

Pope's Canadian visit starts Sunday

by Joanne McGarry

TORONTO (NC)—As the Sept. 9-20 visit of Pope John Paul II drew closer, Canadians looked forward to both a spiritual renewal and a major media event.

Said Bishop John Sherlock of London, Ontario, president of the Canadian Conference of Catholic Bishops, "The visit will encourage and strengthen Canadians and confirm them in their faith."

The bishop asked families and parishes to pray for openness to the visit and the message the pope will bring.

In keeping with the bishop's hopes, virtually every diocese along the papal route has had a program of spiritual preparation for the visit, including rallies, pamphlets and homilies.

When the visit was announced, Archbishop Henri Legare of Grouard-MacLennan, Alberta, past president of the CCCB, said the pontiff "is father of the Universal Church and is coming to visit all the Canadians but primarily, of course, the Catholics of Canada. His visit here will be pastoral, not political."

However, political considerations at one point put the timing of the visit in doubt. Prime Minister John Turner, after his Liberal leadership victory in June after the retirement of Pierre Trudeau, wanted a federal election as soon as possible to confirm his mandate.

This meant postponing either the July visit of Queen Elizabeth or the papal tour, since neither leader would appear with a candidate during the required six-week campaign. The alternative was a winter election. At the end of June the royal visit (See POPE'S VISIT on page 24)



POPE'S VEHICLE—In Pierreville, Quebec, Sister Jeannette Guevremont takes a picture of the "popemobile" that will be used when Pope John Paul II tours Canada. The 11,000-pound vehicle is

designed to protect the pope from possible attack during the Sept. 9-20 visit. (NC photo from UPI)

Vatican criticizes Marxist elements of liberation theology

by Agostino Bono

VATICAN CITY (NC)—A major Vatican statement ordered by Pope John Paul II said branches of liberation theology which use "concepts uncritically borrowed from Marxist ideology" are incompatible with Catholicism.

The document, issued Sept. 3, criticized the theory of class struggle and other theories which put liberation from material poverty above liberation from sin.

The currents of liberation theology using Marxist concepts reduce theology to a political program, the document said, by applying the doctrine of class struggle they

often regard church authorities as part of the oppressor class, added the document.

The liberation theology text was issued by the Vatican Congregation for the Doctrine of the Faith, the church agency responsible for monitoring theological orthodoxy.

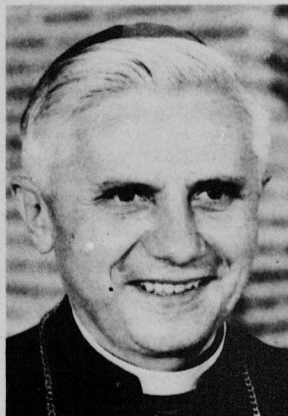
The document also was released in Washington Sept. 3 by the National Conference of Catholic Bishops.

THE DOCUMENT is titled, "Instruction on Certain Aspects of the 'Theology of Liberation.'" Its purpose is to draw attention to the "risks of deviation, damaging to the faith and to Christian living, that are brought about by certain forms of liberation theology which use, in an insufficiently critical manner, concepts borrowed from various currents of Marxist thought."

The text was approved "by His Holiness Pope John Paul II, who ordered its publication," the document said.

The document said that there is a valid theology of liberation which reflects on the biblical theme of freedom in light of humanity's spiritual slavery caused by sin and the consequences of this in the social order. It also strongly reaffirmed church social teachings on the need to overcome injustice caused by the vast gap between rich and poor in Third World countries and the economic imbalances between the developed and underdeveloped countries.

The document did not name any theologian and did not issue a general condemnation of all liberation theology. Instead it defined what aspects of some



Cardinal Joseph Ratzinger
Prefect of doctrinal congregation

branches of liberation theology are incompatible with Catholicism.

A leading liberation theologian whose thought incorporates aspects of Marxism, Brazilian Franciscan Father Leonardo Boff, was scheduled to discuss his writings Sept. 7 with Cardinal Joseph Ratzinger, prefect of the doctrinal congregation. In April the Peruvian bishops said they were formally studying the works of Peruvian Father Gustavo Gutierrez, another leading liberation theologian. At the time of the publication of the Vatican document the bishops had not yet issued a public

judgment on the content of Father Gutierrez' writings.

BOTH THEOLOGIANS have said that they draw on Marxist social analysis to help them understand the causes of poverty, but that Marxism does not influence their theological reflections.

Liberation theology sprang up in Latin America in the 1960s as a theological reflection on the material poverty of people and the need to provide concrete aid to the poor as part of the evangelization process. Since then its influence has spread to other Third World regions.

An uncritical use of Marxist concepts to analyze social situations is unacceptable in a Christian theology because all of Marxism is tied to its atheistic and materialistic philosophy, said the Vatican document.

It said theologians are obliged to submit (See CRITIQUE OF on page 6)

Looking Inside

Our religious education supplement, "Faith Today," returns with this issue after a summer vacation. This week it tells how to find God in the whirl of the world and answers the question, "Is time taken away from God when it is given to the world?" See pages 11 through 14.

Two features appear regularly in the first issue of each month. One is an article about natural family planning, by Nona Aguilar, which is on page 21, and the other is the movie ratings, on page 22.

Our book reviews are on two quite different topics. The first is about Christian feminism and the other is about survival after World War III. See page 22.

FROM THE EDITOR

Pope's Canadian visit recalls other papal trips

by John F. Fink

Pope John Paul II returns to North America Sunday for a 12-day visit to Canada. This will be the closest he has been to Indianapolis since his visit to Chicago in October 1979. Many people from the archdiocese had a chance to see the pope during that visit.

It really doesn't seem like five years since his visit to the U.S. Since that time he has visited many other countries around the world and most of those visits have been covered extensively by the media. It was natural that his U.S. visit should be covered so extensively, but it's a little surprising that subsequent visits to other countries have received such coverage. The TV networks sent their top correspondents to Poland, for example, when the pope went there. This attention from the media is a small indication of the vast influence this pope has in the world today.

My first experience with a papal trip was in 1979, but it was in Ireland rather than in the U.S. The pope stopped in Ireland for several days on his way to this country. I was there for a Catholic press meeting that just happened to coincide with the visit and those of us at that meeting were privileged to have front-row seats at the pope's Mass in Phoenix Park and a special meeting with the pope that evening.

I can still easily recall the sight when a 747 Aer Lingus plane swept in low over the park so the pope could see the enormous sea of people there to greet him—people literally as far as the eye could see in three directions. They stood and cheered, some of them with tears of emotion rolling down their cheeks because the pope had come to Ireland.

Of course, I didn't miss his trip to this country. (As a matter of fact, I got back in time to accept an invitation to the White House reception for him.) The reaction of Americans was similar to that of the Irish or, for that



matter, similar to that of the citizens of every country he has visited. John Paul himself was greatly surprised by the welcome he received here; he expected it in Catholic Ireland, but not in the U.S. Yet the reception he received shows, I believe, that many Americans of many creeds are looking for direction, for stability, and a return to morality, and they see these embodied in the person of Pope John Paul.

His popularity is evidenced every Wednesday during his weekly audiences at the Vatican. People from all over the world stay in St. Peter's Square for hours to see the pope. It's especially fun to observe the young girls who manage to get as excited over Pope John Paul as they do over Michael Jackson. This man simply has charisma.

He has much more than that, of course. Billy Graham has called him "the person with the greatest moral influence of anyone in this century"—and he might be right. But it's unfortunate that much of the media overemphasizes the personality of the pope rather than reporting on what he has to say. Wherever he goes he continually talks about global issues of peace, justice and poverty, reminding us that we are our brother's keeper. This is where the emphasis should be.

Still, I could be wrong because, no matter what the pope intends on his trips, to most people the significance of a visit is not what he has to say, but simply the fact that the common ordinary Catholic has a once-in-a-lifetime opportunity to see him—or at least to be in his presence. This is the only thing that can explain the hundreds of thousands of people at his various Masses who are so far away from the altar that they can't possibly see the pope, but seem content just to be there. The same is true of the people who wait on street corners just to get a glimpse of him as he passes by. Even at his audiences at the Vatican, the crowds really don't listen to what he is trying to tell them.

And he does keep trying. This pope is obviously not a politician who tries to tell the people only what they want to hear. He makes no attempt to avoid or fudge any issue. He often cuts directly across the views of the various audiences listening to him. He continually reasserts the



Criterion editor John F. Fink and Pope John Paul II at a meeting in the Vatican during 1980.

relevance of religion in modern society and reaffirms Catholic doctrines on marriage and sex. Five years ago, during his visit to the White House, he encouraged world disarmament and asked that America "establish a world order that will create the necessary economic and trade conditions for a more just relationship among all the nations of the world."

It's a paradox that this pope remains so popular despite some of the unpopular things he says.

So now it is Canada's turn to experience a papal visit. The visit will undoubtedly be much in the news the next two weeks. During that time, see for yourself how much the media report on what the pope says and how much emphasis they give to more frivolous matters.

Golden anniversary Mass Sun.

More than 100 couples married 50 years or more will gather this Sunday at SS. Peter and Paul Cathedral for the second annual golden wedding anniversary celebration sponsored by the Archdiocese of Indianapolis.

Couples from towns and cities in 15 counties throughout southern and central Indiana will be on hand, representing more than 6,000 years of wedded life.

Archbishop Edward T. O'Meara will be the chief celebrant of the Mass, scheduled

to begin at 2:30 p.m. He will be joined on the altar by 20 priests who are pastors of the jubilarians. One couple, Mr. and Mrs. Aloysius Richard of St. Mark's Parish, Indianapolis, will have their son, Father Paul Richard, among the priests concelebrating. Father Richard is a chaplain and a U.S. Air Force lieutenant colonel, stationed at Randolph Air Force Base, Texas.

Ten of the couples at the Jubilee Mass have already celebrated their 60th anniversaries. This includes two cousins and their wives, Mr. and Mrs. Nunzio Vinci and

Mr. and Mrs. Nunzio Bruno, both of Indianapolis. The Vincis were married in 1918, making them the longest-married couple at 66 years. Right behind them, however, the Brunos will celebrate 65 years on Sept. 10.

During the golden wedding Mass, all of the couples will renew their marriage vows and will receive a special nuptial blessing from the archbishop.

Following the liturgy, an informal reception will be held at the Catholic Center Assembly Hall. Here the couples will receive personalized certificates commemorating their 50th anniversary. Also, Archbishop O'Meara will present religious mementos from Rome to each couple married 60 years or more.

Respect Life Sun. to be Oct. 5

The Third Annual Respect Life Sunday Vesper Service will be held on Oct. 7 at 4 p.m. in SS. Peter and Paul Cathedral. During the service, Archbishop Edward T. O'Meara will install the Archdiocesan Pro-Life Activities Advisory Council. For the first time, the archbishop will also install all parish pro-life activities chairpersons.

Following the vesper service, the Office of Pro-Life Activities will sponsor the Annual Respect Life Dinner. At the dinner the Respect Life Award will be presented.

"This is the day for us as a church to reaffirm to ourselves the Gospel value of human life and to stand up in the community and say 'This is what we really believe,'" said Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities.

All members of the archdiocese are invited to the vesper service and dinner. Dinner tickets may be purchased through the Office of Pro-Life Activities (317-256-1569) at \$10 per person.

Priests' Council to meet

The Council of Priests will meet Sept. 11 at 10:30 a.m. in the Catholic Center to discuss archdiocesan income and parish assessments.

Also on the agenda are a report on action taken by the archbishop on previous recommendations, a discussion of political responsibility in the 1980s and a report on the convocation of the priests of the Archdiocese of Cincinnati at French Lick.

Notre Dame will invade this weekend

The Irish will invade Indianapolis this weekend—the Fighting Irish of Notre Dame, that is.

Something like 144 buses are scheduled to transport about 6,300 students from the University of Notre Dame and neighboring St. Mary's College to the Hoosier Dome for a football game against Purdue University scheduled to begin at 12:30 p.m. Saturday. The game, originally scheduled as a home game for Notre Dame, was switched to the Hoosier Dome to serve as a focal point for dedication ceremonies that will start at 12 noon Saturday.

More than half the student bodies of Notre Dame and St. Mary's will be on the buses—or in private cars—on Saturday.

Cathedral renovation decisions to be made Sat.

The Cathedral Renovation Planning Committee plans to start making decisions at a meeting this Saturday, Sept. 8.

Msgr. Gerald A. Gettelfinger, committee chairman, stated that "it is not realistic to expect all of the decisions to be made at that meeting because there are so many of them. Budgets of decisions to be made concern the church, the chapel, and site development, including the rectory and the former chancery."

The buses are being made available by 14 bus companies and the arrangements to provide the buses were made and financed by Indianapolis developer and Notre Dame alumnus Robert V. Welch. The buses are scheduled to leave Notre Dame at about 5 a.m. for the trip to Indianapolis, which takes more than three hours.

Actually, festivities in Indianapolis will begin on Friday as alumni and fans gather around the Circle for a Notre Dame pep rally, complete with Irish players, coaches and the Notre Dame marching band. The Notre Dame Alumni Club of Indianapolis has also made arrangements for alumni and friends to meet before and after the game at the convention hall next to the Hoosier Dome.

The decisions made by the committee will be submitted to Archbishop Edward T. O'Meara in the form of recommendations.

The committee met on Wednesday, Aug. 29, from 10 a.m. to 12 noon. Most of the meeting was devoted to formulating the steps necessary for the decision-making meeting of September 8.

The committee also plans to meet on Wednesday, Sept. 12, to continue the decision-making process.



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Nicaraguan church-state tension accelerating, Archbishop Roach says

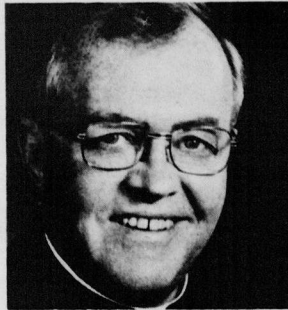
by Kay Urtz

ST. PAUL, Minn. (NC)—Church-state tension in Nicaragua is "accelerating rapidly," said Archbishop John R. Roach of St. Paul-Minneapolis, who was in Nicaragua Aug. 19-22 for meetings with church and government leaders, including junta president Daniel Ortega.

Archbishop Roach represented the National Conference of Catholic Bishops in the meetings. The trip was made at the request of the Nicaraguan Bishops' Conference. The archbishop, immediate past president of the NCCB, was accompanied by NCCB officials.

The delegation was asked "to discuss with the (Nicaraguan) government an apparently capricious handling of visas of foreign priests and Religious serving Nicaragua and some assessing of U.S. government's policy in its relationship with Nicaragua," the archbishop said in a statement issued after his return.

"I will only say at this moment that the situation in Nicaragua is very desperate," Archbishop Roach said. "The (civil) war is devastating and is causing great hunger and very serious health problems. The situation is incredibly complex and any attempt to simplify it is to underestimate the reality."



Archbishop John R. Roach

"The tension between church and government is accelerating rapidly, and I urge your prayers for the people of that very troubled country. The human loss is staggering," his statement said.

The NCCB delegation included Father J. Bryan Hehir, secretary for social development and world peace at the U.S. Catholic Conference, public policy arm of the U.S. bishops, and Father David Gallivan, executive director of the NCCB secretariat for the church in Latin America, who served as a translator.



Archbishop Miguel Obando Bravo of Nicaragua

Archbishop Roach and Father Hehir were preparing a report on their visit for the NCCB.

The request from the Nicaraguan bishops stemmed from the expulsion of 10 foreign priests from the country July 9. The priests had participated in a march led by Archbishop Miguel Obando Bravo of Managua protesting the confinement of Nicaraguan Father Luis Amado Pena on charges of subversion.

Archbishop Roach said "even by the government's admission" the expulsion of the priests was retaliation against Archbishop Obando Bravo.

In addition to Ortega, the delegation met with members of the Nicaraguan Bishops' Conference, four of the eight ministers of the junta, the presidential candidates of the opposition parties in the Nov. 4 elections, the priests' council for the Managua archdiocese, officers of a coalition of private school boards, and American missionaries and laity in the country.

Sandinistas meet in the Vatican

A delegation from Nicaragua's Sandinista government planned to meet officials at the Vatican Sept. 6 to seek a resolution to increasing church-state tensions in the country, according to Nicaraguan church and government sources.

However, a Vatican official said Aug. 30 that although the Nicaraguan government had requested such a meeting, no specific date was set.

The official also said Pope John Paul II would not take part in any meetings which might be arranged with the Nicaraguans. Officials of the Council for Public Affairs of the Church, the Vatican's foreign ministry, would participate in any such meeting, he said.

A press spokesman at the Nicaraguan Embassy in Washington said reports of the planned meeting were accurate. However, another spokesman said the embassy was awaiting confirmation from the government before commenting.

The four-member delegation was to include a member of the ruling junta, Industries Minister Emilio Baltodano, Social Services Minister Reynaldo Tefel, plus a representative of the Sandinista press, according to a Washington Post report from Managua, the country's capital. The newspaper said the information on the Sept. 6 meeting came from pro-government church sources.

It would be the fourth time Nicaraguan and Vatican officials discussed church-state concerns since the Sandinistas came to power in 1979.

A spokesman for Nicaragua's Embassy in Rome said a delegation was scheduled to travel to Italy to participate in an Italian Communist Party Festival, but could not say whether that group also would meet at the Vatican.

An agenda for the discussions has not been detailed, but there are a number of points of conflict between the Sandinista government and the church which could be included.

One source of tension is the church's demand that four priests who hold high government posts leave their jobs. The church said canon law forbids priests from holding offices which include the exercise of civil power. Nicaragua's bishops set an Aug. 31 deadline by which the priests were to resign or face church sanctions.

There was no indication as to whether the plan for a Vatican meeting would affect that deadline.

Another issue is the expulsion of 10 foreign priests by the Nicaraguan government on July 9, an action criticized by the pope. That expulsion followed a march led by Managua Archbishop Miguel Obando Bravo in protest of the confinement of a Nicaraguan priest accused by the government of subversive activity.

The priest, Father Luis Amado Pena, was scheduled to be tried Sept. 2.

There have been bad feelings in general between the Nicaraguan government and the church hierarchy. Archbishop Obando Bravo has accused the Sandinistas of creating a "state of persecution." Father Ernesto Cardenal, Nicaragua's minister of culture and one of the priests under the Aug. 31 deadline, has called the bishops "right-wing Christians" opposed to the country's revolutionary government, according to a Colombian magazine.

Bishop Pablo Antonio Vega, president of the Bishops' Conference of Nicaragua, said Aug. 29 that he was told of the Vatican meeting.

"This is a good time for (the Sandinistas) to do this," he was quoted as saying. "They are under attack on many fronts, and that is not a good thing in an election year."

Nicaragua has set Nov. 4 as the date for its first national elections since the Sandinistas overthrew the government of Anastasio Somoza in 1979. The elections are to choose a president, vice-president and 90-member national assembly.

Church's obligation to social justice reaffirmed by Vatican document

by Agostino Bono

VATICAN CITY (NC)—The Vatican's Sept. 3 document on liberation theology criticizes the use of Marxist social theory, but it also strongly reaffirms church teachings that Catholics have a moral obligation to work for a just social order.

"The warning against the serious deviations of some 'theologies of liberation' must not at all be taken as some kind of approval, even indirect, of those who keep the poor in misery, who profit from that misery, who notice it while doing nothing about it, or who remain indifferent to it," said the document, issued by the Vatican Congregation for the Doctrine of the Faith.

The document, which was ordered published by Pope John Paul II, also said that the warning "should in no way be interpreted as a disavowal of all those who want to respond generously and with an authentic evangelical spirit" on behalf of the poor.

The document called the experience gained by church people working for the evangelization and advancement of the oppressed "necessary for the doctrinal and pastoral reflection of the church."

The document also repeated past church criticisms of the economic imbalance between developed and underdeveloped nations and the exploitation of the poor in Third World countries.

"The lack of equity and of a sense of solidarity in international transactions works to the advantage of the industrialized nations so that the gulf between the rich and the poor is ever widening," it said. "Hence derives the feeling of frustration among Third World countries, and the accusations of exploitation and economic colonialism brought against the industrialized nations."

The document also criticized "the scandal involved in the gigantic arms race which, in addition to the threat which it poses to peace, squanders amounts of money so large that even a fraction of it would be sufficient to respond to the needs

of those people who want for the basic essentials of life."

Earlier, a June commentary in Fides, news agency of the Vatican Congregation for the Evangelization of Peoples, had reported that if 5 percent of arms spending were used to aid the hungry, "the scourge of famine would be overcome."

Regarding Latin America, the document criticized "the seizure of the vast majority of the wealth by an oligarchy of owners bereft of social consciousness." It attacked "military dictators making a mockery of elementary human rights, the corruption of certain powerful officials, (and) the savage practice of some foreign capital interests."

The document cited a "need for radical reforms of the structures which conceal

poverty and which are themselves a form of violence."

It praised church people who try to improve social conditions.

"It is impossible to overlook the immense amount of selfless work done by Christians, pastors, priests, Religious or lay persons, who, driven by a love for their brothers and sisters living in inhuman conditions, have endeavored to bring help and comfort to countless people in the distress brought by poverty," said the document.

The document also criticized communist governments and called it the "shame of our time" that "millions of our contemporaries legitimately yearn to recover those basic freedoms of which they were deprived by totalitarian and atheistic regimes."

Funds being used 'to shoot down fellow Irishmen'

DUBLIN, Ireland (NC)—Irish Foreign Minister Peter Barry said Aug. 27 that the contributions of Irish-Americans to a U.S.-based, pro-Irish Republican Army group are used "to shoot down fellow Irishmen."

Barry, who spoke on Irish radio, specifically mentioned NORAD, the Irish Northern Aid Society, a New York-based group which raises funds for IRA causes.

Contributions to NORAD go to the IRA and are "used to buy guns to shoot down fellow Irishmen," he said.

Referring to the IRA ambush Aug. 26 of a part-time British soldier, his wife and two-week-old baby, Barry said he hoped the incident would get "the same exposure on U.S. television" as did the violence Aug. 12 which broke out in the attempted arrest of a NORAD official by Northern Irish police.

The ambush of the family would show Irish-Americans who contribute to NORAD "the use those funds are put to," the foreign minister said.

NORAD has consistently denied that its funds are used to purchase weapons for the

IRA. It says the money is used to aid families of dead and imprisoned members of the outlawed guerrilla group.

The appearance of NORAD publicity director Martin Galvin at a pro-IRA rally in Belfast, Northern Ireland, Aug. 12 sparked a police attack on a crowd of 2,000 which left one man dead and several other people injured. Galvin had defied a British order barring him from the province, and the Royal Ulster Constabulary was waiting in force at the rally to arrest him.

Britain later said it was a mistake to try to keep Galvin out of the province.

NORAD was formed in 1970 and is based in the Inwood section on the northern tip of Manhattan.

In 1981, a federal judge ruled that the organization is "an agent of the IRA providing money and services for other than relief purposes."

Because of its IRA connection, NORAD was ordered to list itself with the federal government under the Foreign Agents Registration Act.

COMMENTARY

WASHINGTON NEWSLETTER

GOP, Democrats differ on picking pro-life judges

by Liz S. Armstrong

WASHINGTON (NC)—The Republican Party platform supports the "appointment of judges at all levels of the judiciary who respect traditional family values and the sanctity of innocent human life."

Many anti-abortion groups share the same goal.

Republicans and Democrats, pro- and anti-abortion groups, all believe that if re-elected, President Reagan will appoint Supreme Court justices who oppose abortion. The Republicans and pro-lifers look upon that possibility with great enthusiasm; the Democrats and abortion rights groups do not.

The Democratic Party platform advises that "today the fundamental right of a woman to reproductive freedom rests on the votes of six members of the Supreme Court—five of whom are over 75. That right could easily disappear during a second (Reagan) term."

Actually, while the 1984 Republican platform supports naming of pro-life



judges at all levels, it does not promise Reagan will do so.

In a written interview with National Catholic News Service in 1980, then-candidate Reagan stated that "abortion is obviously a vital issue, but I will not promulgate in advance a 'litmus test' for judicial appointments."

The National Right to Life Committee has termed the Republicans' language on appointment of judges the "most important pro-life plank" in this year's platform. In 1981, the NRLC urged the president that one of its officials be permitted "top secret" opportunity to screen important judicial nominees before their appointments were announced.

The U.S. bishops, as an organization, have no position on the issue of appointing only pro-life judges. However, in 1981, the National Conference of Catholic Bishops contacted the White House to express concern over the nomination of Judge Sandra Day O'Connor to the Supreme Court following charges from pro-lifers that O'Connor was pro-abortion. Bishop Thomas C. Kelly, then NCCB general secretary and now archbishop of Louisville, also cited concern over O'Connor's backing for the death penalty

(See PRO-LIFE JUDGES on page 5)

The eight degrees of charity

by Richard B. Scheiber

Many of us, at one time or another, have been asked to take part in some sort of charitable drive: the Heart Fund, the March of Dimes, the Mothers' March Against Polio, etc.

When we've done this sort of door-to-door solicitation we usually find it's not exactly a pleasant experience. There always seems to be someone out there who doesn't want to be bothered (you interrupted his football broadcast) or who is downright nasty, or suspicious of your motives.

But the experience is made easier by the knowledge that you are asking for help for someone other than yourself. Like the biblical estate manager, we are "ashamed to go begging."

Unpleasant as this sort of charity may seem to us, we often forget how much more unpleasant it can be for those who receive it. No one likes to be dependent on handouts. But the need is there, and charity—that is, openness and generosity with our own resources, as opposed to the deeper meaning of the word, total love—often does more good for the giver than for the recipient. How much good depends on the giver's attitude.

A 12th century Jewish philosopher-physician, Moses Maimonides, put charitable giving into perspective when he wrote about the eight degrees of charity.

"The first and lowest degree," Maimonides said, "is to give, but with reluctance and regret. A gift of the hand but not the heart." Oh, how guilty of that I've been when a ragged panhandler accosts me on the street!

"The second is to give cheerfully, but not proportionately to the distress of the suffering." (A buck in the envelope for the foreign missions.)

"The third is to give cheerfully and proportionately, but not until we are solicited." (Gee, I didn't even know the family down the street was burned out of their home last week. Guess I wasn't paying attention.)

"The fourth is to give cheerfully, proportionately and even unsolicited; but to put it in the poor man's hand, thereby exciting him in the painful emotion of shame." (I know you need this, but I want to be sure you know where you got it!)

The fifth is to give charity in such a way that the distressed may receive the bounty and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the hind-corners of their cloaks, so that the poor might take it unperceived.

"The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors who used to convey their charitable gifts into poor people's dwellings, taking care that their own persons and names should remain unknown.

"The seventh is still more meritorious; namely, to bestow charity in such a way that the benefactor may not know the relieved persons, nor they the name of the benefactor." (That's a tough one to do, especially when it comes to filling out your Form 1040.)

Lastly, the eighth and most meritorious of all," according to Maimonides, "is to anticipate charity by preventing poverty; namely, to assist the reduced brother either by a considerable gift, or a loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding up his hand for charity. This," according to this wise Hebrew philosopher, "is the highest step and the summit of charity's golden ladder."

I don't know about you, but I think I have a few steps to climb.



Pastoral letter on women

by Dick Dowd

We've had another progress report on the U.S. bishops' pastoral on women in society and the church. It's due out in 1986—exactly 100 years after the famous blizzard that marked my mother's birth.

A five-member group of consultants has been named to the committee chaired by Bishop Joseph L. Imesch of Joliet, Ill. They are not your "token" females by any means. Each is identified with a particular area of expertise and two are further identified in the official dispatch as "wife and mother." One is the mother of two children, the other three.

That's what caught my eye and is responsible for this report.

Where did these women come from? How were they drafted to sit on the committee to write what has to be a controversial pastoral no matter what it says.

The bishops on the drafting committee (we'll talk about them later) determined they needed a certain kind of expertise to assist in the project. Bishop Imesch, I'm told, wrote to the various learned societies, the Catholic Biblical Association, and the Catholic Theological Society of America, among others, requesting help. They responded with suggestions of women experts (the societies, unlike some secular counterparts like the Jaycees, have long since dropped any gender barriers, if they ever had any) and the selections were made.

From Boston College: Scripture professor Dr. Theme Perkins (although not identified in the official release, she, too is married) and psychology professor Dr. Mary Brabeck (wife, mother of two). From Colgate-Rochester Divinity School: Dr. Toinette Eugene, professor in education, society and black church studies (who herself is black). From Loyola-Marymount in Los Angeles: Dr. Rhonda Chervin (wife, mother of three). From the University of Chicago Divinity School: systematic professor Sister Ann Carr, a member of the Sisters of the Presentation of the Blessed Virgin Mary.

They will meet with the bishops on the committee in early September to plan the first step which, unless the women professors change the bishops' minds, had been scheduled to be a survey of American women to determine their interests, their needs, how best the church can serve them, etc.—in short, a profile of American Catholic women of the '80s.

A special committee of bishops, also, has been selected to draft the pastoral. Its members were drawn from three other

committees (Pastoral Practices, Doctrine and Women) plus one wild-card.

Bishop Imesch, Bishop Thomas J. Grady of Orlando, Fla., and Auxiliary Bishop Amedee Proulx of Portland, Maine, are all members of the Committee on Women. Auxiliary Bishop Alfred Hughes of Boston represents the Pastoral Research and Practices Committee and Auxiliary Bishop William Levada of Los Angeles represents the Doctrine Committee. The wild card is Rochester's Bishop Matthew H. Clark, who has written his own pastoral on women and will be able to add that special insight from the writing and reception of his own pastoral to the group knowledge.

The committee also has the expert help of Sister Mariella Frye, a member of the Mission Helpers of the Sacred Heart. She is a staff member of the United States Catholic Conference Education Department, and one of the few women (a half-dozen at most) who have executive positions at the bishops' secretariat.

When I discussed this with some of my own consultants, there was only one base that, on the surface at least, didn't seem to be covered.

"What about the fathers of daughters?" my consultant said, not the least bit facetiously. "They have a special interest in anything the church may say about the future of women in the church and society since that's where their daughters will be living. They also might have some valuable insights of their own to add from their years of living with, guiding and being guided by their own women."

I tend to agree. The bishops are spiritual fathers, of course, but perhaps there ought to be a flesh-and-blood father who is married to a flesh-and-blood mother, with one or more daughters reared or still to be reared, among the consultants.

I would offer my own services (my wife and I have seven daughters) but unfortunately the caucus vote was seven to one against it.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'The Woman in Red' decent art, poor morals

by James W. Arnold

"The Woman in Red" is one of those risqué comedies that, at least since "10," seem tailored exclusively for Dudley Moore—the tale of the meek, contented, married, middle-aged male suddenly flipped out of his equilibrium by the sight of a Gorgeous Young Creature (GYC).

This time the star (as well as writer-director) is Gene Wilder, whose best stuff has usually been zanier and more visual ("Young Frankenstein," "Silver Streak"). But like Moore, he personifies the nice, not very conventionally attractive hero the average older guy can identify with (both actors are 49). Wilder's persona is nervous, shy, vulnerable and likely to be embarrassed—an aging child. While less charming than Moore, he is also less complicated, and he's an American hero.

The typical story ingredients are not edifying, but they do offer, especially in the way they're handled, a reading on the current state of sexual mores. The comedy of the middle-class 45-year-old who thinks about straying from home and hearth is, after a fashion, the communal acting-out of a somewhat less amusing real-life cliché.

The GYC, in actuality, may be anything from a skinny salesgirl at K-Mart to a 200-pound karate instructor. But in the movie fantasy she must be perfect—Bo Derek, or here, Kelly Le Brock—because that's the way the smitten male always perceives her. One key to the morality of the movie is whether the GYC remains on the fantasy goddess level or is revealed as just another human being.

IN ANY CASE, there is always the moment of the Vision. In "Red," it's unusually stupid: Le Brock crosses an air duct that sends her skirt flying, a ripoff of the classic Marilyn Monroe pose. But perhaps Wilder intended to reach for a mythic image of the Temptress. Let's face it: the Vision is always stupid, no matter how subjectively earth-shattering it may seem.

The setting is photogenic San Francisco, and Wilder's Teddy Pierce—until that instant happily wed to an attractive spouse (Judith Ivey) with two teen-age daughters—risks everything to pursue the GYC. As ever, the clumsy early efforts are frustrating. Teddy calls the wrong woman (Gilda Radner), who proves more than eager for love. She spends the rest of the film proving that hell hath no wrath, largely by slowly turning Teddy's car into a junkpile. (Moral: the love game can be a deadly, two-edged sword.)

He klutzes through attempts to get acquainted. The funniest is on horseback at Golden Gate Park, where Teddy can't keep his horse from circling during an otherwise stationary conversation, and eventually from running off and jumping over a family picnic table.

On another occasion, after an elaborate ruse to get away from home, he flies to a rendezvous in L.A. But the airport is fogged in and he spends the night alone in the San Diego air terminal. (Moral: hero has made fool of himself, and is worse off than when he started.)

THE FEAR of Wife Finding Out is dramatized by making her extremely

jealous, and giving her access to a handgun. Then there is guilt: finally on a date with the GYC, Teddy blunders into a surprise party given for him by wife, mother-in-law and kids.

Finally, though, comes the moment of Truth—the fantasy assignation with the GYC in a magnificent suite in a posh hotel. But the result again is comic failure and humiliation. (Teddy is stuck on a high ledge in a bathrobe as firemen, huge crowds and the agents of the Six O'Clock News spread his absurdity to the world.) There is also revelation: the GYC turns out to be just another harrassed sinner cheating on her absent airline pilot husband. (Moral: hero sees light and learns lesson, at least for now.)

Wilder's movie seems to struggle with itself—should it shatter the fantasy shared by hero and audience? Or should he be allowed a night of blissful adultery? In its favor, "Red" clearly backs off, and says no, that's not the way life is.

The movie thus follows the conventional pattern that allows a sex farce to be titillating and raunchy, apparently in enthusiastic sympathy with delusion, but then ultimately a morality play. Making it less acceptable than it might have been 20 years ago is the coarse contemporary style in tone, character and dialogue. Today's movies may or may not show much sex, but they talk about it more than Julia Child talks about casseroles.

"Red" adds some depth by giving Teddy a trio of macho pals (Charles Grodin, Joseph Bologna, Michael Huddleston), each also comically hung up on midlife crises. The Grodin character, in fact, turns out to be homosexual, an event Wilder uses rather commendably for compassion as well as ironic humor.

While "The Women in Red" is, of course, "just entertainment," it gently offers a mocking portrait of an affluent segment of society that has badly lost its way among the permissive delights this side of paradise. I think the message is on target, but viewers with Christian sensibilities already know it, and will probably prefer to let this version pass them by.

(Above average satire on the absurdity of lust, but its sex-obsession will offend some. Definitely for adults; not generally recommended.)

USCC rating: O—morally offensive.

Capsule movie reviews

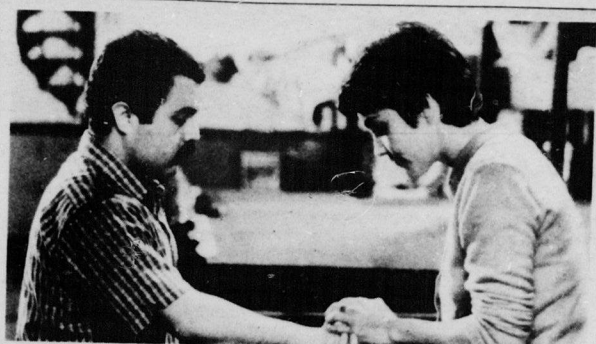
NEW YORK (NC)—The following are synopses of movie reviews prepared by the staff of the U.S. Catholic Conference Department of Communication.

"The Bostonians"

An interesting adaptation of the Henry James novel notable for some fine performances. However, in a key role, Madeleine Potter doesn't generate enough magnetism to be credible either as a feminist Joan of Arc or the focal point in a struggle between an archetypal male chauvinist and the older feminist whose protégée she is. The U.S. Catholic Conference has classified it A-II—adults and adolescents. There is no industry rating.

"Cal"

One of the best films ever made against the background of the conflict in Northern Ireland. It is the story of a doomed love affair between the widow of a slain policeman and a shy, sensitive young man who was involved inadvertently in her husband's death. Strictly mature fare with some nudity and a fairly graphic love scene. The U.S. Catholic Conference has



LEARNING EXPERIENCE—Brooke Adams shows Benny D'Onofrio how to identify his right and left hands in "Special People: Based on a True Story," a drama about a group of predominantly retarded young adults who grow from unruly, unsocialized individuals into a first-rate theater troupe. D'Onofrio and six other retarded adults play themselves and Miss Adams stars as the founder and director of the troupe in the special airing Sept. 11 on CBS. (NC photo)

classified it A-IV—adults, with reservations. The Motion Picture Association of America rating is R—restricted.

"The Jigsaw Man"

A dismal spy movie which wastes an excellent cast. Moderate violence. It has been classified A-II—adults and adolescents—by the U.S. Catholic Conference. The industry rating is PG—parental guidance suggested.

"Oxford Blues"

This distasteful remake of "A Yank at Oxford" has so unregenerate a heel as its hero that most American viewers probably will cheer for the British when he takes on the establishment. Because of its favorable presentation of sexual promiscuity, it has been classified O—morally offensive—by the U.S. Catholic Conference. The industry rating is PG-13—parents are strongly

cautioned to give special guidance for attendance of children under 13.

"The Philadelphia Experiment"

A run-of-the-mill time-travel adventure. Innocuous and moderately entertaining. The U.S. Catholic Conference has classified it A-II—adults and adolescents. The industry rating is PG—parental guidance suggested.

"Tightrope"

Clint Eastwood plays a New Orleans police detective searching for a sadistic killer whose aberrant sexual proclivities he fears he might share. The movie embodies an interesting theme, but the execution of it falls short, even though Eastwood's performance is one of his best. The sex and violence loom much too large. The U.S. Catholic Conference has classified it O—morally offensive. The industry rating is R—restricted.

Television programs of note

Sunday, Sept. 9, 9-10 p.m. (PBS) "The Work I've Done." This documentary examines the retirement transitions of four blue-collar workers and their struggles to define new goals and agendas for their lives.

Tuesday, Sept. 11, 7-8 p.m. (PBS) "The World According to Weisskopf." This rebroadcast of a program in the "Nova" science series profiles physicist and humanist Victor Weisskopf, whose work helped create the atomic bomb but who later turned his energies toward the elimination of the nuclear arms race through his work as a member of the Pontifical Academy of Sciences and other international organizations.

TV Film Fare

Sunday, Sept. 9, 8-10:30 p.m. (ABC)—"Coal Miner's Daughter" (1980)—The life of country-western singer Loretta Lynn (played in warm and winning fashion by Sissy Spacek) is presented with an irresistible blend of sincerity and feeling. Some may consider these virtues old-fashioned, but that in no way detracts from the enjoyment of this pleasant and touching film. Some frank language about sex and a wedding night sequence, although played with great restraint, would rule out younger children. The U.S. Catholic Conference classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG—parental guidance.

Picking pro-life judges a political issue

(Continued from page 4)

but said he would not "pre-judge" the judge.

Republicans for Choice, a Planned Parenthood-affiliated group, has termed the Republican platform's judicial appointment plank a "litmus test" for would-be judges.

Actual "litmus test" or not, the idea of appointing only pro-life judges raises several questions:

► Who determines the extent of a judicial candidate's pro-life views?

► If a judicial candidate indicates he or she would rule against abortion once on the bench, does that reveal a personal bias which could disqualify the judge from presiding over any abortion cases?

► Given the abilities of judges to confound the experts with unexpected rulings, is there any guarantee that a judge would always rule the way the pro-lifers want him or her to rule, even if he or she supported pro-life causes before appointment to the bench?

The story of Justice O'Connor provides an example of the type of controversy which can erupt when a pro-life criterion is raised in a judicial nomination.

Some pro-lifers bitterly opposed O'Connor's nomination, claiming she voted pro-abortion when in the state legislature.

The issue was murky: O'Connor's legislative voting record was mixed, and there were no records of some votes she had allegedly cast. Some votes, such as support for a 1970 provision to remove a state ban on abortion, were perceived as pro-abortion, and others, such as on state funding of abortion, were perceived as pro-life.

As a Supreme Court justice commenting on the Akron case in 1983, she backed city restrictions against easy abortion, finding that such statutes did not impose undue burden on women seeking abortion. Questioning the whole rationale of using trimesters to determine when a state may properly get involved in abortion decisions, she also raised the issue of inconsistency between society's approval for killing some fetuses in abortion and saving others considered "viable" because of new life-saving pre-natal techniques.

Her dissenting opinions "show considerably more concern for the health of women and the interests of unborn children than do the majority opinions of the court," said Father Edward M. Bryce, director of the Bishops' Committee for Pro-Life Activities.

Based on the strong pro-life criticism of her in 1981, could anyone have predicted her Akron case opinion in 1983?

TO THE EDITOR

Abortion is not the only pro-life issue

Cardinal Bernardin has called the U.S. Catholics to adopt what he calls a "seamless garment" of pro-life values. This call is to a profoundly radical respect and reverence for life and the dignity of the person at every stage of development and growth. It is a call to critically review and judge public policy and institutions in light of these values. It is far broader, deeper and more inclusive than the single issue of abortion.

Unfortunately there are other pro-life issues at stake in this November's election besides the issue of abortion.

I see the funding for production of the MX missile, designed to carry the destructive capacity of 480,000 Hiroshima-size bombs, as clearly anti-life as abortion.

I see aid to Guatemala, whose government cannot account for the disappearance and death of 35,000 of its citizens, as clearly anti-life as abortion.

I see aid to governments with deplorable human rights records such as El Salvador (an average of 1,000 murders monthly for the past three and one-half years) as clearly anti-life and as unconscionable as abortion.

These are only a few examples of the many pro-life issues at stake in this election. To single out one issue as a litmus test for candidates' commitment to pro-life values does a profound disservice to the candidates as well as eroding the possibility for mature public policy debate on equally important issues. It is irresponsible and morally reprehensible to loudly proclaim the evils of abortion while

quietly ignoring public policies that vitiate, just as profoundly, pro-life values.

We fail seriously in our responsibilities as mature Christians when we distort the truth by singling out the evils of abortion as the pro-life value in deference to all others.

When I was a child I spoke as a child. The time for debate by mature Catholics on all pro-life issues is before us. The world is in desperate need to clothe itself in the seamless garment woven with the respect and reverence for human life at every level.

Terre Haute

Charles Gibson

A confession

Bless me, Father, for I have . . .

Made the terrible mistake of kneeling in church while praying in front of statues of what I was taught were saints;

Prayed and concentrated before, I believed, very inspirational pictures or figures of the stations;

Prayed with my missal during Mass and attempted to concentrate on the Mass, not on my fellow parishioners;

Received Holy Communion from only the priest and only from the priest's consecrated thumb and forefinger;

Believed the fear of God was a tiny part of our love of God;

Recognized with respect and admiration priests and nuns dressed as such;

Followed Mass closely with the priest while using my missal and not searching

for one of the four prayers during the Eucharist, and when found, discovered the Eucharist was ending;

Kneled in thanksgiving after receiving Holy Communion;

Believed that we could best serve God by using our resources, in particular \$1.5 million, helping the unfortunate, rather

than "renovating" a beautiful cathedral.

This is not all I can remember, Father. . . .

Paul A. Marietta

Terre Haute

P.S. Does not the archbishop have the authority to modify changes in our cathedral to needs and desires of his flock?



Father Leonardo Boff
Leading liberation theologian



Father Gustavo Gutierrez
Founder of liberation theology

Critique of liberation theology

(Continued from page 1)

any method of analyzing social reality to a theological critique to determine its suitability for Catholic use.

"This preliminary critical study is missing from more than one 'theory of liberation,'" said the document.

REGARDING Marxism. "a preliminary critique is all the more necessary since the thought of Marx is such a global vision of reality that all data received from observation and analysis are brought together in a philosophical and ideological structure," it added.

"This is the case with 'class struggle.' This expression remains pregnant with the interpretation that Marx gave it, so it cannot be taken as the equivalent of 'severe social conflict,'" it said.

The Marxist concept of class struggle means use of violence as this struggle is seen as the driving force of history without which social change is impossible, said the document.

For many liberation theologians "participation in the class struggle is presented as a requirement of charity itself. The desire to love everyone here and now, despite his class, and to go meet him with the non-violent means of dialogue and persuasion is denounced as counterproductive and opposed to love," the document said.

"Every affirmation of faith or of theology is subordinated to a political criteria, which in turn depends on class struggle, the driving force of history," it said.

In applying class struggle to the church, these branches of liberation theology question whether "the participation of Christians who belong to opposing classes at the same Eucharistic table still makes sense," it added.

"There is a denunciation of members of the hierarchy and the magisterium as objective representatives of the ruling class which has to be opposed. Theologically, this position means that ministers take their origin from the people who therefore designate ministers of their own choice in accord with the needs of their historic revolutionary mission," the document said.

IT CRITICIZED these branches of liberation theology for engaging in a "political re-reading of the Scriptures."

"A major importance is given to the Exodus event inasmuch as it is a liberation from political servitude," it said of the flight of the Jews from their slavery in Egypt.

"The mistake is not in bringing attention to a political dimension of the readings of Scripture, but in making this

one dimension the principal or exclusive component," the document said.

In its document, the Vatican sympathized with the desire of liberation theologians to seek solutions to social problems. It said that this desire has led to a positive liberation theology.

"The expression 'theory of liberation' is a thoroughly valid term: it designates a theological reflection centered on the biblical theme of liberation and freedom, and on the urgency of its practical realization," it said.

THE DOCUMENT added, however, that this has not led to a unified body of thought and that the Vatican is criticizing only certain liberation theologians which use "concepts uncritically borrowed from Marxist ideology."

"As with all movements of ideas, the 'theologies of liberation' present diverse theological positions. Their doctrinal frontiers are badly defined," the document said.

It asked theologians to remain faithful to the church's teaching authority and warned that Marxism so far has produced totalitarian governments.

"Millions of our contemporaries legitimately yearn to recover those basic freedoms of which they were deprived by totalitarian and atheistic regimes which came to power by violent and revolutionary means, precisely in the name of the liberation of the people," it said.

"Those who, perhaps inadvertently, make themselves accomplices of similar enslavements betray the very poor they mean to help," the document said.

It also warned bishops and priests against forming pastoral groups which base themselves on a "simplified form" of liberation theology. These groups are formed "in what are called 'base groups' which lack the necessary catechetical and theological preparation as well as the capacity for discernment," added the document.

It said that some liberation theologians misuse the term "church of the people," defining it as a "church of the class" instead of a church for everyone in which the poor are given preference.

The document asked bishops and priests to improve their training of lay people so that they can more actively participate in church social efforts.

"The church needs competent people from a scientific and technological viewpoint, as well as in the human and political sciences. Pastors should be attentive to the formation of persons of such capability who live the Gospel deeply. Lay persons, whose proper mission is to build society, are involved here to the highest degree," it said.

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QUESTION CORNER

Elderly exempt from fast

by Fr. John Dietzen

Q I am 83 years old and go to the senior-citizen nutrition center for noon dinner. After lunch I like to go to Mass but it is impossible to fast an hour after lunch and then receive Holy Communion.

Is it permissible to receive Communion after fasting only one half an hour? I miss it if I do not receive.

A I only hope I get along half as well as you at the age of 83. You're very fortunate.

For many years the communion fast for the sick and aged, and those who take care of them, has been reduced to about 15 minutes.

The new canon law of the church, in effect since 1983, simply says, "Those who are advanced in age or who suffer from any infirmity, as well as those who take care of

them, can receive the most Holy Eucharist even if they have taken something during the previous hour."

Thus, for all practical purposes, the communion fast regulations do not apply to you. Go to Communion after lunch as often as you can.

Q On Trinity Sunday I visited another church and on the altar were two glass pitchers with wine to be consecrated. The chalices were filled later to distribute to the people.

Years ago the vases for the Eucharist had to be solid and unbreakable. Isn't this true any more?

A Present instructions concerning materials used at Mass simply say that sacred vessels should be made from solid materials which are considered suitable in each region. (Ebony or hard wood are given as two examples.)

Chalices and other vessels which will hold the precious blood should have a non-absorbent cup, and a base of any other solid and worthy material.



FAMILY TALK

Adolescent actions not attitudes best focus

by Dr. James and Mary Kenny

Dear Mary: We have three children; two boys and a girl. It's the girl I am writing about.

At 14, she's our youngest and has given us more problems than both boys put together. Simply speaking, her attitude is intolerable. She shrugs her shoulders and says she doesn't care about anything. When told to do something, she yells, argues and, if we insist, she pouts.

Otherwise, she is well-behaved. She has many friends of both sexes, comes home on time, does helpful things around the house spontaneously and has never gotten into any trouble outside the home. However, her attitude is tearing us apart.

What can we do? I already give her and my other children lots of time. How can we improve her attitude?

Answer: You face a fairly common problem: an adolescent daughter who is frequently nasty with her family and who is quite charming outside the home. Why this behavior is so common, I do not know. Your problem, however, is not "How can we change her?" but "How can we live with her?"

Whenever you attempt to change attitudes directly, you set yourself up for failure. You require an inner change in your daughter, an area where she has total control and you have none. The more you talk to her about her "attitude," the more she realizes she is getting to you. Talking will probably cause her bad attitude to get worse.

You cannot specifically define bad attitude. When you criticize or attempt to change an attitude, the conversation goes something like this:

"I want to change your attitude."

"What attitude?"
"I want you to stop pouting."
"I'm not pouting."
"Yes, you are."
"No, I'm not."

And so on. As the behavior of the child and the frustration of the parent escalate.

Try ignoring her attitude and focus on her behavior. Encourage things she does well by noticing them and showing your approval.

The typical 14-year-old will complain vehemently when asked to do the dishes—then spontaneously bake cookies, using up the chocolate you needed to make brownies for the church bake sale. Your best—and most difficult—response is:

1. Insist she do the dishes. It is her job.
2. Ignore the fact that you must go out and buy more chocolate.
3. Thank her for her thoughtfulness and compliment her lovely cookies.

Adolescents are struggling to be independent, a positive step forward in development. They like to be helpful, but on their own terms and in their own way. Recognize and encourage their kind acts.

At the same time, as family members, they should help around the house. You have a right to insist that dishes or housework be done when assigned. You can't insist they like it, but you can insist they do it.

If the job is not done, tell her in advance what penalty she will suffer. Then stick to your word. Penalties such as staying home on a weekend, coming in early or no overnights with friends are effective with adolescents.

A situation such as yours is emotionally charged. It can drain you and cloud your judgment. To avoid nagging, criticizing and yelling contests, ignore her attitude. Plan in advance what behavior you will and will not tolerate. Communicate the terms to your daughter and stick to your word.

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

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

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A First, of course, Joseph was the father of Jesus in all but physical generation and our Lord was known to all as the "son of Joseph the carpenter."

More directly, considering Jewish marriage customs, and the proximity in which people of the same family lines would normally live, it is assumed that Mary also was of the lineage of David, at least in the broad sense in which tribal ties were designated in that culture.

A free brochure outlining the Catholic laws concerning marriage, and explaining the promises before an interfaith marriage, is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

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

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Listening an act of humility, love

by Fr. John Buckel

"Are you deaf?" Mary shouted at Joe. "You haven't listened to a word I've said." These lines have been repeated many times over. Listening has become a lost art. Although everyone realizes that talking and listening are both essential for genuine communication, people usually concentrate on the former while neglecting the latter.

The first step in listening is to stop talking and give the other person a chance to speak. This is an obvious, but frequently forgotten, starting point. It is human nature to call attention to ourselves by doing most of the talking. Good listening requires humility, placing oneself in the background and allowing the other to "have the floor."

Listening goes beyond hearing. Hearing is purely a physical activity, passive in nature and requiring no personal involvement. Not much concentration or energy is needed simply to hear the words that someone is speaking. Listening, on the other hand, seeks the meaning behind the words. When conversing with another

person, the good listener is not an impersonal receiver of sounds, but someone truly concerned with the person speaking.

Listening is active in nature, demanding a great deal of concentration and energy. The temptation in conversing with another is to concentrate on what we will say and not on what is being said. Furthermore, the activities and the trials of the day have a way of forcing themselves into our minds. "I have this problem," the person next to you is saying. You, on the other hand, are thinking, "I must remember to pick up the kids from school and buy a gallon of milk." Perhaps your boss is telling you about his family life and your mind begins to wander: "I hope my wife is in a better mood this evening than she was this morning." As a result of situations like this, we can miss much of what is being said. Concentrating on the conversation at hand is not as easy as it sounds.

Information provided by the senses can assist the listener in understanding the other person. For example, close attention should be given to the intensity and tone of the speaker's voice. If an elderly man shouts, "Nothing is bothering me!" you might suspect that just the opposite is true. Visual observations can also be helpful. Is this individual relaxed or nervous? Are his/her hands trembling or steady? Is her/his posture erect or slumped over?

Such visual information can help us understand "what's going on inside this person." A great deal can also be learned by looking directly into the eyes of the person speaking. "The eyes are the windows of the soul."

A good listener never "talks down" to another person. People express themselves more readily when they feel at ease. A good listener treats the other person as an equal and does not take the position of a superior listening to an inferior. The good listener is aware that making the other person feel comfortable has tremendous value in the art of listening.

The role of the listener is not to praise or condemn, but to listen to and accept the other with all his/her strengths and weaknesses. Regardless of what is said, the other person should feel confident that she/he will not be rejected. The listener must reinforce this feeling by his/her words and gestures. A feeling of acceptance allows the other person greater freedom in communicating.

THE SUNDAY READINGS

23rd SUNDAY IN ORDINARY TIME

SEPTEMBER 9, 1984

by Fr. JAMES A. BLACK

Ezekiel 33:7-9
Romans 13:8-10
Matthew 18:15-20

Background: Jerusalem was captured twice by the Babylonians. Ezekiel the prophet was led into captivity in Babylon after the first attack in 597 B.C. He prophesied to his fellow captives that their situation was genuine, and that it would last far longer than they thought. His word was proved true when the Exile began in 587 B.C., and many more of his countrymen moved to Babylon. God's people had suffered his love for them.

In the second reading, Paul reminded the Christians at Rome of the importance of the law of love. Because genuine love never wronged anyone, it was the fulfillment of the whole Law of the Old Testament.

The Gospel passage reflects a situation that probably occurred after the lifetime of Jesus. It describes an established church procedure, and at this point, Jesus hadn't established the church yet.

Nonetheless, situations such as this wouldn't have arisen at all if Christians had practiced the law of love that Jesus had challenged them to practice.

Reflection: Love—we're forever talking about it, aren't we? Maybe that's the problem.

I suspect that there's lots of truth to an old phrase someone mentioned the other day: "When all is said and done, there's a lot more said than done."

We have to learn to love one another in very practical and tangible ways; it must become the hallmark of our lives as Christians.

Stop reading this. Look at the clock or your watch and note the time. Then ask yourself, "What have I done for anyone else besides myself thus far today?"

The answer will be the measure of your love—and you faith as well.

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

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The importance of trust and confidentiality can not be overstressed. When speaking of personal matters, both parties should realize that the conversation will not be repeated. An unbroken confidence will always be remembered; a broken confidence will never be forgotten.

The failure to listen results in deafness. As in the case of the physically deaf, those who fail to listen often isolate themselves. Examples are legion. A husband and wife fail to listen to one another and wonder why there are problems in their marriage. A teenager and his father fail to listen to one another and wonder why their life is a living hell. It comes as no surprise that nations have difficulties listening to and understanding one another since people who are bonded together by blood and marriage vows have the same difficulties.

The failure to listen is a disease of all times. Recognition of a problem is always the first step to recovery. We have the power to develop the qualities necessary for good listening. We rely not only on our own feeble attempts, but we turn to Christ for help. Ultimately, the art of listening is a gift from God that comes to us through his son Jesus. It was St. Mark who wrote of Jesus: "He makes the deaf hear."



MONSIGNOR NOLAN WRITES:

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

When people ask why priests in India are working to find water I go to the faucet and return with an empty glass.

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the Saints

by Luke

St PETER CLAVER



PETER CLAVER WAS A SPANISH JESUIT. HE WAS ORDAINED A PRIEST IN NEW GRANADA IN 1615 AND WAS SENT TO CARTAGENA IN WHAT IS NOW COLOMBIA. IT WAS KNOWN AS THE GREAT SLAVE-MARKET OF THE WEST. THERE HE VOWED TO WORK FOR THE SALVATION OF THE AFRICAN SLAVES. HE CALLED HIMSELF "THE SLAVE OF THE SLAVES."

ABOUT 10,000 SLAVES PASSED THROUGH THE PORT EACH YEAR FROM AFRICA UNDER SUCH INHUMAN CONDITIONS THAT ABOUT ONE-THIRD DIED IN TRANSIT. PETER FED THEM AND HELPED THEM GET WELL AGAIN. PETER SAID, "WE MUST SPEAK TO THEM WITH OUR HANDS BEFORE WE TRY TO SPEAK TO THEM WITH OUR LIPS."

PETER SERVED THE SLAVES FOR NEARLY 40 YEARS, TEACHING AND BAPTIZING ABOUT 300,000. HE PREACHED IN THE CITY SQUARE AND ESTABLISHED CHARITABLE SOCIETIES AMONG THE SPANISH PEOPLE OF CARTAGENA. HE DIED ON SEPT. 8, 1654, AFTER A FOUR-YEAR ILLNESS. HE WAS CANONIZED BY POPE LEO XIII IN 1888. HIS FEAST IS SEPT. 9.



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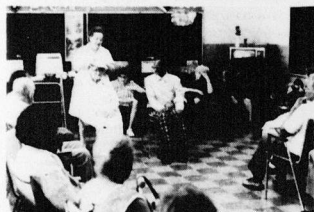
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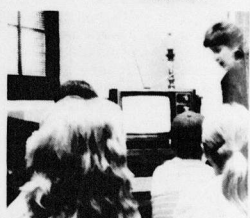
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Faith Today

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Finding God in the whirl of the world

By Dolores Leckey
NC News Service

You, the reader of this article, very likely are an expert in the fine art of balancing work life, home life and leisure time.

Or perhaps you have refined your skills as a juggler — keeping tasks as a spouse, parent, parish minister, school aide and neighborhood representative going at once.

You probably are a busy person.

And the truth is, if you sometimes experience your life as a complex maze you're not alone. You're not alone either if, as a Christian, this complex maze sometimes poses a perplexing dilemma.

Inevitably, a point arises when conscientious Christians begin to examine the use of precious resources like time and energy. Can God really be found in the whirl of all these daily activities? Instead, should we be on our knees somewhere in solitary prayer?

This dilemma is not new. Apparently in the late Middle Ages, serious and devout lay people thought that the love of God would naturally lead to the life of a monastery. The Dominican, Father Johann Tauler, one of the German mystics known as "The Friends of God," preached many stirring sermons about this dilemma. In one he recounted the story of a

farmer, someone who enjoyed a deep and steady relationship with Christ. But the farmer began to think that he should abandon his lay life and go to a monastery. Then Christ spoke to him and assured him that his love and service in the world were God's will for him.

Another time Father Tauler said that if he were not a priest but instead a shoemaker he would try to make shoes as best he could and he would count it a great privilege to earn his bread by the work of his hands.

Father Tauler, like others before and after him, pointed to the sacredness of all our work. The late Jesuit Father Pierre Teilhard de Chardin put it this way in his book "The Divine Milieu": "God is at the tip of my pen or at the tip of my brush." This is what needs to be recognized.

Basically this recognition involves the kind of awareness we associate with contemplation. For the contemplative person is aware that God is found in all the ordinary events of daily life. In being attentive to home or friends or work, one praises God.

Centuries ago Brother Lawrence, a monastery cook, wrote about this ordinary contemplation in a small gem of a book, "The Practice of the Presence of God." The pots and pans of kitchen work served as reminders of God for him.

But, to say the least, most people don't come to this steady kind of awareness all at once. Like so many other things in life, it is a matter of practice. In learning over time to give ourselves and our attention to whatever task is at hand, we learn to give ourselves and our attention to God.

For Simone Weil, a 20th-century

French philosopher, prayer was defined by the word "attention." As we develop the capacity for singleminded attention, we stretch our capacity for God.

Contemporary Christians are caught up in the demands placed on them to give attention to their work, their homes or civic commitments. However, there is something else to consider: the need for some form of outward service in society. For it is quite possible to become insulated from the poor and the needy people of our communities. This can mean overlooking the genuine opportunity for meeting Christ in others who are poor or whose human needs deserve attention.

This doesn't mean that people have no need to set time aside solely for God. The rhythm produced by movement from activity to rest and back into activity again are inherent in the world God has created. We women and men, residents of the earth, are meant to live in this kind of balanced way.

There is a need to pull back regularly from places of busy activity — whether in classrooms or courtrooms or social-action projects — in order to pray. This way of spending some quiet time with God energizes people.

Then they can move out again into the world of work and human relationships. They are more alert to the possibility of discovering God in the world. And they are more attentive to the voice of God that may speak to them through the world.

(Mrs. Leckey is director of the U.S. bishops' Committee on the Laity.)

Time in the world. Time with God. Are these alien concepts? Dolores Leckey thinks not. She writes that we praise God by paying attention to our tasks in the world. And that we find God in the ordinary, sometimes hectic, days of our lives.



On the corner of



By Father M. Basil Pennington
NC News Service

Trappist Father Thomas Merton's spiritual journey was in some way the journey of every man and woman. He shared it with millions through his books and articles.

Father Merton always had deep sensitivity for his fellows. As a young man it led him to espouse many causes. He was even a card-carrying Communist for a short time.

Finally he found something big enough for him:

Catholicism. With his usual vigor he decided the way to pursue his quest for God was to join a monastery.

In his first days within the monastery, Father Merton, whose religious name was Louis, left the world behind in every way he could. It was after some years of prayer and reflection that this changed.

One day he had to accompany a visitor into Louisville, Ky., a rare thing for a Trappist monk. As he stood on the corner of Fourth and Walnut awaiting his guest, he suddenly became aware of the great beauty of every person passing around him — a beauty most didn't seem to appreciate, least of all the persons themselves.

Father Merton saw that God loved each one and was present in each. From that moment his quest for God and deep concern for humans became one. He tried to share every person's burden and cry of hope.

Each of us hears the cry of the poor, who look to us for bread and clothes. But the poor look to us for something more — the reverence due a person made in God's image and loved by the Father.

But will we see others this way, even when we are harried by the events of life? To do so we need to spend sufficient time looking at the face of God in prayer.

Then we will see God's face in others and recognize the beauty that they themselves often

do not see. And we will be able to reflect this beauty back to them, enabling them to find their true dignity.

This experience of prayer enables us to know we have all the divine creative energy at our disposal. So we will not be overwhelmed by the magnitude of the tasks encountered.

This perspective develops through the Holy Spirit. We can begin to give him the space to teach us by allowing time each day for a listening prayer.

—Find a quiet moment in a place a bit apart.

—Close your eyes and turn to God within.

—Gently repeat his name as you listen.

Rather soon you will see some result: greater peace, greater reliance on God, a clearer sense of God's presence in you and in everyone.

This prayer offers the perspective needed for serving God in others. Sometimes we need more of this space as we sense we are losing our perspective or becoming overwhelmed by what needs to be done in the world.

Other times we will find unbounded energy and a clear perception of God in all people as we expend long hours in service of others.

A friend or a spiritual guide who shares our vision can help us develop this perspective. A guide can help us see what truly is happening in our lives and whether we are giving ourselves sufficient space to listen to God.

Father Merton once explained that he saw no conflict between the active and contemplative life "if both are raised to the level of love."

Of Father Merton, Loretto Sister Mary Luke Tobin recently commented: "He saw contemplation not as some abstract, otherworldly act but as reality, the way a person lives."

(Father Pennington is an author and Trappist monk in Spencer, Mass.)

Praying

By Katharine Bird
NC News Service

For a single parent, advice on handling a particularly troublesome situation came from a totally unexpected source — her child. "I couldn't believe it," she said later. "It must be God spoke through him."

For the gray-haired woman who runs a homeless shelter, the face of God shines through the careworn, sometimes disturbed faces of the shopping-bag women she welcomes each day.

For a traveler, suffering through a service in a dusty church far from home, a weary pastor's marvelous sermon on forgiveness brought a glimpse of God.

Paulist Father James Young told those anecdotes to bring home his conviction that many Christians find God smack dab in the midst of their hectic lives.

"God made the world — he created us to live here — and we meet God right here," said the rector of St. Paul's College during an interview at his office in Washington, D.C.

Though God turns up "in the most surprising places, in the most surprising people," Father Young tells seminarians, don't look for a "dramatic stranger

coming to the front door." Usually God "speaks to us in ordinary voices."

The priest particularly likes psychologist Dr. Joseph Goldbrunner's description of holiness: "Holiness is wholeness." What Goldbrunner means, Father Young says, is that the path to holiness for most people is "life in the world as fully involved humans."

It means growth for human beings takes place in developing talents and intelligence and spirituality by living with other people. This "brings us closer to God," Father Young said.

Working out the tasks of spirituality "involves learning to pray on your feet, in place," Father Young thinks. It means "heightening our awareness of

**'...growth for human
developing talents and in-
ty by living with other p
closer to God.'**

Agents for

By Father John J. Castellet
NC News Service

Jesus was the perfect agent of God's love. Like all the others in the long line of such agents, Jesus was deeply involved in human affairs.

But what other agents of God became deeply involved in human affairs? Think back, for example, to

—Moses. He liberated his people from oppression and slavery in Egypt. He guided them through the desert, forming them into a people. He gave them a charter, consisting mainly of civil law that covered every aspect of their existence.

—Or Solomon. He was an astute political administrator, a builder, a financier.

—And Isaiah. A nobleman, this prophet was intimately involved in domestic and international politics.

Moses and Solomon and Isaiah felt that in devoting themselves to human concerns they were devoting themselves to divine

concerns as well. For the heavenly Father is supremely interested in his children.

God created the universe, pronouncing it good, very good (Genesis 1:31). He entered into relationships with humanity, promising to lead it to a glorious destiny.

**'Moses and Solomon
devoting themselves to
were devoting themself
well.'**

God entered our history and committed himself to it.

In fact, God loved the world so much that he gave it his only son (John 3:16). But what world was it that he loved so much? Was it some never-never world? Or was it the world of agriculture and industry, arts and sciences, politics and commerce, of loving and birthing and parenting?

in place

God acting in the world, in our life."

At the same time, Father Young knows that life is no "Polyanna existence." Many people find life "grinding, wearing, difficult," even when they realize they are doing badly needed work, he says.

He recalls being in Boston when Dorothy Day explained how she avoided personal burnout in her work for the poor. She was accepting the Father Isaac Hecker award for her many decades of social service.

Father Young recalls that Miss Day told how, when responsibilities threatened to overwhelm her, she would go to New York City's Nativity Church where Father Hecker, the founder of the

Paulist religious order, once prayed. Often she would think about Father Hecker and especially a vision of angels he had, Father Young said.

Angels were the last thing the social-justice audience in the church that day had come to hear about, Father Young said. But Miss Day explained why that vision helped her. It pointed to a "transcendent dimension to life." It helped her see "beyond squalor and suffering."

Miss Day's point, as Father Young interprets it, was that faith "allows us to see beyond present pain and gives meaning to pain."

He recalled celebrating Mass recently with a family and some of their friends. The small group focused on and prayed for a woman suffering from a serious illness. The woman, who was present, was recovering after major surgery. The experience proved to be wonderfully supportive for everyone, he concluded.

Liturgy reminds Christians that they can find God in each other, said Father Young. It reminds them that they are on a common journey and can nourish each other.

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

beings takes place in
elligence and spiritual-
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the world

The answer is obvious. There is only one world for him to love: it is the world in which we live, the world on pilgrimage to the kingdom.

Put simply, there really is no sharp distinction between secular and sacred — not in God's world. All creation is permeated by God's

and Isaiah felt that in
human concerns they
to divine concerns as

essence, power and saving love. Christianity, by its very nature, is interested in the world and the life of human beings. For God created humanity in "the divine image" (Genesis 1:27). God loved humanity, redeemed it, destined it for glory.

Reflect for a moment on the career of Jesus. He did not go around saving disembodied spirits.

To the Jewish mind in the time of Jesus there were only people — people who did not "have" bodies, but "were" bodies.

Jesus ministered to these living, breathing, laughing, crying, dancing, hurting people. He cured the sick, gave sight to the blind, fed the hungry, consoled those who mourned, healed the crippled, raised the dead, restored dignity to the exploited.

He taught them how to find happiness here and now by living in accord with the designs of a loving Father. He taught them to seek happiness by being reconciled to this Father and to each other.

"Surely (the Lord) did not come to help angels, but rather the children of Abraham; therefore he had to become like his brothers (and sisters) in every way... Since he was himself tested through what he suffered, he is able to help those who are tempted" (Hebrews 2:16-18).

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

FOOD...

...for thought

Think back to the last time you felt genuinely frustrated.

—Maybe you had an argument with someone at work or in your family — a misunderstanding; afterward you realized that if either party had understood the other, the argument would not have occurred.

—Or maybe you felt frustrated when you saw the impact of real injustice on people's lives.

Now think back to the last time you experienced a sense of disappointment.

—Was it when a child you care about was trying for a place in your community's summer All-Stars Swim Meet? She placed 13th in tryouts, but only the top 12 qualified.

—Or was it after you prepared a fine dinner for close friends, only to find at the last minute that they had been struck by the flu and couldn't come? Once again you realized that well-made plans can come apart at the seams.

Frustrations. Disappointments. In one degree or another, they are among the stuff of daily life. Can people be expected to believe they can encounter God, or learn about life's meaning, in the midst of such uninvited events?

Of course, frustration and disappointment do not tell the whole story of daily life. In daily

life you get to witness the personal growth that has occurred in others or in yourself. Daily life is a forum where something unexpected may yield a solution to a complicated problem. And daily life offers opportunities to express love and to share talents.

Daily life, it seems, is a mixed bag. So what does it really mean to speak of God's presence there?

Think about it. Talk it over.

It is easy to think that God cannot be encountered in the messiness of daily life — or that if God were encountered there, a person would be too busy to notice.

Thus, it pays to step back from the rush of events in order to ponder what is happening in your life. God surely can be encountered during the quiet moments when you take stock of things.

But isn't it also possible to encounter God when the frustrations and disappointments of daily life tear at you? Often they force you to give attention to something or someone that means much to you. They push you to come to terms with why you care so much and how much you care.

How is God present in daily life?

What do you think?

...for discussion

1. You often will encounter God through other people, it has been suggested. Can you think of a time when this happened to you? Can you think of a time when it happened for someone you know, or for a character in a book you read or a film you saw?

2. Do you feel there is a conflict between the time given to your work in the world and the time that ought to be given to God? Why, or why not?

3. How might your family life or career responsibilities cast light on God's meaning for you?

4. Trappist Father Basil Pennington provides some guidelines on making space in one's life for the Holy Spirit. Do you find his suggestions helpful?

SECOND HELPINGS

"O Holy Mountain!" by Father M. Basil Pennington, OCSO. This is a journal of Father Pennington's seven-month retreat at Mount Athos, the historic Orthodox monastic community in Greece and "the only monastic republic existing in the world today." Why would a Trappist priest need to go on retreat at all? In this book the author explains why. At Mount Athos, the author says, he was "purposefully stepping back or out of his usual world vision and concern and centering upon his own personal being before his God." Readers will find in this book not only an account of steps taken during one man's special spiritual journey, but many interesting stories about the people, the places and the history of Mount Athos. (Michael Glazier Inc. 1723 Delaware Ave., Wilmington, Del. 19806. \$7.95.)

CHILDREN'S STORY HOUR

When did we see you hungry?

By Janaan Manternach
NC News Service

The crowd was large. People pushed and shoved to get closer to the front. They wanted to see and hear Jesus.

Jesus stood up on some steps so it would be easier for people to see and hear him. He raised his hands above his head. The crowd became very still. Everyone strained to hear what Jesus would say.

"When I return in glory," Jesus began, "I will sit like a king on a throne. Everyone will stand before me. I'll separate people into two groups—just as a shepherd separates sheep from goats. He places the sheep on the right side and the goats on the left."

The crowd remained very still. Everyone wondered which side they would be on.

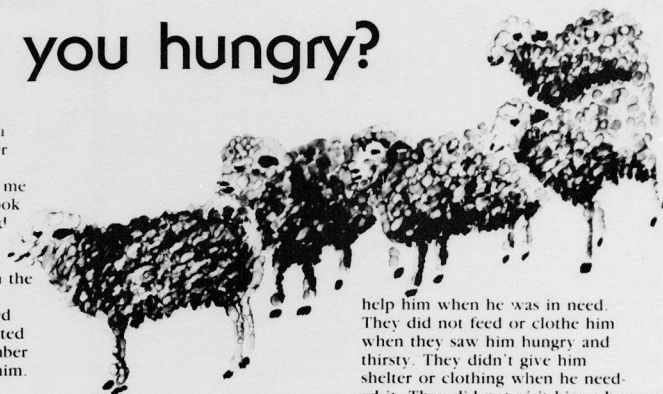
Jesus continued, "I'll say to those on the right, 'Come! My Father blesses you. You will receive what God has planned to give you since the creation of the world. I was hungry and you gave

me food. I was thirsty and you gave me drink. I was a stranger and you welcomed me. I had nothing to wear and you gave me clothes. I was sick, and you took care of me. I was in prison and you visited me."

Everyone in the crowd, of course, imagined they were on the right side of Jesus. But they weren't sure when they had fed him, or welcomed him, or visited him. In fact they didn't remember doing any of these things for him.

Jesus knew what they were wondering. He put their thoughts into words. "Those on the right will ask, 'Lord, when did we see you hungry and give you food, or thirsty and give you something to drink? When did we see you as a stranger and welcome you into our homes? Or when did we give you clothes? When did we see you sick or in prison and come to visit you?'"

People could hardly wait for the answer Jesus would give to these questions. They were amazed at his response.



help him when he was in need. They did not feed or clothe him when they saw him hungry and thirsty. They didn't give him shelter or clothing when he needed it. They did not visit him when he was sick or in prison.

"As often as you neglected these people in need, you neglected me," Jesus concluded.

The crowd broke up. People pondered Jesus' words.

(Story hour biblical quotes — this week from Matt. 25:31-46 — are paraphrased.)

(Ms. Manternach is the author of numerous catechetical books and articles for children.)

Missing Parts

Add the missing vowels to the words below. The phrases in the puzzle are to be found in this week's Children's Story Hour.

1. l _ r g _ cr _ wd
2. sh _ p _ n th _ r _ ght
3. g _ _ ts _ n th _ l _ ft
4. k _ ng _ n _ thr _ n _
5. _ w _ s h _ ngr _ _ _
6. _ _ _ _ _ g _ v _ m _ dr _ nk
7. _ w _ s _ s _ ck
8. _ _ _ _ _ d _ d _ t f _ r m _

Answers: 1. large crowd, 2. sheep on the right, 3. goats on the left, 4. king on a throne, 5. I was hungry, 6. ...you gave me to drink, 7. I was sick, 8. you did it for me.

HOW ABOUT YOU?

☐ Think about your own community. Are there any people there who are hungry, or thirsty, or lonely, or who need clothes? Can you help?

Children's Reading Corner

"An Artist" is a story by M.B. Goffstein. Children and adults may enjoy reading it together again and again. It begins with the words, "An artist is like God, but small." The story continues by describing how artists spend their lives. They use their talents trying to make colors sing in their paintings.

The book's illustrations help to show that the world the artist sees is an echo of the world of God's creation. Look in your local library for other books by Ms. Goffstein, a fine writer and illustrator. (Harper & Row, 10 E. 53 St., New York, N.Y. 10022. Hardback, \$7.95.)



Forgiveness

The promise of God's forgiveness is fulfilled as Father Robert Whalen, S.J., hears the confession of a prisoner in the Federal Medical Prison in Springfield, Missouri. Father Whalen's message of forgiveness and the love of God help heal the pain of confinement for large numbers of repentant prisoners.

With help from the Catholic Church Extension, Father Whalen introduces prisoners to basic Christianity. It's a tough job in a hostile environment.

Father Whalen is part of a team of home missionaries who, together with Extension, pursue the vital and urgent task of evangelization here in the

United States. But the team is too small to do the job without help. It needs new members. It needs you.

Join us. Become a member of the Extension Society team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we can bring the Word of Christ to those who don't have it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.



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St. Mary of the Woods has series of firsts

by Maria Wilcox

It is a series of firsts for St. Mary of the Woods College.

This week, the small Catholic women's liberal arts college, located near Terre Haute, becomes the first college in the nation to offer a master's program in pastoral theology through an external degree format. The program is also the first and only graduate degree program offered by the college, and the only degree program there open to men.

"We had a real strength in the area of theology and our faculty was not being utilized here to the fullest," said Mercy Sister Marie Fox, director of the Women's External Degree Program at the college. "There was also, we found, a real need within the church for such a program. There are a number of masters programs in theology around the country, but the majority of these require students to attend class on a full-time basis. Many people can't do this because of family and professional obligations.

"We know we have a good format because we have modeled this program on our Women's External Degree Program which has been in existence for 11 years," Sister Fox said. The program requires 30 credit hours of work and will lead to a master of arts degree in pastoral theology, a professional degree for church personnel.

"The wonderful part of having it in the external degree program is that I won't have to do a lot of traveling. I can study at home," said Ruth Davis, the first person to be accepted for the new program. "I'm 72 years old and I get kind of chicken when I have to drive the roads in the middle of the night."

Davis' interest in the degree stems in part from her counseling, religious education and volunteer work. "I want to sharpen my skills in the volunteer areas that I'm already engaged in and I hope to even enlarge. But my first aim is to enrich my own life spiritually."

Involvement in parish religious education work also led William Bruns to apply to the program. "I want the academic credentials," he said. "I would like what I'm going to learn from a personal growth standpoint. And I've been very impressed with St. Mary's and the people that are involved there." When he graduates, Bruns will become the first man ever to earn a degree from St. Mary of the Woods.

Bruns will begin the program at St. Mary's at the same time his son begins college at Indiana University in Bloomington. "My wife is excited for me—it's intriguing. There is an excitement about being on the ground floor of a program that is new to the whole country."



NEW PROGRAM—Discussing St. Mary of the Woods College's new graduate program in pastoral theology are, left to right: Ruth Davis, a graduate student in the program; Ernest Collamati, professor of religion and philosophy; and Mercy Sister Marie Fox, director of the Women's External Degree Program. (Photo by Maria Wilcox)

Lay groups should work with bishops

CASTELGANDOLFO, Italy (NC)—Catholic lay groups can contribute greatly to the church, but they should work with local bishops and avoid the danger of "self-satisfaction," Pope John Paul II said Aug. 30.

Such groups offer positive values like friendship, the shared joy of creative evangelization and a real commitment to the various forms of Christian work, the pope told 150 participants in an Italian conference on the role of the church in society.

But there are differing views of such groups, he said. Some see lay organizations as the most dynamic element in the history of the church, Pope John Paul said. Others,

he added, see them as responding to unmet needs of Christian communities and judge them to be in opposition to local churches and their bishops.

Among the dangers of lay groups, the pope said, was that of "a certain self-satisfaction" that can result in a limited understanding of the Christian message. Another danger, he said, is the estrangement of such groups from the pastoral life of the church.

"These dangers can be overcome if the lay groups live in full communion with the bishop," the pope said. "There is no church communion without communion with the bishop."

New code can help renew the church

VATICAN CITY (NC)—Pope John Paul II told canon lawyers that the new Code of Canon law is helping to bring about renewal of the church and urged them to be aware of their "grave responsibility" in applying the code.

He said part of a canon lawyer's task is to overcome uncertainties and laxity in the law's observance.

The new code marks "a new stage in bringing about that interior renewal" which the Second Vatican Council intended "and for which we continue to work and pray," the pope said.

Pope John Paul's comments came in an Aug. 10 English-language letter to the 5th International Canonist Congress, which

began in Ottawa, Canada, on Aug. 19. The message was made public Aug. 23.

The new code, inaugurated last year, is an "indispensable instrument" of the church's life and vitality, the pope said. The church needs canon lawyers who can interpret it accurately and apply it "with equity and charity," he said.

"Canon lawyers must be aware of their grave responsibilities in the task of consolidating the life of the church at every level, according to the spirit of the Gospel, overcoming uncertainties and banishing laxity in the observance of a discipline which, by reason of its ordination to the life and mission of the church, is truly sacred and salvific," the pope said.



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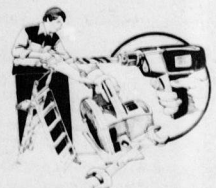


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Christian duty to fight pornography, Cardinal Manning says in letter

by Cindy Liebhart

Christians have an urgent duty to take personal and public measures against the spread of the "insidious epidemic" of pornography, said Cardinal Timothy Manning of Los Angeles.

In a pastoral letter to be published Sept. 7 in *The Tidings*, Los Angeles archdiocesan newspaper, Cardinal Manning said pornography is "the epidemic which now devastates the personal and the social well-being of contemporary man."

He said it is imperative that people "take countermeasures of healing and protection."

The evil of pornography lies in the "graphic representation of degrading or violent sexual behavior," according to Cardinal Manning. In addition to perverting "the gift of sex," pornography blasphemes religious values by placing them in "a context of blatant lust."

The effects of exposure to this kind of material, which is available through every means of social communication, are "devastating," he said.

"Pornographic fantasy has possessed our culture, and recreational sex is the normal expression of it," Cardinal Manning said. "Aggressive eroticism expresses itself in revolting and public ways. It is a breeding ground for violence which follows so often."

He expressed particular concern for the

"tragedies" which result when children and youth imitate behavior they have seen in such material.

"Who can tell the sexual problems that develop in children and youth when their curiosity prompts them to taste and then become addicted to pornography?"

"There must be some conjuncture of the hardening of conscience, the deadening of the soul and the separation from Christ, from the sacraments of reconciliation and Eucharist and from the church," Cardinal Manning said.

Stressing the need for people to form a Christian conscience about the issue, Cardinal Manning called "consenting indulgence in any of the means by which pornography is propagated" an occasion of grave sin.

"Complicity, participation, assistance and use of such unclean material is incompatible with our Christian vocation and witness," he said.

On a personal level, adults must assume more responsibility for supervising the reading and viewing material available to young people and "such tempting or alluring material" must never be allowed in the home, the letter states.

Neither can such material be "taken for granted as part of an adult and mature lifestyle."

Publicly, people must work to get existing laws enforced through "assertiveness and confrontation."

While President Reagan should be commended for his efforts to combat pornography, he also "must be urged to require U.S. attorneys to enforce anti-pornographic laws," the cardinal said.

Cardinal Manning also said church teaching on sexual ethics may not be compromised and "the principles of 'Humanae Vitae' must remain irrefutable."



Cardinal Timothy Manning

Laghi shares hope that Serra declared blessed soon

by Joan Mahoney

CARMEL, Calif. (NC)—Archbishop Pio Laghi, apostolic pronuncio to the United States, told participants at an Aug. 28 Mass on the 200th anniversary of the death of Franciscan Father Junipero Serra that he shared their hope Father Serra "will be declared a blessed during this bicentennial year."

The Mass, at the Carmel Mission Basilica, where Father Serra is buried, inaugurated the year-long observance of the anniversary of his death. Father Serra, born in 1713, was a missionary to American Indians in Spanish colonies. In his 35 years of work he established 21 missions.

Twenty-six bishops from dioceses in California and Mexico participated in the Mass.

The Vatican Congregation for the Causes of Saints has received a study of Father Serra's life to decide if his cause for canonization should be advanced.

Cardinal Timothy Manning of Los Angeles, principal celebrant and homilist, said that without anticipating the judgment of the Holy See in the matter, those present were there to affirm the virtues and sanctity of Father Serra and "also to petition our heavenly Father that the case of his elevation to the ranks of the beatified, of the canonized, be accelerated."

Bishop Thaddeus Shubsda of Monterey, Calif., last year invited Pope John Paul II to visit the diocese in conjunction with the anticipated move closer to sainthood. He said he was told by the Vatican congregation that Father Serra could be declared venerable, a preliminary step, by August 1985, the end of the bicentennial year.

Under new rules for canonization announced by the Vatican in 1983, a person can be declared venerable and blessed at the same time. Previously, being declared venerable was a separate step in the canonization process.

Archbishop Laghi said that he "shared a strong hope that in the near future the Holy Father will come" to the Carmel mission.

"Perhaps he is coming, that is the wish and prayer of all of us, which coincides with the recognition and declaration of Father Serra as a blessed," the archbishop said to the congregation's applause.

The theme of Father Serra's possible elevation ran through the Mass, a celebration which blended the past and the present.

A restored fountain which had been at the mission in Father Serra's time was blessed after the Mass.

Present in the mission church were descendants of people whose ancestors were part of the expedition which accompanied Father Serra to California.

Members of the Native American community, the Ohlone Indians, brought the gifts to the altar, and a Native American priest, Father Michael Galvan of the Diocese of Oakland, Calif., read the intercessions.

At the Mass Cardinal Manning called for a restoration in the profession of the basic truths of the faith and a return to the awareness of sin because "without that, we cannot understand the redemptive actions of Christ, his suffering, his incarnation."

Bishop Shubsda said at a press conference following the ceremonies that it is important that Father Serra be canonized "because we need models, we need heroes and heroines, we need people like you and me who are flesh and blood and who made it. Then we can say: If they made it, with God's help, we can make it."

Members of Serra clubs across the United States also attended Masses in honor of Father Serra. Serra International is the parent organization of 532 Serra clubs in 31 countries. In these clubs Catholic lay men meet to foster vocations to the priesthood and religious life.

President Reagan, in a letter to Matthew McCloskey, president of Serra International, sent best wishes to the Serra Club members and paid tribute to the "tireless Franciscan missionary" for his work "on behalf of his scattered flock."

A California Senate resolution proclaimed Aug. 28 as a special day of recognition in the state in honor of Father Serra's death.

Reagan defends elderly help

WASHINGTON (NC)—President Reagan told Catholic Golden Age Association officials Aug. 31 not to worry about Society Security failing because his administration "rescued" it and has taken steps to protect Medicare and other government programs for the elderly.

In his remarks at the White House to approximately 120 chapter presidents of CGA, an organization of Catholics over age 50, the president also promised a cost-of-living increase for Social Security recipients, regardless of the inflation rate, and promised to continue to fight crime because "decent people have the right to walk the streets at night" without fear.

Citing federal programs "that touch on your concerns," Reagan said that "no American need fear for the integrity and future of the Social Security system."

Through the recommendations of a bipartisan commission set up to resolve problems facing the beleaguered program, "we rescued Social Security from imminent bankruptcy and assured its good health well into the next century," Reagan said.

His administration also has been working to strengthen Medicare, the federal program of medical assistance for senior citizens, although it is "not in the same immediate trouble that Social Security was," the president said.

Anti-Catholic literature

The Criterion would appreciate anyone who has received, seen or heard about anti-Catholic literature being distributed in the archdiocese passing along the information (and the literature) to us.

Call or write: Rick Cain, The Criterion, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206 (317-236-1570).



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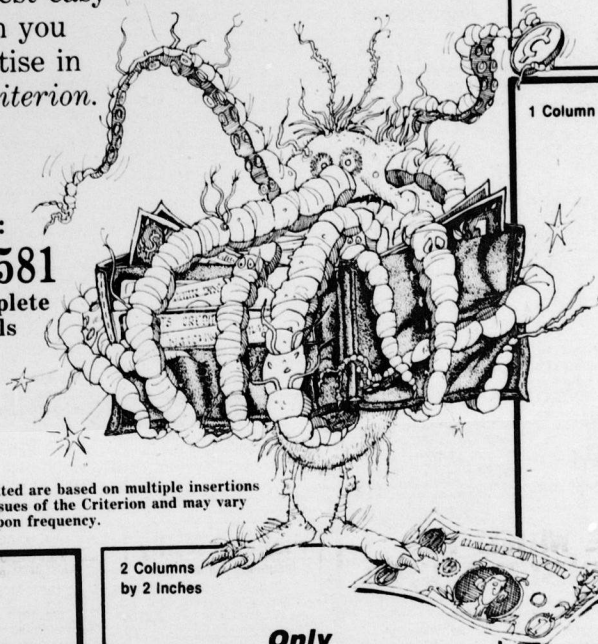
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The Active List



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

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

September 7

First Friday Devotions consisting of Rosary and Way of the Cross will be conducted at 11:40 a.m. in St. Mary Church, 317 N. New Jersey St., preceding the noon Mass. Refreshments afterward.

St. Martin Church, Yorkville, will hold their annual Oktoberfest from 4 p.m. German foods, biergarten, games, dancing to music of the Kolping Society German Band.

fried chicken or chicken and dumpling dinners beginning at 11 a.m. Games, kiddie land, flea market.

The New Albany Deanery will hold a Sesquicentennial Celebration for all ages from 2 to 10 p.m. at Mount St. Francis Retreat Center. Liturgy, games, fun and food.

Our Lady of Perpetual Help Parish, New Albany, will present the first evening of a four-part series facilitated by a team from the Louisville Peace and Justice Center on the U.S. Bishops Peace Pastoral. "The Challenge of Peace: God's Promise and Our Response," at 7:30 p.m. in Ed Day Hall.

St. Joseph Academy Class of 1934 will celebrate its 50th Anniversary at 9 a.m. Mass in St. Joseph Church, Terre Haute. Brunch at St. Mary of the Woods College will follow. Call 812-232-7011 or 812-235-8255 for information.

September 10

The Children of Divorce Program sponsored by Catholic Social Services will hold its first session from 7 to 9 p.m. at the Catholic Center, 1400 N. Meridian St. To register call 236-1500.

September 11

Franciscan Father Justin Belitz continues the Successful Living course at Alverna Retreat Center, 8140 Spring Mill Rd., from 7:30 to 9:30 p.m. Call 257-7338 for information.

The Mature Living Seminar on "Nutrition: You Are What You

Eat!" will be held from 10 a.m. to 2 p.m. in Room 251 of Marian Hall at Marian College. Bring sack lunch or buy inexpensive hot meal in cafeteria.

The Ave Maria Guild will meet for dessert and coffee at 12:30 p.m. at the Hermitage, 501 N. 17th Ave., Beech Grove. Business meeting at 1 p.m. follows.

September 12

A Luncheon and Card Party will be held in St. Mark Church Hall, 31 S. and Edgewood Ave., beginning with luncheon at 11:30 a.m. Men are welcome.

September 13

Franciscan Father Justin Belitz's course in Successful Living continues at Alverna Retreat Center, 8140 Spring Mill Rd., from 7:30 to 9:30 p.m. Call 257-7338 for information.

The Indianapolis Council of Catholic Women will hold its First Quarterly Meeting beginning with registration at 9:30 a.m. in St. Mark Church basement, 6047 S. East St. U.S. 31. Speaker: Dr. Ryan.

September 14

St. Anne Parish, Hamburg, will hold a Turkey Supper from 5 to 8:30 p.m. in the church hall. Adults \$3.50, children 12 and under, \$1.50. For reservations call 812-934-2487 or 812-934-3978 by Sept. 12. Country store, crafts.

The Serra Club bi-monthly Mass for Vocations will be celebrated by Fr. Cosmas Raimondi at 7 a.m. in Holy Cross Church. Public invited.

September 15

The Catholic Widowed Organization (CWO) will hold a Cookout at the home of Elizabeth Thane beginning at 4 p.m. Bring a lawn chair.

The Terre Haute Deanery "Youth in Action" Dance will be held at the K of C Hall, 823 Poplar St., Terre Haute, from 7 to 11 p.m. Youth from grades 9-12 are welcome. Admission \$1.

September 15-16

St. Anne Parish, 1904 E. Broad



"Your little boy and I swapped parents. Can I have my allowance?"

St., New Castle, will present its first Fall Festival from 4 to 11 p.m. on Sat. and from 12 noon to 9 p.m. on Sun. Games, rides, video arcade, food.

of Peace: God's Promise and Our Response" at 7:30 p.m. in Ed Day Hall.

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.

September 16

St. Bernadette Parish, 4826 Fletcher Ave., will sponsor an Italian Dinner by Dominic and Madeleine Sgro, serving from noon to 7 p.m. \$4 adults, \$2.50 children age 12 and under. Monte Carlo in the gym. For tickets call 353-2796 or 356-5867.

A Sesquicentennial Celebration will be held at Immaculate Conception Church, Millhouse, beginning with Mass at 3 p.m. Dinner follows at 4:30 p.m. in the school hall. Adults \$6, children 10 and under \$3. For information call 812-501-2381 or 812-663-9245.

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

Our Lady of Perpetual Help Parish, New Albany, continues its series on the U.S. Bishops Peace Pastoral, "The Challenge

September 7-8-9

A Charismatic Retreat on the theme "The Fruits of the Holy Spirit" will be conducted by Deacon Bob Burns and Franciscan Father Fintan Cantwell at Mount St. Francis Retreat Center. Call 812-923-8818 for information.

September 8

The Fifth Wheelers will hold their regular monthly meeting at the Catholic Center, 1400 N. Meridian St. at 8 p.m. Reservations for the Sept. 15 Wiener Roast and Hay Ride will be taken. Call Mary 862-8510 or Betty 784-3239 for information.

St. James Altar Society will host a Rummage Sale from 9 a.m. to 4 p.m. in the cafeteria, 1155 Cameron St. at Shelby.

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

St. Mary Parish, 5th and Perkins, Rushville, will hold its Annual Fall Festival from 9 a.m. to 6 p.m. Chicken or ham dinners served from 11 a.m. to 2 p.m. EST. Adults \$4 advance, \$4.50 at door; children under 12 \$2 advance, \$2.50 at door. Games, prizes, country store, flea market.

St. Bernadette Parish will begin its Parish Picnic after 11 a.m. Mass at Christian Park. Food and games follow.

St. Pius Church Fall Festival in Troy will feature turtle soup,

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2 BIG WEEKENDS

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Youth showing new interest in missions

by Tracy Early

NEW YORK (NC)—Young Catholics are showing a new interest in the missions, says the general secretary of the Holy See's Society for the Propagation of the Faith.

"At one time, youth were interested primarily in socio-economic matters," said Msgr. Fernand Franck in a

New York interview. "Now they are showing more and more interest in the spiritual."

He said the SPF, the church's largest mission-funding agency, seeks to further that development by tying into the concern of youth for the Third World.

"We try to help them understand that it is not enough to assist people with

their material problems, but that they need something more," he said.

MSGR. FRANCK cited West Germany, Austria and Italy as countries where he saw increased youth support for the church's missionary work. In these countries, he said, young people are collecting funds for the missions, organizing

meetings devoted to mission topics and promoting general mission interest. He said not many missionary vocations had come from this movement, but he expected that some eventually would.

Msgr. Franck, a native of Luxembourg who assumed his current position in Rome in 1977, was interviewed in New York at the U.S. national SPF headquarters. He was visiting the United States on his way back to Rome from anniversary celebrations of the founding of the church in Tahiti.

Msgr. Franck said missionary bishops still head most dioceses in the Pacific islands. In the other mission areas around the world, he said, the move toward appointing native bishops is further along.

Most mission areas, however, are still far from having sufficient personnel or funds to become regular self-sustaining dioceses, and more Western missionaries

and money are greatly needed, he said.

THE VATICAN Congregation for the Evangelization of Peoples, which also continues to use its older name, the Congregation for the Propagation of the Faith, oversees all aspects of church life throughout the missionary territories of the world. The Society for the Propagation of the Faith is the largest of four mission-funding societies governed by the congregation.

SPF makes annual grants of \$35,000 to \$40,000 to each of some 725 missionary dioceses. These "ordinary" subsidies help the bishop with his basic expenses. In addition, "extraordinary" subsidies are made to support lay catechists, build churches and carry out other mission projects.

Msgr. Franck said the society conducts its international operations of raising and distributing funds

in U.S. dollars, and that the growing strength of the dollar has created problems. For example, he said, a West German area which contributed more marks last year than it did the year before actually sent \$800,000 less after its gifts were changed into dollars.

The largest contributors to SPF, he said, are the United States, West Germany and Italy, in that order. The United States gives a little more than half of the total amount raised worldwide: \$40.5 million last year, up about \$1 million from the year before.

A related society, St. Peter Apostle, raises funds for education of seminarians and novices in mission areas.

Missionary dioceses increasingly recognize their responsibility for mission outreach, Msgr. Franck said. Even though they are short of personnel, he said, many of them are sending missionaries to other countries.

South Korea, for example, has its own missionary society.

New abortion method injects drug into heart of fetus

by Gretchen Keiser

ATLANTA (NC)—A new abortion method, developed in Atlanta, injects an adult dose of the drug digoxin directly into a fetus's heart, causing it to stop and killing the baby in the womb.

The method has been used almost 600 times in an Atlanta hospital and has cut down the number of live births following abortions, according to Dr. James Waters, former medical director of Midtown Hospital in Atlanta, where the method was developed.

Waters presented a report on the method Aug. 16 at a two-day conference sponsored by the Emory University Family Planning Program and held at Grady Memorial Hospital in Atlanta. The method was being used for late second-trimester abortions (20 to 24 weeks gestation).

Waters was released from Midtown Hospital in early August for undisclosed reasons.

Waters said the hospital has had no reported cases of live births since 1983. For the three years prior to that, the hospital recorded a total of 14 attempted abortions which resulted in live births.

Thomas Allibone, ad-

ministrator of Midtown Hospital, refused to confirm or deny that the procedure, called digoxin induction abortion, was currently being used.

"If it is, I won't say yes. If it isn't I won't say no. We're not going to give any more information," Allibone told The Georgia Bulletin, newspaper of the Archdiocese of Atlanta.

"Dr. Waters was working on (the procedure) on an experimental basis," said Allibone, who refused to disclose why Waters had been released.

Allibone, who said the Emory University seminar was given without the knowledge of Midtown Hospital, also refused to discuss whether or not women who received digoxin induction abortions were aware they were taking part in an experimental procedure and gave their consent.

Waters presented statistics which compared the effectiveness of 203 cases of digoxin induction abortion with an equal number of saline induction abortions, where a salt solution is injected into the amniotic sac, killing the fetus and inducing labor.

He said the new method was safer for women than

saline induction and was completely successful at killing the baby before delivery.

Waters said other methods of abortion used during the late stages of pregnancy sometimes result in live births.

The live birth baby in saline abortions has already been exposed to a "very toxic medication which severely depresses them and damages them," Waters said.

The report also showed fewer post-abortion complications with digoxin induction.

In saline abortions, 47.5 percent of 203 cases were "incomplete," meaning the placenta was not discharged and had to be removed. In digoxin induction cases, only 26.6 were incomplete.

Waters said he learned the procedure from an unidentified doctor in Kansas.

Normally, digoxin is used to correct and control abnormal heartbeats and heart failure in adults and children. According to the 1984 Physicians Desk Reference, it is approved by the federal Food and Drug Administration for use in treating heart failure and in correcting dangerous variation in the heart rate.

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YOUTH CORNER

Personal example way to build school spirit

by Tom Lennon

Question: How can I get my friends to appreciate our school by taking care of it, by taking part in things, by cooperating in the raffle drive, etc?

Answer: From time to time in this column I like to report on the good things young people are doing. The heartening news this week is to be found in the question.

It tells of a young person who seeks to build up school spirit. The question is a far cry from those headlines that tell of vandalism, stoned students, teen-age pregnancies and so on.

The question itself, even without an answer, may set some young people thinking about how to create a more positive environment in their school.

Still the questioner wants an answer, some help in

improving the situation at his or her school.

My best recommendation is an old, old idea: Instead of cursing the blankety-blank darkness, light a candle.

Your own example is the most powerful force you can exert in improving the school spirit. Your enthusiasm, your willingness to put forth effort, your caring attitude—these will not go unnoticed. They will do more than you realize to influence, if not all the students, at least some of them.

To an extent you may not comprehend until much later, your good spirit is likely to rub off on others.

Might you also, with the help of the student council, or the spirit committee, or your favorite teacher, invite some students to a brainstorming session? The brains should be put to work devising slogans and posters that will foster school spirit.

Some slogans and posters should be very general; others should be more specific, mentioning, for example, an upcoming raffle.

At your meeting, encourage participants to seek ideas from other students. In this way you may be able to stir up general discussion of why your school deserves a spirit of appreciation from its students.

A couple of don'ts:

Don't harangue anybody. Don't act superior to others. Don't lecture. Don't preach sermons on school spirit.

Above all, don't get mad at some person who seems to be disinterested in the school. He or she may be having a rough time of it and simply is unable to stir up any enthusiasm now.

Let your own instincts of school spirit, always tempered by kindness, be your light and your guide, for yourself or others.

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

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SESQUI-CELEBRATION—Plans are being made in the New Albany Deanery for a Sesqui-Celebration to be held Sunday at Mount St. Francis. Shown here working on a poster for the event are, left to right, Jerry Finn, deanery youth minister, and Sandy Memmeyer and Theresa Bledsoe, planning committee members. (Photo by Tony Cooper)

Youth celebration planned

The New Albany Deanery Catholic Youth Ministry will celebrate the 150th anniversary of the archdiocese with a Sesqui-Celebration on Sept. 9 at Mount St. Francis.

The event, which will be held from 2 to 10 p.m., is expected to draw more than 300 youth and adults.

The Sesqui-Celebration features games and contests ranging from the three-legged race, water balloon

toss and tug-of-war to Bingo and Big Six. Musicians will play on stage throughout the day. Mime acts and clowns with helium balloons will also be seen. At 5 p.m. there will be a special Mass, to which all the priests of the New Albany Deanery have been invited to concelebrate. Following Mass there will be a pitch-in picnic dinner. Dancing will take place in the evening, with rock 'n' roll music and square dancing provided.

Sharon Becht, Sesqui-Celebration chairman, said, "We wanted to plan this event with families in mind and

make this a celebration where all the families in the deanery felt welcome to attend. There are already plenty of activities which pull teen-agers in other directions, so we wanted to invite families to attend this together."

Others who are working on the Sesqui-Celebration include Sandy Memmeyer and Theresa Bledsoe, assistant co-chairmen; Joe Exline, entertainment; Thelma Phelps, food; Anita Kraft, activities; Jim Schindler, decorations; Tony Cooper, publicity; and Larry Grube, sound system.

CYO offers retreats for Catholic youth

The Catholic Youth Organization will sponsor a number of retreat programs for teens during the 1984-85 school year.

"Quest," a 24-hour experience in Christian living for freshmen and sophomores, is scheduled for Sept. 22-23 at the CYO Camp Rancho Framasa in Nashville, and Nov. 16-17, Jan. 25-26 and March 22-23 at the CYO office, 580 E. Stevens St. in Indianapolis. The cost is \$20 and there is a limit of 40 persons for each date.

For juniors and seniors there is "Search for Christian Maturity," a weekend retreat program in Christian living. Two retreats will be offered, one Nov. 9-11 and the other March 15-17, at the CYO Office. The cost is \$25.

"Their main purpose is to give young people a positive religious experience by learning and sharing their ideas of what faith is," said Carl Wagner, CYO coordinator of youth ministry. "What they end up doing is forming a Christian community so they can see that a community can be based on a commonly-shared faith."

The basic approach of the two programs is the same, according to Wagner. "We start with self and move through others to God, because it is through others that we know God." A major

emphasis of both programs is developing greater self-esteem.

The "Search" program takes into account the greater maturity level of juniors and seniors by lasting longer and using discussion more than activities, Wagner said.

"Quest" and "Search" programs can also be scheduled for specific parishes and communities. Call the CYO office at 317-632-9311 for more information.

A one-day "Eighth Grade Retreat Program" is also available for parishes and schools. The program includes discussions on relationships, the sacramental life, finding God's will, service in the church and other matters important to teens. There are also opportunities for prayer and a closing liturgy.

Eighth grade retreats may be scheduled from Oct. 1 to Dec. 7, and from Feb. 25 to April 12, by contacting Wagner at the CYO office or Jean Sutherland at the Vocations Office (317-236-1490).

The CYO staff can also assist parish youth ministers in putting on Confirmation retreats, special retreats, lock-ins or leadership development for youth councils and core groups. Call the CYO office for further information.

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It's not nice to fool Mother Nature

by Nona Aguilar

Last month I discussed various findings concerning women's psychological reactions to the artificial sterility of contraception and sterilization. Dr. Ruth W.

Lidz, professor of clinical psychiatry at Yale University until her recent retirement, found that woman taking the pill often developed negative psychological symptoms, including depression. Dr. Lidz concluded that the

complete suppression of fertility caused by the pill was at the root of many of these disturbances.

Studies of women who had been surgically sterilized noted that after the procedure was performed,

many fantasized that pregnancy was still possible. Indeed, in one study, such unrealistic fantasies were found to be crucial for a successful post-operative "adjustment." In contrast, women who realized that they had surrendered their fertility for good experienced negative psychological reactions to the surgery.

I mentioned that use of natural family planning (NFP) preserves a woman and a couple from the stresses of artificial sterility. What's the difference between avoiding pregnancy by abstaining from intercourse during the couple's fertile time and avoiding pregnancy by using a chemical or surgical procedure?

The most important psychological difference is that natural methods

preserve the partners' sense of wholeness. Why, in particular, do natural methods preserve this wholeness? For a basic reason: neither the husband nor the wife must alter themselves to avoid pregnancy by practicing natural family planning.

How do couples using natural family planning avoid pregnancy? Very easily: they engage in intercourse only during a woman's infertile days, when conception isn't possible. Thus, with NFP, a couple can easily avoid pregnancy if there are important reasons to do so without subverting either spouse's fertility. On the contrary, their joint fertility is not only recognized for the powerful force that it is, but their mutual decision to abstain accords it deference and respect.

Dr. Lidz noted that for some women there can be a conflict between wanting to be fertile and not wanting to

have a baby at a particular time. Natural family planning methods do not eliminate this conflict, but they offer something very important to the couple: NFP prevents the further emotional conflict that could otherwise be caused by deliberate fertility suppression via contraception.

NFP also confers special benefits for women caught in this conflict. The most important is that it helps a woman to realistically deal with her ambivalent feelings about pregnancy.

Contraception does not help a couple coping with pregnancy ambivalence. Instead, it may aggravate underlying psychological factors producing negative reactions, including stress and depression.

So again, we find that in the area of birth regulation—as in other areas of life—it's not nice to fool Mother Nature.

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.)

† AMOS, Virginia Helen, 76, St. Mary, North Vernon, August 24. Mother of Audrey Monaghan, Virginia Franzke, Carol Dugan, Russell and Hugh; sister of Joseph Hauke, Delphine Kruke, Aurelia Maer and Florence Cline.

† BRAY, Thomas J., 78, St. Margaret Mary, Terre Haute, August 22. Husband of Margaret; father of Mary Elizabeth, Bernard J., Richard Pat, James M. and John T.; brother of Mabel Robinson.

† KELLY, Agnes Tighe, 87, St. Mary, New Albany, August 20. Mother of Joseph; grandmother of two.

† KENNEDY, John E., 80, St. Mary, New Albany, August 19.

† MALANOSKI, Frances M., 63, Little Flower, Indianapolis, August 25. Mother of Deborah Schneck, and Richard.

† McINTOSH, Ruth H., 70, Our Lady of Lourdes, Indianapolis, August 25. Mother of Patricia Legere; sister of Mildred Sullivan and Louise McKay.

† McKINLEY, A. G., 61, St. Joseph Hill, St. Joseph, August 16. Husband of Rebecca; father of Michael, Timothy, Anthony,

Robert, Cheryl Mayfield and Janet Curtis; son of Mrs. Claud McKinley; brother of Stanley, Virginia Eiling and Dorothy Flapart; grandfather of six; great-grandfather of one.

† PORTER, Alma L., 69, St. Bridget, Indianapolis, August 28. Sister of Stanley L., Ann P. Johnson, Hazel C., and Lama Thomas.

† POWERS, David, 16, St. Michael, Cannelton, August 25. Son of Curt and Cathy; brother of Kimber Lee and Phillip.

† WEIS, Kathryn Brockting, 65,

St. Anthony of Padua, Clarksville. Wife of Benjamin B.; mother of Betty Maddox, Barbara Burkhead, Dianna Born-taeger, Kathleen Everhart, Bernard A. and Frank J.; sister of Walter, George, Robert, Jack and Russell Bocking, Lillian Gerstle and Mary T. Hulsewede.

† YEAGER, Elsie M., 71, St. Mary, North Vernon, August 11. Wife of Gilbert; mother of John, Gary, Greg, Joe, and Yolanda Fields; sister of Doris Hendricks, Dolly Proctor, Lucille Devlin, Marion Rhoades, and Donald, Darrell and Dale Dudley.



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Rites held for Franciscan

OLDENBURG—Franciscan Sister Marcella Stier, 36, died in St. Vincent Hospital, Indianapolis, on Aug. 31 and received the Mass of Christian Burial here on Sept. 3.

A native of Columbus, Sister Marcella attended St. Bartholomew School there. Later she graduated from Immaculate Conception Academy in Oldenburg and Marian College in Indianapolis. She received an M.S. in math from the University of Illinois in 1977.

After entering the Congregation of the Sisters of St. Francis in 1965, Sister Marcella taught at Oldenburg Elementary School, Our Lady of Lourdes and St. Christopher Schools in Indianapolis, and in Cincinnati before illness forced her to stop fulltime teaching in December, 1983.

A Memorial Mass for Sister Marcella was celebrated Sept. 2 in St. Christopher Church. She is survived by her stepmother, Roberta Stier, sister Karin, and three brothers, Don, William and James Stier, all of St. Columba Parish in Columbus. Another sister, Sister Diane, lives in Vestaburg, Mich.

Mother of priest is buried

Mary U. Higgins, mother of Father James P. Higgins, pastor of St. Martin of Tours Parish in Martinsville, died here Aug. 28 at the age of 87. She was a member of St. Catherine of Siena Church, from which she was buried on Aug. 31 after a Mass celebrated by her son and other priests.

In addition to Father Higgins, Mrs. Higgins is survived by three other sons, William J., Donald T. and John M., and one brother, A. E. Schosker.

Book reviews

Sample of Christian feminist views

CHRISTIAN FEMINISM, edited by Judith Weidman, Harper and Row (San Francisco, 1984), 196 pp., \$12.95.

Reviewed by
Katherine Bird
NC News Service

This book helps readers to better understand where Christian feminists are today—and where they hope to see the Christian churches tomorrow. With a few exceptions, the authors avoid using a strident tone or being overly defensive in pressing their points.

The feminists represented here take it for granted that the Christian tradition and Scriptures were interpreted from an exclusively male point of view for centuries.

Theologian Rosemary Radford Rutherford of Garrett-Evangelical Theological Seminary in Evanston, Ill., argues that feminist theology is needed today because of "the historical reality of sexism in human societies."

She sees sexism as "an expression of broken mutuality between the genders" and as a "fundamental expression of sin, alienation, oppression and fallenness."

The feminists' interest, then, is to uncover the hidden story of women in the Christian tradition; to show how God is present in women's experience and how that differs from men's experience, as Notre Dame biblical scholar Elisabeth Schussler Fiorenza puts it.

She cautions readers to remember that there are many feminist theologies—no one feminist speaks for all.

The book's editor, the Rev. Judith Weidman, now editor-director of Religious News Service, points out this is a book "by Christian women who are still hanging in with the church." Though they find much to criticize in the various churches' treatment of women, the authors are

working for change within the churches.

Yale University theologian Letty Russell thinks that a monumental shift in thinking is occurring in the way men and women can minister. It would be helpful now, she suggests, to look at women as "participants in a common journey to discover the meaning of life and ministry in Christ in the midst of

diversity of nation and denomination."

The second half of the book, which will be easier for most readers to digest, discusses the changes in women's roles in secular society and how this affects the way they live.

Women's experience with marriage and family is now "simultaneously the cornerstone of tradition and the major focus of lifestyle

change," writes Nanette Roberts of the United Church of Christ. Still, she adds, the marital relationship remains "a major part of female experience and great numbers seek no change in this area."

A strong undercurrent running through this interesting book is the need for forming feminist support groups. Several authors comment that women can

find feminist communities a rich source of nourishment and strength. In fact, the lessons learned in feminist groups may help women achieve liberation in the large church community as well, the authors say.

"Christian Feminism" is notable for what it doesn't do as well as what it accomplishes. Men don't come across as the enemy to overcome. Nor do the authors suggest that the only way for women to find equality is by being ordained.

(Bird is associate editor of the Faith Today religious education series at National Catholic News Service.)

Book details plans for rebuilding after nuclear attack

THE DAY AFTER WORLD WAR III, by Edward Zuckerman, Viking (New York, 1984), 407 pp., \$18.95.

Reviewed by
Nancy L. Roberts
NC News Service

"On the day after the outbreak of nuclear war, the president of the United States, circling high above the fallout in his fortified 747, will issue an order freezing wages, prices and rents."

Thus begins Edward Zuckerman's grim account of the American government's actual plans for survival after World War III. For more than 20 years, officials of the Federal Emergency Management Agency have filed elaborate plans detailing how to rebuild the country after a nuclear attack. The plans cover everything—from provisions for counting the dead and burying them, to tracing the displaced and deceased by

special change-of-address cards (to be issued by the Postal Service, free of charge).

Zuckerman pored over FEMA's files for three years to produce this impeccably researched, well-written summary. He discovered that in the event of nuclear war, the government has also provided that:

►Aboard the "looking glass" plane, an always-airborne element of the Strategic Air Command's post attack command control system, officers will count the dead on both sides and provide targeting information to surviving American forces for the war's next round.

►Federal tax collection will continue, although income tax will probably be abolished in favor of a 30 percent national sales tax.

►The Federal Reserve System will guarantee the

clearing of checks, "including those drawn on destroyed banks."

►The president of American Telephone and Telegraph will work at the desk maintained for him at the company's underground command center. Nearby, long-distance specialists will route calls around cities which no longer exist.

►Two hundred people evacuated from Tucson during the prewar crisis will live in a True Value hardware store in Nogales, Arizona. They'll take their meals at the nearby McDonald's.

Although terrifying, "The Day After World War III" is essential reading for everyone in the nuclear age. It reveals no individual madmen at the helm of this absurdity—only a corps of well-intentioned bureaucrats myopically planning for life after the unthinkable.

(Roberts is an assistant

professor in the School of Journalism, University of Minnesota. Her book, "Dorothy Day and the

Catholic Worker," will be published in September by State University of New York Press.)

Film Ratings

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

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

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

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

Against All Odds O
All the Right Moves O
Amityville 3-D A-III
Angel O
Bachelor Party O
*The Ballad of

Gregorio Cortez A-II
Beat Street A-II
Best Defense O
Beyond the Limit O
Blame it on Rio A-II
The Bostonians A-II
The Bounty A-IV
Breakin' A-II
Broadway Danny Rose A-III
The Buddy System A-IV
Cal A-III
Cannonball Run II A-III
Careful, He Might

Hear You A-III
Cheech & Chong's A-II
The Corsican Brothers O
Children of the Corn A-III
Christine O
A Christmas Story A-II
Cloak and Dagger A-II
Conan the Destroyer O
Crackers A-III
Danton A-II
D.C. Cab O
Deep in the Heart A-II
The Dresser A-III
Dreamscape A-III
Educating Rita A-III
Electric Dreams A-III
Finders Keepers O
Fire and Ice A-III
Firestarter A-III
Footloose A-III
Friday the 13th: the

Final Chapter O
Ghostbusters A-III
Going Berserk O
Gorky Park A-IV
Gremlins A-III
Greystoke: The Legend of

Tarzan, Lord of the Apes A-III
Hard to Hold A-III
Hardbodies O
Harry and Son O
Hercules A-II
Hot Dog O
Hotel New Hampshire O
I Am the Cheese A-II
Ice Pirates A-III
Iceman A-II
Indiana Jones and

the Temple of Doom A-II
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More women today seek help for alcohol problems

A recent study shows that alcohol affects women differently than men

With women emerging more and more from the home front and taking over the headlines as newsmakers, the career pressures mount.

Women emulating Ann Delaney, Indiana Democratic nominee for lieutenant governor, and Geraldine Ferraro, nominee for vice president on the national Democratic ticket, find high stress a part of life. As women move slowly but surely into more responsible business management positions, job tension contributes to the feeling, "How do I get some relief?"

To many, relief is just a swallow away—a swallow of an alcoholic beverage. And as the swallows increase, for some, so does the rate of alcoholism.

The big rise in alcohol consumption is among women of the 35-49 age bracket. Women are still expected to play key family roles. In addition to whatever marketplace role the woman may choose to assume, she is still expected to place equal (or more important) emphasis on family—homemaking and child-rearing.

There are in the United States an estimated 10 to 15

million alcoholics—drinkers whose consumption of alcohol causes serious life problems. At least a third of these, and probably half, are women. Twelve years ago, one of four Alcoholics Anonymous members was a woman. Now it is more than one of three and the trend is toward one of two, the A.A. General Service Office in New York City reports.

The cliché that a woman's place is in the home is dying fast. Half of all women in the nation are in the labor force. There is evidence that working women have substantially higher rates of alcohol-related problems than housewives.

A recent study shows that alcohol affects women differently because of their physiology. The same dose of alcohol will produce a significantly higher level of alcohol concentration in the blood of a female than in a male.

This may be caused by the fact that men have a higher percentage of water content in their bodies than women. Also, hormonal levels in women may affect alcohol levels in the blood and the rate of metabolism of alcohol. Women alcoholics appear

to be at special risk concerning polydrug use and seem more likely than men to be cross-addicted—dependent on both alcohol and one or more other drugs.

Nine of 10 husbands leave alcoholic wives, whereas nine of 10 wives stay with alcoholic husbands.

While only 20 percent of

patients in treatment are women, more treatment facilities are altering their inpatient programs to help women alcoholics. Women patients are offered group therapy sessions which are just for women. In addition to alcoholism education and treatment, women hear discussion of assertiveness

training and values clarification.

All-female sessions may also include discussions on birth control, menopause, the menstrual cycle and stress management. Group counseling by female staff members in a treatment center, such as Koala Centers, offers women op-

portunities to share feelings of guilt, shame, anger and loneliness. Women reveal more to female groups with a female therapist than they do to a mixed group or a male therapist.

(Questions about alcohol or drug abuse? Call the Koala Center's 24-hour toll-free helpline at 800-622-4711.)

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