold its Annual Chicken Dinner and Festival on the church grounds. Dinners served from 11 a.m. to 3 p.m. (slow time).

A Sign Mass for the Deaf is offered every Sunday at 10:30

a.m. in St. Joan of Arc Church, 42nd and Central Ave.

The Irish American Heritage Society will sponsor Irish Heritage Day beginning with an Outdoor Gaelic Mass at 12 noon at Cathedral High School. Anyone bringing children's or infants' clothing for St. Vincent de Paul Society during the Mass will be admitted to the later festivities for \$3.50 instead of \$5 at the gate. Call 359-3062 or 353-0864 for information.

St. Boniface Church, Fulda, will feature Roast Beef or Fried Chicken Dinners at its Picnic, serving from 11 a.m. to 6:30 p.m. Public party begins at 1 p.m. with Grand Prize Drawing at 8 p.m.

A Special Singles Program for single, divorced or separated persons will be held at Mount St. Francis Retreat Center from 12 noon to 5 p.m. Call 812-923-8817 for information.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5:45 p.m. at St. Joan of Arc Church, 4200 N. Central Ave.

St. Bernard's Church, Frenchtown, will hold its annual Picnic, featuring a Country Fried Chicken Dinner from 11 a.m. to 3 p.m. Adults \$4.50, children \$2.

## August 6-10

A free Vacation Bible School will be conducted at St. Benedict School, 118 S. 9th St., Terre Haute, from 9 to 11:30 a.m. daily for children age 3 through sixth graders.

## August 8

The Board Meeting of the Archdiocesan Council of Catholic Women will be held at 10 a.m. in Wagner Hall, Our Lady of Perpetual Help Parish, New Albany. Luncheon \$4.75. Send reservation to Lucy Johnson, R.R. 1, Box 152, New Salisbury, IN 47161.

A Luncheon/Card Party will be held in St. Mark's Parish Hall, Edgewood Ave. and U.S. 31 S., beginning at 11:30 a.m. Men welcome.

## August 9

The Romans 8 Spiritual Growth Program continues at 7:30 p.m. in St. Joan of Arc Parish Center, 4217 N. Central Ave.

Franciscan Father John Ostiek will direct the concluding Hope Circle meeting for persons experiencing suffering from 7:30 to 9:30 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Fee \$5. Call 257-7339 for information.

## August 9-10

A Gigantic Rummage Sale for the benefit of Fatima Retreat House will be held at Our Lady of Lourdes gym, 5333 E. Washington St., from 9 a.m. to 5 p.m. each day. Bring rummage items Aug. 7-8 during same hours.

## August 10-11

Assumption Parish, 1115 S. Blaine Ave., will hold its annual Fish Fry Festival beginning carryout and diningroom service at 4 p.m. daily. Booths, games, beer garden.



## August 10-11-12

Franciscan Father Martin Wolter will conduct a Tobit Weekend for engaged couples at Alverna Retreat Center, 8140 Spring Mill Rd. \$110 per couple, with required \$20 deposit. Call 257-7338 for information.

A Young Adult Retreat on the theme "Salvation Through Love," for persons aged 18-30, will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

St. James and St. Catherine Parishes will hold a combined Festival and Monte Carlo at 1156 E. Cameron St. from 5 p.m. to midnight Fri. and Sat. and from 4 p.m. to 10 p.m. on Sun. Food, dance, games, euchre tournament.

## August 11

The Mass of the Sacrament of the Anointing of the Sick will be celebrated at 10 a.m. in St. Luke Church, 7575 Holliday Dr. E. For information call 251-6247.

## August 12

A Sign Mass for the Deaf is

celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

St. Mary Parish, Lanesville, will hold a Country Style Picnic from noon until dark. Quilts, games, chicken or ham dinners served from 10:30 a.m. to 4:30 p.m.

Holy Angels Parish Picnic will be held at Eagle Creek Park Shelter A beginning at 1 p.m. Bring your own food, to share or not as you wish. Punch provided.

A Country Style Chicken Dinner served on the hour from noon until 4 p.m. EDT will be featured at St. Paul's Church Picnic, New Alsace.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius 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, Browns-

(Continued on next page)

# Fish Fry Festival

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St. Joan of Arc Church  
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The Blessed Sacrament will be exposed for quiet prayer and reflection from noon until Benediction at 5:00 PM

## ST. BONIFACE CHURCH — FULDA, INDIANA

# PICNIC

SUNDAY, AUGUST 5th

Roast Beef or Fried Chicken Dinners

Served 11:00 AM until 6:30 PM in Air-Conditioned Dining Room

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★ Novelties ★ Hamburgers & Ice Cream

— PUBLIC PARTY BEGINS AT 1:00 PM —

Hourly Attendance Prizes

Grand Prize Drawing at 8:00 PM





**PILGRIMAGE RETREAT**—Members of a pastoral team serving four parishes examine maps and other materials as they prepare for a pilgrimage retreat in the Holy Land. Pictured from left to right are Benedictine Sister Mary Cecile Deken, Father Ron Ashmore, Benedictine Sister Mary Philip Seib and Msgr. Joseph Brokhage. For the last six years, they have served Immaculate Conception, Millhouse; St. Dennis, Jennings County; St. Maurice, Decatur County; and St. Maurice, Napoleon. They left last Sunday and will return on Aug. 9. They are conducting their own pilgrimage, with Scripture readings at each site they visit. (Photo by Jim Jachimiak)

## Pope speaks of abducted boy

CASTELGANDOLFO, Italy (NC)—Pope John Paul II voiced concern for a recently kidnapped Italian boy after his Sunday Angelus greetings July 29 at Castelgandolfo, the papal summer residence.

The youth, 10-year-old Vincenzo Diano, son of a wealthy Italian contractor, was kidnapped July 27 while bicycling with friends in the small beach resort of Lazzaro in southern Italy.

"It is exceedingly deplorable that not even children, innocent creatures in need of their dear ones' affection, are spared," the pope said in an apparent reference to the fact that Italy has averaged about 40 kidnappings annually in recent years.

The pope has made frequent public appeals for the safe return of Emanuela Orlandi, the teen-aged

daughter of a Vatican official who disappeared June 22, 1983. Italian police are uncertain whether she was kidnapped, despite demands from persons claiming to be her abductors.

The appeal for the Diano boy's return came after a light-hearted meeting characteristic of the pope's visits with crowds outside his summer home 16 miles from Rome.

During the meeting the pope joined in song with several groups of young

people as they serenaded him in English, French, Spanish and Polish. He urged students to use their summer vacations for "human growth."

Pope John Paul challenged the young people to rediscover in nature "the freshness and joy of simple and genuine things." The youths responded enthusiastically, shouting "viva il papa," prompting him to pause several times during his talk to plead "wait a minute" in an attempt to calm them.

## The Active List

burg, 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, 6 p.m.; St. Philip parish hall, 3 p.m.

## Human rights in Zambia probed

LUSAKA, Zambia (NC)—The Catholic Church in Zambia is taking a survey of human rights violations in the country as a step toward forming its first justice and peace commission. The church secretariat, headquartered in Lusaka, has distributed questionnaires to Zambian Catholics, asking them to record the most serious instances of social injustice, including corruption, abuse of power, neglect of rural areas and unemployment.

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Clan Na Gael Pipe Band — Full Moon Band  
Scotty Grant — Irish Step Dancers, Indianapolis

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2:30-3:00 Clan Na Gael  
3:00-4:00 Irish Balladeer  
4:00-5:00 Eileen & Colleen Mulhern  
5:00-5:45 Scotty Grant  
6:00-7:00 Blackthorn  
7:00-7:30 Clan Na Gael  
7:30-8:30 Blackthorn  
8:30-9:00 Eileen & Colleen Mulhern  
9:00-10:00 Blackthorn

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### St. John's PICNIC Sunday, Sept. 2

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# Catholic youths want more children, study says

by Jerry Filteau

WASHINGTON (NC)—Catholicism still makes a difference in attitudes of American youths toward having children, according to a new sociological study.

That finding has significant pastoral implications for the U.S. church, said Msgr. James T. McHugh, a leading American Catholic expert on marriage, family and population issues.

The study, by sociologist Judith Blake, says that in comparison with their non-Catholic peers, students in Catholic high schools and religiously active Catholics in public high schools tend to want more children, to place greater value on raising children, to attach more importance to the role of the mother in the home, and to consider themselves less knowledgeable about birth control.

On the average, for example, Catholic youths surveyed expected to have about 10 percent more children than their non-Catholic counterparts. The more religious the person considered himself or herself, the more likely he or she was to expect to have more children. Catholics in Catholic schools tended to expect more children than Catholics in public schools.

Similarly, Catholics as a

whole scored higher than non-Catholics in the importance they attached to having children. Among the Catholic youths, factors of Catholic school attendance, regularity of religious practice (measured by frequency of Mass attendance) and degree of religious conviction all correlated positively with the degree of importance they attached to having children.

Ms. Blake, a demographer and sociologist at the University of Southern California who is one of the leading U.S. experts on population and fertility data, reported the findings of the study in the June issue of *Population and Development Review*, a quarterly journal of the Population Center in New York.

She said the new data, gathered by the National Center for Education Statistics and the National Opinion Research Center, bring into question the widespread view of recent years that Catholicism has become irrelevant to the fertility behavior of Americans.

Msgr. McHugh, former director of pro-life activities

for the U.S. bishops and currently a special adviser on population issues for the Holy See's Permanent Observer Mission to the United Nations, said the findings indicate that at high school age "Catholic youth are more susceptible to understanding and accepting Catholic teaching on marriage and parenthood than they are often given credit for."

In an interview in Washington July 25, Msgr. McHugh said that this, in turn, represents "a challenge to Catholic educators."

It also means that couples and organizations involved in natural family planning "ought to put much more emphasis on fertility awareness at the high school level," he said.

He noted that Ms. Blake's findings on attitudes of Catholic high schoolers toward children, family size and the importance of parenthood "are consistent with" the attitudes of leaders and couples in natural family planning.

Ms. Blake reported that the survey data only showed the attitudes of Catholic and non-Catholic high school sophomores and seniors in 1980. The data did not show

whether those Catholic youths would subsequently "respond in their fertility behavior to the same social and economic pressures to have very small families that have impinged on most non-Catholics," she said.

"Studies, over time, of the actual completed fertility of Catholics and non-Catholics will provide the only definitive answer to the question whether being a Roman Catholic has become irrelevant for fertility behavior in the United States," she wrote.

Msgr. McHugh said that secular attitudes prevalent in U.S. society today and promoted by population control advocates tend to emphasize the risks and burdens of bearing and rearing children and the threats that children pose to one's convenience, comfort and career opportunities.

Emphasis on those factors tends to "diminish the value of children and the so-called 'natural rewards' of child-bearing," he said.

The study reported by Ms. Blake indicates that American Catholic youths "are not yet rigidly set in these cultural attitudes," he said.

## Catholics, Baptists begin talks

VATICAN CITY (NC)—Catholic and Baptist clergy gathered in Berlin, West Germany, July 19-22 for the first in a planned series of five annual international theological talks aimed at promoting understanding and exploring existing prejudices between the two churches, the Vatican said.

The 12 participants discussed evangelism and evangelization, and "the difficulties and possibilities in giving a common Christian witness in the current world situation," according to a statement by the Vatican Secretariat for Promoting Christian Unity.

A member of the secretariat who was co-secretary of the discussion, Msgr. Basil

Meeking, said the talks were frank and helpful. He described the meeting as "exploratory," and said future talks would be longer and more specific on issues of concern.

"Because our traditions have been different, we have a bit of getting together to do," Msgr. Meeking said.

The talks covered a broad range of topics, the Vatican statement said, including conversion, salvation, the common priesthood of all believers, the ordained ministry, baptism, Christian unity and faith. Future meetings are expected to focus on individual issues, as well as to identify prejudices and discuss them openly.




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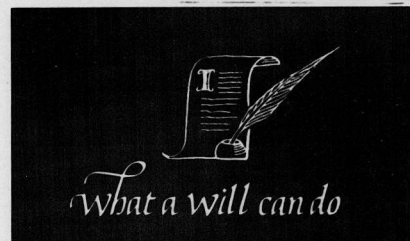
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## YOUTH CORNER

### Are teens worse off today?

by Tom Lennon

**Question:** What is the main reason why teens years ago (my parents tell me) were so different from teens today? Why are teens today worse off morally speaking?

**Answer:** First of all, I think a pretty good argument could be made that many people in the 30 to 50 age-range are worse off "morally speaking" than that age group was years ago, too.

But I don't intend to present such an argument. It makes me uneasy to sit in judgment on either an age group or an individual about their morality. The Lord warns us not to judge others.

And yet, a folder that came in the mail today from Pharmacists against Drug Abuse tells me that more than "one-third of all kids in America use illegal drugs" and also that "one out of every 18 high school seniors is using marijuana every day."

Teens today undeniably have serious problems. You probably know them well. It is true that the way teens live has changed drastically in the past 30 years. The causes are many and complex and there's room here to present only a few.

In my opinion, one of the most important reasons for these changes is the fact that a "youth culture" has come into existence. Teens have far more money to spend now than their grandparents ever thought of having at the same age.

There is a vast market for teen clothes and for movies,

magazines, books and records aimed at teens.

Perhaps more than ever before in history, teens are a definite and separate segment of society. And this youth culture is highly independent. It tends to reject ideas of the past and to want to experiment with new ones.

Such experimentation, especially when it involves sex and drugs, can lead to tragedies.

The youth culture, however, is not the only cause of the instability teens experience.

Then, too, some teens undoubtedly head in the wrong direction as a result of the example set by some adults (this includes those seen on television).

And some teens find the shadow of the bomb deeply unsettling. The fear they experience can lead to erratic behavior.

All of this makes it sound like the world of teen-agers is falling to pieces.

It's not. There are many fine young people out there, and we've reported on some of them from time to time in the past few years. We'll do so again soon.

Keep in mind too the many excellent opportunities that teens have today. Not the least of these is the possibility of building a world where peace will finally prevail.

My own opinion is that this might well happen in your lifetime.

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

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# MAY THEY REST IN PEACE

(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.)

† **BARRY, Elizabeth**, 73, St. Joan of Arc, Indianapolis, July 11. Mother of Lynda Nicola and Charles, III.

† **BECK, Carrie**, 94, St. Mary, New Albany, July 4. Aunt of Dorothy Beck, Jane Iredale, Mary C. Williams, Edna Veith, Anna Mae Harris, and Rev. Bernard, Louis, William and Herman Beck.

† **BLATZ, Florence M.**, 91, Holy Name, Beech Grove, July 8. Mother of Margaret Newman, Marie Reid, Betty Walker, Hilda Benton, Leo, James and Joseph; sister of Nellie Stokes; grandmother of 24; great-grandmother of 18.

† **BOGER, Mary E.**, 88, St. Joseph, Shelbyville, July 5. Wife of Charles R.; mother of Lawrence, Martha E. Lay, Cecelia Boring, Lois Woodard and Evelyn Jackson; grandmother of 15; great-grandmother of 16; sister of Lawrence Gosch and Celia Tort.

† **BORNHORST, Lawrence** (Barney), 70, St. Joseph, Shelbyville, July 11. Husband of Mary F.; father of John L. and

Thomas J.; grandfather of four; brother of Francis B., Jr.

† **BROWN, Kenneth**, 63, St. Augustine, Jeffersonville, July 18. Husband of Dorothy (Wright); father of Belinda; brother of Florence Kavanaugh and Claudia Mitchell.

† **BUTLER, Edna J.**, 85, Little Flower, Indianapolis, July 18. Mother of Fred E., Jr., Vera Presutti, Robert E., and Frieda Monday; sister of Marcella Meriwether.

† **CRAWFORD, Julia E.**, 92, St. Ambrose, Seymour, July 11. Wife of Earl M.; mother of Lucille Baurely and Mary Helen Keen; grandmother of 14; great-grandmother of 21.

† **CURTIN, Helen Marie**, 99, St. Joan of Arc, Indianapolis, July 17. Cousin of Rev. Charles and Rev. Timothy Sexton.

† **DARTENAY, Alice T.**, 78, Our Lady of Lourdes, Indianapolis, July 18. Sister of Ruth McInosh, Mildred Sullivan and Louis McKay.

† **DECKARD, Marvin E.**, 52, St. Philip, New Albany, July 13. Husband of Roberta; father of Marvin E., Jr., Nettie, and Nancy Dropleman.

† **DUGGAN, Nettie Pauline**, 88, St. Joan of Arc, Indianapolis, July 22. Mother of Marilyn Cooney, Andrew and Robert.

† **FELTS, Mary D.**, 65, Little

Flower, Indianapolis, July 21. Wife of Donald H.; mother of David, Mark, Thomas, and Linda; sister of Alice Lindanood and Herod Rains.

† **HANKA, William W.**, 62, St. Christopher, Indianapolis, July 14. Husband of Marie; father of Kenneth, Ray, William, Jr., and Cheryl Darsow.

† **HANLEY, Betty**, 58, St. Christopher, Indianapolis, July 24. Wife of Bernard; mother of Lawrence Shotts, Thomas, and Melissa Murphy.

† **JARRETT, Oona**, 65, St. Agnes, Nashville, July 6.

† **KLYZA, Tim**, 32, Our Lady of Perpetual Help, New Albany, July 15. Husband of Carol Sue; son of Mr. and Mrs. Aloysius Klyza; brother of Mark, Kevin and Celeste.

† **KUNZ, Raymond Charles**, 85, St. Joan of Arc, Indianapolis, July 16. Husband of Frieda; father of Carol Ann Willy, Ronald and Richard.

† **LAMPING, Raymond G.**, 60, Holy Family, Oldenburg, July 12. Husband of Rita (Wendelman); father of Rick, Diane Riehle and Jenny Hoog; brother of George, Doris Girgis, Loraine Walke and Ester Young; grandfather of two.

† **LATTIS, David Albert**, 25, St. Michael, Bradford, July 14. Husband of LaVaughn (Cooper); father of Toni L. and Matthew D.; son of Donald J. and Evelyn Petersen; brother of Chris Roso, Andrea, Christina Petersen, Jim and Steve; grandson of Douglas Hughes, Charlotte King, and Mrs. Herbert F. Lattis.

† **LITTLEJOHN, Rosemary B.**, 67, Holy Rosary, Seelyville, July 18. Wife of William R.; mother of William, Margaret Jo Langdoc and Mary Ann Drake; sister of Ruth, Schram and Margaret McCullough; grandmother of nine.

† **LYONS, Thomas J.**, 35, St. Lawrence, Indianapolis, July 24. Husband of Jeanne; father of Christina, Stephanie, Tommy and Mark; son of Joseph and Mary.

† **MABEE, Douglas William**, 7 months, Little Flower, Indianapolis, July 25. Son of Joseph and Linda; brother of (twin) Matthew, Christopher and Amanda; grandson of Mr. and Mrs. William Smith and Mr. and Mrs. Lawrence Mabree.

† **MADDEN, Mary**, 86, St. Philip Neri, Indianapolis, July 21. Sister of Bridget Mullen, Elizabeth Gooke, Helen Bechtold, Joseph and John.

† **MANY, Dorothy L.**, 77, Holy Name, Beech Grove, July 18. Mother of Peter D.

† **MASCIARI, Gus K.**, 74, St. James the Greater, Indianapolis, July 12. Husband of Rose; brother of Rose Tarmine, Anna Demma and Joseph.

† **McFADDEN, Dorothy**, 79, St. Augustine, Jeffersonville, July 21. Wife of Lawrence P.; mother of Marilyn Jouskey; grandmother of five.

† **MELLENE, James F.**, 49, Holy Spirit, Indianapolis, July 14. Husband of Virginia.

† **MENSCHING, William H.**, 79, Our Lady of Perpetual Help, New Albany, May 11. Husband of Leona M. (Karrer); father of Charles W., father-in-law of Jacqueline K.; grandfather of Christine and Janene.

† **MOBLEY, Clarence E.**, 72, Our Lady of Lourdes, Indianapolis,

July 13. Husband of Mary Anne; father of Mary Ann Roseman, Kathy Hofmeister, Peggy Ehlers, Jerome and Clarence, Jr.

† **MUELLER, Frank**, 76, St. Paul, Tell City, July 24. Husband of Grace; father of Dolores Voyles, Maxine Glenn, Robert and Marvin; brother of Frances Aleon and Theresa Little.

† **MURPHY, Helen L.**, 92, Holy Name, Beech Grove, July 20. Mother-in-law of Marjorie H.; grandmother of Carol and Kathy.

† **NIEDENTHAL, Eugene (Jim)**, 61, St. Michael, Brookville, July 18. Husband of Mary (Flehmman); father of Vickie Dilandro, Greg J. and David; brother of Martha Haas and Rosina Munchel.

† **NIEMAIER, Elizabeth McCullough**, 86, St. Mary, New Albany, July 11.

† **PICKETT, Robert B.**, 73, Christ the King, Indianapolis, July 13. Husband of Delia; father of Mary Ann Franco; brother of Elsie Arnold, Doris Lee, and Stanley; grandfather of four.

† **POINTER, Mary Frances**, 61, Holy Name, Beech Grove, July 13. Wife of Oliver G., Sr.; mother of Mary Anna Weddle, Frances Marie Rudisill, Sally Jane Raimondi, Dorothy Pauline Raimondi, Nancy Ann Trappasso, Oliver G., Jr., and Vincent J.; grandmother of eight; sister of Marion and Charles Quatrochi.

† **POTTENGER, Clara L.**, 93, Little Flower, Indianapolis, July 13. Mother of Dwight L., and Alice Jane Dawson; sister of Lillian Proctor.

† **READY, Sr. Mary Theresa** (Dorothy), O.S.C., 88, formerly of Connersville and Cathedral Parish, Indianapolis, and a founding member of the Monastery of St. Clare, St. Louis, Mo. Sister of Josephine and James P.; aunt of one nephew and four nieces, including Dorothy Hammond.

† **ROEHM, Louise (Peg)**, 80, St. Benedict, Terre Haute, July 17. Wife of Louis R.; mother of Louis H.; grandmother of six.

† **SCHMITT, Mary B.**, 75, St. Pius X, Indianapolis, July 6. Wife of Francis J.; stepmother of Alice Ann Houff and John P.; sister of Alice Schmitt, and Delores and Elyth Manning.

† **STORM, William E. (Larry)**, 69, Holy Name, Beech Grove, July 18. Husband of Ila M.; father of John M., and Patricia Ann Martin; brother of Mary Duffy, Ann Alva, Ola Fisher, Virginia Irvine, Gene and Albert; grandfather of eight; great-grandfather of three.

† **SWEENEY, Daniel A.**, 56, Holy Spirit, Indianapolis, July 12. Husband of Loretta C.; father of Kathleen Elliott, Karen Wynn, Kevin, Kenneth and Michael; grandfather of Andrew; brother of Mary Jo DeLuca, and Larry.

† **WEINTRAUT, Leo, Jr.**, 64, St. Joseph, Shelbyville, July 15.

† **WELCH, William "Earl"**, 89, St. Mary, New Albany, July 21. Husband of Irma Marie Day; father of Irma McSweeney, Wilma Buehner, Mary Jo Hotchkiss, Eileen Rawert, Dorothy Slaughter, William Earl, Jr., and Albert S.; grandfather of 21; great-grandfather of eight.

† **WUENSCH, Frank S.**, 85, St. James the Greater, Indianapolis, July 13. Father of Kathryn Michaelis, Helen Welsh, Dorothy Logsdan, Mary, Charles and John.

## Film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

Against All Odds	O
All the Right Moves	O
Amityville 3-D	A-III
Angel	O
Angel Party	O
* The Ballad of Gregorio Cortez	A-II
Beat Street	A-II
Best Defense	O
Beyond the Limit	O
Blame it on Rio	O
The Bounty	A-IV
Breakin'	A-II
Broadway Danny Rose	A-III
The Buddy System	A-III
Cannonball Run II	A-III
Careful, He Might Hear You	A-III
Children of the Corn	A-III
Christine	O
A Christmas Story	A-II
Conan the Destroyer	O
Crackers	A-III
Danton	A-II
D.C. Cab	O
Deep in the Heart	O
The Dresser	A-II
Educating Rita	A-III
Electric Dreams	A-III
Finders Keepers	O
Fire and Ice	O
Firestarter	O
Footloose	A-III
Friday the 13th: the Final Chapter	A-III
Ghostbusters	A-III
Going Berserk	O
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## Book review

# Women in America

**MOTHERS AND SUCH: VIEWS OF AMERICAN WOMEN AND WHY THEY CHANGED**, by Maxine L. Margolis. University of California Press (Berkeley, Calif., 1984). 346 pp. \$19.95.

Reviewed by Mitch Finley  
NC News Service

Walter Mondale's choice of Geraldine Ferraro as his partner in the 1984 presidential election is a milestone in the history of male-female relationships in the United States. More than that, it signals the arrival of the feminine spirit at the highest levels of political life—and, potentially, the presence of a feminine perspective in the Oval Office.

Maxine L. Margolis, professor of anthropology, University of Florida, Gainesville, would say, however, that Ms. Ferraro owes her present position not to the rebirth of feminism in the early '70s, not to a couple of best-selling feminist books, but to social, cultural and economic conditions.

"The suggestion that women were suddenly prompted to action by the civil

rights movement or by a best-selling book," writes Ms. Margolis, "ignores the conditions of millions of women's lives in the late 1950s and 1960s."

"More married women than ever before held jobs, but these jobs were usually low-paying and dead-end. At the same time women continued to bear primary responsibility for child-care and housework. Surely these conditions explain the roots of female discontent, discontent that led to the rebirth of feminism and the popularity of books that decried the contemporary version of women's 'proper place.'"

"Mothers and Such" is a clearly written, informative, expertly researched, entertaining look at women in America, the roles they have played and how they have been understood. Ms. Margolis guides the reader on a fascinating tour of American history from a feminine and anthropological perspective. Individual chapters describe how women ended up on a pedestal as one consequence of the Industrial Revolution, how women aban-

doned the pedestal after World War II, and the ways by which keeping house became eventually an end in itself.

Ms. Margolis offers excellent insights into the dynamics of women's presence in the American workforce, male attitudes toward "working women" and the relationship between housework and work outside the home.

A chapter titled, "She Has Only Herself to Blame," is a cutting indictment of the American tendency to blame women for their own victimization, in everything from rape to the confinement of women to the lower end of the pay scale.

As far as the future is concerned, the author is unwilling to offer reassurances: "The soothing claims that the family will always be with us, that it really has not changed much, and that women will always take primary responsibility for child-care and housework because it is in the nature of things are ideological stances based more on wishful thinking and uneasiness about the current order than on close analysis."

"Such reassurances neither seriously consider the major changes that have occurred in women's roles in this country, nor do they seek to explain them. They are basically conservative attempts to obscure what is taking place in American society today . . ." she writes.

"Mothers and Such" makes valuable reading for anyone interested in women's issues, or the influences that are shaping American life for the decades to come.

Finley is co-author with his wife, Kathy, of "Christian Families in the Real World" (Thomas More Press).

ple, Michael Glazier, \$4.95, 118 pp. Another volume in a series on ways of prayer.

► "Clinging," by Emilie Griffin, Harper & Row, \$10.95, 72 pp. Shows how prayer functions as an essential human experience.

► "We Pray to the Lord," by Father Richard Mazzotta, C.S.C., Ave Maria Press, \$9.95, 203 pp. General intercessions based on the scriptural readings for Sundays and holy days.

► "The Common Life," by Louis Dupre, Crossroad, \$7.95, 89 pp. Origins of trinitarian mysticism and its development by Jan Ruusbroec, 14th century Flemish mystic.

► "Beyond Broken Dreams," by Sister Karen Berry, O.S.F., St. Anthony Messenger Press, \$3.50, 62 pp. Emphasizes the permanence of the human spirit on a scriptural pathway to new life.

► "Teaching Authority in the Early Church," by Father Robert B. Eno, SS, Michael Glazier, \$12.95 cloth, \$7.95 paper, 168 pp. A collection of patristic readings.

► "In Praise of Homemaking," by Connie Fourie Zimney, Ave Maria Press, \$4.95, 144 pp. Affirms homemaking as a rich and rewarding career.

► "Twenty Centuries of Ecumenism," by Father Jacques Elisee Desseaux, Paulist Press, \$4.95, 103 pp. A concise study of Christianity's search for unity in the face of division.

► "Praying the Daily Gospels," by Philip A. St. Romain, Ave Maria Press, \$5.95, 247 pp. A guide to meditation.

► "Foundational Theology," by Francis Schussler Florenza, Crossroad, \$22.50, 326 pp. Considers in turn several key issues of foundational theology.

► "The Catholic Youth Retreat Book," by Sister Mary Loretta Pastva, S.N.D., St. Anthony Messenger Press, \$7.95, 87 pp. Everything needed to plan prayer experiences for a day, an evening or a weekend.

## U.S. bishops urge increased aid

ROME (NC)—Three U.S. bishops returning from a tour of African refugee centers said July 26 they will urge the United States and other governments to increase aid to the estimated 5 million Africans uprooted by political turmoil and one of the continent's worst droughts. Besides meeting with Catholic Relief Services officials on their return to the United States, the bishops said they will talk with State Department officials and congressional groups "to make sure that the thrust of our message brings the greatest results," said Bishop Roger M. Mahony of Stockton, Calif.

## Books en route

by Richard Philbrick

WASHINGTON (NC)—Here is a list of new books of particular interest to Catholic readers.

► "The Mirror Mind," by Father William Johnston, S.J., Harper & Row, \$6.95, 181 pp. Presents the ways committed Christians can integrate Eastern wisdom and a solidly Christian outlook in a creative approach to self-realization.

► "Unlocking the Doors of Your Heart," by Father Russell Abata, C.S.S.R., Liguori Publications, \$4.25, 143 pp. Describes love in terms intended for young singles and newly married couples.

► "How Blest You Are!," by Sister Helen Cecilia Swift, S.N.D. St. Anthony Messenger Press, \$3.50, 85 pp. A living room retreat based on the Beatitudes.

► "Living With the Apocalypse," edited by Tilden H. Edwards, Harper & Row, \$6.95, 180 pp. Contains the thoughts of Christian scholars who are seeking to establish peace and justice throughout the world.

► "Simple Prayer," by John Dalrym-

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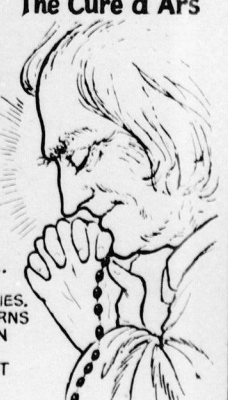
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ST. JOHN BAPTISTE MARIE VIANNEY WAS BORN AT DARDILLY, FRANCE, IN 1786. AS A CHILD, HE WOULD HIDE IN ATTICS WITH HIS FAMILY IN ORDER TO ATTEND MASS, BECAUSE OF THE PERSECUTIONS OF THE REFORMATION.

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# church in the world

**WASHINGTON (NC)**—With the fate of immigration legislation hanging by a thread in Congress, the U.S. Catholic Conference assistant director for immigration affairs called immigration reform morally necessary. The USCC official, James M. Hoffman, said the battles over the many pieces of the bill may have killed it for this year and perhaps for years to come. "No one addresses the immorality of having an immigration, non-policy which permits illegal immigrants into the United States for as long as it doesn't cause us problems," he said. This immigration non-policy means that "as long as we have people who are needed—let them stay," he said.

**NEW ORLEANS (NC)**—The most frustrating thing about being deaf is trying to convince other people you can't hear them, said Arvilla Rank, the president of the International Catholic Deaf Association. Miss Rank, who was in New Orleans for the deaf association's annual meeting, said deaf people "have the same needs as hearing people. They grow up, they get married, they have children, they need access to appropriate counseling." Because deaf people don't look visibly handicapped, their needs often are not met, Miss Rank said.

**POMPANO BEACH, Fla. (NC)**—Henry's Hideaway in Pompano Beach is no ordinary cocktail lounge. Operated on the grounds of a Catholic church as a private club with a state liquor license, it mixes drinks with parish community spirit. Father James Reynolds, pastor of St. Henry Parish, said the goal of the club "is to help people to have better communications with each other and become more happy and holy. We want to bring families back to the church as the center, not only of their religious lives, but also of their social lives such as in the old days."

**BONN, West Germany (NC)**—The West German bishops have rejected Polish charges that their ministry to refugees from German territories lost to Poland after World War II is part of a campaign to regain those territories. Gen. Wojciech Jaruzelski, the Polish premier and Communist Party chief, July 21 accused some West Germans of wanting to change Poland's western border and said the refugee groups and the church demonstrated a "revisionist anti-Polish trend." The bishops replied in a July 24 statement, "The

German Bishops' Conference declares that border regulations and border guarantees are not the competence of a bishops' conference." They said they considered their ministerial work to the refugees necessary and do not "consider it an obstacle for reconciliation."

**VATICAN CITY (NC)**—Latin America's huge foreign debts are hindering economic

development and contributing to a political atmosphere, according to Argentine Bishop Antonio Quarracino, president of the Latin American Catholic Bishops Council. "Unemployment, inflation and the foreign debt are three elements that, when put together, become highly explosive," said Bishop Quarracino, in a report presented during a July 24-28 meeting of 60 Latin American bishops in Bogota, Colombia.

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RESPONDENT: Martha Lynn Branson

DESIGNATED DATE: August 17, 1984

PRESIDING JUDGE: Rev. Frederick Easton

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.

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# Catholic-Jewish rapport 'better than ever'

NEW YORK—Catholic-Jewish relations are "better than at any other time," while rapport between Jews and liberal Protestants is strained over the issue of the Middle East and because of Evangelicals' support of Israel.

These highlight the conclusions reached in two articles appearing in the new issue of Present Tense magazine, published by the American Jewish Committee.

Summing up events that have brought Catholics and Jews closer, Jim Castelli, Washington (D.C.) bureau chief for the national Catholic weekly, Our Sunday Visitor, asserts that "the relationship between Catholics and Jews in the United States is better than at any other time in history, and in any country in the world."

Castelli bases his judgment on a number of key issues. Among them are support by Jewish groups of the re-establishment of diplomatic relations with the Vatican; Catholic Senator

Moynihan's bill recommending that the U.S. move its embassy to Jerusalem; both groups' willingness to vote for candidates of the opposite faith; and the generally improved climate brought about by Vatican II.

On the other hand, Rabbi A. James Rudin, director of interreligious affairs for the American Jewish Committee, observes that "Protestant-Jewish relations have become increasingly complicated and uncertain" as "many liberal-Protestant allies seem to have deserted the Jewish community on questions relating to Israel's security and survival," and as "evangelicals have emerged as Israel's strongest Christian supporters."

"If American Jews had been asked 20 years ago with which Christian group they felt most comfortable, more votes would have been registered for the Protestants than Roman Catholics," Rabbi Rudin writes. "Now, two decades after the extraordinary advances of Vatican Council II, a similar

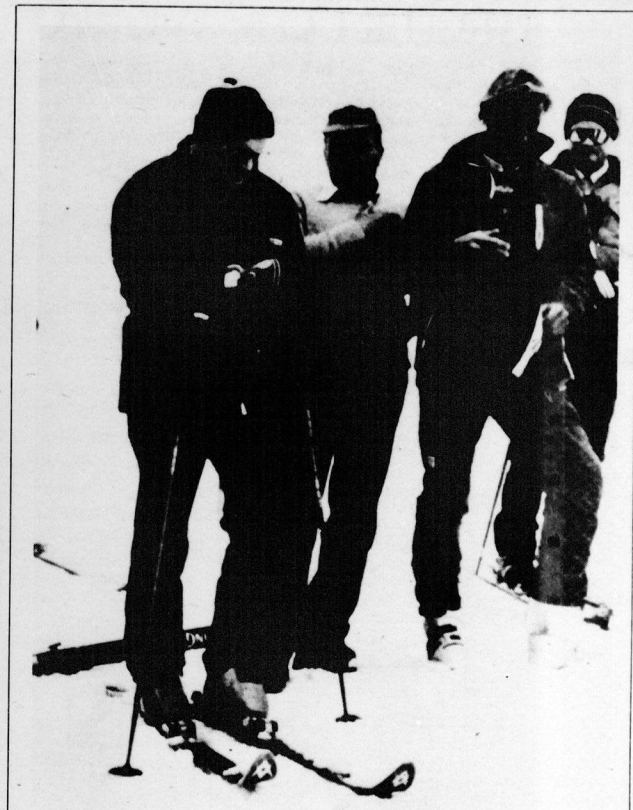
poll might favor the Catholics."

Castelli concurs, noting that "public opinion polls reveal that while interfaith amity has grown tremendously in America, Catholics are generally more friendly towards Jews than Protestants."

He observes that "the history of Catholics and Jews in this country has run along parallel lines. They came to America together, had their names mangled at Ellis Island together, lived next door to one another in the burgeoning cities, worked and built unions and businesses together. They shared common family and community values that were sometimes at odds with the rugged individualism of the dominant Protestant culture."

Says Rabbi Rudin, "On the one hand, many leaders of liberal Protestant churches share the Jewish community's positions on church-state matters, the Equal Rights Amendment, and a host of other progressive domestic issues. On the other hand, some high officials take public anti-Israel positions in the National Council of Churches and in their own individual denominations."

Nevertheless, many liberal Protestants, who identify as supporters of Israel, continually warn Jews about the "real" intentions of the evangelicals, Rabbi Rudin adds. He quotes J. Warren Jacobs, associate general secretary of the General Commission on Christian Unity and Interreligious Concerns of the United Methodist Church: "We look with deep regret on the tendency among some American Jews to see people such as Jerry Farwell as



POPE ON THE SLOPE—Pope John Paul II, dressed in ski suit and boots and flanked by local ski instructors, says prayers before making a downhill run during his two-day trip to Adamello Mountain, Italy. (NC photo from UPI)

'truer' friends of Israel than liberal Protestants."

Castelli writes, "There is no conflict between Catholics and Jews over Israel; Catholics are strong supporters." He adds that while the Catholic establishment came out against the proposal to move the U.S. embassy to Jerusalem, the opposition was "presented calmly and in a context of clear support for Israel." Similarly, on the Sabra-Shatilla massacre, Catholic leaders took pains to point out

that the murders "were actually carried out by Maronite Catholics," Castelli recalls.

According to Rabbi Rudin, "Some Jewish individuals have written off the possibility of maintaining positive relationships with

the liberal-Protestant community," claiming "that the situation vis-a-vis Israel is hopeless." Others continue to work with liberal Protestants on the domestic and foreign policy agenda, and explicitly leave Israel out of the dialogue.

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INDIANAPOLIS



Mike Feeney

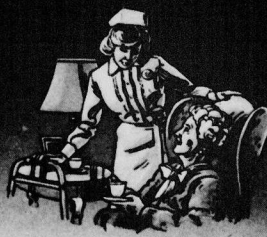


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