

THE CRITERION



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Indianapolis, Indiana

On A Journey Of Faith

Annual appeal falls short of goal

by Jim Jachimiak

James Ittenbach, archdiocesan director of development, is blaming "financial insecurity" for a decrease in the amount of money pledged in the Archbishop's Annual Appeal this year.

Pledges totaling more than \$1.8 million have been received in AAA '84, but that represents 86 percent of the \$2.1 million goal. Pledges were received from 28,375 households in this year's campaign, down from last year's record of 33,166.

The total in last year's campaign was \$2.02 million, and the total in 1982 was \$1.98 million. In 1980, the first appeal raised \$2.5 million.

The number of parishes surpassing their individual goals in the campaign is also down from last year. Last August, Ittenbach reported that 78 parishes had surpassed their goals in AAA '83. In this year's appeal, 63 parishes have surpassed their goals. Parishes which surpass their goals receive a rebate of any amount over 100 percent of goal once pledges are fulfilled.

Ittenbach blames the shortfall in this year's campaign on economic factors. Although unemployment and inflation are down, he said, "there is a lot of financial insecurity. People are probably still trying to catch up. Their needs will have to be satisfied before the needs of the church will be satisfied." He added that even though unemployment in general has dropped, "there are still pockets of high unemployment in the archdiocese."

The decline in contributions in the archdiocese reflects similar declines in other regions, Ittenbach said. He noted that many dioceses and charitable organizations which have similar campaigns are experiencing the same drop. "This seems to be a troubled year for charitable giving."

Nevertheless, he said, "I think we should look at the glass as being half full instead of half empty. If it were not for the 28,000 families and the 500 volunteers, we would not have been able to accomplish what we have accomplished."

He added that "the appeal does do an (See ANNUAL APPEAL on page 6)

Cuomo calls for debate on religion, politics

NEW YORK (NC)—Gov. Mario Cuomo of New York has called for a full debate on politics and religion in America, saying it involves much more than abortion and school prayer.

In a New York Times interview Aug. 3 he challenged President Reagan's "religiosity" and New York Archbishop John J. O'Connor's argument that Catholics cannot vote in good conscience for pro-abortion candidates.

Reagan has "wrapped himself in religiosity," and Democrats have allowed him to "pre-empt and co-opt us on the issue," Cuomo said.

In addition, "formal religion, more aggressively than ever before, is seeking to use the political process," he said.

Calling for Democrats to regain the initiative, Cuomo said he was going to raise the religion and politics issue in a series of speeches, beginning with an address in Washington that evening to the International Platform Association. Cuomo later decided to change the topic of that address. The association was honoring him for his July keynote speech to the Democratic National Convention.

Challenging Archbishop O'Connor's views on Catholic conscience and public abortion policy, Cuomo said in the interview:

"Now you have the archbishop of New York saying that no Catholic can vote for (New York City mayor) Ed Koch... nor for (Democratic senator from New York) Pat Moynihan or Mario Cuomo—anybody who disagrees with him on abortion. He amends that by saying, 'I'm not telling anyone how to vote, that's my personal judgment.' But you're the archbishop."

Archbishop O'Connor led the New York bishops in issuing a joint statement earlier this year which said that it is inconsistent to oppose abortion personally yet accept its legality. He also said in a news conference last June, "I don't see how a Catholic in good conscience can vote for a candidate who explicitly supports abortion."

Cuomo argued that the archbishop has a right to tell him what he should believe as a Catholic, but does not have the right to "insist that everybody believe what we believe."

He asked what chance of success there is for a constitutional amendment against abortion and what the effort for such an amendment would do "except divide people."

THE DANGER if he should translate his religious convictions into laws governing everyone, Cuomo said, is that "to do so makes me vulnerable to an Orthodox Jewish governor and an atheist governor and an agnostic governor who someday will argue for a body of beliefs that is contrary to mine."

Archbishop O'Connor issued a statement later in the day repudiating the idea that he had ever said a Catholic could not vote for a particular candidate or that he had ever insisted "that everybody believe as we believe," as Cuomo had suggested.

"As archbishop of New York," said Archbishop O'Connor, "it is neither my responsibility nor my desire to evaluate the qualifications of any individual of any (See CUOMO CALLS on page 6)

Past and Projected World Population In billions



PROJECTED GROWTH—The world had 300 million people in the year 1 A.D., and its population now is 4.8 billion. One World Bank projection sees the world population climbing to more than 11 billion in 2150, then stabilizing. Among participants in the Aug. 6-13 International Conference on Population in Mexico City is a seven-member Vatican delegation. (NC chart by UPI)

World population conference opens in Mexico City

MEXICO CITY (NC)—The International Conference on Population opened Aug. 6 with a call on governments to stabilize world population and create a globe "free from the capricious inequalities of development and threats of environmental degradation."

The call was made by Rafael M. Salas, head of the United Nations Fund for Population Activities, who is also president of the conference. Some 1,500 delegates from about 150 countries attended the talks, scheduled to end Aug. 13.

The Vatican has sent a six-member delegation critical of international population policies which stress slowing population growth through birth control methods opposed by church teaching, such as contraception, sterilization and abortion.

The United States, in a pre-conference statement, stuck to its position that it would not permit the use of American funds for family planning programs which promote abortion and involuntary sterilization.

Ambassador James Buckley, who heads the U.S. delegation, said that family planning programs which receive aid funds would be required to place the funds in "segregated accounts" which do not support abortion programs.

Buckley also said that the United States "does not believe that we face a global (population) crisis."

He said the United States will continue to support "responsible" population programs, excluding sterilization and abortion. But he said the Reagan administration rejects the "Malthusian

pessimism" of past studies which suggested that "humanity is about to breed itself into perpetual scarcity and poverty."

The U.S. says that proper economic policies lead to successful solutions to population problems. It also says successful development is based on private enterprise, rather than state-run economies which it says have been failures.

Salas, in his opening speech, urged the delegates to work energetically to stabilize the world population, which is now 4.8 billion and is expected to continue increasing for the next 110 years.

Looking Inside

Three new columnists can be found on our commentary page this week. We plan to alternate them with other columnists so you can get the flavor of opinion columns available in the Catholic press. See page 4.

Father Buckel has finished his vacation and has resumed his column. This week he writes about sin. See page 9.

Two groups are now writing documents about the U.S. economy. The differences between the two are now becoming clear. Page 19.

A Speedway woman had an accident in Ireland and had to spend some time in a hospital there. Read about it on page 20.

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

How should we control global population growth?

by John F. Fink

This week the United Nations is holding an International Population Conference in Mexico City, 10 years after a similar conference resulted in a so-called World Population Plan of Action. The conference in Mexico City is taking action on a set of 85 draft recommendations for further implementation of the 1974 plan of action.

World Bank President A. W. Clausen recently warned that there will be more poverty and "undescribable misery" in decades to come unless nations begin to deal more effectively with global population growth. He said that populations in developing countries could grow from the present 3.5 billion people to 8.4 billion by the year 2050. Meanwhile, those of us in developed countries, now numbering about 1.3 billion, will increase only a couple million.

The World Bank's report stated: "If one- to two-child policies are not effectively implemented within the next five to 10 years, there will be massive famine and social upheaval." The report said that only an immediate one-child policy over a 30-year period would stabilize Third World population levels.

On the same day that the World Bank report was made, Population Reports International released a study that criticized World Bank policies. The PRI report said that the bank has concentrated on funding the construction of maternal and child health clinics and the distribution of



contraceptives rather than tackling the basic problem—persuading couples in developing countries to have fewer children.

History has shown quite effectively that couples will limit the size of their families only when it is economically worthwhile for them to do so. In poverty-stricken countries, large families are necessary in order for couples to have someone to care for them in their old age.

History also shows that birth rates decrease as the economies of developing countries improve. This has happened in North Korea, Taiwan, Hong Kong, Singapore and all industrialized nations. It follows, therefore, that the best way to confront the population problem is to improve nations' economies rather than by coercive measures of sterilization and abortion.

The Vatican is taking an active role in the conference in Mexico City. It also participated in the 1974 conference, but did not join in adopting the World Population Plan of Action because that document failed to support the family as the basic social unit and the unique place for child-bearing and childrearing.

Prior to this week's meeting, Pope John Paul met with Dr. Rafael M. Salas, secretary-general of the conference and executive director of the United Nations Fund for Population Activities. The pope emphasized that "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 pope stressed to the secretary-general the dignity of the person and the importance of the family which, he

said, 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."

The Holy See agrees with the recommendations that place emphasis on socio-economic issues and believes that development strategies "should be based on a just worldwide socio-economic 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."

The United States, which is also involved with this week's conference, has presented a new policy at the meeting that it will henceforth deny aid to groups which perform or actively promote abortion as part of population control. This means that the U.N. Fund for Population Activities must show that it does not fund abortion or coercive family planning programs. The UNFPA gets \$38 million, or one-fifth of its budget, from the U.S..

The United States' position is that the chief obstacle of development in poor nations is not population growth, but governmental control of economies.

The solution to the population problem is greater help to poor nations to improve their economies. Even the World Bank's report assumes that population growth will decline once living standards improve, and it recommends social security benefits to eliminate reliance on children for support in old age. This is where our concentration should be rather than trying to eliminate the God-given right of people to bear children if they want to.

St. Jude to celebrate silver anniversary

The week of Aug. 12 has been designated St. Jude Anniversary Week at St. Jude parish in Indianapolis. The southside congregation will be celebrating the 25th anniversary of the founding of the parish.

Diane Feldhake and Barb Schura, co-chairmen, have planned special events for each day of the anniversary week.

The week will open with an outdoor Mass at 1 p.m. on Sunday. The liturgy will be followed by a parish picnic, and a square dance will be held at 5 p.m.

Youth of the parish will have a "Field Day" on Tuesday. A 7:30 p.m. youth liturgy is planned, followed by a pizza party and dance.

All past and present parishioners and their friends are invited to a dinner-dance under the stars on Aug. 18. It will be held in a tent on the grounds of the church. Cost will be \$8 per person or \$15 per couple. Music will be provided by the Third Generation Band, and food will be catered by the Simonelle Restaurant of the Lazarus department store in Greenwood. Tickets may be obtained by calling Toni Sergi, 317-888-5384.

Charter members of the parish, past priests and teachers, and past officers of

parish organizations will be honored at specific times during the week. A memorial Mass will be offered for deceased members of the parish.

The closing event of the celebration will be an open house on Aug. 19, from 2 to 4 p.m. It will be hosted by the parish's 50 & Over Club.

The founding pastor of St. Jude's,

St. John planning special Masses for Colts game weekends

St. John Church, across the street from the Hoosier Dome in Indianapolis, will adopt a special schedule of liturgies on the days the Indianapolis Colts play their home football games (Aug. 26, Sept. 16 and 30, Oct. 7 and 21, Nov. 4 and 18, and Dec. 9).

Marian to have course in Jewish studies

A new course in Jewish studies will begin this fall at Marian College, Indianapolis. "Fundamentals of Jewish Theology and Practice" will be presented by Rabbi Dennis C. Sasso of Congregation Beth-El Zedeck in Indianapolis.

The semester-long course will introduce students to the theological and religious-cultural concepts which have shaped Jewish belief, belonging and behavior. It is designed to help students appreciate the basic issues and concerns which influence Jewish life today in its unity and diversity.

It is offered through Marian's Department of Theology and Philosophy and is sponsored by the Jewish Chautauqua Society.

The 14-week lecture series portion of the course is open to the public. The lectures will be from 2:30 to 5 p.m. each Thursday from Aug. 30 to Dec. 13.

Rabbi Sasso has been spiritual leader of Congregation Beth-El Zedeck since 1977. He earned his bachelor of arts degree cum laude in Bible at Brandeis University. He holds a master of arts degree in religion from Temple University and is a regular panelist on "Focus on Faith," a weekly television series on interfaith issues.

Father William E. Vollmuth, offered the first Mass there on Aug. 9, 1959.

The new parish opened its school on Sept. 15 of that year. The school has been staffed by the Sisters of Providence and lay teachers since its beginning.

In 1972, St. Jude completed its Parish Activity Dwelling (PAD), which serves as a rectory and meeting place, largely with labor donated by parishioners.

Father Vollmuth died in 1960 and was succeeded by Father William F. Morley, who has remained at St. Jude as either pastor or co-pastor since that time. His current co-pastor is Father Francis Dooley.

The regular weekend Mass schedule will be modified as follows when the Colts play at home: Saturday, 5:30 p.m.; Sunday, 8 a.m., 9:30 a.m. and 5:30 p.m. There will be no 11 a.m. Mass when the Colts play at home. However, a special post-game Mass will be celebrated at about 3:30 p.m. following each home game.

On Aug. 11, the regular weekend liturgy schedule will be followed since the Colts vs. New York Giants game begins at 7:30 p.m. On Sept. 2, the Colts vs. New York Jets game begins at 3 p.m. On that day, the regular Mass schedule will be followed, with the addition of a post-game Mass beginning at about 6:30 p.m.

The regular Mass schedule is: Saturday, 5:30 p.m.; Sunday, 8 and 11 a.m. and 5:30 p.m.

Archbishop O'Meara's Schedule Week of August 12

THURSDAY, August 12—50th anniversary of Our Lady of Providence Parish, Brownstown, Mass at 12 noon followed with dinner and reception.

TUESDAY, August 14—Installation ceremony of Rev. William Papano, pastor of St. Michael Parish, Bradford, Mass at 7 p.m. E.D.T.

WEDNESDAY, August 15—Installation ceremony of Rev. Martin Peter, pastor of St. Malachy Parish, Brownsburg, Mass at 6 p.m.

Jubilarians celebrate at St. Meinrad

Seven Benedictine monks of St. Meinrad Archabbey are celebrating the anniversaries of their monastic profession of vows.

Celebrating his diamond jubilee (60 years) is Father Jerome Palmer. A golden jubilee is being observed by Father Gerard Ellspermann. Silver jubilarians are: Fathers Daniel Buechlein, Gregory Chamberlin, Pius Klein, Micheas Langston, and Brother Methodius Shigo.

Father Jerome Palmer was born Dec. 5, 1904, in Murphysboro, Ill. He is an assistant to the national director of the Marian Movement of Priests in the U.S. He also conducts missions and retreats.

Father Gerard Ellspermann, a native of Evansville, was born on Oct. 21, 1914. He is serving as Oblate Director for St. Meinrad Archabbey and is Professor of Greek and Latin for St. Meinrad College.

Father Daniel Buechlein was born in Jasper on April 20, 1938. From 1971 until 1984, Father Daniel was President-Rector of St. Meinrad School of Theology. In 1982 he was named Acting President-Rector for the College. In May of 1984 he was elected to serve as President-Rector for both the St. Meinrad College and St. Meinrad School of Theology.

Father Gregory Chamberlin was born on Oct. 12, 1938, in Indianapolis. He is senior associate professor of French and serves on the spiritual direction staff of St. Meinrad College. Father Gregory's most recent appointment, effective in August, is as Dean of Students for the College. He will continue to teach and serve as Alumni Director.

Father Pius Klein was born in Aurora on May 12, 1939. In 1978 he was elected prior of the Benedictine Priory in Huaraz, Peru. In 1982 he was re-elected prior.

Father Micheas Langston, a native of Paducah, Ky., was born on Dec. 26, 1938. He now serves as a chaplain in the U.S. Army at Fort Bliss in El Paso, Texas.

Brother Methodius Shigo was born on Aug. 11, 1915, in Ashley, Pa. He has faithfully served the Archabbey as a locksmith for many years.



MOVING?

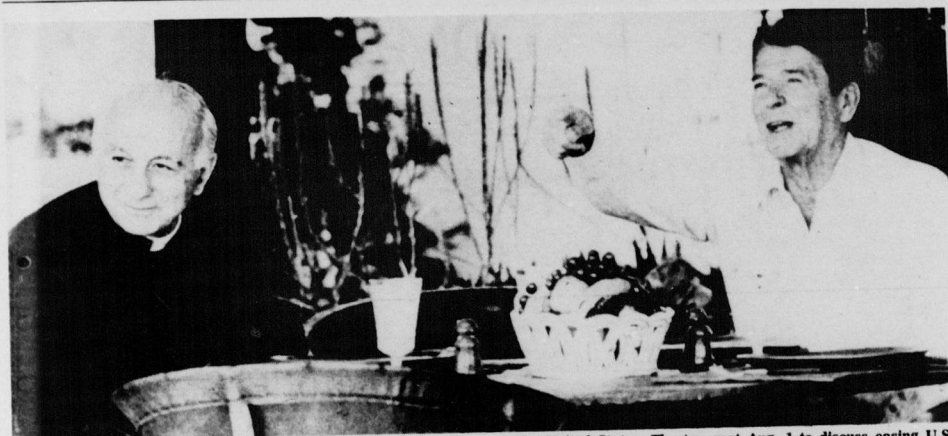
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WESTERN MEETING—President Reagan points out areas of his California ranch to Archbishop Pio Laghi, the Vatican's ambassador to the United States. The two met Aug. 1 to discuss easing U.S. economic sanctions against Poland. (NC photo by UPI)

Reagan, Vatican ambassador meet

RANCHO DEL CIELO, Calif. (NC)—President Reagan and Archbishop Pio Laghi, the Vatican's ambassador to the United States, met Aug. 1 to discuss plans to ease U.S. economic sanctions against Poland.

Two days later the White House announced Reagan had authorized the lifting of some sanctions following the Polish government's "significant move" in declaring amnesty for its 652 political prisoners July 21.

The discussion between Reagan and Archbishop Laghi was held during lunch at Reagan's ranch at Rancho del Cielo outside Santa Barbara. National Security Adviser Robert C. McFarlane also attended.

According to a White House statement issued after the meeting, the president and archbishop exchanged views on recent events in Poland and on a number of other

issues, including East-West relations and the situation in Central America.

No other details of the talks were released.

Reagan ordered the restoration of American landing rights for the Polish state airline LOT and scientific exchanges between the U.S. and Poland but set conditions on the lifting of one key sanction. A White House statement said the withdrawal of U.S. opposition to Polish membership in the International Monetary Fund would depend on "complete and reasonable implementation of the amnesty decision."

White House spokesman Larry Speakes told reporters the president invited Archbishop Laghi to help him decide what sanctions should be lifted in response to the Polish amnesty.

Pope John Paul II and Polish bishops had waged a strong campaign for the amnesty. The pope said on July 25 that he

hoped the amnesty would be a step toward social reform in Poland.

"The president believes it is important to have the views of the Holy See before making his decisions," said Speakes, deputy White

He said Reagan was interested in Pope John Paul II's "special insight" on the subject, since it involved the pontiff's native land. He said the president consults with the pope often.

Speakes also stressed what he said was the importance Reagan places on the Catholic Church's views on other issues like Central America and arms control.

Reagan interrupted his 18-day vacation for the meeting.

Reagan imposed a number of economic sanctions on Poland following that country's December 1981 declaration of martial law. Poland later lifted martial law but outlawed the Solidarity trade union movement.

Jerzy Urban, the official Polish government spokesman in Warsaw, was critical of the U.S. announcement and called for the unconditional lifting of all restrictions. He said the sanctions lifted were less significant restrictions.

U.S. sanctions which remained in effect included a freeze on U.S. credits and loans, the suspension of tariff concessions and the curtailment of food shipments except for humanitarian purposes.

Lech Walesa, the founder of Solidarity, praised the U.S. decision to lift some sanctions but said the United States should also lift its ban on commodity credits to Poland.

Polish officials have estimated that the sanctions have cost their country between \$10 billion and \$12.5 billion.

Some who challenge bishops use 'dubious means'

Archbishop Rembert Weakland of Milwaukee has criticized organizations such as the Catholic Center, which conducts conservative seminars nationwide, for using "dubious moral means" to challenge some bishops' policies.

In a statement released with the early August publication of copyrighted stories in two Catholic newspapers about the activities of the Catholic Center, Archbishop Weakland said any group can share insights with bishops through dialogue.

"To politicize the church, however, and to undermine its structures by dubious moral means, cannot be condoned," the archbishop said.

"We are confident that the faithful will recognize such latter tactics, especially when they stoop to slander or injustice, for what they are and reject this as not being of the Spirit," his statement said.

The articles about the Catholic Center, affiliated with New Right leader Paul Weyrich, were published jointly in the Aug. 2 Catholic Herald, newspaper of the Milwaukee Archdiocese, and the Aug. 3, National Catholic Reporter, an independent weekly published in Kansas City, Mo.

The copyrighted articles said the Catholic Center was holding workshops in dioceses across the country to "teach organizing tactics designed to confront 'progressive' bishops and create 'networks' to force change in each diocese."

The articles said weekend seminars sponsored by the center encouraged participants to portray bishops as frustrated politicians, to infiltrate diocesan social justice commissions and committees, and to file complaints over spending practices of the National Conference of Catholic Bishops.

Besides Milwaukee, the articles reported that the seminars have been held in the Archdiocese of Seattle headed by Archbishop Raymond G. Hunthausen, the

Archdiocese of San Francisco headed by Archbishop John R. Quinn, the Archdiocese of Chicago headed by Cardinal Joseph Bernardin, and the Diocese of Richmond, Va., headed by Bishop Walter F. Sullivan.

Archbishop Weakland's statement did not specifically name the Catholic Center. But in the National Catholic Reporter the statement was titled, "Statement of Milwaukee Archbishop Rembert Weakland about the Catholic Center." The Catholic Herald titled the statement only, "Statement of Milwaukee Archbishop Rembert Weakland."

Archbishop Weakland told National Catholic News Service Aug. 3 that his statement reflected unsavory tactics of any group trying to further its cause in the church, not just the Catholic Center.

He also said there was "probably not too much" influence by the Catholic Center in the Milwaukee Archdiocese. He said he issued the statement as a guideline for all groups in the archdiocese.

The articles in the Reporter and the Herald said the Catholic Center is an arm of the Free Congress Research and Education Foundation, a Washington, D.C., organization headed by Weyrich, a Melkite Catholic.

The articles said Weyrich "has targeted the U.S. Catholic Church," especially bishops strongly supporting the 1983 national pastoral letter on war and peace.

According to the stories, the Catholic Center surveys mailing lists of known conservative Catholic newspapers and sends out seminar invitations to individuals within each diocese. The seminars are conducted by Father Enrique Rueda, the center's scholar in residence, the stories said.

According to Father Rueda, the purpose of the center "is to preserve the free enterprise system, maintain a strong national defense and protect traditional Catholic values," the articles said.

Tony Alamo foundation on the wane

MIAMI (NC)—The Arkansas foundation headed by Tony Alamo which has spread anti-Catholic literature throughout the country in recent months may be losing its support, according to a report by Betsy Kennedy in The Voice, newspaper of the Archdiocese of Miami.

The paper said Alamo's followers in Alma, Ark., Hollywood, Calif., and Nashville, Tenn., are dwindling.

"We're hopeful that this commune is breaking up in Alma," said Mayor Manford N. Burris of Alma, who has been battling the Susan and Tony Alamo Christian Foundation for several years.

"The word is out that he is running scared because he is losing members. Many of his businesses have closed and for sale signs are up," Burris told The Voice.

The Voice reported that three Alamo properties on Miami Beach—a duplex, an apartment building and a church—stand vacant.

"We got harassed by people there," Alamo told The Voice in an interview.

The Voice also quoted a confidential source as saying Alamo's activities in the Hollywood and Los Angeles areas have been decreasing.

Mayor Burris of Alma has written President Reagan expressing concern for the 200 members of the Alamo foundation living in the remote rural area near Alma.

"The possibility of a repeat of 'Jonestown' exists here in Alma, Ark.," wrote Burris, referring to the ritual suicides by poisoning in the late 1970s of the Rev. Jim Jones and his followers in Guyana.

Burris also urged Reagan to aid Judy Shapiro, an ex-Alamo follower who has not located her two children who disappeared into the foundation with their father.

"All of the members appear to be brainwashed and subjected to a great deal of coercion," Burris told The Voice.

The Alamo foundation was the distributor of thousands of eight-page tracts titled "The Pope's Secrets," which included accusations that the pope is a child molester and that Jesuit priests were involved in the assassinations of Presidents Abraham Lincoln and John F. Kennedy.

Posters which appeared in numerous U.S. cities claiming that the Vatican owns the three major commercial television networks and other media outlets also were attributed to Alamo.

Alamo said he agreed with the content of the posters but would not say whether he was responsible for them.

The SUNDAY READINGS

by Fr. JAMES A. BLACK

I Kings 19: 9, 11-13
Romans 9: 1-5
Matthew 14: 22-33

19th SUNDAY IN ORDINARY TIME

August 12, 1984

Background: In the first reading, from the Old Testament book of Kings, the Lord God appeared to Elijah the prophet. Elijah observed strong winds, an earthquake, and even fire; the Lord was not present in any of those forms. Instead, he made himself present in the whispering of a gentle breeze.

In the second reading, God was not where people expected to find him either. Paul told the Romans that the Jews missed Him because they were looking in the wrong place.

And in the Gospel, the disciples still weren't certain of Jesus' identity, even when he came walking toward them on the water. They still didn't realize that He was the Son of God.

Reflection: People don't always look for God in the right place. Of course, there are lots of obvious places where we might find

him: in church, in the sacraments, in His Word.

But it seems to me that there are several unexpected places where we might find him also, if we're willing to look closely.

God's presence can be seen in the beauties of nature—a glorious sunset, beautiful flower, or in the wind blowing through a field of wheat.

He's present in the heart of anyone who loves you. He can also be present in the heart of someone who hardly knows you.

Perhaps it would help us if we were more open to some of the places where God might be, as next Sunday's readings indicate. If we do so, it's likely that we'll find God more often than we do now.

(Father Black welcomes your comments and letters, and will answer as many of them as possible. Send them to 230 Elliston Place, Nashville, TN 37203.)

view FROM the pew

Wheaties and the Baltimore Catechism

by Richard B. Scheiber

The other morning I reached into the cupboard at breakfast time and snatched therefrom a box of cereal. Then, as is my habit, I dumped a bunch of those flakes into a bowl and sloshed milk over them, thus completing preparation of one of my typical gourmet breakfasts.

All the while this was going on, an obscure tune from the dim past kept running through my mind. Couldn't quite pick it out. Suddenly, it sprang full-bloom from my memory. Most people over 50 will remember it: "Have you tried Wheaties, the best breakfast food in the land? Won't you try Wheaties, they're whole wheat with all of the bran," etc.



Believe it or not, that entire jingle—from beginning to end—came back to me, word for word, even though I hadn't heard it since grade school days, when it introduced the old "Jack Armstrong, the All-American Boy" radio show. I always thought that was a truly forgettable show, but could never get the jingle out of my mind.

I wonder what marketing genius wrote that catchy, tuneful slogan. It was simple and direct, short and easy to remember (or should I say hard to forget?), and most important of all, gave the message: this is good, basic breakfast food, and don't you forget it! There was no way a kid could confuse Wheaties with anything else.

Other things stick in my mind from those long-ago days: the multiplication tables; spelling and its rules (or lack thereof—that was largely memory work); the alphabet and how to use it; and the basic rules of grammar. All these were viewed as the building blocks upon which we would later add the superstructure of our expanding knowledge, the quest for which, we were told, should never end.

Teachers used the same technique when we learned about our faith. The basic truths were set forth in clear, unmistakable language—words youngsters could hang onto. I suppose you could say the Wheaties jingle was, in the world of advertising, about the equivalent of "God made me to know Him, love Him and serve Him," and so forth.

That was a problem when it came to religious instruction. The Catholic faith is not the same as a popular breakfast cereal. One can learn all he needs to know about cereal by reading the ingredients on the back of the box, and for all practical purposes, that simple jingle told the story.

But the faith is an unplumbable ocean, revealed to us by the infinite God through salvation history, brought to fulfillment by His Divine Son in the Catholic Church—through whose guidance we learn ever more about that faith and how its truths apply to the world in which we live.

Trouble is, too many of us had the idea that if we'd had a Catholic grade school education, we were experts, and if high school and college were added to it, we knew everything we needed to know about the church. Another problem was that that superficial knowledge too often didn't make much of a difference in the way we lived.

Enter modern catechetics, which very properly tried to make the faith more a part of young people's lives, showing how love of God and love of neighbor were the core of the Catholic faith. Nothing wrong with that. Jesus said all commandments, all law, flow from those two commandments.

Note, though, that He said other things "flow" from those teachings. He did not say that was all we need to know. A recent overview of students' knowledge about

their faith, taken at a Catholic university, revealed that nearly every Catholic student knew about these Great Commandments, but knowledge about the nature, history and other teachings of the Catholic Church was spotty at best; nearly non-existent at worst.

So what we may have now is an oversimplification in teaching the faith in another area, and things haven't really changed that much. All of us need to ask ourselves—and this includes parents, teachers and pastors—if we are really telling our young people enough about the one, holy, catholic and apostolic church, and what it is that sets it and its people (which are the same thing) apart as a leaven in the world.

Is it time to admit that the Baltimore Catechism wasn't all bad?

Line up alphabetically by height, please

by Dick Dowd

It is the kind of story anyone who has had to organize a group of people can sympathize with.

The Brother principal at a local Catholic academy brings the new seventh grade boys into the gym on the first day of school and, after he gets their attention, gives the command: "All right now, men. I want to see how quickly you can follow orders. I want you to line up in two rows alphabetically by height starting right now."

By the time they realize they're trying to follow an impossible order, the ice is broken and the school year begins with a valuable lesson that not all commands can be followed or even understood.

That thought often comes to me on special occasions in the summer when I'm in a strange church at Communion time. Inevitably, the Communion line is the worst programmed part of the new, reformed liturgy.

The problem, of course, is each parish is different. In some they want you to come from the back, in others from the side. Occasionally, the church is so large that special Communion stations are set up but it's never too clear what the catchment area is for the station—six rows fore and aft, two rows over, one row down?

Then there is the constant struggle between the ushers who want their lines straight, neat and manageable, and the individual Christians who slip from one line to another in order to receive Communion from the highest ranking prelate around (cardinal, bishop, priest) or the one most like themselves (brothers, sisters, adults, youngsters, etc.).

I suppose it's only a venial sin to slug an usher. If the usher is a priest or seminarian (as they sometimes are at special events) it's probably much worse than that. I've been tempted.

The point is that each of us sees the church in a different light. If we're an usher we play one role; communicant another. And since we're never going to play all the roles at once, it is difficult to be sympathetic and understanding at all times.

Like the rough and tumble Communion lines, there seems to be a great deal of liturgical variety in the church at the present time.

In some places the lector and special ministers of Communion come up from their pews at the appointed time and return to their place when their task is done. Others sit on the altar through the entire time.

Sometimes the altar boys lead the procession, sometimes the lector leads the



procession, and sometimes there is no procession but an entrance that is neither theatrical nor casual.

Shortly after the new liturgy went into effect, I recall the Vatican publishing a revised guide of postures at Mass. Every parish wanted one to find out "what to do."

Were a new guide to be published today, I don't think it would merit a second glance because individual congregations are doing liturgy within broad guidelines and not looking for the close supervision that once was a rule.

Small can be beautiful

by Fr. Eugene Hemrick

Are a lot of parishes too big? Are there advantages in belonging to a small parish?

These questions are alluded to in the U.S. bishops' 1980 statement on the laity titled, "Called and Gifted: The American Catholic Laity." The document is especially concerned with the increased status of the laity in the church and how to make the parish community more meaningful for them.

The document states: "Because lay women and men do experience intimacy, support, acceptance and availability in family life, they seek the same in their Christian communities. This is leading to a review of parish size, organization, priorities and identity. It has already led to intentional communities, basic Christian communities and some revitalized parish communities."

Most people who have celebrated a home Mass with a small group will tell you it can be a beautiful experience. Usually there is no distraction from latecomers. Nor is there the sense of being on a strict Sunday morning schedule. After the celebration, there is time to visit in a leisurely way and to foster friendships.

This leads me to ask whether there is a word to sum up the beauty of a small congregation. I think there is. The word that comes to mind is "availability."

The luxury of availability—being present to each other in a way that makes a difference—is at the heart of intimacy. When it is present, isn't this intimacy the prototype of the relationship we desire between God and ourselves?

E.F. Schumacher, author of the book "Small Is Beautiful," alerts us to what he calls the "painful present." He says that we are living through what Asians have called "withdrawal of the mandate of heaven."

I like the new adaptability and freedom to make the liturgy a personal, spiritual experience for the people gathered around the altar in the parish.

However, I would like to make the suggestion that sometime in the course of their study, all priests be required to pass a course in queuing theory, or that the Vatican issue absolutely incontrovertible instructions about lining up for Communion so we can all get at least that part organized.

Applying Schumacher's observation to ourselves, we might say that one of the most heavenly experiences we can have on this earth is to be deeply touched by to touch another.

Today, however, the hustle of activities and the large numbers of people threaten to deprive members of the Christian community of the kind of contact they need with each other. A priest at Mass can seem to be "somewhere up there," and friends might be "somewhere over there" in the crowd.

So it might be a good idea to review what "Called and Gifted" had to say. In doing so, it might be discovered that large numbers of people feel anonymous in a parish and that there is little intimacy there.

In that case, perhaps something like home Masses should be instituted, if they don't already exist in the parish.

Furthermore, if small really is beautiful, shouldn't congested parishes be broken into smaller segments somehow? Shouldn't those in a parish who seek a greater community spirit be encouraged to form a special community within the parish?

I believe questions like this will be heard more often as the number of Catholics grows, as the number of priests decreases and as the demand for a sense of Christian community increases.

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VIEWING WITH ARNOLD

Muppets movie not much of a surprise

by James W. Arnold

Since the activities of the Muppets are now covered, like those of any other celebrities, on TV's "Entertainment Tonight," the highlight of their new movie, "The Muppets Take Manhattan," is no longer much of a surprise.

Yes, bashful Kermit the Frog and aggressive Miss Piggy do get married—in a touching and romantic ceremony—right there before our eyes. So this is a movie you and your younger offspring won't want to miss, simply as a historic occasion.



But be warned that marriage is still something creators Jim Henson and Frank Oz (not to mention the perennially reluctant Kermit) may want to wangle out of. As in the classic cases of Popeye and Olive Oyl, Lil' Abner and Daisy Mae, and even Superman and Lois Lane, the promise of wedded bliss somewhere in the distant future—but not now—seems so deeply knitted into the comic fabric that it is difficult even to think of Kermit and Piggy as spouses. (Parenthood sends the mind reeling.)

Besides, it does seem that Kermit has a theological "out." He and Piggy are playing a musical wedding scene as the climax of their Broadway show-within-a-film, and Piggy has cleverly substituted a real minister at the last minute. It's not clear if Kermit knows this, but if he doesn't, he's still an unencumbered frog.

In any case, Piggy ends the scene (and film) on a right note. Just before they are swept away on a crescent moon, she says, "What better way could anything end than to be hand-in-hand with a friend?"

That we go on about them as if they were real people shows the impact that Henson, Oz and their felt hand puppet creations have had on us over the last two decades. This is the third Muppet film, and we're hardly conscious of the magic involved in integrating these little puffs of fanciful fabric into a large-screen story with normal human beings and actual New York

locations. Some of the awkward mechanics—like the strange rapid hopping movements the Muppet gang uses to get from one place to another—have become endearing.

"Manhattan" is something like the original 1979 "Muppet Movie" since it's about Kermit and the gang trying to make it in Show Biz, only this time it's Broadway instead of Hollywood. The first film seemed much funnier and more inventive—perhaps everybody was less certain of success then. It also had the advantage of a villain and a genuine conflict-suspense plot.

The new film is a spoof of all the old movies about breaking in on Broadway, and is less a story than a series of sketches. Most of the episodic gags are based on Kermit's schemes to impress producers, Piggy's jealousy as Kermit's befriended by a pretty teenage waitress (Juliana Donald) at a Greek coffee shop, and the various odd jobs the gang performs while they're waiting for Kermit to call them to do their show, "Manhattan Melodies." Thus, Scooter is an usher in a movie theater showing "The Attack of the Killer Fish" in 3-D. At the end, the audience is bombarded with fish.

Some of these setpieces work beautifully, and some don't. Kids will probably love a slapstick affair in which perfume salesperson Joan Rivers goes berserk plastering Piggy with makeup. There is also a hilarious chase in Central Park where Piggy on roller skates pursues a purse-snatcher. But James Coco seems pointless as an over-indulgent dog owner in a scene with Rowlf, and Henson (I think) makes a big mistake in creating a bunch of "lovable rat" characters to work in the cafe that the gang uses as its home base.

This time few of the cameos by humans are memorably performed or written, with the exception of Linda Lavin as a doctor testing Kermit's reflexes and Dabney Coleman as a predictably crooked big-shot producer. Ex-adman Henson gets in some good satiric swipes at Madison Avenue when amnesiac Kermit wanders into an ad agency and is instantly hired for writing a slogan that actually tells just what the product does. ("Nobody ever tried that!")

The songs by Jeff Moss are as delightfully tuneful as ever (especially

ENTERTAINMENT



FOR CHILDREN—Kermit the Frog combs New York searching for a producer to stage his musical in "The Muppets Take Manhattan." The third Muppet movie features all of Jim Henson's regulars with cameo appearances by Dabney Coleman, Joan Rivers, Art Carney and New York Mayor Ed Koch. (NC photo)

"Together Again" and "Time for Saying Goodbye"), with Henson's singing voice for Kermit contributing much of the charm. Probably the cutest scene in the movie is a fantasy musical memory of Piggy's in which all the Muppets are babies in a nursery. I mean, they're all cuddly to begin

with. When they're made smaller still, it's (as Dr. Teeth might say), Cuddle City. (Nothing eternal, but the usual magic and antics by familiar friends; satisfactory for all ages, especially the very young.)
USCC classification: A-I, general patronage.

Passion Play documentary a fascinating subject

by Henry Herx

NEW YORK (NC)—The historical background and the recent controversy over the Oberammergau Passion Play, now observing its 350th anniversary, are examined in "Oberammergau: Its People and Their Passion," airing Sunday, Aug. 12 on PBS. (Check your local listings for time in your area.)

When their village was saved from devastation by the Black Plague in 1334, the thankful citizens of Oberammergau vowed

that every 10 years they would perform a play depicting the passion and death of Christ. It is a pledge that their descendants have honored faithfully decade by decade, a living link to the medieval Age of Faith.

Involving the energies of almost the entire village, this pious tradition has become an international tourist attraction and the major commercial asset of this tiny community in the Bavarian Alps of West Germany.

Visitors come, however, even in those years when the Passion Play is not

presented. The town is famous for its woodcarvings of religious subjects as well as for the charm of its picturesque mountain setting.

Jim Sampson, an American journalist who has worked in West Germany since 1972, talks with a number of townspeople about their roles in the play and what the play means in the life of the village. Their motives seem a mixture of religion, cultural pride and economic self-interest. Without exception, however, they all regard the play as essential in giving the village its special identity.

The centerpiece of the program is the showing of several scenes from the current production, the first ever allowed to be shown on television. It is a production obviously worth seeing as theater if nothing else. Staged in an outdoor theater on a spectacular scale, with costumes and sets copied from the medieval originals, the play runs through the course of the day with a three-hour lunch break.

This West German production is always visually interesting and Sampson's commentary and interviews are generally helpful. Nothing is dwelt upon at any great length, however, which might possibly indicate that this is a shortened version of a longer program. It may not be a great documentary but it is a fascinating subject.

TV Programs of Note

Sunday, Aug. 12, (PBS) (Check local listings) "Dallas: A Stake in the Arts." This documentary recounts the decade of planning, political maneuvering and public relations that made possible the Dallas Museum of Art, which opened in January.

Monday, Aug. 13, (PBS) (Check local listings) "Evening at Pops." Internationally-acclaimed opera singer Jessye Norman joins John Williams and the Boston Pops Orchestra for a program of popular and light classical music ranging from "He's Got the Whole World in His Hands" to "Our Love Is Here to Stay."

TV Film Fare

Sunday, Aug. 12, 8-10 p.m. (NBC)—"Little Darlings" (1980)—This silly but nasty little movie, which wastes the talents of gifted young Kristy McNichol and Tatum O'Neal, has to do with a group of girls at a summer camp making a bet that places loss of virginity into the category of a competitive sport. Besides some distasteful visuals and offensive language, it condones immoral behavior despite some moralistic hedging at the end. The U.S. Catholic Conference classification is O—morally offensive. The Motion Picture Association of America ratings is R—restricted.

(Herx is on the staff of the U.S. Catholic Conference Department of Communication.)

Capsule movie reviews

NEW YORK (NC)—The following are synopses of movie reviews prepared by the staff of the U.S. Catholic Conference Department of Communication.

"Cheech and Chong's The Corsican Brothers"

Cheech and Chong take the plot of the venerable old swashbuckler and bedeck it with their usual slapstick gags, though this time they avoid drugs and nudity. It's all very unfunny, however, and the gross, sexually-oriented humor is enough to gain for it a classification of O—morally offensive—from the U.S. Catholic Conference. The Motion Picture Association of America rating is R—restricted.

"Phar Lap"

Rousing, wholesome entertainment from Australia about a famous Depression-era racehorse who meets a tragic end. Not especially dramatic but nonetheless most welcome at a time when there is such a dearth of good family entertainment. The U.S. Catholic Conference has classified it A-I—general patronage—and has recommended it. The Motion Picture Association of America rating is PG—parental guidance suggested.

TO THE EDITOR

We are not in the museum business

I have read with interest—and with some degree of dismay—the various discussions concerning the renovation of the Cathedral of SS. Peter and Paul. I am having some difficulty understanding the positions of those who seem so opposed to actions that in all truth should have been undertaken a decade ago.

While I am certainly not a historian, I do appreciate history—especially Church history—and it was with this particular bent for the importance of the historical that I listened to a recent presentation on the cathedral renovation by members of the planning committee. Nothing in that presentation raised my anxiety level. If one really listened to the committee's report, one heard that all that was of use, beauty and value would be preserved and reused in some way. In fact, I was rather impressed with the concern and sensitivity exhibited by the planning committee in this regard.

I recently undertook a major remodeling of my home. The house had been built in 1967 with a very specific (and somewhat unusual) purpose in mind—to house four generations of my family under one roof. The design was effective; it was a good and useful home for many years. Time and circumstances eventually changed the original need for that design. I found myself with a structure built for a specific purpose that no longer existed. I remodeled (I suppose I could say "renovated").

My remodeled home still contains all the memories it always did, even though it looks considerably different. But it is fully useful again; it is functional again; it fulfills my family's current needs.

I believe that our archdiocesan church family faces a similar situation with its

church home. And this is nothing new. The history of the Cathedral of SS. Peter and Paul is one filled with change and adaptation:

—The crucifix and statues on the main altar were added in 1915, as was the lower communion railing.

—The chapel was remodeled and dedicated to the Blessed Sacrament in 1918.

—The west facade and narthex (vestibule) were added in 1936-37, as were the rose marble on the sanctuary walls, the mosaic in the apse, the present lighting and the organ.

—Air conditioning was installed in the 1960s.

—The present altar was added following Vatican Council II.

—The ramp for the handicapped at the south entrance was constructed in 1981.

It is interesting to note that the total cost of the last major renovation of the cathedral (1937-37) was \$377,000. That amount of money, when converted to current (1983) dollars, has an estimated value of approximately \$3 million, which is, relatively speaking, more than twice that of the projected cost of the current renovation. Those figures somehow help me keep the cost in true perspective. I can easily imagine those who come after us marveling at how inexpensively we carried out the renovation of 1984-85.

Those who actually know the history of the Roman Catholic Church and of our local cathedral know that it is a history marked by change, updating, and renewal.

We are not (and should not be) in the museum business. Our church is a living community. And our cathedral must adequately house a living, worshipping community. Let us preserve what is best

from our past, but never out of a personal need for nostalgia or at the expense of the present and future.

Roots are certainly important; but roots only have value and function if the plant they support and nourish is alive.

Indianapolis

William R. Bruns II

Cathedral's beauty

The furor over the proposed renovation of the cathedral is most amusing. The assumptions—e.g., the cathedral is a beautiful church—are wildly inaccurate. The results are anger and hot-headedness, wasted words, senseless meetings, a lot of space taken up in your newspaper by ignorant remarks, and what for? The decision has been made by someone high up to change the cathedral and nothing will change that.

But the assumption that the cathedral is already a beautiful house of worship is most laughable. How can one say such a thing about a building with such poor lighting that it's almost impossible to see

who's on the altar? Are the people writing about such "beauty" suffering from blindness? I was once told that a priest of the diocese suggested the best thing that could be done for the cathedral was to close it up, fill it with grain and use it as a silo. I think some people are too used to its drabness, its darkness and its emptiness and haven't been in any other church the last 50 years to recognize or appreciate real beauty.

My complaint about the renovation and its expense is far more practical. Who's going to make use of it? Are there that many times the most reverend bishop is going to fill the space for some ceremony? Is there going to be a sudden influx of white middle class Hoosiers to make it a credible parish again? The question is not the expense of renovation—it is the expense of the upkeep.

What creative financing does the archbishop hold in store for its lay people next year?

Charles N. Keever

Indianapolis

Spiritual bouquet for Pope John Paul II

As a special gift to Pope John Paul II during his trip to North America in September, we plan to give him a spiritual bouquet of prayers, works, and sacrifices from all over the United States and Canada.

We are asking lay people, as well as priests, sisters and children, to participate and express their support of our spiritual leader, Pope John Paul II, who has so much responsibility and many important decisions to make.

The participants may choose one day of the month to keep him in their prayers. This may consist of offering Holy Mass or the Rosary or 15 minutes of special prayer time that day for his intention. (For example: For one year on the fifth day of each month I will say the Rosary for you.)

Or if one chooses, he or she may write his own spiritual pledge of daily prayers or sacrifices. (For example: I will say one Our Father every day for one year for you.)

The promises of prayer should be written in a personal note addressed directly to His Holiness, Pope John Paul II, and indicate what form of prayer will be offered.

Anyone interested in participating in this spiritual gift that will be presented to Pope John Paul II in Winnipeg, Manitoba on Sept. 16 should address their envelope to: Spiritual Bouquet, 1013 North First Street, Fargo, N.D. 58102. The deadline for writing is Sept. 5.

Mark and Nancy Emmel

Fargo, N.D.

Annual appeal falls short of goal

(Continued from page 1)

excellent job of heightening the awareness of all the programs that are supported by the Archbishop's Annual Appeal." As more people have become aware of those programs, he said, some donations have been made directly to agencies and programs.

He also noted that "many, many people do receive assistance through our programs." He cited several upcoming programs funded in part through AAA—a liturgy for golden jubilarians set for Sept. 9 at SS. Peter and Paul Cathedral in Indianapolis; Respect Life Week programs planned for October; campus ministry programs which will begin when the fall semester opens; and stewardship workshops for parishes, organized by the Development Office.

The 63 parishes which surpassed their goals in AAA '84 include three which pledged more than 200 percent of goal—Holy Angels, Indianapolis (220 percent); St. Bridget, Indianapolis (201 percent) and St. Patrick, Salem (219 percent).

Others which met or exceeded their goals are:

Indianapolis North Deanery: Immaculate Heart of Mary (102 percent); St. Joan of Arc (127 percent); St. Matthew (113 percent); and St. Pius X (111 percent).

Indianapolis East Deanery: SS. Peter and Paul Cathedral (156 percent); Holy Cross (131 percent); St. Mary (129 percent); St. Rita (126 percent); St. Thomas, Fortville (117 percent); and St. Michael, Greenfield (114 percent).

Indianapolis South Deanery: St. Ann, 115 percent; St. Barnabas, 103 percent; St. Catherine (178 percent); St. James the Greater (142 percent); and St. Mark (118 percent).

Indianapolis West Deanery: Assumption (162 percent); Holy Trinity (161 percent); St. Anthony (186 percent); St. Joseph (144 percent); and St. Michael the Archangel (107 percent).

Batesville Deanery: Immaculate Conception, Aurora (100 percent); St. John the Baptist, Dover (107 percent); St.

Magdalen, New Marion (133 percent); St. Peter, Franklin County (121 percent); and St. Martin, Yorkville (102 percent).

Bloomington Deanery: St. Vincent de Paul, Bedford (115 percent); St. John the Apostle, Bloomington (100 percent); St. Paul Catholic Center, Bloomington (147 percent); St. Martin, Martinsville (116 percent); and St. Agnes, Nashville (102 percent).

Connersville Deanery: St. Anne, New Castle (106 percent); Holy Family, Richmond (108 percent); and St. Mary, Richmond (100 percent).

New Albany Deanery: St. Joseph, Corydon (101 percent); Sacred Heart, Jeffersonville (110 percent); St. Mary, Navilleton (135 percent); St. Mary of the Knobs, St. Mary of the Knobs (102 percent); and St. John the Baptist, Starlight (103 percent).

Seymour Deanery: Our Lady of Providence, Brownstown (139 percent); Holy Trinity, Edinburgh (144 percent); St. Rose of Lima, Franklin (116 percent); St. Mary, Madison (132 percent); St. Michael, Madison (114 percent); St. Mary, Mitchell (100 percent); St. Paul, Decatur County

(102 percent); St. Vincent de Paul, Shelby County (114 percent); and American Martyrs, Scottsburg (187 percent).

Tell City Deanery: Christ the King, Paoli (196 percent); Holy Cross, St. Croix (117 percent); St. Joseph, Crawford County (101 percent); St. Mark, Perry County (105 percent); and St. Martin, Siberia (109 percent).

Terre Haute Deanery: Annunciation, Brazil (104 percent); Immaculate Conception, Montezuma (106 percent); St. Joseph, Rockville (104 percent); St. Mary of the Woods, St. Mary of the Woods (133 percent); Holy Rosary, Seelyville (139 percent); St. Benedict, Terre Haute (161 percent); and St. Joseph, Terre Haute (123 percent).

Cuomo calls for debate on religion, politics

(Continued from page 1)

political party for any public office or of any individual holding public office.

"My sole responsibility," he continued, "is to present, as clearly as I can, the formal official teaching of the Catholic Church. I leave to those interested in such teaching whether or not the public statements of officeholders and candidates accord with this teaching."

In Washington that evening Cuomo told reporters at an impromptu news conference that he was "delighted" with Archbishop O'Connor's clarification. During the platform association dinner he did not address the issue of religion and politics except in a brief answer to a question.

A press spokesman for Cuomo, Matthew Monahan, attributed the governor's shift in plans to "the context of the event he was at." He said the governor plans to continue raising the religion and politics issue in the future but apparently decided during the awards dinner that it was not the appropriate occasion for that kind of speech.

The seeds of a new national controversy over the role of religion in American politics were cast shortly before the Democratic convention when presidential candidate Walter Mondale chose Rep. Geraldine Ferraro, D-N.Y., as his running mate.

Like Cuomo, Ms. Ferraro is an Italian-American Catholic who takes the position of opposing abortion personally but saying that belief should not be imposed on others through public law or policy.

On her first day of campaigning for vice president, reporters asked her if she considered herself a "good Catholic" in light of her abortion stand. She said if people wanted to ask that about her, they should ask whether Reagan was a "good Christian" in light of his "terribly unfair" social policies.

Cuomo said in the Times interview that "Reagan has used religion aggressively as a weapon, as a tool. He has held himself out as offering the American people a religious value that will be a foundation for the government."

Declaring that "the debate has begun in earnest now," Cuomo said of the president, "Your platform is, 'We'll take care of the people God has already taken care of, make them as strong as possible and hope that on their own they'll take care of everybody else.'"

"That's not my kind of Christianity," he commented.

The New York governor rejected a debate between candidates over personal morality or hypocrisy, but he injected a few sharp asides into the interview. "I don't think we ought to judge one another's

soul," he said. "I'm not going to judge Ronald Reagan and ask why did you leave your first wife, was that a Christian thing to do, have you seen your grandchild?"

His and Ms. Ferraro's comments, he said, are aimed at the level of reflecting moral values in public policy, of saying to Reagan, "As long as you, Mr. President, have brought up the matter of religion, let me explain to you that my particular Christianity tells me I should be finding money for the homeless, and I should be taking care of the poor as well as the strong, and your policies don't do that. So I judge your policies to be un-Christian."

Controversy over church-state entanglement has been a recurrent theme in American political history, reaching earlier peaks in anti-Catholic nativist movements of the 19th century and during the campaigns of the only two Catholics who have run for president, Alfred E. Smith in 1928 and John F. Kennedy in 1960.

In recent years it has grown again with the rise of the religiously fundamentalist, politically conservative Moral Majority as a major political force behind the Reagan presidency and with the growing activism of the country's Catholic bishops on a wide range of public policy issues, particularly abortion, nuclear deterrence and Central America.

CORNUCOPIA

'Some people long for a lonely island'

by Cynthia Dewes

Is summer fleeting before your very eyes? Do schoolroom and overcoat and jumper cable nightmares cloud your imagination? Is the urge to get away from it all stronger than ever?

All such dark feelings (which we share about this time every year) have led me to a consideration of islands. You know, "an island in the storm," "Bali Hai" and all that. Everyone must have an island somewhere, in fantasy if not in reality.

We have Isle Royale for mosquito aficionados who (literally) get into wilderness. Staten Island offers entertainment value because of its contrast with its overdressed neighbor island, Manhattan. Or we have Marco, Hilton Head and Sanibel Islands for the chic vacationer.

Mackinac Island remains doggedly quaint. Chincoteague appeals to horse lovers and pre-teens. Cozumel, the Hawaiian Isles and the Florida Keys serve up unique brands of tropical delight.

But for us the ultimate in retreat is our annual journey to a small island in Lake Michigan, part of the Sleeping Bear Dunes National Lakeshore. The memories of it are enough to sustain us through snowstorms, holidays, and winter doldrums. And we have photographic slides (and slides and slides), to prove it.

No cars are allowed on the island. Packs on our backs, we cross the channel by ferry boat, a two hour trip if the weather is good. If it's not, there are plastic bags and a brisk wind up top for emergencies. We pass ore freighters, sailing yachts and fishing boats. Gulls are everywhere.

We pass a larger island to the north and enter a lovely natural harbor, protected at

one end by a hundred-year-old lighthouse which seems to take its role seriously. As we advance inland the lake sounds are left behind and we enter a stillness that can almost be touched. Chicadas sing. Butterflies swoop among the wild primrose bushes and dune flowers.

On the other side of the island a shipwreck is rusting away not far from shore. Every year it looks different, but always mysterious. Great crusted dunes line the west coast, while inland lies a small lake full of fish, flowering grasses and leeches. A few decaying buildings dot the fields and woods.

Wind sighs through the trees. The northern skies are clear blue, with occasional puffy white clouds or, now and then, elegant cirrus featherings to dramatize their appeal.

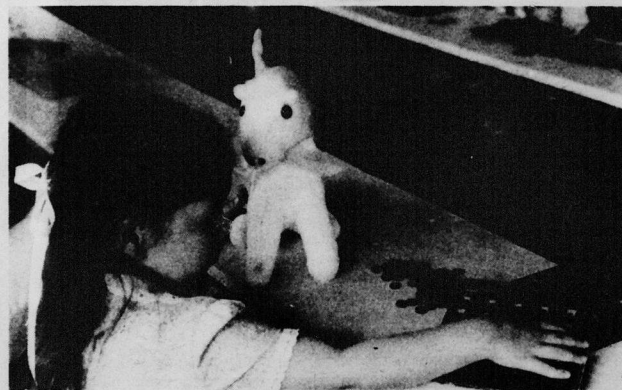
There is little to do here except swim, hike, read, watch the lake and the sky, and listen to the quiet. The poet says, "no man is an island." But sometimes he should be, and this is the place.

check it out...

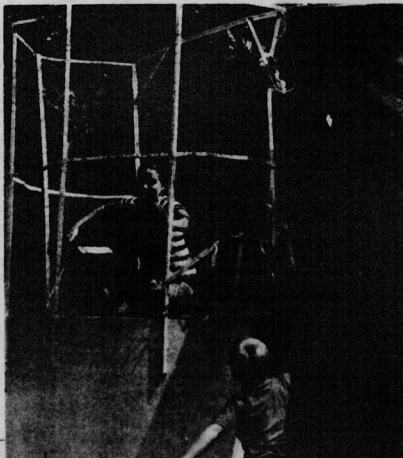
✓ St. Catherine of Siena Court #109, Knights of Peter Claver Ladies Auxiliary will sponsor an **Overnight Bus Trip to See the Pope in Toronto, Canada, on Thursday and Friday, Sept. 13-14.** Call Davella Hall 769-6321 for details.

✓ The Annual Family Picnic of Msgr. James M. Downey Council #3660 K of C will be held on Sunday, Aug. 26 from 11 a.m. to 8 p.m. at German Park, 8600 S. Meridian St. Adult admission \$2.50, children free. A paid up travel card will be required at the gate.

✓ St. Mary of the Rock Church will hold its **Annual Pilgrimage in Honor of the Blessed Mother on Tuesday, Aug. 14 at 7:30 p.m.** An outdoor Mass will be held at the Grotto, weather permitting. Everyone is invited.



PARISH PICNIC—Unicorns are supposed to bring good fortune and five-year-old Elly Huskey (above) is hoping for the best in the Bingo game at St. Augustine's parish picnic in Leopold, held July 29. Elly is the daughter of Mr. and Mrs. Jerry Huskey of Michigan City, and granddaughter of St. Augustine parishioner Elly Cassidy of Magnet. At right, seven-year-old Derek Albert hits the target the easy way to dunk Lori Sommer. (Photos by Peg Hall)



vips...

✓ Steven Battisto and David Strack, members of the Msgr. Downey K. of C. Council #3660, recently received the highest award in Boy Scouting, the Eagle Award. Both are members of Troop 40.



✓ Harold E. and Alma M. (Adams) Whisler will celebrate their 50th Wedding Anniversary during a special Mass at Little Flower Church on Saturday, Aug. 11 at 3 p.m. The Mass is sponsored by the couple's eight children: Barbara Clements, Richard, Donald, James, Mary Rapacz,

Michele Potts, Theresa and Dennis, their 16 grandchildren and one great-grandchild. The Whislers were married Aug. 11, 1934 in SS. Peter and Paul Cathedral in Indianapolis.



✓ Louis and Florence Effinger celebrated their 50th Wedding Anniversary on June 24 with a Mass of Thanksgiving in St. Louis Church, Batesville. They were married June 23, 1934 in the same church. The Effingers are the parents of five children, including Helenrose Prickel, Alice Luers, Francis, Cecilia Schultz and Evelyn Seevers. They also have 13 grandchildren.

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

(Second College Edition)

Cri-to-bal (kris tō/bal) seaport in the Canal Zone, at the Caribbean entrance to the canal: a part of the city of Colón, Panama: pop. 800
crit. 1. critical 2. criticism 3. criticized
cri-ti-cal (kri tī/shal) n. pl. -ri-a (ē a)
cri-ti-ci-ri-on (kri tī/chee shən) n. pl. -ri-ons [*< Gr. kritikon, means of judging < kritos, judge: see it. a standard, rule, or test by which something can be judged: measure of value - SYN. see STANDARD*]
crit-ic (kri tīk) n. [*L. criticus < Gr. kritikos, a critic, orig. critical, able to discern, akin to kritos, to discern, separate: see CRISIS*] 1. a) a person who forms and expresses judgments of people or things according to certain standards or values b) such a person whose profession is to write judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or mag-

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QUESTION CORNER

Help for alcoholic's family

by Fr. John Dietzen

Q I was deeply interested in your recent reply to the woman seeking advice about the consequences of leaving her alcoholic husband.

I feel qualified to comment as I lived with the problem for 20 years myself. Fortunately, a few years ago I was urged by my chiropractor to try Al-Anon. I had previously taken my problems to two priests, a psychiatrist and my own doctor and had gotten no help.

I can unequivocally say that Al-Anon (and subsequently Alcoholics Anonymous) saved our marriage and very possibly our lives.



While you answered the woman's question, I feel you missed a golden opportunity to help her and countless others to find solace and practical help that Al-Anon gives millions of people "one day at a time."

One of our main problems is educating clergy and the medical professions. Priests and doctors are the ones who have access to the hurting masses out there and are in a position to do most good with a few knowledgeable words.

A Several times in this column, as well as in my book, I have urged people with alcoholics in their families to contact Al-Anon. Your letter and those of many others who have written since that column indicate it's time to do it again.

The kind of assistance you found there is typical and could greatly assist others to cope with the family tragedies alcohol can bring.

FAMILY TALK

Helping a child to mingle with others

by Dr. James and Mary Kenny

Dear Mary: My daughter, 8 years old, never seems to be happy. She is very shy in public and never wants to spend the night with any friends, or go to any classmates' birthday parties.

We try to encourage her all we can but I can't seem to motivate her. She is an only child and has everything she ever wanted. My husband thinks this is just a stage. Is it?

Answer: Some things about children we cannot change. Being an only child, being the oldest or the middle child are givens, just like size and eye color. Each condition has positive and negative characteristics.

An only child tends to mix well with adults. These children appear more "mature" than their peers. This maturity may be misleading, however.

The mature only child may be someone who has become good at copying adult behavior and has learned to conceal feelings.

Children with brothers and sisters learn the give and take of living with others. They may better learn to handle criticism and to realize that one's own way of doing things will not always prevail.

The shyness you speak of could stem from at least two different sources. Your daughter may be shy because of a poor self-image. She may feel inadequate and doubt her ability to cope. Such feelings can be very deep even though she does well in school and has similar outward signs of success.

To write on politics

WASHINGTON (NC)—The American bishops are preparing a new statement on Catholic Church teaching and politics, a spokesman for the U.S. Catholic Conference said Aug. 6.

Russell Shaw, secretary for public affairs for the USCC, public policy arm of the bishops, said the USCC would release a new statement, perhaps by the end of August, "which would deal with the issues, our view of the issues, the relation of church teaching to the moral order and public policy."

Shaw said the document, "eschewing as best we can partisanship," would discuss church moral doctrine as it relates to the political order and political issues, including those being raised in the current national campaign. He said these include but are by no means limited to abortion.

Al-Anon and AA answering services are available in every sizable community. They will provide literature and direct personal assistance if that is desired.

If it is not in your phone book, write to Al-Anon Family Group Headquarters, Box 182, Madison Square Station, New York, N.Y. 10010. They will help you get in touch with the nearest group.

Q A young man who was baptized and confirmed in the Catholic faith was rebaptized in a Pentecostal church and eventually left that church to be married in a non-denominational Protestant church.

Is it permissible for him to receive Communion at a Catholic wedding or funeral Mass? His family insists there is nothing wrong with this.

A It seems quite clear from the information you give that this young man has explicitly rejected his Catholic faith and now considers himself a Protestant Christian.

Certainly it is not up to any of us to judge his intentions. We take them at face value. The Catholic Church itself accepts his decision, for example, in its ruling that such a person who has formally rejected the Catholic faith is not bound to observe the requirement that Catholics be married before a priest.

Unless and until he once again embraces and practices his Catholic faith, therefore, the same rules concerning Communion would apply to him as to any other Protestant Christian.

(A free brochure answering questions about cremation and other funeral practices is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 North Main St., Bloomington, Ill. 61701.)

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

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

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The woman made me do it'

by Fr. John Buckel

"It's not my fault," Adam answered God. "Eve gave me the fruit and so I ate it." "Don't look at me," Eve protested. "The serpent tricked me and so I ate it." The poor serpent had no one to blame.

In the beginning, God provided a paradise for Adam and Eve in the garden of Eden. They had not a care in the world. This happy state, however, was not to last long. "The woman saw the forbidden fruit and ate it, and she gave some to her husband and he ate it."

Disobedience brought sin into the world, and from then on, everything was different. Happiness belonged to the past. Sin did not



come into the world alone. Separation, fear, suffering, and death came hand in hand with sin.

Originally, God and Adam and Eve were one big happy family. After Adam and Eve sinned, the intimate unity with God was shattered. "The man and his wife hid themselves from God among the trees of the garden." Separation of God from his people was the first effect of sin. Adam and Eve turned away from God because of sin.

How surprised Eve must have been when Adam responded to God, "I didn't want to sin, but Eve made me." Eve was not pleased with Adam's accusation. Things were definitely not the same. Previously, there had been openness and togetherness between Adam and Eve. With the advent of sin, there was no longer complete harmony in this relationship. The sin against God caused friction between Adam and Eve.

"I was afraid," Adam told God. "I was

naked and so I hid myself." When sin entered the world, the human race was confronted with a new adversary—fear. While total love was present, there was no room for fear. Hence, fear was nonexistent before sin. Once sin became a reality, fear took a prominent seat in the world.

"By the sweat of your brow shall you get bread to eat." Before sin, life in the garden of Eden was a life of ease. Sin removed the carefree existence of Adam and Eve. All the comfort of Eden became a thing of the past. Suffering and hardship in acquiring the necessities of life became the new mode of existence as a result of sin. Furthermore, bringing children into the world would also become a painful experience. God told Eve, "In pain shall you bring forth children."

The ultimate consequence of sin is death. On Ash Wednesday we hear the same words that God spoke to Adam: "You are dust and to dust you shall return." Life was the greatest gift from God; death had become the most disastrous effect of sin.

Left unchecked, sin multiplied and spread, contaminating all that it touched. The first eleven chapters of Genesis bear witness to this harsh reality. Whereas Adam and Eve committed a sin of disobedience, Cain (the son of Adam and Eve) went one step further and murdered his brother Abel.

The Book of Genesis continues with still another sin. Pride was the great sin in the building of the Tower of Babel. Once again, sin resulted in division and separation among the people. Before this sin of pride, all people spoke the same language and

could understand one another. As a consequence of sin, this was no longer the case. Differences in languages created a further separation of people. The saddest words of the Bible are found in the sixth chapter of Genesis. Sin continued to spread and worsen to such an extent that God "regretted he had made man on the earth, and his heart was grieved."

We should notice a great similarity in the sin of Adam and Eve, of Cain and Abel, of the builders of the Tower of Babel, and every other sin. Every sin contains elements of disobedience, pride, and selfishness. The effect of every sin is the same: separation—separation of people from God, separation of people from people, and separation of people from themselves (that conflict between good and evil which takes place within each of us).

Because of this similarity, it seems that the first sin of Adam and Eve was the "original sin" and all other sins are "copies." Original sin affects us all in a most radical way. We live in a sin-filled world. We live in a world where, all things being equal, we are prone to sin. We live in a world where death awaits us all. We experience the same consequence of sin that Adam experienced—separation.

Realizing the frailty of the human race, God did not leave the people in the Book of Genesis without hope. "I will put enmity between you and the woman and between your offspring and hers. He will strike at your head," God told the serpent. It has long been interpreted that the woman refers to Mary, the mother of Jesus, while the serpent refers to the devil. In other words, God promised his people that sin and death would eventually be conquered. God's promise became a reality in and through Jesus.

the Saints

by Luke

ST. CLARE



CLARE, IN 1194, WAS BORN OF A COUNT AND COUNTESS. AT 18 SHE HEARD ST. FRANCIS PREACH IN THE STREETS OF ASSISI. SHE TOLD HIM OF HER DESIRE TO GIVE HERSELF TO GOD AND THEY BECAME CLOSE FRIENDS. ON PALM SUNDAY IN 1212 THE BISHOP OF ASSISI STEPPED DOWN FROM THE ALTAR AND PRESENTED CLARE WITH A PALM. THAT SAME NIGHT SHE LEFT HER CASTLE WITH A COMPANION AND WENT TO THE CHURCH OF PORTUINCULA, WHERE SHE MET ST. FRANCIS AND HIS BROTHERS. AT THE ALTAR OF OUR LADY, FRANCIS CUT OFF HER HAIR AND CLARE GAVE HER LIFE TO CHRIST.

IN AN OLD HOUSE OUTSIDE ASSISI, SHE STARTED HER ORDER, THE POOR CLARES. THEY LIVED A LIFE OF PRAYER WHILE OBSERVING SILENCE, POVERTY AND FASTING.

ONE DAY THE MONK OF FREDRICK II WAS ABOUT TO ATTACK THE CONVENT. CLARE HAD THE BLESSED SACRAMENT PLACED IN A MONASTERY ABOVE THE GATE AND KNEELING BEFORE HER LORD, SHE PRAYED FOR HELP. SUDDENLY THE ENEMY FLED.

DURING HER ILLNESS OF 28 YEARS, THE EUCHARIST WAS HER STRENGTH. SHE DIED IN 1253.

THE FEAST OF ST. CLARE IS AUG. 11.

The Assumption of Mary has relevance today

by Fr. James A. Black

The National Conference of Catholic Bishops recently voted to retain the six traditional holy days of obligation in the United States. The decision was criticized by some Catholics as irrelevant.

Perhaps such criticism fails to examine each holy day closely. If a sincere effort is made to find the relevance of each holy day to current Christian life, those days will have a greater personal significance to each Christian. In addition, such an effort will provide a greater appreciation of the ongoing development of the church.

On Aug. 15, the church in the United States celebrates the Feast of the Assumption of Mary into heaven. The doctrine of the Assumption, capping a long-standing tradition of popular belief, was officially decreed by Pope Pius XII on Nov. 1, 1950, in the Apostolic Constitution, "Munificentissimus Deus."

Sacred Scripture contains no specific reference to the Assumption of Mary, although Scripture does contain numerous references to belief in resurrection of the body (see II Maccabees 7 and I Corinthians 15:14-22).

In Scripture, as well as in the patristic writings, Mary is frequently depicted as the "new Eve." In the Old Testament biblical account, Adam and Eve's disobedience brought sin into the world. They had failed to cooperate with God's plan for them.

But Mary's obedience to God's will

brought new life. Through her, Jesus entered the world and overcame sin and death. Mary had cooperated with God himself.

Because of her special lifelong relationship to Christ, "The Immaculate Mother of God, the ever-Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." (Munificentissimus Deus)

The issue of whether or not Mary actually died before the Assumption took place has never been resolved, according to the New Catholic Encyclopedia. Most theologians believe that she did.

First, Mary assented to God's will in his plan for salvation of humanity. We can only speculate as to what might have happened in the history of salvation if she had refused to do so. Through Mary, Jesus entered the world at a specific point in human history. He preached God's word to the people of Palestine and began His church. We are Christians today, to some degree at least, because Mary was willing to say "yes" to the Father.

Second, any Marian feast is a reminder to Christians that they have a role much like that of Mary in New Testament times. Mary brought Christ into the world. Today, through our actions toward one another, we can bring Christ into our own world as well, making him present in our surroundings at home, at school or at work.

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Nicaraguan archbishop seeks aid against Marxism

WASHINGTON (NC)—Nicaraguan Archbishop Miguel Obando Bravo has organized a campaign to prevent his country from turning Marxist, and has received help from the chairman of W. R. Grace & Company, according to a report of a meeting between the archbishop and a company officer.

The archbishop has a "development plan" for the Managua archdiocese, the report said. The plan focuses on leadership training for local Catholics which emphasizes orthodox Catholicism and some community development skills, according to a May 9 memorandum addressed to J. Peter Grace.

Grace, a prominent Catholic, is chairman of the company and has close ties to the Reagan administration.

According to the memorandum, the archbishop regards his program as "the best organized opposition in Nicaragua to the present government's efforts to change the country into a Marxist-Leninist society."

The memo's author recommended "further contact" with the archbishop "for the purpose of developing an aid conduit."

AID IN THE form of teaching materials and religious articles was subsequently provided by the Sarita Kenedy East Foundation, which is chaired by Grace, said a company spokesman.

The memorandum summarizes a conversation in New York between the archbishop and John J. Meehan, identified by a company spokesman as an administrative assistant. A copy of the document was obtained by NC News.

The company spokesman, Chris Tofalli, said that Meehan has "not taken attribution" for the memo, but "no one's denying that it's authentic."

The meeting was arranged by Mario Paredes, director of the Northeast Pastoral Center for Hispanics in New York.

Archbishop Obando Bravo said that he was not promoting a political line, but "wants to protect the Catholic faith of his people," according to the memo.

THE NEW YORK Times Aug. 1 quoted the archbishop as saying that his training units are "pastoral cadres, not military cadres to overthrow governments."

According to the memo, the archbishop has organized the Managua archdiocese into small groups of Catholics who are given leadership courses, religious in-

struction and training in hygiene, nutrition and some manual skills.

"Leadership is stressed and sound, orthodox religion is offered to show that 'liberation theology' is in error," according to the memo.

Archbishop Obando Bravo has "given all of his resources and skills to developing leaders who can oppose the Sandinistas and his program has been growing for about four years," the memo said.

After the meeting, company executives arranged for Catholic films, Bibles and rosaries to be sent by the Sarita Kenedy East Foundation to the archbishop to aid the archbishop's efforts.

Tofalli said the rosaries were confiscated by Nicaraguan authorities.

The archbishop said that he sees Nicaragua following the path of Cuba into Marxism, according to the memo.

"Therefore the church wants to alert the faithful of what the Sandinistas are up to and how to deflect the Sandinistas' ploys," the memo said.

The author of the memo said that if the company wants to help Archbishop Obando Bravo "money will be very effective and FRC films and some projectors will aid immeasurably as they have in the past."

FRC apparently refers to the Family

Rosary Crusade, an organization based in Albany, N.Y. which promotes the rosary.

The FRC is headed by Father Patrick Peyton who is mentioned in the memo.

"Archbishop Obando needs help and if we believe he is right, we should be able to help him materially as he appears to be able to handle this opposition successfully," the memo said.

The Sandinista government, formed after the overthrow of Gen. Anastasio Somoza in 1979, began as a coalition of various political elements, including Marxists. Critics of the country have said it has turned more and more toward Marxism.

Nicaraguan bishops ask government to end its abuse of Catholic Church

by Agostino Bono

VATICAN CITY (NC)—Nicaragua's bishops have asked the Nicaraguan government to stop abusing the church, according to a statement in the Aug. 5 edition of the Vatican newspaper, L'Osservatore Romano.

The bishops called for an end to "insults against the person of Archbishop Miguel Obando Bravo (of Managua) and of other bishops, priests and Catholic faithful." The bishops' statement came after they met July 30 to discuss church-state tensions following the expulsion of 10 foreign priests July 9.

In an action related to the church-state conflict, the government formally charged a Nicaraguan priest, Father Luis Amado Pena, with violating public security and illegal association with anti-government rebels, according to the Washington Post. The government said Father Pena would be tried in a special court, according to the story.

Archbishop Obando Bravo of Managua has been the leading church critic of the Sandinista government which he has described as "hostile to the church." The 10 priests were expelled after the archbishop led a protest march in defense of Father Pena, who was accused of subversive activity by government officials during a June 20 press conference. The priest was subsequently confined to a seminary outside of Managua while the government considered his case.

Father Pena has denied the charges and said the government tricked him into appearing to work with rebels. Archbishop Obando Bravo has also accused the government of fabricating evidence in the case.

The pro-government press has called Archbishop Obando Bravo a tool of guerrillas trying to overthrow the government.

Jesusuits plan to decide on Cardinal after provincial meeting

ROME (NC)—Jesuit Superior General Father Peter-Hans Kolvenbach will not make a decision in the case of Father Fernando Cardenal until after consulting with Jesuit provincials from Latin America, said Father Johannes Gerhartz, secretary of the Society of Jesus, July 31.

Father Cardenal has become Nicaragua's minister of education despite being ordered by his superiors to reject the post.

The Jesuit superior plans to meet Father Valentin Menendez, Jesuit provincial for Central America, and several other Latin American provincials during the first half of August in Santo Domingo, Dominican Republic, said Father Gerhartz.

On July 16, after the Nicaraguan government announced the appointment of Father Cardenal as education minister, Father Kolvenbach ordered the priest to decline the post or face "painful" consequences.

Father Cardenal "cannot be permitted to carry out this assignment because of its incompatibility with his condition as a Jesuit," said a statement from the order's Rome headquarters.

The statement added that Father Menendez, whose province includes Nicaragua, was asked to communicate the order to Father Cardenal. It said that Father Menendez would suffer the same "painful" consequences if Father Cardenal refused to obey.

Father Cardenal has spoken with Father Juan Ochagavia, an aide to the Jesuit superior general who was sent to Nicaragua to investigate the situation, according to a U.S. church official who recently visited Nicaragua. The official, who asked to remain anonymous, said Father Cardenal has accepted his government appointment.

The official said that some Sandinistas argue that Father Cardenal is needed in the education post to save Catholic schools from other members of the ruling body who want to completely secularize Nicaraguan education.

The official also said that the Sandinista government regards the Jesuit order to Father Cardenal as political pressure, and has decided to respond politically by making a public stand.

The appointment of Father Cardenal came at a time of severe church-state tensions in Nicaragua which were heightened by the expulsion of 10 foreign priests accused of interfering in domestic



Father Fernando Cardenal

politics and by the arrest of a Nicaraguan priest accused of subversive activities.

Archbishop Miguel Obando Bravo of Managua, Nicaragua, a leading opponent of the Sandinista government, has charged that visa applications were turned down subsequently for seven foreign priests and nuns.

Father Cardenal was adviser to the Sandinista youth movement before being named education minister by the ruling Sandinista party. He joins three other priests in high-ranking government posts.

The Nicaraguan bishops have been pressuring the priests to leave their government posts, but they have held to a 1981 agreement with the bishops under which they suspended their priestly roles while holding office.

Degrees conferred

At a convocation on July 26, St. Meinrad School of Theology conferred masters' degrees on its largest summer session graduation class. Twenty-seven graduates received either the Master of Religious Education, Master of Theological Studies or Master of Divinity degree.

Graduates from the Archdiocese of Indianapolis were J. Daniel Atkins from St. Meinrad, who received an MRE degree, and Benedictine Sister Mary Jeanne Pies from Beech Grove, who received an MTS.

This year 80 students were enrolled in summer session course. They came from 19 states and Mexico.

Rural life festival speaker says all not well on farms

by Joseph Duerr

ELIZABETHTOWN, Ky. (NC)—While visitors to a rural life festival in the Louisville archdiocese celebrated agriculture with homegrown produce and homemade ice cream, the main speaker said all is not well on the American farm.

"Things are deteriorating very rapidly," said Marty Strange, director of the Center for Rural Affairs, Walthill, Neb., at the second annual festival sponsored by the Louisville archdiocesan Rural Life Committee. The festival was held July 22 at the Hardin County Fairgrounds in Elizabethtown.

Strange predicted that the country will lose another 5 to 7 percent of its farms this year and noted that some experts say that unless interest rates and farm prices change for the better, the loss next year could reach 30 percent.

Seek forgiveness

ROME (NC)—A group of imprisoned Italian terrorists, citing church teaching that salvation is for everyone, has asked forgiveness from the victims of terrorist violence and from society in general. The statement was written and signed by several inmates of Rome's Rebibbia Prison, including former Red Brigade member Valerio Morucci, who met briefly with Pope John Paul II during the pope's visit to the prison in December.

"We're somewhere between giving up the ship and turning things around to save the family farm," Strange said.

The task, he said, is not to find the easy way out but rather the "best way out" that will save farming and the value of the family farm. What is at stake, he added, is the form of agriculture which has built the American farming system.

To turn farming around, Strange suggested "paying for the land by farming it," giving beginning farmers the chance to get started in agriculture, and making the conservation of soil and water resources financially rewarding.

"Responsible" debt restructuring is necessary, he said, but should not be achieved by transferring farmland from the poor to the rich. One possible solution, he noted, is for a debt-reduction program in which the federal government buys some of the debt and the farmer repays the government over the years.

Strange recommended restructuring farm programs to protect farm prices and products, changing tax laws that now benefit the rich more than the poor or middle-income farmer, and providing low-interest loans to beginning farmers.

He also urged farmers to become active in farm organizations and more active in their churches since many churches, including the Catholic Church, are now addressing farm issues.



CALL FOR HELP—At a Vatican news conference, three U.S. bishops say the pope told them that the plight of refugees from Marxist countries is an argument against the repressive policies of those governments. They also said they will urge the United States and other governments to increase aid to an estimated 5 million Africans uprooted by political turmoil and severe drought. After

nearly three weeks in Africa, from left, Auxiliary Bishop Alfred Abramowicz of Chicago, Bishop Roger Mahony of Stockton, Calif., Bishop Anthony Bevilacqua of Pittsburgh and Father Silvano Tomasi, director of pastoral care for migrants and refugees for the National Conference of Catholic Bishops, discuss their visit to African refugee camps. (NC photo from UPI)

Pope criticizes Marxist repression

by John Thavis

CASTELGANDOLFO, Italy (NC)—Pope John Paul II said that the flight of refugees from Marxist countries is an argument against the repressive policies of those governments, according to a group of U.S. bishops.

The pope also said that the refugee ministry is one of the most important ministries, they said.

The group, led by Bishop Anthony J. Bevilacqua of Pittsburgh, met with Pope John Paul to discuss refugee concerns after completing a three-week tour of African refugee centers. The one-hour luncheon meeting took place at the papal summer residence at Castelgandolfo, 15 miles south of Rome.

In a subsequent statement, the bishops said the pope discussed the international refugee problem and commented on the role of Marxist governments.

"The Holy Father noted that human mobility is a wide phenomenon that includes vast numbers of immigrants in Europe as well. Some of them are 'de facto' refugees, if not according to internationally accepted definitions," the bishops' statement said.

"He pointed out that the widespread flight of people from Marxist governments and the absence of population movements

in their direction is an experiential argument against their repressive policies," the statement said. No nations were named in the statement.

The bishops said that they and the pope deplored the civil violence that often causes people to flee their countries. In most of the African nations visited by the delegation during its July 5-25 trip, refugees have fled their homelands to escape civil wars and other political turmoil.

The bishops said that the discussion noted the distinction is sometimes not sharp among refugees in the technical sense, displaced persons and economic migrants.

The pope said pastoral care for refugees should be a prime concern, and voiced strong support for the work of the U.S. bishops' conference, especially for the African trip. The pontiff's statement "underscores the importance and appreciation the Holy Father attaches to the American church's concern for the pastoral care and social assistance to refugees and immigrants," the bishops said.

The pope said he would continue speaking for the rights and needs of the refugees, and encouraged the delegation to do the same, the statement said.

Bishop Bevilacqua, chairman of the National Conference of Catholic Bishops'

Migration and Tourism Committee, was joined on the African trip by two other committee members, Bishop Roger M. Mahony of Stockton, Calif., and Auxiliary Bishop Alfred L. Abramowicz of Chicago. Father Silvano Tomasi, director of pastoral care for migrants and refugees at the U.S. Catholic Conference, accompanied the bishops.

Archbishop Emanuele Clarizio, president of the Pontifical Commission for Migration and Tourism, was also present at the meeting with the pope.

The bishops had described their trip as a pastoral visit "to see firsthand the refugees themselves, their sufferings, their needs, and to let them know that they are not forgotten." They visited refugee centers and spoke with government officials in Sudan, Kenya, Zambia and Zimbabwe. They also visited areas afflicted by one of Africa's worst droughts.

Members of the delegation said in a press conference July 26 that they hoped the journey would make the church and the people of the United States more conscious of the urgency of refugee problems and would stimulate increased aid from the U.S. government and other agencies.

They said an estimated 5 million Africans had been uprooted by political turmoil and by the drought.

Tie diplomacy to freedom, Hehir testifies

by Jerry Filteau

WASHINGTON (NC)—U.S. diplomacy in Eastern Europe should tie better relations to religious freedom and human rights in those countries, Father J. Bryan Hehir told the Senate Foreign Relations Committee.

The United States should reassess its present relations with East Germany, Hungary and Poland in light of that principle and recent trends, he said.

Father Hehir, U.S. Catholic Conference secretary for social development and world peace, argued in written testimony for the USCC that there is a "reciprocal relationship" between religious freedom or its suppression and the exercise of other human rights or their denial.

"To exercise the right of religious liberty the person must also be guaranteed the right of freedom of conscience, freedom of speech and freedom of association," he said.

The testimony, delivered to the Senate committee July 20, was released by the USCC July 24.

FATHER HEHIR outlined the current situation in three Eastern countries—Lithuania, Czechoslovakia and Poland—to illustrate the principle.

He also warned against taking constitutional or legal guarantees at face value, citing Lithuania as a clear case where apparent legal protections are turned into instruments for suppressing rights.

Father Hehir cited Czechoslovakia as "the worst in all the East European countries" in church-state relations. He said that a "blatant, vigorous and persistent" campaign against the church there includes not only denial of bishops, priests and Religious to minister to Catholics, but also discrimination against believers in education and job opportunities.

The relative freedom of the church in Poland stems from its historic role as a defender of the people's rights and at the same time allows it to be one of the chief forces in the country behind the reassertion of those rights against state infringement, he said.

The USCC spokesman said religious freedom stands uniquely among human rights as a denial that totalitarian states have a right to "claim absolute control of a person's life."

THIS IS SO because of the unique object of religious freedom, "a person's relationship with God, or to put it another way, the person's quest for religious truth," he said.

The priest also emphasized that religious freedom cannot be reduced to a private or individual sense of "freedom of conscience," but must, by its nature, have a social dimension. "The search for religious truth and the expression of faith calls for a community of faith," he said.

This necessary right of free exercise of faith in society, in turn, requires freedom of religious association, freedom of religious expression and ecclesial freedom, he said. He called ecclesial freedom, or the right of churches to exercise their proper roles without legal or political coercion, "the precise category at stake in many church-state conflicts in the world today."

In his 18-page testimony Father Hehir cited numerous examples—from the denial of religious education to youth to the arrests of priests and restrictions on their movements and actions—to indicate the extent to which Lithuania and Czechoslovakia deny religious liberty. In the process, he said, they deny other human rights, such as those of conscience, free expression and free association.

He said that "policy toward Czechoslovakia should remain unchanged," but Poland's recent amnesty for political prisoners may be grounds for lifting U.S. economic sanctions imposed when Poland declared martial law.

Dechant: 'Stand up and be counted'

DENVER, Col.—Supreme Knight Virgil C. Dechant of the Knights of Columbus declared that the 1.4 million members of the Catholic fraternal association must "stand up and be counted" on political issues with moral overtones.

Delivering his annual report to the supreme council, the society's top legislative and policy body, he listed these political-moral issues confronting U.S. society today: the sanctity of human life, educational justice for parents who send their children to private schools, the right to voluntary prayer and religious discussion groups in the public schools and freedom from the pollution of pornography.

"It has been providential, over the last four years in the United States, that we have had the benefit of a chief executive in the person of Ronald Reagan who has been actively supportive of issues which fall into these categories: tuition tax credits, pro-life, prayer in schools-equal access, anti-pornography," Dechant stated. "I suggest to this convention that the resolution submitted by the board of directors, commending and acknowledging President Reagan's courageous initiative in the above mentioned areas...receive your favorable action."

Dechant recalled that on May 21 Reagan signed into law the Child Protection Act of 1984. He explained that the legislation toughens federal law dealing with the production and distribution of child pornography.

The supreme knight also noted that at



Virgil C. Dechant

the very time he was giving his report the Reagan administration was taking an important pro-life step at the United Nations Conference on World Population in Mexico City. The United States took the position that it will provide no funds for population-control programs in any country where abortion is an integral part of the agenda. Dechant reported that the Knights had sent a telegram to the White House expressing the "strong conviction" that the president's approach is the correct

one and urged him to "stand firm in the face of opposition."

The chief executive officer of the Knights stated this commitment to the support of moral principles extends into other countries as well. He related that in Vancouver, B.C. the right of Catholic officials to maintain control over those who may teach in a Catholic school is being challenged in court. He stated that the Knights have agreed to underwrite the legal costs of the case through the order's Fund for Religious Liberties.

Underscoring the fact that the Knights regard protection of human life as a particularly important moral battle, Dechant said that the contribution of the order to the U.S. bishops' Pro-Life Committee has been doubled during the past year and the contribution to the Canadian bishops' Pro-Life Committee has been raised substantially.

The supreme knight established as the theme of the convention a phrase coined by the late Cardinal Terence Cooke of New York, "the gift of life—God's special gift." Dechant added it is obvious that defense of "the gift of life" is a primary concern to all our members and our families.

Learning from the experience the Knights had in the campaign for tuition tax credits over the past year, Dechant said, "We stand ready to give our complete support—in resources, manpower and materials—to enact legislation outlawing abortion."

A man who broke his pattern

by Kevin C. McDowell

In a 1965 poem entitled "Patterns," which was later set to music, Paul Simon described a life so set and predetermined that it stifled the one who was supposed to be living it. In one part, he wrote: "Like a rat in a maze the path before me lies/And the pattern never alters until the rat dies."

In a recent Mass at St. Charles Borromeo Church in Bloomington, one man broke his pattern and was received in the Catholic Church.

George V. Heins, a native of Lake City, Minn., was raised as a "Scandinavian Lutheran" and credits his early religious experiences to his mother, whom he described as a "simple devout religious person—a good Christian."

He said, "I admired her. But I drifted away from that. I came to see most of the formal Christian churches as negative institutions interested in protecting the status quo and preaching good middle class morality."

As a child, Heins saw "God as a stern father who wrote down all your sins. There was always the idea that God is watching you, that God doesn't like sinners."

Heins, now an Indianapolis attorney living in Bloomington with his four children, said that, at 47 years of age, he was searching.

"When you get to a certain age in life, there is a rather dramatic shift in outlook," he said. "Previously, I was preoccupied with career and family. I've come to a point where I see this part of my life as somewhat over, that I'll not be spending the rest of my life supporting my kids. It is time to take stock, to find out who I am, where I am."

He described this state as a "critical mass" in "need of a catalyst to get me going." His catalyst was Mary McGee of Minneapolis, who introduced him to some

of the aspects of the church and served as his sponsor when he was confirmed.

With the guidance of Father Robert Borchertmeyer, pastor of St. Charles, Heins began the Rite of Initiation for Christian Adults, the four-part process that introduces adult converts to the Catholic Church.

"During the inquiry, the concept of God came across clearly," Heins said. "God was not up there while we were down here where, after a trial period, we would be united. God is here. God is with us in our lives."

"A second concept that came across clearly was that faith is not a condition as much as a process."

"I believe it says in Scripture: 'I believe. Help me in my unbelief.' This was important for me to understand. A lot of people felt the same way as I did—that if you had doubts, it was hypocritical to profess beliefs."

"I became aware that faith is something one needs to invest in. It's a gift—one you have to work on a day-to-day basis."

As an undergraduate at the University of Minnesota, Heins studied philosophy. "When I was into philosophy," he said, "it was fashionable to be a scoffer, a skeptic. I didn't realize then that there's a different way of looking at Scripture, that it can be viewed not solely from a reasonable basis, but from faith. Once I learned that difference, I had no problems."

There were several things that impressed Heins with the Catholic Church.

"First, it was the only one that offered me any program to learn about God, the Bible and the church," he said.

"The second thing that impressed me was the idea of conscience formation." He described that as a continuing process where one learns to regulate competing principles in order to make Christian decisions. "There is a need to develop

bases so that one's whole life is consistent with what one's beliefs are."

Heins says that his change has affected his outlook on his profession as an attorney—a job fraught with anxiety and tension. "Basically, I've learned a lot of practical things about what a 'neighbor' is," he said. "It's easy to go help someone as a neighbor; it is much more difficult to develop a neighbor relationship with someone you haven't dealt with successfully for years. You have to develop an attitude that you have an obligation to make relationships better. This makes life much easier. I don't have the unsettled mind, the upset, the ambivalence or the frustration."

Heins says this is a beginning for him. He says he doesn't know where he will go from here but does recognize his responsibility to his church, his neighbor, his

fellow man and to learning a great deal more about the church and Scriptures.

His view of Scriptures has changed. "I used to think I knew a great deal about Scripture and the Bible, but I didn't know much at all."

A difference was a change in perspective.

"I used to spend a lot of time joking about how stupid Christ's disciples were—how they perpetually lacked in faith, strength and fidelity," Heins said. "It was no joking matter when I learned Christ was not talking so much to the disciples as to us, to me. The disciples represent us."

"But despite the fact that they abandoned him on occasions and lacked faith in him, this didn't end their relationship. He still pursued them."

"This concept of love is positive. It's much more than a concept of damnation. I don't find a lot of mutual joy among the damnation crowd."

The pattern alters.



ALTERED PATTERNS—Father Robert Borchertmeyer, pastor of St. Charles Borromeo parish in Bloomington, calls for the guidance of the Holy Spirit as he confirms George V. Heins at a recent Mass. Heins' sponsor, Mary McGee of Minneapolis, is to his right. (Photo by Kevin C. McDowell).

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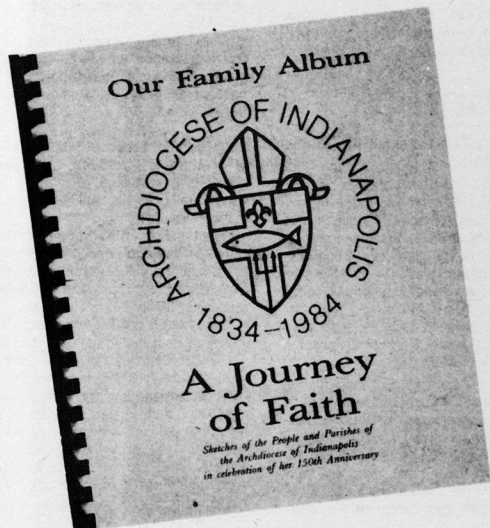
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church in the world

ST. LOUIS (NC)—The St. Louis Archdiocesan Pro-Life Committee, calling abortion the "central, basic issue" of the presidential campaign, has said it is "cautioning voters" about the Democratic ticket's stand on abortion. At a press conference, the group criticized Rep. Geraldine Ferraro's views on abortion and said Catholics should not be fooled by a Catholic candidate. Committee members denied that their statement's purpose was to prevent Catholics from voting for Ms. Ferraro. They said they aimed to correct "misconceptions" of Catholic teachings.

★★★

NEW YORK (NC)—An author's allegations that the late Cardinal Francis Spellman of New York was a homosexual have been disputed by Bishop Edwin Broderick, secretary to the cardinal from 1954 to 1964. The allegations, made by John Cooney, author of a yet to be published biography of the cardinal, said that Cardinal Spellman was a homosexual whose sex life "was a source of profound embarrassment and shame to many priests." Bishop Broderick denied the allegations, saying, "I never heard of any implications of such a thing. I never even heard any whispers." Cooney was asked to substantiate the assertion before the book, "The American Pope: The Life and Times of Francis Cardinal Spellman," could be published by Times Books.

★★★

ROME (NC)—The Vatican and the Italian government have agreed to replace state subsidies paid to clergy and church institutions with a program financed by tax deductions. The agreement paved the way to final approval of a new concordat between the Vatican and Italy which ends Catholicism's status as Italy's official religion. Under the plan Italy would in 1990 cease monthly payments to parishes and to bishops and other church officials totaling about \$180 million annually. Instead, taxpayers would be allowed to deduct donations up to about \$600 to a new administrative organization.

★★★

ST. LOUIS (NC)—Despite enormous problems, the Catholic Church in Africa is growing, said Archbishop John L. May, who recently returned from Kinshasa, Zaire, where he attended a meeting on the church and human rights. Widespread poverty, illiteracy, "despotic" governments, tribal factionalism and language barriers are some of the problems Archbishop May said the church faces in Africa, but he noted that vocations are increasing. The African bishops are drafting a pastoral letter on economic development and social justice which is scheduled to be released next year.

★★★

GUATEMALA CITY (NC)—Archbishop Prospero

Penados del Barrio of Guatemala City said in an interview with The New York Times that he is trying to keep his distance from the country's military govern-

ment and to involve the church in more social reform. "We must be in constant dialogue with the authorities, but never be united with them, much less submit to

them," he said. The archbishop has clashed with government officials over human rights issues in the past. Several priests and hundreds of lay workers have been killed since 1976 in the widespread violence of the country's chronic guerrilla warfare.

★★★

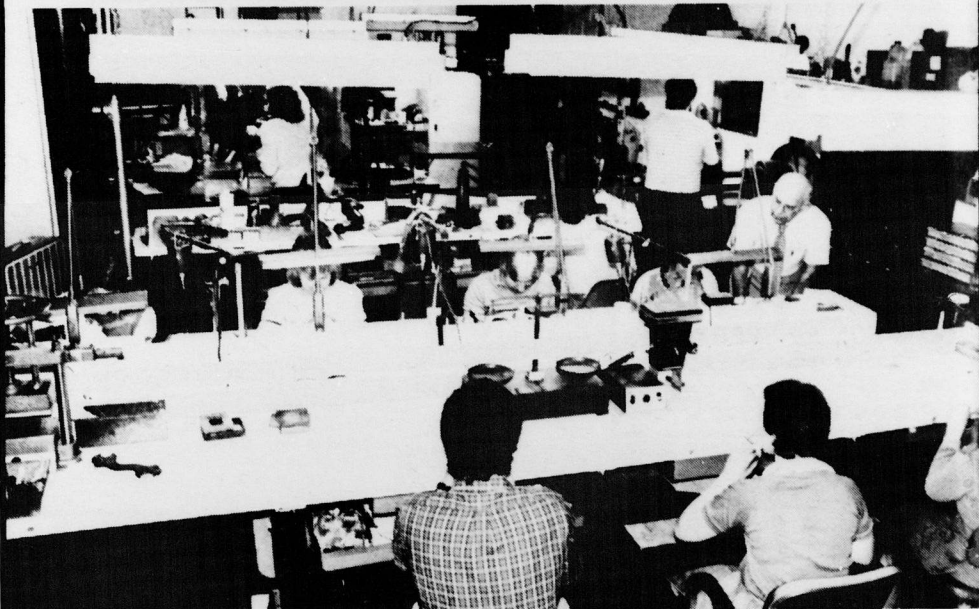
LOS ANGELES (NC)—The gold medal which 20-year-old Dan Andrews was given July 31 was not for any event he won in the Olympic Games in Los Angeles. It was for his battle for life. The medal was presented to the

young man in the wheelchair by his 21-year old sister, Theresa, who had just won the Olympic's 100-meter backstroke. Dan survived a bicycle accident last year that severed his spinal cord and left him paralyzed from the waist down.

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The ACTIVE List



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

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

August 10-11

Assumption Parish, 1115 S. Blaine Ave., will hold its annual Fish Fry Festival with carry-out and dining room service beginning at 4 p.m. daily. Booths, games, beer garden.

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.

Chicken dinner served from noon to 2 p.m.

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.

August 14

The Ave Maria Guild meeting will begin with dessert and coffee at 1 p.m. at the Hermitage. Bring auction articles.

August 15

The Catholic Widowed Organization (CWO) will meet for Mass at 5 p.m. in Cathedral Chapel followed by the regular meeting at 7:30 p.m. in the Catholic Center. At 8 p.m. Valerie Dillon, Family Life Director, will present a program on "Determining Your Personality Type."

August 16

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

August 17

A Natural Family Planning class in sympto-thermic and ovulation methods will be presented by the archdiocesan Family Life Office from 7:30 to 9:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 639-2230, 236-1596 or (toll free) 1-800-382-9636 for information.

St. Pius X, K of C Guild will hold its annual Luau at the Council, 2100 E. 71st St., beginning at 7 p.m. \$10 per person includes hors d'oeuvres, dinner and dancing. Call 251-7659 or 849-5444 for reservations.

The August Ultreya sponsored by the Indianapolis Cursillo

Community will be held at St. Christopher Parish, 16th and Lynhurst, from 7:30 to 9 p.m. in the church basement. Bring a friend.

August 17-18-19

A Men's Retreat for all ages on the Mystery of the Eucharist will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

August 19

The Fifth Wheeler Club will take a dinner cruise aboard the Bonnie Belle at Jeffersonville. Meet at the Catholic Charities Center, 1400 N. Meridian St. at 2 p.m. share for the bus trip. For information call Mary 862-6510.

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

The Msgr. Downey K. of C. Council #3660, 511 E. Thompson Rd., will hold a Fund Raising Dinner beginning with cocktails at 5 p.m. \$100 donation includes everything. Limited to 350 tickets.

A Farewell Appreciation Reception for Fr. Don Halpin will be held after Vespers at 7 p.m. at Mount St. Francis Retreat Center. Youth and Young Adult follow-up.

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



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, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine

parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m. Westside K of C, 220 N. Country Club Road; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Cross, 5:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

New prior named at St. Meinrad

Benedictine Archabbot Timothy Sweeney of St. Meinrad Archabbey has announced the appointment of a new prior for the Benedictine community there. Benedictine Father Justin DuVall will succeed

Benedictine Father Columba Kelly, who had been prior since 1978. The appointment was effective Aug. 1.

The prior is responsible for overseeing the daily affairs of the Benedictine community. He also serves as

a member of the Archabbey Council and the Board of Trustees of St. Meinrad College and School of Theology. Father Kelly will return to full-time teaching at St. Meinrad College.

Announces scholarship winners

Benedictine Father Damien Schmelz, academic dean of St. Meinrad College, announced that scholarships have been awarded by the college to five students who will be enrolled this fall.

The scholarships are designed to recognize qualified students who are pursuing studies for priesthood. The scholarships are awarded on the basis of nationwide competition.

Scholarships awarded in past years have been

renewed for Anthony R. Gangloff, a junior from Lawrenceburg; David J. Stier, a junior from Batesville; Michael Hensley, a sophomore from

Charlestown and John McGovern, a senior from Oklahoma City. The freshman winner of a \$2,000 scholarship is Kent Kaufman from Fort Jennings, Ohio.

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Church-approved fertilization method being tested

by Mark Zimmermann

Though no positively identified pregnancies had resulted by mid-July from the low tubal ovum transfer program at a Catholic hospital in Ohio, researchers in the program said they remained optimistic.

The low tubal ovum transfer method, which was being tried for the first time in the United States at St. Elizabeth Medical Center in

Dayton, Ohio, has been viewed by some church officials as an acceptable alternative to test-tube fertilization. The hospital began the program last September.

"It is a new procedure, and it takes a while" to achieve success, said Donald Troike, an embryologist on the medical team at St. Elizabeth's.

Archbishop Daniel E.

Pilarczyk of Cincinnati and theologians at the Pope John XIII Medical-Moral Research and Education Center in St. Louis have said the low tubal ovum transfer technique is in accord with church teaching.

The technique is designed to overcome the most common cause of infertility in women—blocked fallopian tubes, which prevent sperm from reaching the ovum.

With LTOT, tubal blockages are circumvented by surgically removing eggs from an infertile woman and transferring the eggs to the lower or mid-portion of one of her undamaged fallopian tubes, where fertilization later can occur naturally.

With the in vitro method, the woman's extracted eggs are fertilized with the husband's sperm in an artificial growth medium.

While both methods involve surgically removing eggs from a woman's ovaries, the in vitro method has been condemned by the church officials because it involves artificial insemination and masturbation, forbidden by church teaching. LTOT requires neither.

In vitro fertilization also has been criticized because it can involve discarding or freezing some fertilized eggs.

"We feel we're getting fertilization, but we may not be getting implantation," Dr. David S. McLaughlin, head of the St. Elizabeth's LTOT medical team, told NC News. He said the fertilized

eggs must become implanted in the lining of the uterus for pregnancy to occur. This, he said, is done surgically in the in vitro method, but not in LTOT, where it must occur naturally.

One woman in the LTOT program went two months without a menstrual cycle, and two others went four weeks without one, but no pregnancies had been positively identified, according to McLaughlin.

He said similar procedures in other countries have resulted in four pregnancies culminating in successful births.

Since the program at St. Elizabeth's began, 34 cycles of the procedure have been attempted. Each cycle involves screening patients, stimulating ovaries, monitoring egg development and transferring the eggs to the fallopian tubes.

By mid-July, 23 patients had received LTOT at St. Elizabeth's, with three women undergoing three cycles and eight women undergoing two cycles.

In vitro fertilization programs usually run through 30-40 cycles before achieving a successful pregnancy, Troike said.

McLaughlin said he thinks his team is close to success, but the main obstacles for the LTOT program so far have been a lack of patients and outside funding. He said he would like to expand the program and involve more patients, and he said the team is looking for private foundations and grants to help pay for the expensive procedures.

He said the program is funded partly through his private practice and partly by patients.

Fetus can feel pain, paper says

CHICAGO (NC)—The human fetus can feel pain from as early as eight weeks gestation, according to a paper published by a Chicago-based pro-life group.

"The medical evidence plainly points to the existence of pain sensation in the human fetus, at least from the onset of the second trimester of pregnancy, and perhaps during the last weeks of the first trimester," according to the paper, "Fetal Pain and Abortion: The Medical Evidence," published by Americans United for Life.

Dr. Vincent J. Collins, professor of anesthesiology at Northwestern University and author of "Principles of Anesthesiology," a medical text on pain control, co-authored the paper with Dr. Steven R. Zielinski and Thomas J. Marzen.

Zielinski is medical consultant for AUL's legal defense fund, and Marzen is its chief staff counsel.

The paper said that by 13- and one-half weeks gestation all neurological structures necessary for organic pain sensation are in place.

It said that as fetuses develop sensory structures they also begin responding to stimuli. For example, by the end of the fifth week, a tap on

the mouth of the fetus will cause the lips to draw back. By 10 weeks, the palms of the hands are sensitive to touch, and at 11 weeks, the face, fingers and toes also become responsive to touch.

By 13-and-one-half weeks, the paper said, these responses are sufficiently elaborate and show enough effort to avoid negative stimuli to conclude that the fetus responds to avoid pain rather than from any reflexive action.

The authors said the evidence should coun-

terbalance sympathy for the pregnant woman seeking an abortion.

"True, the woman might be 'hurt' in some sense if abortion were not available to her; but her unborn child will surely experience deadly pain if he or she is subjected to abortion," the authors said.

The paper was a follow-up to a controversy sparked by President Reagan when he said in a speech last January that in an abortion the unborn "often feel pain, pain that is long and agonizing."

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.)

sister of Roy, James, Everett and Lee Findley, Opal Powers, Dorothea Miller and Louella McKean.

† ENRIGHT, Delbert F., 79, St. Monica, August 5. Husband of Olive; father of William D.

† HERMAN, Ida Mae, 93, Christ the King, Indianapolis, July 25. Aunt of Alberta Cronin.

† MCCLAIN, Clarence "Sam," 70, St. Monica, Indianapolis, July 27. Husband of Marie M.

† SENG, Charles, Jr., 56, St. Mary of the Knobs, Floyd Knobs, July 13. Husband of Alvina; father of Charles, Philip, Mary Pat, Denise and Alyssa; son of Mr. and Mrs. Charles Seng, Sr.; brother of Gene, Edeard, Lee, Paul and Roy.

† SMITH, Louis K., 30, St. Andrew, Richmond, July 26. Husband of Suzanne; son of Ellen and Aaron; father of Joseph, Bruce and Mark; brother of Robert, David, Linda Cool, Sharon Anderson and Cathy Johnson; grandson of Belle.

† STARMES, Dudley V., 74, St. Monica, Indianapolis, July 27. Husband of Magdalene; father of Barbara Washington and Jill Anderson.

† WHITMORE, Helen M., 86, Christ the King, Indianapolis, July 23. Mother of Walter, James, Helen Bowman, Margaret McManus, Mary Hartmann and Patricia Metzger; sister of Margaret Richardson and Martin Corcoran; grandmother of 11; great-grandmother of seven.

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DOES THAT RING A BELLE?—This group of teens joined about 800 others recently for a cruise and dance on the Ohio River aboard the Belle of Louisville. The cruise, sponsored by the New Albany Deanery CYO, attracts teens from throughout the archdiocese. It has become so popular that this summer, two cruises were held. Pictured from left to right are Dawn Neagle, David Zoeller, Beth Fullwood, Jimmy Wolfe, E.J. Cooper, Jenny Tinius, Theresa Bledsoe, Tony Brodfehrer, Greg Zoeller, Sam Charbonneau and Mike Hentrup. (Photo by Tony Cooper)

Committee sets goals for youth ministry

by Jim Jachimiak

With the establishment of a youth ministry advisory committee, CYO in the archdiocese is expanding its youth ministry programs.

The committee has met regularly for nearly a year, and its three subcommittees recently developed goals and objectives in the areas of training and education, development and communication. The goals are to be met within three years.

In the area of training and education, the goals include providing opportunities for training at the parish and deanery levels; and providing programs at a central location to enhance the leadership abilities of youth and adults.

Four goals were set in the area of development. They include developing a youth ministry guide for the archdiocese; promoting the assessment, development and use of archdiocesan youth facilities; serving as an advocate for youth ministry in the archdiocese; and supporting the personal growth of those involved in youth ministry.

In the area of communications, goals include obtaining input from people

at all levels of youth ministry in order to determine achievements, needs and concerns; and communicating information to people at all levels.

Carl Wagner, CYO administrator of teen services, noted that the advisory committee "brings people together from throughout the archdiocese." It is made up of representatives from each deanery of the archdiocese, some of them professional youth ministers and some volunteers. Members include priests, Religious and laity.

The diversity of the group has been beneficial, Wagner said. "It is interesting to see the common needs—and, of course, the differences. But we have a lot in common and that is what we will try to act upon," he said.

The advisory committee includes a total of 26 members.

Representing Indianapolis deaneries are: Joe Bozzelli, Patty Brandes and Ed Fillenwarth of the Indianapolis East Deanery; Father Pat Doyle, Father Robert Gilday and Mary McGoff of the Indianapolis North Deanery; Dick Gallamore, Father Don Quinn, Father Karl Miltz and Robert Tully of the In-

dianapolis South Deanery; and Frank Giammarino of the Indianapolis West Deanery.

Representing the other deaneries are: Franciscan Sister Shirley Gerth of Greensburg and Franciscan Sister Rosie Miller of Lawrenceburg, both of the Batesville Deanery; Father Myles Smith of Bloomington, Bloomington Deanery; Father Steve Shaftlein of Richmond, Connerville Deanery; Tony Cooper, New Albany and Jerry Finn, Clarksville, both of the New Albany Deanery; Lygia Dominik, Seymour, Seymour Deanery; Rick Etienne, Cannelton, and Father Harry Monroe, Tell City, both of the Tell City Deanery; and Eileen Raftery and Paula Sasso, Terre Haute, both of the Terre Haute Deanery.

Ex officio members of the committee include Thomas Steiner and Gerry DeFabis of Indianapolis, both representing the CYO board of directors; Providence Sister Loretta Schafer, as secretary for pastoral services in the archdiocese; and Wagner and William Kuntz, CYO executive director, both representing the CYO office.

Certificate program offered

Professional training for youth ministers will be available in the archdiocese beginning this fall, with the introduction of a certificate program in youth ministry.

The program is sponsored by the archdiocesan CYO Office and St. Meinrad School of Theology, and will be conducted by the Northeast Center for Youth Ministry. Courses may be taken for 12 hours of graduate credit through St. Meinrad. Sessions will be held on eight weekends during a two-year period.

The certificate program is designed for parish youth ministers, coordinators of religious education, school youth ministers and chaplains, high school religion teachers and prospective youth ministers. Participants will receive a certificate in youth ministry, which is a professional credential for youth ministers.

Carl Wagner, CYO ad-

ministrators for teen services, said that the program will be valuable for parish youth ministers and for those seeking graduate credit. He noted that teaching methods will be adapted to both groups of people, so the course will be beneficial to them regardless of their background in youth ministry.

For the parish youth minister, whether a volunteer or professional, it is an opportunity to "keep current with what is going on in youth ministry," he said.

The program was designed by the Northeast Center for Youth Ministry, of Paterson, N.J. The Northeast Center, established in 1978, is an ecumenical, non-profit resource and training center for youth ministry.

The course begins with "Foundations of Christian Ministry" on Oct. 5-7. Other sessions during the first year are "Principles of Youth Ministry," Dec. 7-9;

"Leadership for Ministry I," March 1-3, 1985; and "Leadership for Ministry II," April 26-28, 1985.

During the second year, sessions will include three weekends on "Ministering to the Faith Development of Youth" and one on "Counseling the Adolescent."

Classes and housing will be offered at the Archdiocesan CYO Youth Center, 580 East Stevens St., Indianapolis. The cost for each weekend, including tuition, books, materials and room and board, is \$170. For graduate credit, an additional \$10 per credit will be charged.

To receive the certificate in youth ministry, students will be expected to complete the eight weekend programs and additional support group meetings, demonstrate a fundamental understanding of the core areas of theology and Scripture, and submit a youth ministry project.

Living in a threatened family

by Tom Lennon

Question: My parents are always fighting between themselves or with me. I feel, and my parents tell me, that they would be better off if I left. What should I do? I don't want to be the cause of my parents' divorce.

Answer: The one thing you should absolutely not do is run away from home. Among the various horrors you might

well encounter if you do run away are these:

—You may have to sleep in cold garages in the winter.

—You may find out what real hunger feels like.

—You may be forced into prostitution.

—You may get physically hurt, even seriously injured.

If you have some relatives or friends you can live with, you may want to consider that possibility. But before you take that step, there are some other ideas to consider.

An astonishing number of children feel at some point that they were or are the cause of their parents' splitting up. They suffer much because of this mistaken viewpoint.

The causes of a divorce lie within one or both of the parents. The problem and solution do not depend on the child but on the parents.

It sounds like your parents are going through an exceedingly rough and discouraging time.

Perhaps their remark about being better off if you left was made in a low moment of discouragement or high point of anger, and perhaps they do not really feel that way.

Another possibility is that you misinterpreted a remark they made.

But if they did say they would be better off if you left and if they meant it, then your family is in a serious situation that threatens to break it up. It appears that outside help is needed.

Check in the Yellow Pages of your phone book under "Marriage and Family

Counseling." In that section you may find that Catholic Social Services in your area offers marital and family counseling.

If you wish, you can make a phone call yourself and inquire about what counseling services they offer families. The voice at the other end will be friendly, and perhaps the person can suggest how you might broach the subject to your parents.

In this area the charge for counseling by a Catholic Social Services worker is based on the ability to pay, and if the family cannot afford any payment, there is no charge.

If you do not want to make the phone call yourself, perhaps you can show this column to your parents or leave it in a prominent spot where they are likely to pick it up and read it, if that seems to you like a good idea.

Then at some point you will have to suggest the possibility of family counseling. This may be very difficult for you to do, but isn't it worth the risk? It may offer you the opportunity to tell your parents how much you want to be a part of a loving family and how much you want both of them to be happy.

You may also find it helpful to talk about your problem with a school counselor, a favorite teacher, a priest or an adult friend.

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

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Bible school brings summer sunshine

by Peg Hall

Bible school at Leopold's St. Augustine parish is a summer highlight. It is a treat for both children and staff.

The volunteers include teen-agers and grown-ups, and some Protestant church members take part as pupils or staff.

"We're the ones who learn. We're just big Bible school kids," laughs nursery school teacher Helen Bower.

Coordinator Jean Haney says credit for the creation of

the program belongs to Mary Alice Zarella, who came out from St. Paul parish at Tell City to present the idea to a group of about 40 women. Thanks to plenty of work, Bible school was an instant success and continues to be four years later.

This summer there were 61 children enrolled from nursery school age through sixth graders and "lots of helpers," the coordinator said. Classes met each morning July 23-27, and the climax was a big parade through the little town.

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Book reviews

Jonathan Schell on nuclear deterrence

THE ABOLITION, by Jonathan Schell. Knopf (New York, 1984). 173 pp., \$11.95.

Reviewed by Anne Bingham
NC News Service

To deter or not to deter? Jonathan Schell's recent book says both yes and no. Yes, because deterrence so far has prevented nuclear war, and perhaps all overt war between the nuclear powers. And no, because of the inherent insanity of a "peace" strategy that is successful only

because of what amounts to a suicide threat.

Schell, a New Yorker editor whose well-timed "The Fate of the Earth" was the talk of the nation two years ago, writes first of the "great predicament" which the world faces: how to achieve nuclear disarmament without resorting to world government.

In his earlier book on the same subject, Schell had seen world government as the only possible solution; today he finds some dangers in such a solution, worrying that

the world might get more than it bargains for under such an arrangement.

He then proposes an alternative based on the political realities, one that includes freezing both nukes and spheres of political influence at current levels (acknowledging that folks in Czechoslovakia, for example, might be less than thrilled with this plan) and then beginning to dismantle the weapons—not completely, just enough to put a few hours or days between the decision to use them and the time when they could come roaring out of their silos.

anonymous said that the publisher's lawyers had been to the Vatican three months ago to check the veracity of the book, published April 23.

"ALL HE (the author) did was attend the pope's Mass in his private chapel with a group of Poles," the source said. "Afterwards, as is customary, he met the pope and had his picture taken with him," said the source.

Snyder said he first began to suspect the book when critics raised questions of fact and plausibility.

"I began to smell a rat. The project had an odor to it that eventually became unbearable."

Snyder said he left Stewart Richardson, former editor in chief of Doubleday Books, to review the editorial work of possible texts, while he would handle the business angle. When Richardson encouraged him to print the book, he had no reason to doubt him, Snyder said.

"I'm a financial businessman. My expertise is in stocks and bonds and currency and gold," Snyder said. "I would have had no reason to think I couldn't trust him."

SNYDER SAID he became more suspicious when the film rights were sold to a Philadelphia lawyer who, he said, had neither the money to finance a movie nor a movie background.

Among the reviews which Snyder said sparked his suspicion was an NC News review by its former Rome bureau chief, Jerry Filleau.

In his review May 22, Filleau said Gronowicz performed "a serious disservice to anyone who may read the book and actually believe what it says."

Filleau cited several errors of fact, including an assertion that St. Augustine founded the Jesuits in the fourth century and an entire chapter on an event which never occurred, "The Coronation of John Paul II."

Snyder also said a letter from Philadelphia Cardinal John Krol, who retracted an earlier endorsement, made the publisher question the book's factual foundations.

According to The New York Times July 30, the cardinal originally had sent a letter to the publisher calling the book "masterful" and "better than anything I have read."

Later, after reading "selective parts of the book," the cardinal sent a second letter to Snyder withdrawing his support from it. He cited errors, including the founding of the Jesuits, and called "despicable" remarks attributed to Cardinal Stefan Wyszyński of Poland.

Gronowicz told The Times that the book is authentic. "I can swear everything in the book except some typographical errors is accurate." The author, 70 years old, has written many books, including a pending biography of former film star Greta Garbo that the actress has attacked as fraudulent. The Times said. Gronowicz said the decision to withdraw his book on the pope came from pressure from the Vatican on the publisher and on Cardinal Krol.

"God's Broker" is the second book involving the papacy which has been embroiled in controversy this year. David Yallop's "In God's Name," which asserted that conspirators, including Chicago's late Cardinal John Cody, killed Pope John Paul I, met sharp criticism following its June 14 release.

Eventually, of course, the goal is to abolish nuclear weapons altogether, an achievement that would still leave the world "an uneasy, dangerous" place compared with the pre-nuclear age, but one still "immeasurably better" than living under the nuclear umbrella.

"The Abolition" is actually a two-part, book-length essay, not an easy format for many people to digest. There are only "two chapters," and no subheadings to help you keep your place; some of the paragraphs exceed a full page in length. But the ideas are presented clearly, and Schell's writing is graceful; for those who take the trouble to penetrate what has become an unfamiliar mode of expression the book will be a valuable help in thinking about the overriding issue of our time.

(Ms. Bingham is managing editor for the Allied Industrial Workers International Union.)

Children and war

TALKING TO CHILDREN ABOUT NUCLEAR WAR, by William Van Ornum and Mary Wicker Van Ornum. The Continuum Publishing Co. (New York, N.Y. 1984). 99 pp., \$12.95.

Reviewed by Barb Frazee
NC News Service

"Talking to Children About Nuclear War" provides a good starting point for adults who have wondered how to broach the subject with children.

The authors—a clinical psychologist and a journalist-publishing consultant, both of whom work with children—spend the first half of the book justifying the need for their topic. The first chapter is a bit like a promotional foreword. The second chapter, "It's a Fact: Kids Think About Nuclear War," cites study after study to prove its point.

Only one chapter deals with the how-to of talking to children, and it is the best part of the book. The authors explain what kinds of conversation are appropriate according to age level. For instance, they point out that children less than 3 years old are not aware of the possibility of global disaster. Children ages 3 to 6 might pick up some ideas about nuclear war and zero in on the negative aspects; these children, the authors say, should be answered reassuringly, with emphasis on what people are doing to make the world a safer place.

Children ages 6 to 12 do not think abstractly, so they will consider gruesome details about nuclear bombs. Adults are urged to listen carefully and pay attention to non-verbal cues. "Remember that the truth is less frightening than mystery, and many children have misperceptions about living in a nuclear age," they write.

The Van Ornums present sample dialogues and ways to deal with dilemmas, being careful not to take sides politically. They emphasize the value of sharing feelings and fears with teen-agers, even when adults don't have the answers.

The book also deals with the topic of nuclear war in relation to the family and the role of religion in offering hope for the future.

Although frustrating for a reader who wants to know how to deal with the topic, the constant bombardment of facts and situations to show the need for discussion about nuclear war drives home the point. The book might not contain enough "how-to's" for many readers, but it will begin the thought process for future discussions and encourage adults to seek more information.

(Mrs. Frazee is an NC News staff writer and the mother of two children.)

Devotion not dying

WASHINGTON (NC)—Devotion to Mary, the mother of Jesus, is not dying, just different, a Marian expert said. St. Joseph Sister Elizabeth Johnson, a theologian at The Catholic University of America in Washington, said a new understanding of and appreciation for Mary is developing for both lay people and theologians. Sister Johnson was recently named to the U.S. Lutheran-Catholic dialogue, a group convened by U.S. Catholic bishops and Lutheran leaders to try to reach common theological understandings.

Publisher calls book on pope a fraud, withdraws it

NEW YORK (NC)—"God's Broker," a book by Antoni Gronowicz which purports to be a biography of Pope John Paul II, was being withdrawn from circulation in late July by its publisher, who called the work a "total fraud."

"I'm convinced that it's a total fraud," said Julian M. Snyder, president of the publishing company, Richardson and Snyder.

When asked about the book July 31, the Vatican press office reissued a statement

from spokesman Father Romeo Panciroli dated May 31 but not generally released at the time. Father Panciroli said of Gronowicz:

"He is not recognized in Polish circles around the pope. He asked for but was not granted a private audience with the pope. He was admitted only one or two times in a group or in a general audience. Therefore it is completely false that he had 200 hours of conversation with the pope as he asserted."

A Vatican source who asked to remain

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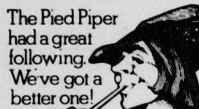
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Differences coming clear in economy documents

by Jerry Fliteau

The differences between Catholic church leaders and economic conservatives over morality in the U.S. economy began to take clearer shape with a series of hearings at the end of July.

On July 26 in Washington a long list of speakers attacked government planning of the economy, saying the most effective way to achieve greater wealth for all is the natural operation of free market forces.

The following day the scene was New York. The speakers were wary of unbridled economic competition and wanted government to take responsibility for millions which the capitalist system leaves by the wayside. Some also posed sharp questions about the effects of U.S.-style free enterprise on the Third World.

On July 30 it was New York again, but the speakers this time were deploring most forms of international economic regulation and in some cases arguing for the export of capitalism as the best hope for the Third World.

The witnesses at the July 26 and July 30 hearings were addressing members of the Lay Commission on Catholic Teaching and the U.S. Economy. The July 27 hearing was convened by the committee of Catholic bishops working on the same topic.

BOTH The lay commission and the bishops' committee are drafting long letters to provoke American Catholic

thinking about the moral issues that must be faced in making complex economic decisions.

The lay letter in final form and the bishops' pastoral letter in first draft are both scheduled for release in early November after the national elections and before the bishops' annual fall meeting. The final version of the bishops' letter will not be available until November 1985, after two more rounds of debate and redrafting.

In the meantime, however, past stands by the U.S. bishops on economic issues—such past positions are always a major resource that the bishops use in developing new statements—and the character and focus of the recent hearings by their committee and by the lay commission, give some good guides for what kind of results Catholics may expect from the two groups.

From the lay commission's first three hearings—the first, on poverty and welfare, was held in New York July 11—dominant themes that have emerged include:

► Government ought to leave welfare mainly to private philanthropy. Its anti-poverty programs are inefficient and often serve to entrench dependency, creating a permanent class of poor and degrading the dignity of the very people they are intended to help.

► Free enterprise is the key to meeting human needs, because those needs can be met only by constantly producing more

wealth, not by redistributing existing wealth.

► Government interference in the forces of the marketplace distorts the relation between production of new wealth and profits. This introduces inefficiency and slows the creation of new wealth, mortgaging future development for a present benefit.

A Catholic banking executive from Chicago, Robert Genetski, summarized the philosophical thrust of most testimony received by the lay commission when he said at its July 26 hearing that free enterprise is "the only system that is truly consistent with our religious beliefs."

By contrast, the most recent economic statement by the U.S. bishops—a November 1982 resolution on the economic crisis—declared that "justice demands that the government maintain its proper role in guaranteeing that basic human needs are met in our society.... Our Catholic tradition has consistently held that all persons, made in the image and likeness of God and endowed with a fundamental human dignity, have a right to such basic necessities as employment, adequate income, food, housing, medical care and education.

"The protection of these basic human rights and the promotion of the common good are positive and legitimate functions of government. To weaken or abandon this

important role of government would be a serious mistake."

That philosophy was reiterated at the July 27 hearing, in which the bishops' committee listened to viewpoints of mainstream Jewish and Protestant leadership.

Questions and answers presumed that the government has a proper and rather extensive role to play in regulating economic activity and guaranteeing that human needs are met, and the real questions concerned how it should play that role, not whether it should.

Theologian Michael Novak, vice chairman of the lay commission and its presumed chief theoretician, has been arguing recently that Catholic social teaching has dwelt too much on failures or difficulties within the system of free enterprise which he calls "democratic capitalism."

The record of the U.S. bishops on Catholic social teaching has been one of endorsing that teaching and seeking to expand on its implications and applications for American society, and so far there has been nothing to indicate that the committee drafting a letter on the economy will go in a different direction.

Novak's thought and the directions taken so far by the lay commission, on the other hand, represent a direct challenge to some of the basic socio-economic theory behind Catholic social thought.

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Woman finds caring and concern in Irish hospital

by Winifred M. Anchor

If it had to happen, what a blessing to have it happen in Ireland!

Breaking one's hip can be a traumatic experience at any time, at any age, but to experience an accident in a foreign country away from familiar hospitals, doctors and friends and family can be doubly so.

For Marguerite Walsh, 80, of Speedway, who missed a step and fell in the town square in Galway in the Republic of Ireland, the experience, although painful, was greatly alleviated by the loving care and attention of the people of her ancestral home.

Marguerite's family claims Irish roots from her mother's side, the McShanes who came from Donnegal, and from her father-in-law's family, which emigrated from Castlegar.

The man she married, Peter Walsh, joined other Irish from Galway, who settled in Brownsburg and who in 1929 made up more than 70 percent of the town's 1,000 inhabitants. Many of the Irish were farmers or worked for the B & O Railroad. These Irish Catholics, with the help of Father Mike Lyons, built the original St. Malachy Church. It was named after the saint who, along with St. Patrick and St. Columban, converted Ireland to the faith. Mrs. Walsh, who has

visited Ireland three times, returned this summer with her daughter, Peggy.

They arrived at Shannon via Aer Lingus Airlines and rented a car for a drive to Dingle Bay, Cork, Wexford, Waterford, Dublin, Knock and Galway, where a misstep sent Marguerite to the hospital.

It was at this point that she began to enjoy the heady experience of Irish hospitality when the ex-mayor of Galway, John Francis King, took charge of taking Marguerite to the hospital, returned to visit from time to time and personally arranged her return transportation to America.

It seems the ex-mayor belongs to the Order of Malta, a Catholic organization which arranges pilgrimages for the sick to the shrine at Our Lady of Knock and so owns its own ambulances. He contacted the Galway Airlines and, much to Marguerite's dismay, personally came to the hospital with his six children to arrange her transfer to Shannon and Aer Lingus, all with the "compliments of Ireland"—no charge, except for petrol.

Marguerite spent six days at the Merlin Park Regional Hospital on Dublin Road in Galway, which still utilizes the nurses' training technique known as "TLC," tender, loving care.

Daughter Peggy, a career nurse, found all hospital and

surgical facilities in Ireland up to American standards; however, there were no private telephones or televisions and no private or semi-private rooms, nor was there the plethora of personal disposal items issued most patients in American hospitals.

In place of this, Marguerite found great personal concern for the patient, not to mention three hearty meals a day and morning and afternoon tea served with a slice of Irish brown bread and country butter.

Being an Irish Catholic, Marguerite couldn't help but be comforted by the prevailing Catholic atmosphere in what was a private hospital in a country that is 95 percent Catholic. Where else would the surgeon's desk display a large bottle of holy water, a priest visit daily to bring Holy Communion to the sick, and the patients in the eight-bed ward lead a decade of the rosary each evening?

Said Marguerite, "I am lonesome for Ireland and the beautiful experience of the caring and concern we found there. I will never forget the man who had brought his 14-year-old son to the hospital, and upon learning of our family's misfortune, insisted on driving Peggy back to her hotel, a distance of 15 miles. Nor will I forget the man and his family who pulled up next to us in Dublin, where Peggy was battling the newness of



Marguerite Walsh poses in Ireland before a mishap in Galway which left her with a broken hip. Mrs. Walsh, of Speedway, says she found caring and concern in the hospital where she was treated.

stick shift, left-hand side of the road driving, and blocked streets because of a parade, who said to us, 'Are you lost?' When we replied, 'Oh, yes!' he led us out of the city, a distance of 25 miles, and waved us on our way with a 'God bless you.'

"The quiet, soothing atmosphere of the hospital and the loving care of the Irish sister, the term by which nurses are addressed in Ireland, will remain with me always."

"If I had to break a hip, what a blessing to have it happen in Ireland!"

Mrs. Walsh is recuperating nicely at her home and, of course, looking forward to her next visit to "the Emerald Isle."

Meinrad to have visiting lecturer

The Jewish Chautauqua Society has awarded St. Meinrad College a grant to sponsor a visiting lecturer in Jewish studies. The society was formed in 1893 to encourage understanding of the Jewish faith through education.

Rabbi Herbert Waller of the Adath Israel Brith Shalom Temple in Louisville will be a visiting professor at the college this fall. His course will focus on the major elements of Jewish faith, worship and practice.

Rabbi Waller received a doctorate from Hebrew Union College in 1964 and holds a doctorate in theology from Southern Baptist Theological Seminary.

In announcing the grant, Benedictine Father Daniel Buechlein, president-rector of St. Meinrad College, said, "The men enrolled in Dr. Waller's course, many of whom will go on to become priests, will profit greatly from his fine presentations of Jewish faith and culture."

"Viewing with Arnold," customarily found on this page, has been moved to page 5. Arnold's weekly movie review will appear on a new "Entertainment" page along with news and reviews of television programs.

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