



Bishop Malone suggests U.S. synod

Advisory body discusses issues that should be discussed at Nov. synod

by Jerry Filteau

MARRIOTTSTVILLE, Md. (NC)—The time may have come for the U.S. Catholic Church to hold a national synod or a new plenary council, Bishop James Malone of Youngstown, Ohio, told a national Catholic advisory body Sept. 8.

Bishop Malone, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, spoke during a two-and-a-half-hour Sunday morning session with the U.S. bishops' National Advisory Council. The council was concluding its regular three-day fall meeting.

The bishops, priests, Religious and lay people on the 60-member council advised Bishop Malone on what concerns they hoped he, as NCCB representative, would bring from the U.S. church to the extraordinary world Synod of Bishops.

Pope John Paul II has called the synod in Rome this Nov. 25-Dec. 8 to review the state of the church 20 years after the Second Vatican Council.

Church treatment of women, sharp losses in the number of priests, priestly celibacy, tensions between the U.S. church and Rome, declines in Mass attendance and failure of religious education to reach many Catholic youths were among problems that the advisory council asked Bishop Malone to consider for the synod discussions.

They told him that major strengths they found in the U.S. church since Vatican II included liturgical reform and people's participation in the liturgy, strong lay leadership and expansion of lay ministries, a deepened sense of the sacraments of baptism and matrimony, growth in biblical spirituality, growing acceptance of pluralism and diversity within the one church, and revitalization of religious life.

Picking up on several remarks about tensions between Rome and the U.S. church, Bishop Malone said in his concluding remarks that one of the key issues he thought the world synod should work on is "a clarification of the theological character of bishops' conferences."

This, he said, would involve questions ranging from the moral authority of bishops' conferences when they teach as a body and the role they have in dealing with dissent, to their role in relations with other bishops, other bishops' conferences and the Holy See.

Almost as an afterthought, he added, "There may be need now for a national bishops' synod or a new plenary council" in the United States. He did not elaborate on the idea.

The U.S. bishops meet once or twice a year as a council (See **ADVISORY COUNCIL** on page 19)

13 couples married 60 years or more

125 couples honored at Golden Wedding Mass

by Jim Jachimlak

"It's a beautiful sight from here," Archbishop Edward T. O'Meara said as he faced 125 couples and their families at St. Luke Church in Indianapolis last Sunday.

The couples, representing parishes from around the archdiocese, were being honored at the third annual Golden Wedding Anniversary Mass. Each of them had been married 50 years or more.

The celebration was sponsored by the Family Life Office. The liturgy included a renewal of marriage vows by the jubilarians and a blessing of the couples by the archbishop. During the Mass, Valerie R. Dillon, archdiocesan director of family life, presented crucifixes to couples married 60 years or more. The crucifixes had been blessed by Pope John Paul II and brought from Rome.

Those receiving the crosses included Andrew and Lorena Kutter of St. Andrew, Richmond, married 66 years; John and Esther Geisse of St. Luke, 66 years; George and Pearl Baker of St. Anthony, Clarksville, 65 years; Russell and Marie Lane of St. Joan of Arc, Indianapolis, 64 years; Harry and Agnes Reifel of St. Luke, 63 years; John and Angelina Mercurio of Holy Rosary, Indianapolis, 62 years; Thomas and Margaret Doyle of St. John, Indianapolis, 62 years; Lawrence and Rose Loretta Moran of Our Lady of Lourdes, Indianapolis, 61 years; Raymond and Rose Miller of St. John the Baptist, Osgood, 61 years; Charles and Mary Springer of St.

Mark, Indianapolis, 60 years; Bruno and Margaret Roell of St. Catherine, Indianapolis, 60 years; Bert and Cecilia Wawrzyniak of Christ the King, Indianapolis, 60 years; and Hugh and Josephine Sullivan, Little Flower, Indianapolis, 60 years.

In his homily, Archbishop O'Meara cited three challenges from Scripture which, he said, the couples have met: first, an understanding of sexuality as from God; second, an understanding of love; and third, an understanding of the permanence of marriage.

To illustrate his first point, the archbishop recalled a friend whose husband

was killed in an accident. Shortly after the accident, she received a visit from a college classmate whose 10-year marriage had ended in divorce. "My young friend told me that she had often felt sorry for herself," Archbishop O'Meara recalled. "She was filled with fear. She felt utterly empty at the aloneness of it all. But she told me, 'My lot is not nearly so painful, so miserable, as that of my college friend, for all of my memories of married life are positive and beautiful.'"

Regarding love, the archbishop noted that "one of the dimensions of your vocation is, by the way you love each other,

to teach us how much God loves us." He added, "I thank you for your fidelity to your vocation. . . . All of us thank you for the witness you have offered that makes it a little bit easier to grasp the meaning of God's love."

As for the permanency of marriage, Archbishop O'Meara noted that a friend once told him, after 25 years of marriage, that "I have never met a man I would rather be with than my Bobby." The archbishop also observed that "there is something counter-cultural about what we are doing this afternoon." Gospel values about marriage "are not taken seriously enough," so the Golden Wedding Anniversary Mass draws a great deal of attention.

Some of the jubilarians and family members played special roles in the liturgy. Father Lawrence Moran, pastor of St. Patrick Parish, Terre Haute, celebrated at the altar. His parents are jubilarians Lawrence and Loretta Moran. Gift-bearers were jubilarians Leo and Marcella Obermeyer of Holy Family, Oldenburg, and Edward and Helen Fillenwarth of Little Flower, Indianapolis. The first reading was read by seminarian Adolph Dwenger, son of jubilarians Clarence and Bessie Dwenger of St. Anne, Hamburg. The second reading was read by Jean Marie McGowan, daughter of the Fillenwarths.

After the Mass, a reception was held for the couples in the gymnasium at St. Luke's School.



GOLDEN DAY—Some of the couples attending the Golden Wedding Anniversary Mass stand and renew their marriage vows. The third annual celebration was held in St. Luke's Church, Indianapolis. (Photo by Jim Jachimlak)

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the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Living with pluralism in the Catholic Church

by John F. Fink

The Catholic Church is undoubtedly the most pluralistic religion in the world. It embraces the most diverse ethnic, social and cultural interests and encourages them to exist and develop together. Most other religions appeal primarily to particular ethnic, social or cultural groups.

Thus the Catholic Church is home for people from American, African, Asian, European, Middle Eastern, Latin American, and every other culture on earth. Within those cultures, Catholics come from every economic class, are well-educated or poorly-educated, and run the gamut of political and religious opinions and convictions.

The Catholic Church does not, and must not, reflect the views only of white, upper-middle-class Americans any more than it should be the exclusive province of any other socio-economic group. Catholics must not be captives of any one political party and it is good that, here in the U.S., they can feel welcome in both major political parties.

The Notre Dame Study of Catholic Parish Life found this pluralism and reported: "One could argue that the local parish is the most ecumenical organization existing. Not only are its people different sociologically but they bring very different religious needs and experiences to the same gathering."

It is good for us to keep that in mind because, too often, we feel that all Catholics must think and act as we do. That they don't is quite obvious to a Catholic newspaper editor. The same article or column can evoke directly opposite responses from readers.

Just for example, Cardinal Joseph Ratzinger, the head of the Congregation for the Propagation of the Faith, has



been in the news for the past several months because of his criticisms about some of the changes that have taken place in the church since Vatican Council II. Two of my columns touched upon the criticisms.

I heard from some people who were convinced that publishing articles and columns about that meant that I agreed with Cardinal Ratzinger, and I also heard from people who were just as convinced that such publication meant that I was being critical of the cardinal. I was careful to make sure that there was nothing in this column that ever indicated that I either agreed or disagreed with what Ratzinger had to say, but people drew their own conclusions based upon their own convictions.

Another example: Last week I wrote about the church's observance of the 2,000 anniversary of the birth of Mary. The day the issue was out I heard from a reader who complained that such articles "put the church back 50 years" because it encourages devotion to Mary instead of to Christ, around whom our devotion should be focused. Hours later I heard from another reader who was disappointed that The Criterion has never published a story about a statue of Mary in Ireland that has appeared to move.

I CAN EASILY sympathize with pastors who have to try to satisfy the diversity of beliefs, opinions and causes that exist in a parish because this newspaper has to try to appeal to the same diversity. However, I find it hard to sympathize with someone who feels that only his or her opinion or conviction is the correct one and that the other side should not be heard.

This newspaper must be for all the Catholics of the archdiocese in all of their diversity, just as every parish must serve a pluralistic people. The newspaper should reflect the legitimate opinions of all Catholics, and opinions are legitimate unless they contradict a defined doctrine of the church. News stories are going to report primarily about what the pope and bishops have to say

about a particular subject because they are usually the newsmakers, but everyone's voice should be heard.

I figure that, as long as I continue to be criticized by people on both sides of a particular question for the articles that appear in The Criterion, I must be doing something right. Whether it's criticism of our coverage of Ronald Reagan, Central America, peace groups, social issues, bishops' statements or whatever, I'm convinced that the criticism tells more about the convictions (or biases) of the criticizer than it does about The Criterion—as long as I hear the criticism from both sides.

Where I lose my patience is with people who believe that opinions contrary to theirs should not be published. I wish that letters would argue the issue involved without imputing my motives for publishing a particular item. News stories always get in The Criterion because of my judgment that our readers should know about them, and whether or not I personally agree with the particular story never has any influence on my decision. (I do, however, often—like every issue—have to leave some news stories out that I think our readers should know about simply because of a lack of space.)

AT THE PRESENT time Catholics probably mirror the general population of the United States better than any other single group (except in the South where Catholics are still few and far between). This was not true in our grandparents' day, but it's true for those reaching adulthood today. Catholics are now represented in almost every grouping of Americans you can think of.

No other country has such a diversity, or pluralism, as the United States. We should not be surprised, therefore, that there is such a wide divergence of opinions, both among Americans generally and among Catholic Americans in particular.

We must learn to respect those opinions and be glad for the diversity. It's a sign that Jesus' command to "teach all nations" has been carried out.

Saint Monica's gives tent revival an ecumenical flavor

by Jim Jachimiak

An Indianapolis Catholic parish has borrowed a concept from the Protestant tradition—the tent revival—and given it an ecumenical flavor.

A tent revival held earlier this week at St. Monica Parish, Indianapolis, included all of the traditional elements—music, prayer, preaching and personal witness. But it was done in cooperation with Augusta Christian Church, Salem Lutheran Church and Crooked Creek Baptist Church.

The evangelism teams of St. Monica, Augusta Christian and Salem Lutheran sponsored the event, which was held Sunday, Monday and Tuesday nights. An ecumenical choir was formed under the leadership of the choir from Crooked Creek Baptist.

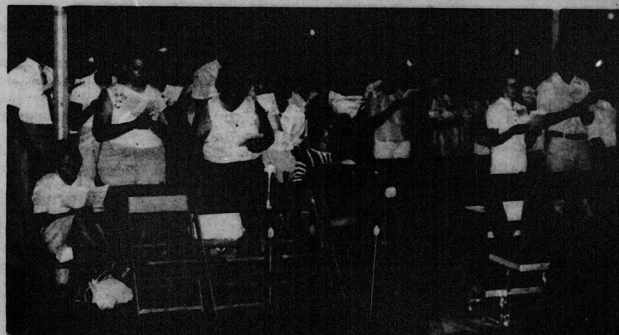
Speakers, too, reflected the ecumenical nature of the event. The Rev. Jim Gillespie of Old Union United Church of Christ in Boone County spoke on Sunday night; the Rev. Don Kouwe, Baptist minister at-large, on Monday night; and Father Clarence

Waldon, pastor of Holy Angels Church in Indianapolis and director of evangelization for the archdiocese, on Tuesday night.

Jerry Harlan, a St. Monica parishioner who helped organize the event, said that the idea of an ecumenical revival came up last year. After St. Monica had its first tent revival last year, several other churches in the Northwest Ministerial Association became interested. Not all of the churches in the ministerial association participated this year, but some of them are considering doing that next year.

Co-chairmen for the event were John Smith of St. Monica and Gene Smith of Augusta Christian, who are not related. The revival, based on the theme "Coming Home to Jesus Christ," served several purposes, they said.

"First," said Gene Smith, "we are trying to reach out to people who are not affiliated with a church. And we are trying



SONGS OF PRAISE—Participants in an ecumenical tent revival at St. Monica's Church in Indianapolis join in song. (Photo by Jim Jachimiak)

to reach out to members of the different congregations who are not active."

John Smith added that for some who attended, the revival also met more specific needs. Participants were asked to fill out prayer cards with special requests for prayers. In addition, prayer teams were available each night of the revival.

While each of the churches involved has its own set of beliefs, John Smith pointed out, "we are all in the same situation—trying to bring our own people back into our traditions."

Gene Smith believes that holding the revival in a tent is less threatening—and therefore more effective—than in a building. "People don't mind coming into a tent, away from the structure," he said.

Friar Manger to be ordained

Friar Daniel J. Manger, of the Province of Our Lady of Consolation's Conventual Franciscans, will be ordained to the priesthood on Sept. 14 at St. Benedict Church in Terre Haute. Archbishop Thomas C. Kelly of Louisville, a friend of Friar Daniel, will be the ordaining prelate.

Friar Daniel will celebrate a Mass of Thanksgiving on Sept. 15, at 11 a.m. at St. Benedict.

Friar Daniel is the son of Anthony E. Manger. He grew up in Louisville. He went to St. Rita's grade school and later to DeSales High School for two years. He graduated from Fairdale High School in 1967. He received a B.A. degree in theology from St. Louis University and an M.T.S. from Washington Theological Union in Silver Springs, Md.

For the past several months, Friar Daniel has been ministering as deacon at St. Benedict Parish. He will take up a new assignment as parochial vicar at St. Cecilia parish in Ames, Iowa, in late September.



Friar Daniel J. Manger



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Archbishop O'Meara's Schedule

Week of Sept. 15

SUNDAY, Sept. 15—Confirmation for parishes of St. Martin, Yorkville, and St. John the Baptist, Dover, to be held at St. Martin Parish, Mass at 3 p.m. (E.D.T.) with reception following.

MONDAY, Sept. 16—Visitation with the Daughters of Charity, St. Vincent Hospital, Indianapolis, 6 p.m.

THURSDAY, Sept. 19—Confirmation at St. Ann Parish, Indianapolis, Mass at 7:30 p.m. with reception following.

FRIDAY, Sept. 20—Visitation with the Sisters of Carmel of the Resurrection, Indianapolis, 5:30 p.m.



Archdiocesan Catholic Charities

Bethany House is a haven for the needy

by John E. Ething

"In the course of his journey, Jesus came to a village called Bethany and a woman named Martha welcomed him into her house. She had a sister called Mary, who sat down at the Lord's feet and listened to him speaking." (Luke 10:38-39)

The village of Bethany is about two miles from Jerusalem. During his public life, Jesus often took advantage of the hospitality of Martha, Mary and their brother Lazarus in their Bethany house.

Following this example, Catholic Charities of Terre Haute provides a place of temporary shelter—"The Bethany House"—to Christ as he presents himself in the person of his needy brothers and sisters. Here, battered women, homeless pregnant girls, transient families, burn-out victims, families of prisoners, migrant workers, refugees, can find temporary, emergency shelter in an atmosphere of Christian love.

The meals, which are prepared daily and served in the "Loaves and Fishes Dining Room," also reflect the same spirit of hospitality, peace and security of the original Bethany house.

Bethany House is located at 1402 Locust St. in the former St. Ann's Parish convent. It opened its doors as a haven for the needy and homeless on April 1, 1980. Since that time, there has been a continual flow of clients.

The Bethany House has a residential capacity of 12. However, there have been times when nearly twice that many have been housed. There are six bedrooms for clients



GOOD COUNSEL—Florence Marshall counsels a client in the living room at Bethany House in Terre Haute.

and they vary in size. Some are for two or three persons and one has housed a family of 12.

Florence Marshall, director of Bethany House since 1982, fosters love and devotion from the people she takes under her wing at Bethany House. "I'm tired in the evening, but I'm never too tired to work with someone in need," she said of her life-in job. "I try to be as much a mother to them as I can. I feel that they need me. I have to be the strong one."

She is grandma to all entering the two-story house. She fusses at a noontime regular for giving a cookie to a three-year-old girl before lunch. She supervises the free noon meal offered daily at the soup kitchen that she helped open.

"I love every minute of it. You get into the hearts of so many people," Marshall said of her work. "I have such satisfaction with my life right now."

She also supervises the Bethany House Clothes Closet which she helped to establish some 10 years ago during the Vietnamese resettlement. Currently it serves about 5,000 people per year; additionally, it gives away much in the way of used furniture appliances, bedding and household items to burn-outs and others in need.

"I feel God put me here to do some good, and I am serving God," Marshall said of her work. "I have a son in New York, who has everything and I could go live with him," she said. "But I don't want to be useless."

"I look back and think, 'Why didn't I do something like this years ago?'" she said.

The Bethany House is supported by the Archbishop's Annual Appeal, the United Way of the Wabash Valley, the Harrison Township Trustee, and the generosity of friends through the assistance of donations of food, volunteer service and monetary gifts.

'Mass Appeal' to be presented to benefit Africa

Actors for Africa, a group based in Marion, will present the Broadway Play "Mass Appeal" at several locations in the archdiocese to help alleviate hunger in Africa.

The first performance of the play in the archdiocese will be tomorrow night at 8 p.m. at St. Lawrence Parish in Lawrence. Another is scheduled for Sept. 22 at 2 p.m. in Garfield Park, Indianapolis.

Other Indianapolis presentations will be at St. Michael Parish, Oct. 20 at 8 p.m.; St. Joseph K. of C., Oct. 24 at 8 p.m.; and Marian College, Oct. 26 at 8 p.m.

Dates have not yet been announced for performances at St. Catherine Parish, Indianapolis; Indiana University-Purdue University, Indianapolis; Indiana University, Bloomington; and Butler University, Indianapolis.

There is no admission charge for the play but free-will donations are accepted at each performance. Proceeds are given to the Benedictine Missions in Schuyler, Neb., for distribution in Africa. The Benedictines have missions in several locations in Africa.

Actors for Africa includes Mike Shildmyer, who directs the play, and Jim Shildmyer and Harvey Fries, who star in it.

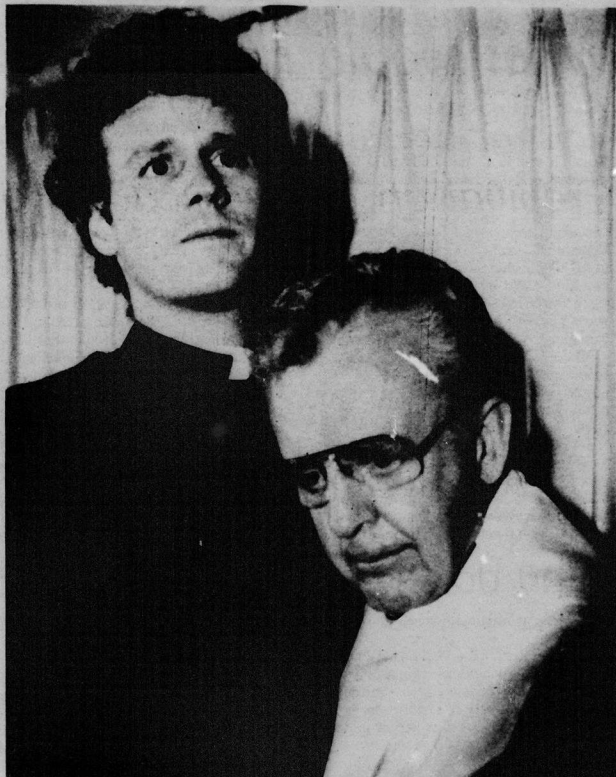
With various performers raising money for the starving people of Africa, the three Marion men decided to address the problem as well.

"Mass Appeal," by Bill C. Davis, is the story of Father Tim Farley and seminarian Mark Dolson. Father Farley, played by Jim Shildmyer, is in a comfortable position as pastor of a wealthy parish. He is challenged by Dolson, played by Harvey Fries, who feels that the priest has lost his faith.

After Dolson is assigned to Father Farley for training, he discovers that the priest has something of value to teach him. Father Farley, in turn, acquires a real commitment to higher values.

In the same way, Mike Shildmyer said, "We urge people who see the play to show a real commitment to higher values by donating money to those starving in Africa." The play, he added, "is very universal in its themes. It's not just about Catholics. It is draped with many messages of courage, tolerance, love and forgiveness."

More information about the performances is available from Actors for Africa, Inc., P.O. Box 277, Indianapolis, Ind. 46206, 317-637-4386.



MASS APPEAL—Harvey Fries (left) portrays Mark Dolson and Jim Shildmyer plays Father Tim Farley in "Mass Appeal," to be presented at several locations in the archdiocese.

North Deanery to present outstanding educator award

Twenty-nine people have been nominated for the Indianapolis North Deanery Board of Education's first annual "Outstanding Educator Award." The award will be presented at Christ the King Church on Thursday, Sept. 19, at 7:30 p.m.

The nominations were made by pastors, principals, DREs and board presidents in the North Deanery.

The nominees are:

Chatard High School: Lawrence Bowman, Richard Powell and Ruth Roell.

Christ the King: Father John Buckel, Mary Anne Christenberry and Barbara Schultz.

Immaculate Heart of Mary: Teresa Cooper and Betsy Jeatran.

St. Andrew: Josephine Cahill, Mynelle Gardner, Dan Hannon and Mel Loidolt.

St. Joan of Arc: Mary Kathleen Fleming.

St. Lawrence: Rosalie Hoar, Betty Maxson and Sister Teresa Mount.

St. Luke: Laurie Breen and Dottie Wodraska.

St. Matthew: Mary McCurdy and Norman Hipskind.

St. Pius X: Rosemary Charnes, Debbie Dietrick, Chris Doyle, Jan Stetzel and Joe Stetzel.

St. Thomas Aquinas: Kathryn Couture, Kathy Griffin and Phil McBrien.

North Deanery Board of Education: Ellen Healey.

St. Francis Hospital to reduce work force

St. Francis Hospital will have a permanent reduction in its work force by mid-September. Employees were advised of the layoff during a series of meetings with Don Hamachek, administrator.

A continuing decrease in both hospital admissions and patient length of stay was blamed for the layoff.

Hamachek said, "The decision to release employees for the first time in the hospital's 70-year history was a very difficult one to make. We had hoped to avoid the employee terminations being seen at

many other hospitals, but we cannot continue to operate at 70 percent occupancy with a staff designed to handle 85-90 percent occupancy." The administration noted that the hospital has been staffed as a 500-bed hospital but has been operating as a 400-bed hospital.

The actual number of the hospital's 1,740 employees to be laid off was still being evaluated, officials said.

Franciscan Sister Mary Henrita, executive director of the hospital, said, "We are very sorry to lose even one em-

ployee. We will do everything we can to help each employee affected by the reduction." This help, she said, would include "outplacement" counseling.

She also said that the staffing cuts will not reduce the quality of patient care at the hospital. "We will continue to fulfill the mission of the Sisters of St. Francis," she said. "That is to provide the best quality of care at a reasonable cost and to insure a respect for life and to recognize the individual dignity and worth of every person we serve."

COMMENTARY

Parents are key to quality Catholic schools

by Dick Dowd

With nine children now enrolled in Catholic schools (3 grammar, 2 high, 4 college, my wife, Beatrice, and I have been associated in one way or another with Catholic schools for most of our married life.

We are convinced of their importance as an apostolate for dioceses, religious communities, professional educators and lay volunteers.

I did not realize, however, until this year that I am a member of the most powerful group, in fact, the only group that can guarantee the success of Catholic education in America. A parent.

Because of their goals and aims, these schools serve both Catholics and the general public as they seek:

- 1) To educate to responsible Catholic

social awareness the next generation of Catholic leaders;

- 2) To act as a repository, think tank and cultural incubator of Catholic thought and Catholic tradition;

- 3) To serve as an innovator and testing ground for the advances in Catholic thought that must come with each new generation; and

- 4) To provide society with an interested, educated, socially mature and compassionate citizenry concerned with God and neighbor.

I got my first exposure to Catholic education when my mother and father enrolled me in the second grade of St. Ann's, Bridgeport, Conn., as soon as our pastor, Msgr. Coleman, opened the doors.

Now here we are, in 1985, bringing our youngest, Meghan Veronica, to kindergarten at St. Pius X School with the same kind of enthusiasm and expectations that my mother and dad had before World War II.

My parents sacrificed time, money and pleasure to insure I got a "good Catholic

education." Parents and other supporters do the same today, for the same reasons. They love their children and they love God and they want them to get to know each other better in a place where God is invoked in prayer and involved in life.

We cannot pretend, however, that all is the same.

Religious are different today than in my youth, when they were all things to all children. We were entrusted to the Sisters and the Priests without question as if God himself had made the rules and the Holy Ghost set up the curriculum. No questions asked.

Today's parents are different. They tend to have more schooling and a lot more questions for educators. More of them sit on school boards and parish councils and teach in the classrooms. This means a greater need for a parent-teacher partnership with a lot of give and take on both sides.

The National Catholic Education Association, the top Catholic teacher/administrator professional group, has recognized the importance of parents' organizations with its National Forum of Catholic Parent Organizations. They began to put out their first quarterly newsletter, The Catholic Parent, last fall.

The pastor or principal or rector of old spent much time and effort convincing parents of the importance of sending their children to Catholic schools. That situation is almost reversed. Today's parent often finds himself doing the convincing.

That's why we're the most important lobbying group for Catholic education at all levels. A parent like me has to put his mouth where his money is (to turn a phrase)



and tell the congress, local legislators, bishops, pastors and religious community members how important he believes Catholic education really is.

I urge religious communities like the Mercy Sisters and the Sisters of St. Joseph and the Christian Brothers and Jesuits and the Holy Ghost Fathers—all of whom presently teach my children—to continue to see this unique, person-to-person witness in the classroom as an important apostolate for them and their communities.

More information about the National Forum of Catholic Parent Organizations is available from: NCEA/NFCPO, 1077 30th St. N.W., Suite 100, Washington, D.C. 20007.

What would happen if we didn't have any priests?

by Richard B. Schelber

The church was not easy to find, even though it was in a small, hilly town in the mountains of southern Pennsylvania. It was up a steep hill, hidden behind main street buildings, tucked snugly between two aging commercial structures, looking not at all like a church of any kind. Once inside, there was no question it was a place of Catholic worship.

There wasn't much room there. Perhaps 75 people would fill the pews. It was well-kept, though, and attractively, though inexpensively, decorated. We learned later, chatting with the pastor, that the building had once been a Protestant church, then an American Legion hall, and only in recent years a Catholic church.



Obviously, there weren't many Catholics around. Most of the worshippers that Saturday evening seemed to be from somewhere else, going somewhere else.

In his homily, the young pastor started by telling us that two missionary sisters had been scheduled to come that evening to explain their work in the area, but had been detained by lack of transportation. He would do his best, he said, to tell us about their labors.

He started with a brief history of Catholicism in the area, telling his congregation that years ago, there had been another larger, finer Catholic church in a nearby village which had been forced to close. Then for a generation or so, until about a decade ago, there was no church, until this present small one was founded.

The original parish failed, he said, not for lack of financial support, but because there was no one to staff it. No priests were available to service the people, even as a mission parish. This, mind you, is in heavily Catholic Pennsylvania.

His point was that the Sisters for whom he spoke that day are there helping educate the young and serve the old and poor, and they are there because they have had the selflessness to answer God's call. Unspoken was the fact that this young priest was there, in this isolated town, for the same reason. In his short talk, the pastor made us realize the importance to all of us of religious vocations. The celebration of Mass was important enough to all the people there that they had gone out of their way to find the place of worship.

What if there had been no priest there? What if there were no priest at your own parish when you wanted to go to Sunday Mass? What if there were no Religious Sisters or Brothers to teach your children, or serve the aged, sick and infirm, or to do the dozens of other religious works for which we've come to depend on them?

One of the primary lessons of the Second Vatican Council is that the laity have the responsibility to take a more active part in the life of the church. We also have the

Lord's mandate to carry his word into the world in which we live.

But that does not change the fact that the priesthood is central to the divine sacrifice, the Eucharist from which our salvation flows. The truth simply is: no priest, no Mass. Neither does an active laity change the fact that we need consecrated religious men and women to guide us, teach us, show us the way to become better Christians. It should be obvious that we lay people need all the help we can get!

With all the emphasis on lay participation, which is good and necessary, we sometimes lose sight of the church's continuing need for priests and Religious. We need to encourage these brave, selfless people. We need to be aware that God still calls people to his service, and we need to create a climate where people can hear that call. Clergy and Religious do not drop down out of the clouds; they come from families like yours and mine, and we need to create in those families an openness to the Lord's invitation.

Why do the communists fear rosaries, crucifixes and chalices?

by Antoinette Bosco

A recent item in the Wall Street Journal told of two "dangerous characters" in Czechoslovakia convicted of "misdeeds against the interests of socialist society." The men were sentenced to jail for periods ranging from some three to six years.

Their crime? Smuggling rosaries, crucifixes and chalices into Czechoslovakia from Poland.

On first reading, a person in a free country might laugh or cry to think that the possession of such items could possibly be considered a crime.

But, on further reflection, the scenario changes, particularly if you ask what it is about rosaries and crucifixes that frightens socialist Czechoslovakia.

The socialist government must keep out anything that infects people with beliefs, ideals and dreams contrary to the socialist system. In my view, the officials are trying to keep out the spirit of Poland which is

reflected in the rosaries, crucifixes and chalices.

Time and again throughout history, in spite of attempts by ruling powers to destroy the presence of Christianity, the carpenter from Nazareth and his message survive. Today, as in the past, Jesus continues to seed the hearts of people with his message of faith, justice and everlasting life.

Instances of Christianity's ability to survive abound. I remember reading of an incident from colonial times. In the 1700s New York State ruled it a crime to be a "papist priest."

Nonetheless, a priest used to travel incognito, disguised as a "Dr. Schneider," to bring the sacraments to clusters of Catholics as far away as Pennsylvania.

Because of the uncertainty of the times, with his life in danger due to natural elements as well as state officials, the priest taught a group of German Catholics in Pennsylvania to say the Rosary every day as a way of holding on to the faith.

Years later these Catholics, who had not seen a priest in more than two generations, still said the Rosary and their faith was strong.

Another story tells of the "secret Christians" of Japan, a community who are direct descendants of the first Japanese to be converted to Christianity by St. Francis Xavier in the 16th century. They persevered in keeping the faith through three centuries and several periods of persecution.

The fidelity of the people of Poland to Christianity is well known, standing in glaring contradiction to those who would have destroyed it through the centuries. It is eloquently expressed in a book written by Cardinal Stefan Wyszyński, an outspoken critic of the communist regime who died in 1981.

His "prison notes" in a book titled "A Freedom Within" (Harcourt, Brace, Jovanovich) are the expression of a person in the hands of the Creator. The cardinal's notes show the communist noose tightening in Poland and the church standing strong, giving witness to the spirit that the Solidarity movement would embody later on in Poland.

Cardinal Wyszyński's words explain why the Czechoslovakian government might be afraid of rosaries, crucifixes and chalices:

"The cause of Christ has existed almost

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ENTERTAINMENT

VIEWING WITH ARNOLD

College comedy movie on prodigies and lasers

by James W. Arnold

Picking a comedy movie is like playing Russian roulette. If you're lucky, you survive with your sensitivity and brains intact. Not improved, but not measurably changed into melted cheese.

The safest tactic is careful selection. You want to avoid Chevy Chase films, especially if they're produced by National Lampoon and deal with vacations. John Candy on vacation ("Summer Rental") is a better risk, because the movie is directed by Carl Reiner, who has 30 years of experience in being funny.

Many other recent comedies deal with homed-made scientific technology. It's as if the Hollywood writers have all lately attended the science fair at their kids' high school. Cerebral types with braces and glasses are in, computers are in;



cheerleaders and quarterbacks are definitely out. The time machine in "Back to the Future" was, however, more cleverly used than the similar device in "My Science Project."

I also preferred to avoid "Weird Science," the new film by John Hughes ("Sixteen Candles," "Breakfast Club"). Hughes deserves a break from my sincere dislike for his abilities.

Instead, I opted for "Real Genius," which has been getting all the good reviews. It passed the basic test, the gun didn't go off. What's left of my mind can't yet be poured over a hamburger.

"Genius" is what results when a pair of bright young movie writers, Neal Israel and Pat Proft, who gave us the original "Police Academy," turn their attention to what little they know about life at a high-IQ school like Cal Tech (it's Pacific Tech in the film). It's a college comedy movie (campus hijinx) except that the jokes revolve around prodigies and lasers instead of wacky fraternities and getting a date for the prom.

In its favor, "Genius" has a creditable

director, Martha Coolidge ("Valley Girl"), who has been edging into her male-dominated profession by doing this kind of schlock movie as well as anyone. It also has a likeable cast and a world-class cinematographer, Vilmos Zsigmond, who is apparently doing odd jobs after such accomplishments as "Close Encounters" and "Deer Hunter." For him, it's not a great challenge.

The traditional "new kid in school" plot follows an amiable 15-year-old whizkid, Mitch (Gabe Jarret), who is recruited for an elite group of physics students at Tech by vain young Professor Hathaway. (William Atherton's offbeat characterization as superstar Hathaway is fresh and a major asset.) Standouts in the brainy group are seniors Val Kilmer, a burnt-out genius who has become a lunatic practical joker and non-stop wisecracker, and Jonathan Gries, his foil, an ambitious grind, apple-polisher, and all-around mean person.

Kilmer is not very convincing as a budding Einstein, but his main role is to initiate Mitch and make him more of a human being. Mitch is pretty nice to begin with, and one of the good things about "Genius" is that it keeps him that way. He does nothing a 15-year-old shouldn't do.

The dorm resembles "Animal House," except that the gags require more technical expertise, e.g., the main hallway is turned into a skating rink with frozen gas, and a pool is somehow built into the orchestra pit of the auditorium for an impromptu Hawaiian beach party. Most of the humor, though, is a takeoff on "Revenge of the Nerds," with sympathetic Kilmer and the nasty Gries alternately playing high-tech dirty tricks on each other.

One, unfortunately, involves putting a mini-radio in Gries's testicles to delude him into thinking he's hearing the voice of the Lord. This setup could've been handled

with even less taste, but as it stands, it's a gratuitous bit of irreverence likely to offend the religiously sensitive.

The only woman on the premises for any length of time is fast-talking hyperkinetic Jordan (Michelle Meyrink), a brainy coed who joins the good guys and provides innocent romantic interest for Mitch. A few blondes wander about briefly as sex objects, but neither raunchiness or violence is a major problem here. The exceptions are several of those increasingly common verbal jokes about important parts of male and female anatomy.

The story's central issue, and it's hardly new, is that the students finally realize the laser device they're building for the supercilious Hathaway will be turned into a military weapon by the sinister CIA. They revolt and sabotage the project in a refreshing and wholesome, non-violent way. It's hard to explain, but it results in a marvelous sight gag, in which the prof's house slowly fills with tons of popcorn. (The gag works only 90 percent, because the stuff expands but doesn't seem to pop.)

But nothing in "Genius" is all that serious or coherent. If you don't like this point, joke or scene, try the next one. That's the way it is in summer carnivals and movie comedies.

(Satisfactory for adolescents and adults.)

USCC Classification: A-III, adults.

Recent USCC Film Classifications

Compromising Positions.....	A-III
Creators.....	O
Gods.....	A-II
The Protector.....	O

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

3-hour special looks at both sides of abortion issue

by Henry Herz

The Supreme Court's 1973 decision making abortion a legal option for women is at the center of a national controversy that has grown in intensity, rather than lessened, over the past 12 years.

Presenting a look at both sides of this controversial issue is "The Abortion Battle," airing Wednesday, Sept. 18, 7-10 p.m. EST on PBS.

The first two hours of the program are given over to advocacy films made by pro-life and pro-choice organizations. Reporter Steve Talbot tries to place these diametrically opposed segments into a balanced context.

During the final hour, "Abortion Clinic," a documentary that first aired on the PBS "Frontline" series several years ago, is rebroadcast.

The pro-life position is first presented by "Conceived in Liberty," a documentary that opens with the grisly discovery in Los Angeles of nearly 17,000 aborted fetuses in an abandoned storage container. Narrated by Jane Chastain, the film consists largely of interviews with political representatives, medical specialists and individuals committed to the cause.

This is followed by the pro-choice film "So Many Voices,"

Television programs of special interest to viewers

Saturday, Sept. 14, 6:30-7 p.m. EST (PBS) "Get the Picture!" This episode of "Innovation" examines the latest developments in photography and interviews several photographers who work for such magazines as Life and National Geographic.

Monday, Sept. 16, 9-10 p.m. EST (PBS) "America at Risk: A History of Consumer Protest." This documentary, hosted by Edwin Newman, chronicles a century of America's struggle to protect itself from unsafe and often deadly consumer products. It focuses mainly on the vital role played through these years by the American consumer movement.

Tuesday, Sept. 17, 8-9 p.m. EST (PBS) "Lifeline." This rebroadcast profiles the work of Dr. Roger Freeman, chief of emergency obstetrics at Long Beach Memorial Hospital in Long Beach, Calif., from desperate middle-of-the-night emergencies to hazardous pregnancies carefully monitored over a period of months.

Thursday, Sept. 19, 7-8 p.m. EST (PBS) "The Image Makers." In this repeat of a program from his "Walk through the 20th Century" series, Bill Moyers explores the rise and influence of public relations, looking at the careers of two of its pioneers: Ivy Ledbetter Lee, who transformed the image of J.D. Rockefeller from "robber baron" to "public benefactor"; and Edward Bernays, who first coined the term "public relations."

narrated by Ed Asner and Tammy Grimes. Its main argument is that the victims of rape and women carrying deformed or diseased fetuses have need of safe, legal abortions instead of having to resort to the risky illegal abortions of the past.

Both films are aimed at viewers who have not resolved the issue in their own minds. Both give the appearance of being reasonable and fair by using bits of footage presenting the other side's position, only to knock it down. There is no mistaking the point of view being advocated by either film.

Much more direct and effective, however, is the next film, "The Silent Scream," which shows an abortion through the use of ultrasound images. Speaking from his personal experience as a former abortionist who is now a pro-life advocate, Dr. Bernard Nathanson quietly explains why he considers abortion to be a crime against humanity and makes an eloquent plea to "stop the killing."

The most significant—and controversial—part of the film is the view of a 12-week-old fetus being pulled apart by a suction device and, according to Nathanson, reacting in pain. Although these pulsating sound images are of low quality resolution, they are clear enough to disturb profoundly the conscience of any open-minded viewer.

Immediately following "The Silent Scream" is the "Planned Parenthood Response." A battery of medical specialists attacks Nathanson's presentation for its "inaccuracies and half-truths," citing five instances in particular.

Four appear to be of a technical nature involving the manner of presentation. The fifth raises a substantive question—the cognitive and sensory development of the fetus—a matter for medical specialists, not home viewers, to decide.

The program has set up a situation of charge and counter-charge without Nathanson being given the opportunity to respond, especially to that substantive question of fetal development. This is unfortunate but, because of the format, it is not unfair.

The second hour ends with "Speakout—Silent No More," an 11-minute film in which a woman talks about having an illegal abortion after she was raped. One can share her quiet rage at the abortionist, who almost killed her, without agreeing with her view that legal abortions are the solution.

The evening ends with "Abortion Clinic." Unlike the films which have preceded it, this program does not advocate any position. Instead, it takes a compassionate look at four young women, two of whom choose to have an abortion and the other two who have their babies.

Most memorable is the pro-life doctor outside the clinic who tries to counsel these women and who opens his home to those who need help. This is the quiet, eloquent testimony of a faith which is positive rather than destructive.

It is unlikely that those who are already committed to pro-life or pro-choice positions will have their views changed during the course of the evening. For those who are uncertain about the issue, however, the evening's dual focus on



PROBING ISSUE—Pro-life activists take to the streets in "The Abortion Battle," a three-hour PBS documentary which explores conflicting positions on the issue Sept. 18. (NC photo)

abortion insists on the urgency of deciding one way or the other.

Legalized abortion has plunged this country into a great national debate, similar to others that once divided the nation over slavery and civil rights. Neither side "wins" in such a television debate. The public gains, however, in terms of raising consciousness and focusing attention.

Commercial television has rarely set aside an entire evening of prime-time programming to explore a single issue. It is to the credit of PBS to have done so. The selection of 58 minutes of pro-life films and 52 minutes of pro-choice films was done by KQED in San Francisco.

Although almost every PBS station is scheduled to air "The Abortion Battle," some of them will insert locally produced mini-reports focusing the abortion issue in their own communities. Consequently, the program you see may not contain all elements of the program described above.

Finally, parents are advised that some of the material in this broadcast is emotionally intense and may be unsuitable for young members of the family.

TO THE EDITOR

Throwing So. Africa to the wolves

In the '40s, we gave Eastern Europe to Communist Russia.

In the '50s, we failed to help the freedom fighters, and later helped to establish Marxist Hungarian dictator Fidel Castro in Cuba.

We gave them Afghanistan with minimal objection.

We helped them gain the world's richest chrome ore deposits in the takeover of Rhodesia.

And in the name of one-man-one-vote, are we going to help the Marxist revolution take dictatorial control over 30 million more people in South Africa?

Do we actually feel that surrendering to the Communists South Africa's vast mineral deposits of strategic materials which amount to 55 percent of our chrome,

61 percent of our cobalt, and 66 percent of our platinum is really in our best interest?

Do we think the removal of American-owned factories from South Africa will increase the standard of living and provide more jobs to poor South Africans?

Why do the protesters never object to the imprisonment of Christians in Soviet Russia? Or the machine gunning in the back of a young boy trying to escape East Germany? Or the planned starvation in Ethiopia?

Why do we throw to the wolves one of the few countries that has paid all its debt to the U.S. taxpayers?

Why not rather cut off aid to and trade with the Soviet bloc nations who promise to bury us?

Floyd Coates

Scottsburg

Mind our own business

It is always so much easier to solve someone else's problems than it is to solve one's own. Now we have many Americans solving the problems of South Africa. It seems so simple: end apartheid and start a one-man-one-vote regime.

Who, besides the South Afrikaners, has looked at the potential next events? Is there likely to be more freedom, justice, and safety for all in a new government torn by tribal allegiances and Marxist agitators? Is a new government likely to be more cruel and tyrannical than the one it replaces? What have been the results of governmental changes in other African nations?

Has one-man-one-vote solved racial problems in our own U.S.A.?

I am no more competent, nor less competent, to solve the racial problems in a country 10,000 miles away than most of the other Americans who have such pat answers to other people's problems. I do believe that where family fights or feuds are involved, intervention frequently leads to bloody noses on the faces of those who intervene—regardless of good intentions. Usually we are better off minding our own business.

L. A. Arata, M.D.

Shelbyville

Priests' deaths

We are all extremely shocked at the sudden deaths of Fathers Richard Smith, William Fisher and Kenneth Smith. I suppose most of us wonder why. I do, too.

In this day when we all pray for an increase in vocations and for our priests, we wonder why. There is always a reason for all things, and it seems like there are always graces given to us from Christ from all tragedies. We can't understand now, but maybe at a later time.

One can't help but think that this should be our call here in the Indianapolis Archdiocese that each and every one of our faithful, from the age of reason to our deathbeds, should make a daily effort

through prayer, sacrifice, petition, and personal effort to promote vocations to the priesthood.

Bob Gels

Liberty

Told too much

Once again Mr. Arnold has committed the critics' most serious sin—he has told too much and spoiled all the fun!

The review of "Silverado" should have read as follows:

If you like westerns, you'll love "Silverado"—a classic "shoot-em-up" with every cliché imaginable. Take the whole family and enjoy yourselves!

Western movie fan

Perry County resident looks back over 103 years

by Peg Hall

DERBY—In this little town in Perry County near the Ohio River the birds were singing and far-off a rooster crowed. The lawn chair where Mary Cassidy lightly sat was still damp from last night's rainfall. Like an old dry wine her thoughts sparkled as she laughed and spoke of her 103 years.

"I don't have much to say. I just made a garden, worked as long as I could. I used to work awful hard in my day. I canned a bunch. I could thread a needle in the dark."

She and her husband, Jim, raised their 10 children, aged 76 to 55, mostly on a farm at Ranger and attended St. Joseph's in Perry County. All but two of her children still live in the county.

"I've got all my kids yet," she said. "I had good kids. They minded me. What my husband and I told them not to do, they didn't do it, either."

Daughter Cecilia, who stays over Monday through Friday, reminded her of whippings for misbehavior and Cassidy said, "They got whippings sometime, I guess. I don't remember too much. They had a nice place to play under the shade tree."

Born Mary Darnin in 1882, she went to school until she was 15 years old. "They didn't teach too long in them days—three or four months of school." She can still remember all the places in the small area of the county where she's lived all her life.

She was born in Grandfather Cassidy's house and returned there as a girl to work for her grandparents and to take care of them until they died. "They were poor people like me."

She raised her family on "beans—cook them soup—beans, potatoes and cornbread. Oh, we wanted our cornbread and beans. We drank milk when the cow didn't go dry."



Mary Cassidy

Yet there was enough for little treats. Cecilia remembered one Christmas when her mother went upstairs to the kitchen and dressed in a Santa Claus outfit. "We didn't know it was her," Cecilia said. "Dad was in the living room entertaining us and she came down. She fooled us. We each got a stick of candy."

After an hour of reminiscing, Mary Cassidy took a hold of her mop-handle cane. It was time to move her chair if she wanted to stay in the shade, which she did. By the day's end she will have traveled across the yard to the other side of the little grey house.

"Come back again and see me if I'm still living," she said pleasantly. "But I don't promise."

The pope teaches God is eternity itself, the absolute fullness of being

by Pope John Paul II

Today I wish to continue my reflection on the first article of the Creed: I believe in one God, the Father Almighty, creator of heaven and earth.

In considering this affirmation of our faith I wish to emphasize that it is impossible to express adequately the attributes of God which are revealed in the sacred Scriptures.

In opposing the errors of pantheism and materialism, the First Vatican Council taught that God, who is essentially distinct from the world, is eternal. It is his being eternal which distinguishes God from the world. Only God cannot cease to exist, having nothing beginning nor end.

The eternity of God does not correspond to the time of this created world. Rather it is above and beyond all that is subject to time and change. The living God has revealed himself as eternal. More correctly we say that God is eternity itself, since he is the absolute fullness of being.



For us who are subject to space and time it is impossible to understand God who, in his divine essence, is eternity itself. Yet we are filled with joy when we consider that God, as being and eternity, includes all that is created: our very existence, our every act and each moment of our lives. As Scripture says: In him we live and move and have our being.

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How far can charity stretch?

by Alice Dailey

Author Phyllis McGinley once wrote, "Charity is a saint's signature." If that's the case then some of us hopefuls are going to fail the writing test.

Who can feel charitable toward:

Automobile manufacturers for turning out such tall seat backs that you need a giraffe's neck to see when backing;

Some homeowners for sticking the biggest, blockiest, blue spruces this side of Yosemite on corner lots. (May they have pine needles in their beds.)

Or neighbors who potty train their pets on your lawn?

Even Phyllis McGinley herself might find it hard to summon up a bit of forbearance for those responsible for starting kids on the road to booze, pot and promiscuity, whether by example, pressure or scandalous song lyrics, and movie or television fare.

How far should charity be extended to:

Vandals who rip off home gardens and strew green tomatoes and apples about;

Those who have been saying since you were 25, "I just hope that when I get to be as old as you . . .";

Federal, state, city and county politicians who manage to get every shirttail relation, moronic or not, on the public payroll?

"Charity is patient" but my patience drops to nil when encountering some litterbug's trail of trash, beer cans, Jim Beam bottles, cigarette butts and half-eaten French fries. And as for that capital "L" litterbug, who, not content with getting smashed himself, makes sure his empties are smashed, may his scrambled eggs have shells in them.

While we're at it we might as well include those nerds who:

Ignore STOP and NO PARKING signs; Zip through shopping malls making pedestrians jump back;

Habitually go 50 mph in a 35 mph zone; or

Zoom left into your path and laugh when you have to hit the brakes.

The greatest of all virtues may indeed cover a multitude of sins, but, good grief, how far can a cover stretch?

check it out...

✓ A Respite Orientation will be held Thursday, Sept. 19, from 9:30 a.m. to 2:30 p.m. in the Resource Center at St. Simon Church, 8400 Roy Rd., Indianapolis. Respite, developed by the National Council of Catholic Women (NCCW), provides

volunteers who relieve homemakers giving constant care to loved ones at home. For further information call Mrs. Joseph English, 698-2379.

✓ The St. Philip Neri Grade School Class of 1940 is having a 45-year reunion Oct. 19 in the school hall. Call 882-1696 for reservations or information, or to provide information about these class members who have not been located: Gerald Foy, William Robinson, Mary Margaret Palmer Miller and Phyllis Roesinger.

✓ The Indianapolis North Deanery will sponsor a Catechist Training Workshop on Sept. 28 from 9:30 a.m. to 3:30 p.m. Magr. Raymond Bosler will be the keynote speaker, and the afternoon sessions will include a choice of two workshops. For more information, write to the Christ the King Religious Education Center, 5656 Crittenden Ave., Indianapolis, Ind. 46220.

✓ St. Simon Parish, 8400 Roy Rd., Indianapolis, will sponsor a Tent Revival Sept. 27-29. Nightly services will be held from 7 to 9 p.m. with the overall theme "Jesus, the Answer." Speakers and their topics are: Father Clarence Waldon, "Encounter Him"; Father Paul Landwerlen, "Follow Him"; and Father Harold Kneueven, "Grow in Him".

✓ St. Ambrose Parish, West 29th at Lincoln St. in Anderson, will sponsor a free slide presentation on the preservation of the ancient city of Ephesus in Turkey. The presentation will be given by attorney Joseph B. Quatman of Lima, Ohio, at 2 p.m. on Sept. 22 in the church hall. His family founded the American Society of Ephesus 30 years ago to promote the work. Of special interest is the basilica containing the tomb of St. John the Evangelist and the shrine known as "The House of Mary" where some believe that she spent her final years on earth.

✓ The Near Eastside Multi-Service Center is interviewing potential VISTAs (Volunteers in Service to America) until Oct. 15. VISTAs are assigned by ACTION, the federal volunteer agency, to work with organizations which serve the low-income population. VISTAs are full-time volunteers who enlist for a minimum of one year. They receive a modest living allowance and some fringe benefits. One must be at least 18 years old to apply but persons over 55 are especially encouraged. For more information, write or call Jerry King, VISTA supervisor, Near Eastside Multi-Service Center, 2236 E. 10th St., Indianapolis, Ind. 46201, 317-633-8230.

✓ The Indianapolis Saenger-Chor will hold a 100th Anniversary Dinner-Concert-Dance Oct. 5 at 6 p.m. at the Holiday Inn East, 21st St. and Shadeland Ave. The

Saenger-Chor is a non-profit choir. For ticket reservations call 262-9125.

vips...

✓ Matt Hayes, Director of Religious Education for the Archdiocese of Indianapolis, is one of two leaders for a workshop being offered October 22-25 at the Bergamo Center in Dayton, Ohio. The workshop is titled "Delivering Total Adult Education in the Parish" and will look at often held assumptions and commonly used practices that affect adults' participation in parish education.

Hayes is also a regional representative to the United States Catholic Conference's National Advisory Committee on Adult Catechesis and has worked on a research project titled "Adult Faith Development: An Empirical Study." He holds a master's degree in the history of Christianity from the University of Chicago Divinity School and is completing a master's in Adult Education from Indiana University.

✓ Father James D. Barton, archdiocesan director of the Society for the Propagation of the Faith, Sister Demetria Smith, and Sister Marian T. Kinney, both of the Propagation of the Faith Office, will participate in the 12th annual National Conference of the Holy Childhood Association in St. Louis Sept. 23-25. The conference will focus on new goals to promote the global awareness and mission spirit of youth.



FINAL VOWS—Sister Gwen O'Malley (left) professes perpetual vows as a Sister of Providence in the presence of Sister Anne Doherty, general superior, and the parish community of St. Philip Neri, Indianapolis. Sister O'Malley has been a pastoral associate there for four years, and Sister Doherty entered the order from that parish.

✓ Franciscan Father Juniper Cummings of Mt. St. Francis, provincial of the Province of Our Lady of Consolation, was elected president of the Conventual Franciscan Conference of North America and England. His election took place in Canada at St. Francis Friary in Montreal the last week in August.

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NEW LEADERS—The Association of Religious of the Indianapolis Archdiocese (ARIA) installed new officers Aug. 25 at St. Agnes Church, Nashville. They are, from left, Providence Sister Deborah Campbell, treasurer; Benedictine Sister Antoinette Purcell, president; Franciscan Brother Gregory Bumm, vice president; Franciscan Sister Joan Raver, recording secretary; and Providence Sister Nancy Brosnan, communications secretary.

QUESTION CORNER

Two queries on marital relationships

by Fr. John Dietzen

Q In a recent column about divorced and remarried Catholics, you said that such Catholics are no longer excommunicated. That does not mean, you said, that the new marriage is recognized according to church regulations; simply that the person is still acknowledged as a full member of the Catholic family.



By full member of the Catholic family, does this mean that one may receive Holy Communion? Are they allowed to be practicing Catholics in their parish?

I was widowed several years ago. In dating I meet many divorced men. I would like to marry again but want to remain in my own church. (California)

A One may be a full member of the Catholic Church, not excommunicated, but still not be free to receive the Holy Eucharist. I'm sure you know well that any serious mortal sin by which we break our relationship with God in a radical way keeps us from the communion table until we have repented, been forgiven and given up any sinful situation in our lives.

Unless it takes place within the procedures established by the church, a

second marriage after divorce violates a major rule of the church which every Catholic is seriously obliged to follow. This in itself is objectively sinful.

It may even be a violation of the law of God itself if the individual remarries, even after a civil divorce, when a previously valid marriage union still exists.

Serious laws by which the church regulates its life, and marriage laws are certainly among them, are not just arbitrary "rules of the club." They are the ways the church attempts to be faithful to the Gospel as a community of believers in Jesus Christ.

As members of the church, therefore, every Catholic accepts his or her responsibility to share in that mission, and fulfill those obligations as faithfully as possible.

No one pretends to judge how any individual stands in conscience before God. As I indicated, however, such actions are objectively seriously sinful.

I must add that the church (and by that I mean all our fellow Catholics) never just leaves it at that. In many ways, it tries to provide every means possible for people in such situations to return to the sacraments in an honorable and faithful way.

Anyone who is divorced and remarried and who wishes to return to a full Catholic sacramental life should talk with a priest in whom he or she has confidence to learn what is possible.

Nothing prevents such individuals or couples from participating in almost all other parish activities. They do so in most parishes, including our own.

Q I am a practicing Catholic. My husband was never baptized into any faith. With two lovely children, I fought severe premenstrual pain for over a year and feared my temper around my children. I felt I could not have the patience and responsibility for another child, though I reminded myself God would not give me a burden I could not bear.

Several months ago my husband had a vasectomy. I helped and supported him throughout. We discussed it for nearly two years and our decision came shortly after I had a miscarriage. I felt this was God telling me he understood and that I should not have another child.

I know we are the ones who must answer to God and only God knows if we have truly justified our decision.

I have asked my husband to join our children and me in our Catholic faith. Can he be accepted in our church after what he has done? Have I sinned by accepting what he did? I will be anxiously awaiting your reply. God and my church are very important to me. (Colorado)

A Sterilization is objectively a very serious violation of the human life given us by our Creator. All our faculties, both of body and spirit, are gifts of God. They must be respected and cared for to preserve their purposes which we learn from common sense and faith.

Obviously those faculties which involve procreation of new life are among the most honorable and important of our human nature. To deliberately destroy them, therefore, would be seriously wrong.

How guilty you or your husband may personally be for what you have done is something only God and possibly you and your husband can know. You yourself indicate that you were aware of something sinful, but have a difficult time sorting out the various motives of fear, frustration, concern for your present children and so on, that led to your final decision.

At this point it is unnecessary and perhaps impossible to untangle all these elements. Now it is only important for you to have repentance for whatever sinfulness your actions involved, confess it as you are guilty before God in the sacrament of penance and return to Holy Communion. I hope you do that.

Your husband certainly can become a member of the Catholic Church. Feel free to encourage him in whatever way you think appropriate.

(A free brochure giving basic prayers, beliefs and precepts of the Catholic faith 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 may be sent to Father Dietzen at the same address.)

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FAMILY TALK

How do you explain a suicide to your child?

by Dr. James and Mary Kenny

Dear Dr. Kenny: What are your suggestions for explaining the suicide death of a 22-year-old aunt to her 4-year-old niece? We don't want our little girl to feel we don't think she can handle the truth, but at the same time feel she cannot understand the depth of despair a suicide feels. Is it best to hedge answering direct questions (How did she die? Why did she die?) to an older age? —Massachusetts



Answer: Death is a great mystery for all of us, not just 4-year-olds. Suicide doubles the mystery. Most of us cannot comprehend why someone would want to end her life voluntarily.

Suicide is usually not a rational act. It can be impulsive, born of sudden hurt and pain from the loss of a job or boyfriend. Or it can grow slowly, in the soil of deepening despair. In either case the strong feelings involved may confound and contradict any sensible explanation.

You ask how to explain this to a 4-year-old. I don't know. On the one hand, 4-year-olds "understand" feelings perhaps better than adults. On the other hand, I agree with you that a 4-year-old cannot understand the depths of despair her 22-year-old aunt must have felt.

You ask how to answer her questions. Most children will be satisfied with a simple, direct explanation without a lot of whys and wherefores. Unless you make a complex matter of it, I suspect your daughter will accept the fact of her aunt's death, along with a very short explanation of the cause.

What "causes" a suicide in terms that a 4-year-old can accept?

"She had an accident" is one way people try to explain suicide. The rationale is that a person would not do such a thing under normal circumstances. Your daughter understands accidents, so this may be enough.

Some parents might say, "She is with God now." True enough, and it may satisfy your daughter.

"Depression" is another way to explain suicide. "She was so sad and depressed that she died." Or more vaguely, "Your aunt died of an illness that we do not understand."

The last suggestion may be the best. What is wrong with admitting to our children that we do not understand something? Children can accept that. Children deal with mysteries all the time.

More important than your words and explanations will be your approach to your daughter. Not what you say about death, but how you say it and what you do as you talk to her.

Implied between the lines of your brief explanation to your daughter should be the message that you accept and can handle the death. It is all right to cry. Your daughter needs to know that grief is appropriate. But it is not all right to present the matter in an awkward, confused way. She also needs to learn that you can handle hard truths and cry, but you still do not crumble or give up.

Second, be physical. Hug and hold your daughter as you talk to her about death. Your actions are most important. The answer to death is the love that we have, one for another.

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

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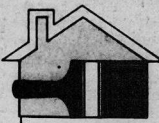
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Prayer's chain of energy

By Cindy Liebhart
NC News Service

When Americans were held hostage in Lebanon for 17 days after terrorists hijacked their Athens-to-Rome flight, the evening newscasts were filled with scenes of people back home praying for their captive family members, friends or fellow parishioners.

Throughout the ordeal, the same prayer was echoed at Masses and vigils everywhere: "For the safe release of the hostages, we pray to the Lord."

Later many former hostages repeated the same sentiment Father William McDonnell of Algonquin, Ill., voiced in his first Sunday homily after being released: "I honestly believe it was through the power of your prayer that so many of us were liberated."

The situation frames some interesting questions about the ways God acts in our world today:

• When we pray for specific needs or desires, what do we expect of God?

• Do our prayers of petition lead God to intervene in human affairs?

God acts "very much through the human situation," said School Sister of Notre Dame Rose Mary Dougherty. Human beings "are in partnership with God."

Sister Dougherty is associate director for spiritual guidance at the Washington-based Shalem Institute for Spiritual Formation.

Prayer of intercession should not be viewed as an attempt "to change God's mind," she suggests. "It's not that God had it in mind

for the people to be taken hostage on the plane and then we prayed and then God said 'OK, I'll release them.'"

Father James Mongelluzzo, director of the Office for Worship in the Diocese of Worcester, Mass., said it is important to realize that God never wills evil. Evil in its many forms — greed, oppression, violence — comes about when people divorce themselves from God's will. He cautioned against looking upon prayer as a form of "bargaining with God."

Intercessory prayer, he continued, is an acknowledgement of God's goodness and an expression of our longing to "turn back to God" a situation not in accord with God's goodness or harmony.

But does prayer of intercession influence the course of human events?

Both Sister Dougherty and Father Mongelluzzo suggested some ways that it does.

When we pray for others, we acknowledge our dependence on God and our trust in God's love for each individual, Sister Dougherty said. But we also express our desire to bring God's power and love to bear in some concrete way in a particular situation. We somehow enter into the desires of God for human beings — peace, justice, wholeness.

• "I don't know what my prayer does to God," she said.

• However, "I do know that intercessory prayer moves me to a deeper compassion, a deeper love for others."

When we pray for others, that prayer has the power to transform us, she said. Perhaps it makes us more aware of the needs of other people or more willing to offer ourselves in service. Perhaps it helps us to show greater compassion, patience, sensitivity or charity to others.

Sister Dougherty also believes that intercessory prayer releases a "chain of energy" or a "ripple effect." This creates an environment in which people are moved to just and loving actions that manifest God's presence in the world.

Father Mongelluzzo said prayer always leads us to action. "What we pray for, we become."

"If I'm very concerned about a family in my parish that is having problems, I'd be inclined to visit them, to help them," he said. Prayer helps us to open ourselves to God and to allow ourselves to become instruments of healing, reconciliation, hope.

(Ms. Liebhart is media reporter for NC News Service.)

FOOD...

...for thought

and difficult to fully comprehend.

Is it any wonder, then, that God's interaction with members of the human family is difficult to fully comprehend?

How is God at work in the world? Does God work "through" or "with" people? Does God work "around" people?

And if God is at work in the world, does it make much difference what people themselves do, what they contribute through their decisions and their actions and their hard work?

There is a balance here that still entices and challenges human understanding. Isn't it part of the mystery of Christianity — and part of its fascination — to say that God is at work in the human events of our lives, while at the same time holding that human freedom, human decisions and responsible human action make a real difference in this world?

Maybe things would be simpler if it were said that God alone is at work in this world, or, on the other hand, that God has left everything in human hands. Coming to terms with divine and human interaction can befuddle a person at times.

Where is God active in your world? Does God's activity enhance or demean your own responsibility here and now?

When several people work together on a project, who deserves credit for the outcome?

Is it the key organizer, the person who had a vision of how the project might be carried out, who should stand up and take the bow? Or is it the person who spent endless dull hours on the phone making contacts necessary to the project's success? What about others who fulfilled indispensable roles in the project?

Shades of the Academy Award presentations! Is everyone to be mentioned? Is everyone to share the credit?

What about a home? When things go well at home, it often is because a key person — a mother or father, perhaps — is able to communicate a positive vision of home life to the others. But what about the others? Each person's personality, talents, needs and love play a vital role in shaping the kind of home life that prevails.

It is difficult to assess all that happens — all that each person contributes to the outcome — when people work together to accomplish some goal. Similarly, it is difficult to pinpoint exactly how each person helps to produce a happy home. (If it weren't difficult to pinpoint this, we'd have best-selling books containing recipes for a happy home life!)

Human interaction is complex

...for discussion

1. Are your decisions and your actions important in shaping the course of your life? Is God's action important in shaping your life?

2. Father John Castelot suggests that from ancient biblical times, people have struggled to balance their belief that God is responsible for the world with their belief that they too must be hard at work in the world. Why would this balance preoccupy believers down through the ages?

3. School Sister of Notre Dame Rose Mary Dougherty tells reporter Cindy Liebhart that God acts in our world "very much through the human situation." What do you think she means?

4. Where do you think God is at work in today's world?

SECOND HELPINGS

"Behind Closed Doors: A Handbook on How to Pray," by Father Joseph Champlin. "Whenever we are tested by trials, tempted to doubt or discouraged by sinfulness," that may be just when we need to pray to God to remain faithful or grow in faith, writes Father Champlin. He tells of the deeply spiritual mother of noted author and lecturer Father Henri Nouwen. On her deathbed she became paralyzed with fear about meeting God. Father Champlin quotes what Father Nouwen wrote of the incident: "It was fear of the great abyss which separates God from us, a distance which can only be bridged by faith." To help his mother past her fear, Father Nouwen says he and his siblings prayed together the prayers she was trying to say. (Paulist Press, 997 Macarthur Blvd., Mahway, N.J. 07430. \$7.95.)

world

verb. "Fathers have eaten green grapes but their children's teeth are on edge" (Ezekiel 18:2). Ezekiel rejected that explanation.

The Israelites even blamed God in Ezekiel 18:29-30: "The Lord's way is not fair."

And the Lord responded: "Is it my way that is not fair, house of Israel? Or rather, is it not that your ways are not fair? Therefore I will judge you, house of Israel, each one according to his ways."

So while it is true that God, in respect for human freedom, allows bad things to happen, people remain responsible for their actions.

We work hand in hand with God in responsible freedom.

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

CHILDREN'S STORY HOUR

Janet's death

By Janaan Manternach
NC News Service

Janet Ripple lived in Carthage, Ill., with her husband, Richard, a judge, and their two children, Jenny and Brett.

Janet was full of life, loved her family and worked hard for their happiness. She also was full of fun. She worked at a local college and had many friends.

Her story is very special to me, for I am Janet's sister. And though her story is about something painful that happens to some people, there is great beauty in her story too.

Janet became ill with cancer. She fought it almost 10 years. For a while it looked as if she would win out. Then one day the doctors told her she had only a few months to live.

Janet was shocked. The next Sunday at Mass her pastor, Father Francis White, CSV, noticed how sad Janet looked. He asked what was wrong and she told him.

The next morning Father White knocked on Janet's door. "If you

have a cup of coffee, I have some doughnuts to share," he said with a smile. Janet invited him in and they shared her coffee and his doughnuts. Most of all they shared her pain and their faith in God.

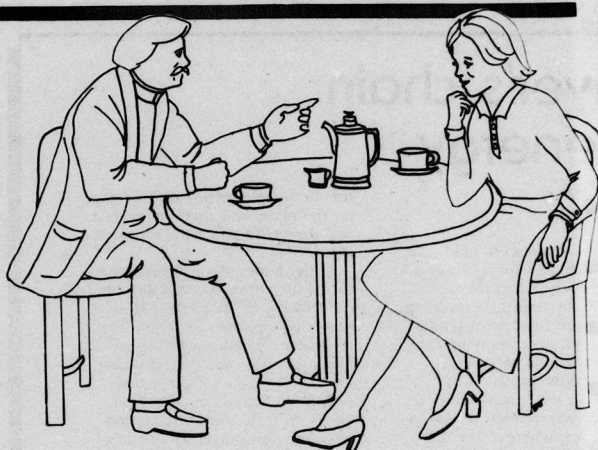
Janet and Father White had many breakfasts together in the next weeks. Together they struggled to believe that God, who knew Janet's pain, loved her and was with her even in that pain.

Father White suggested that Janet attempt to pray quietly when she had to lie down to rest. "When I close my eyes, instead of praying," Janet said, "I get afraid of dying and can't rest."

So Father White came one morning with a recorder and some cassettes. They contained songs of faith, popular hymns by the St. Louis Jesuits and other groups.

"When you try to rest, put these songs on quietly," Father White suggested.

Janet listened to the songs. She was able to rest. And she was able to deepen her faith. She really believed God was with her and that God cared.



The pain did not go away. But her trust in God grew. She cried when she thought of leaving her husband and children. Yet she found peace in the thought that even if she were no longer with them, God would be with them.

Her faith in those last months drew people to her. She allowed others to help her and in the process helped them find greater strength and peace for their lives. She let them love her in her need and they came to experience a richer love themselves.

One morning Janet died at

home with her family. Soon their home was filled with friends, neighbors and relatives. Her funeral was a celebration. Even in their sorrow, those who gathered in her home after the funeral felt something of the joy she radiated.

All could believe more in God and themselves because of Janet Ripple.

(Ms. Manternach is the author of catechetical works, scripture stories and original stories for children.)

Hidden Words

Find the words hidden in the puzzle below. They may be vertical, horizontal or diagonal. All the words are associated with the beach.

A	N	A	G	Y	D	S	U	R	F
B	C	S	W	I	M	M	I	N	G
E	S	A	L	T	W	A	T	E	R
U	R	Q	S	H	F	A	H	Q	N
N	V	R	Z	T	I	M	V	U	V
C	E	J	K	D	L	R	M	E	Y
D	R	E	N	S	T	E	I	H	S
M	S	A	K	U	J	W	S	P	O
F	S	D	B	T	L	I	O	X	A
B	C	W	X	S	F	L	Z	C	P

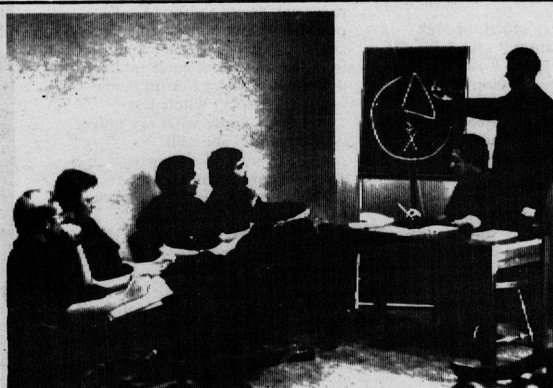
SAND, WAVES, SALTWATER, CASTLES, CRABS, SURF, FISH, SWIMMING

HOW ABOUT YOU?

☐ Why do you think God wants you to do good things for people and to care about them?

Children's Reading Corner

As pleasant things are part of our lives, so are painful things. "The Accident," by Carol Carrick, tells how Christopher stays home while his parents go on an outing. Later, thinking his parents will be on their way home, Christopher takes his dog, Badger, to meet them. In the dark Badger accidentally gets hit by a truck. This hurts Christopher, who doesn't want to believe that his father can't change the situation. Gradually Christopher accepts what has happened and does something positive about it. Read the story with your parents and talk about it. Talk about a painful thing that has happened to you and how you dealt with it. (Houghton Mifflin Co., 1 Beacon St., Boston, Mass., 02107. Hardback, \$7.95.)



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In the Warsaw Ghetto uprising in 1943, Jewish men, women and children are led away by Nazi soldiers as black smoke from burning buildings rises in the background.

(UPI photo)

By Father David K. O'Rourke, OP
NC News Service

Does God act in our lives? Does he really intervene in human affairs?

I hear these questions and think of a talk with a man whose name I do not even know. Our conversation illustrates one answer.

□ □ □

After Easter I often take a few days off. My favorite springtime excursion is the train ride from San Francisco to Santa Barbara. It shows California at its best: from rolling fields of flowers to miles of white beaches and pounding surf.

On one such trip I was reading the autobiography of a Polish poet, Czeslaw Milosz, a professor at Berkeley, a member of my parish and recent Nobel Prize winner. I was reading his account of life in Poland during World War II and a most grim life it was. The terrible realities of invasion, occupation, arrests, bombings and terror were the mark of life every day.

"You are reading Czeslaw Milosz?" a voice asked from over my shoulder. An older man, dressed like a college teacher, had been walking up and down the aisle of the nearly empty car and had obviously stopped to see what I was reading. By his accent he was a

Slav. He was a Catholic, he said, and was intrigued to find an American priest reading a Polish poet.

He too had experienced the war years and fled Poland after the communist takeover. "The war was terrible," he said, and then looked out the window. "You can't know. And it is good you cannot know. No one should have to experience such things."

"I've seen the pictures of Poland being invaded and Warsaw systematically leveled," I said. "But I've never read such a compelling account of what it was like to live through it."

The news accounts of President Reagan's trip to Germany in the spring and the anniversary of World War II's end had renewed the images in my memory. But this first-hand account of year after year of war and occupation was very unsettling.

"Milosz talks about a lot of people," I said, "and by the end of the war it seems as though the

majority of them had been blown up, executed, committed suicide or just disappeared."

"Yes," the man said quietly, as though thinking of his own lost people.

Then, after a pause, "It is still so hard to have faith, so hard to believe in God, because it was so insane. So many gone, for no reason and to no purpose."

And yet, he continued, it was the world that had gone berserk, not God. Why the world should be crazy he had no idea. He did not pretend to understand God. But whatever happened God was still God.

□ □ □

People often talk about the presence of God in their lives, seeing God as one who brings order and rationality to human affairs. Critics say the talk sounds simplistic: A plane lands safely and God was guiding the pilot; a child gets through college and

God was writing the exam papers.

Such statements, the critics say, make God sound like a good luck charm. But what about bad luck?

Was God somehow absent from the world of those millions who were so mindlessly destroyed in World War II? How was he present to them?

I think that the man on the train gives us the answer. God was present to them in their faith, the same way he is to us.

I know that that way can seem so ordinary and commonplace. But it lies at the heart of our religious life.

□ □ □

We can look at our world and, like the man on the train, find it hard to have faith.

But we believe anyway. We ask ourselves, "Does it make sense?"

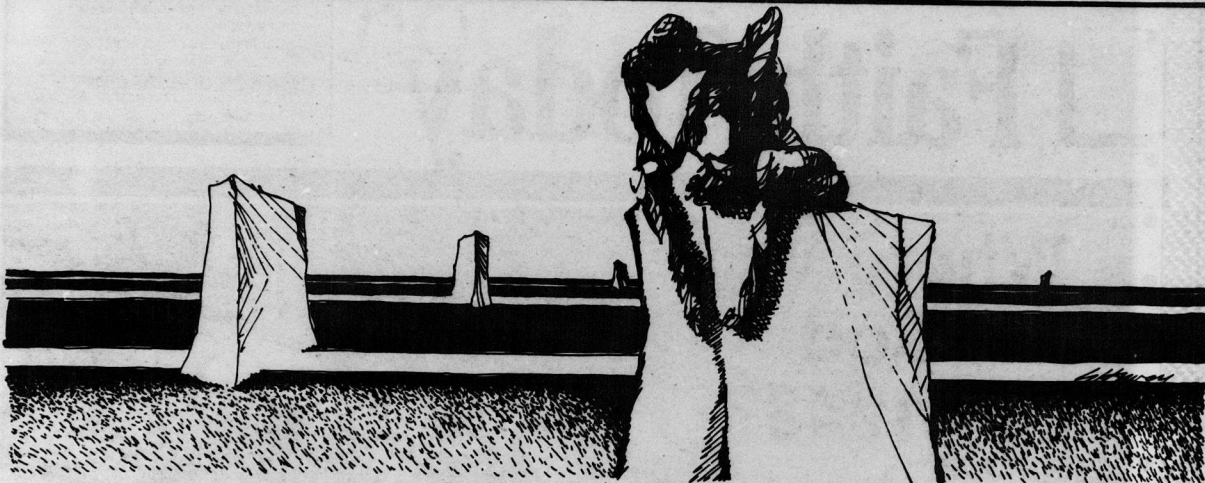
And we answer, "It doesn't have to — God is still God."

That simple act of faith is as much the result of God's presence as the most extraordinary and eye-catching miracle.

That act of faith, which we make so commonly, is truly a sign that God is intervening in our lives.

(Father O'Rourke is associate director of the Family Life Office in the Diocese of Oakland, Calif.)

On a train ride down the scenic California coast, Father David K. O'Rourke is confronted with memories of a horrible and inhuman age. He asks — and suggests an answer — to the question: Where is the divine when evil flares?



Why do bad things happen to good people?...

By Katharine Bird
NC News Service

...That question has come up in "virtually every meaningful conversation I have ever had with people on the subject of God and religion," says Rabbi Harold Kushner in his book, "When Bad Things Happen to Good People" (Avon paperback, 1981).

For him, the question arose starkly when his 3-year-old son, Aaron, was diagnosed with progeria. This disease causes rapid aging so that a young child looks elderly and usually dies in the teens. Aaron died at 14.

"I was a young, inexperienced rabbi, not as familiar with the process of grief as I would later come to be," Rabbi Kushner says, "and what I mostly felt that day was a deep, aching sense of unfairness. It didn't make sense."

Rabbi Kushner says his son's illness "contradicted everything I had been taught" about the world and God's place in it. The rabbi grew up thinking of God as "an all powerful parent figure" who always rewarded the deserving and disciplined those who got out of line.

But in the face of his son's illness, Rabbi Kushner began to ponder these previously unquestioned beliefs. Struck by the lack of books on the subject, he decided to write about his experience.

"I am fundamentally a religious man who has been hurt by life," Rabbi Kushner explains. He says he hoped to reach others who feel hurt "by death, by illness or injury, by rejection or disappointment."

He intended to write for people who wanted to go on believing

but whose anger at God "made it hard for them to hold on to their faith and be comforted by religion," the rabbi says.

His personal tragedy made Rabbi Kushner tune in to the widespread suffering humans experience. Without pretending to offer a final solution to the ancient problem of evil, Rabbi Kushner says he gradually rejected the idea that God wills suffering.

The rabbi observes that from the very beginning of Genesis, biblical passages teach "us about being human and tell us how we as human beings relate to God and to the world around us."

Being made "in the image of God," Rabbi Kushner says, means "being free to make choices." But because humans are free they can

make evil choices as well as good ones.

"Being human leaves us free...to cheat each other, rob each other, to hurt each other," he says.

Rabbi Kushner believes God always takes the side of victims. The rabbi points to those in the Jewish and Christian traditions who speak about a God who suffers, a God "who weeps when he sees what some of his children are doing to others of his children."

Rabbi Kushner sees a relationship between what God does by standing with those who suffer and the vital support individuals and religious communities have to offer sufferers. "I would like to think that the anguish I feel when I read of the sufferings of innocent people reflects God's anguish

and God's compassion," he writes.

"I would like to think that he is the source of my being able to feel sympathy and outrage, and that he and I are on the same side when we stand with the victim against those who would hurt him," he says.

Rabbi Kushner concludes: It is exactly when "we feel so terribly alone, singled out by the hand of fate...(that) we need to be reminded that we are part of a community, that there are people around who care about us and that we are still part of the stream of life."

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

Puzzling over God's role in the

By Father John Castelot
NC News Service

When a census was announced in Biblical times, people began shaking in their sandals. If the government was counting heads, it almost certainly was getting ready to levy new taxes. Or draft young men for military service. Or both.

But in Israel, census taking not only alarmed the people, it was considered an affront to God.

For the Israelites were God's people. And God had no need to count them.

Moreover, their earthly king was supposed to act like the kings of other nations. He represented the true king, the Lord.

As such, the king was supposed to trust that God would supply the resources necessary to run the

country.

So why should the king need a census? Was he checking to see if the Lord was doing his job?

Census taking was a definite no-no for the Jews. This helps us understand the rather strange passage in 2 Samuel 24:1 and 10:

"The Lord's anger against Israel flared again and he incited David against the Israelites by prompting him to number Israel and Judah...Afterward, however, David repented having numbered the people and said to the Lord: 'I have sinned grievously...Lord, forgive the guilt of your servant.'"

Why did David feel guilty if the Lord prompted the census?

This apparent contradiction is just one example of ancient Israel wrestling with a difficult problem: how to reconcile God's activity in

our world with human freedom.

•The Israelites were convinced that in some mysterious way God caused everything that happened.

•But they also knew people were responsible for their actions.

The Israelites never really tried to solve this problem in a speculative way. But they were uneasy with it.

This is suggested when the author of Chronicles attributes David's action to an evil force: "A satan rose up against Israel, and he enticed David into taking a census" (1 Chronicles 21:1).

The later prophets had to come to grips with this problem. Crushed at being taken into captivity in Babylonia, the people were blaming everyone but themselves.

They blamed the preceding generation, muttering the old pro-

THE SUNDAY READINGS

24TH SUNDAY IN ORDINARY TIME

SEPTEMBER 15, 1985

by
Richard
Cain
Isaiah 50:4-9
Psalm 116:1-6, 8-9
James 2:14-18
Mark 8:27-35

This Sunday's first reading is taken from the third of four passages in Isaiah referred to by commentators as "Songs of the Suffering Servant." The other three passages are: 42:1-4, 49:1-7 and 52:13-53:12. Together these songs present the figure of a mysterious servant of God and describe characteristics.

In the first song, the servant is given the task of bringing justice to the world. But he will do this in a quiet and gentle way. The second song tells us that although he will seemingly labor in disgrace and in vain, God will give him a glorious vindication. This Sunday's first reading describes him as meekly putting up with ill treatment, yet fiercely determined to submit to the fate God has willed for him.

This picture of the Suffering Servant must have been a great puzzle to the Israelites—as it is for us—because it cut against the grain of what they thought should be God's style. Over a long period of time, the Israelites came to believe that God would send a unique hero who would bring justice and peace to the world and fulfill all God's promises to Israel. But the Israelites expected him to do this in a

glorious and triumphant way, not quietly and through humiliation and seeming defeat.

But to those Israelites who pondered and prayed about how God was working in their nation's experience, these song-prophecies would have had a special significance at that time. Once an independent nation with their own temple and worship, Israel had originally been conquered by the Assyrians and then by the Babylonians. Most of her population had been taken far away into exile. In the context of the Israelites' humiliation and suffering, these songs were an invitation to see in their situation an insight into God's activity and to look for how they could cooperate with it so that his will could more perfectly be brought about.

These song-prophecies, however, were never completely fulfilled by Israel. They found their complete fulfillment only in Jesus' perfect submission to God's will through his humble life and death.

When placed in the context of the first reading, this Sunday's gospel reading explains a mystery about Mark's gospel. Throughout the first part of Mark's gospel, Jesus is presented as seemingly trying to hide his identity as the messiah. We are told he used parables rather than a direct form of teaching in order that those outside the circle of his followers would not understand the full significance of his teachings (Mark 4:11-12). When he healed people he gave them strict instructions not to tell anyone about it.

But as this Sunday's gospel passage makes clear, Jesus was not so much trying to hide the fact that he was the messiah as trying to avoid misunderstanding of what his messiahship entailed. For Jesus understood his messiahship not in terms of the popular idea of a charismatic political leader but in terms of the mysterious mission of the Suffering Servant.

No one better illustrates the struggle of coming to terms with what Jesus' messiahship meant than Peter. If we compare the condensed version of the incident described in this Sunday's gospel reading with its parallel in Matthew (16:13-23) we find that when Peter stated his belief that Jesus was the messiah, Jesus

the Saints

NOTBURGA WAS BORN IN RATTENBURG IN THE TYROL IN 1264. SHE WAS THE DAUGHTER OF PEASANT PARENTS AND BECAME A KITCHEN MAID IN THE HOUSEHOLD OF COUNT HENRY OF RATTENBURG WHEN SHE WAS 18.

NOTBURGA WAS DISMISSED BY HENRY'S WIFE, OTTILIA, BECAUSE OF HER PRACTICE OF GIVING LEFT-OVER FOOD TO THE POOR INSTEAD OF THE PIGS. SHE LATER BECAME A SERVANT TO A FARMER. SHE CONTINUED TO GIVE FOOD FROM HER OWN TABLE TO THOSE IN NEED.

WHEN COUNT HENRY REMARRIED AFTER OTTILIA DIED, HE REHIRED NOTBURGA, AND SHE SPENT THE REST OF HER LIFE AS HIS HOUSEKEEPER. SHE DIED IN 1313.

ST. NOTBURGA IS THE PATRONESS OF POOR PEASANTS AND SERVANTS IN TYROL. HER FEAST IS SEPT. 14.

ST. NOTBURGA



responded, "Blest are you, Simon son of Jonah! No mere man has revealed this to you, but my heavenly Father." (Matt. 16:17) Yet when Peter objected to Jesus' explanation that his messiahship entailed suffering and a humiliating death, Jesus responded with, "Get out of my sight, you satan! You are not judging by God's standards but by man's!" (Mark 8:33)

All those who seek to see God as he is reflected in Jesus must face the same confusing questions that Peter faced. Why

did God choose to take first the way of the suffering servant rather than going immediately to the glorious and triumphant king as the Israelites—and we—would have preferred? Why is God so embarrassingly humble? Why does God's humility cut against the grain of our pride? That is why to really accept Jesus means we must crucify our pride.

Someday, when we meet the Suffering Servant face to face, I think we will be very glad he has the personality he does!

Mass at St. John after Colts games

St. John Church, across the street from the Hooster Dome, has scheduled special Masses on the Sundays when the Colts football games are played at home.

According to St. John's pastor, Father William Stineman, in addition to the regular 8 a.m. and 11 a.m. Masses on Sunday, there will be an additional Mass immediately after the games. These will be at approximately 3:30 p.m. on Sept. 22, Oct. 6 and Oct. 13, when the football games will start at 12 noon. On Oct. 27, Nov. 17 and Dec. 1, when the Colts start their home games at 1 p.m., the post-game Mass will be at approximately 4:30 p.m.

For further information, call Father Stineman at St. John Church, 317-635-2021.

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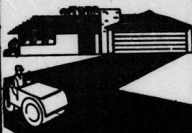
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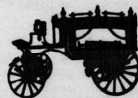
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Send to: The Active List, 1600 N. Meridian St., P.O. Box 1416, Indianapolis, IN 46206

September 13

The Indianapolis Cursillo Community will hold a city-wide Ultraya from 7:30 to 9 p.m. in the Catholic Center staff lounge, 1400 N. Meridian St., Indianapolis. Everyone is welcome to attend this evening of song, discussion and friendship.

There will be a turkey supper from 5 to 8 p.m. in the St. Anne parish hall in Hamburg, sponsored by the St. Anne's Ladies' Society. There will also be raffles, crafts and a country store.

September 13-15

There will be a charismatic retreat at the Mount St. Francis Retreat Center. For more information call the center at 812-923-8817.

There will be a women's

serenity retreat at the Fatima Retreat House, 5353 E. 56th St., Indianapolis. The suggested offering is \$55. For more information, contact the house at 317-545-7681.

September 14

The play "Mass Appeal" will be performed at 8 p.m. at St. Lawrence Parish in Lawrence by professional actors. Admission by donation with proceeds going to the Benedictine Missions in Africa.

A barbecue is being sponsored at St. Bridget Parish, 813 N. West St., Indianapolis, 10 a.m.-7 p.m. Menu includes rib, chicken and rib tip dinners with cole slaw and baked beans. Proceeds will be used for a scholarship fund for youth.

September 14-15

St. Gabriel, 232 W. Ninth St., Connersville, will hold its Fall Festival. On Saturday from 6 to 10:30 p.m. there will be a chili supper, games and other refreshments. On Sunday from 11 a.m. to 6 p.m. there will be all-you-can-eat fried chicken dinners (served until 3 p.m.) and games, amusements and refreshments. Adults, \$4.50, children under 12, \$2.

St. Louis parish, Batesville, will hold its Festival Saturday 6:30-10:30 p.m. and Sunday beginning at 10:30 a.m. Dinners, carving of the Last Supper in solid wood, quilts, a grandfather clock, drawing for \$1,000 and other prizes, country store and drawings for pork and beef. For dinner reservations, call 812-634-3394.

September 15

Indianapolis area Pre-Cana Program, Catholic Center, 1400 N. Meridian, Indianapolis. 12:45-5:30 p.m. Pre-registration required. Call 317-236-1596 for pre-registration and more information.

St. John Academy will hold its 26th annual alumnae reunion brunch buffet. Graduates and friends will meet at St. John Church in Indianapolis for Mass at 11 a.m. followed by the brunch at the Atkinson Hotel. Reservations for the reunion can be made by calling Patricia Gaffey Beaupre at 317-547-2284. Alumnae not attending are asked to send

name, address and class to update the mailing list.

The Women's Club of St. Patrick's Church will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St., Indianapolis. Admission is \$1. Door prizes and refreshments.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 6300 Rahke Rd., Indianapolis.

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

September 16

Swimming classes will begin this week at the Beech Grove Benedictine Center. To register call 317-788-7581.

The fourth session of the Children of Divorce program, sponsored by Catholic Social Services, will meet at 7 p.m. at the Catholic Center. For information call 317-236-1590.

Our Lady of Everyday Circle #1133 Daughters of Isabella will hold its regular monthly meeting at 7:30 p.m. at the St. Elizabeth Home, 2500 Churchman Ave., Indianapolis. This is an open meeting and any member may bring a guest 16 years or older. For more information, call Mary Butsch 317-882-5927.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. in the Religious Education Center of St. John the Apostle Church, 3410 W. Third St., Bloomington. Anita Curtis of Family Service Association will speak on "Coping With Single Life." Refreshments afterwards. Babysitting available for \$1. For more information call 812-332-1262.

September 17

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew, 845 E. Eighth St., Columbus.



September 18

The Catholic Widowed Organization will hold a support meeting at 7 p.m. at the Catholic Center. It will be followed at 7:30 by a regular meeting.

A Mass for the repose of all buried in Catholic Cemeteries will be celebrated at 2 p.m. at St. Joseph Cemetery Chapel, 2441 S. Meridian St. (Meridian and Pleasant Run Parkway) in Indianapolis. Father Donald Quinn, associate at St. Catherine and St. James in Indianapolis, will be the celebrant.

September 19

The second in a series of Bible study evenings will be held from 7:30 to 9 p.m. at Alverno Retreat Center, 8140 Spring Mill Rd., Indianapolis. The theme will be based on the Gospel of Luke, following the poor Jesus.

September 20

Separated, Divorced and Remarried Catholics will meet at 7 p.m. at The Catholic Center, 14th and Meridian, Indianapolis, for a pitch-in dinner. For more information, call 317-236-1596 (day) or 317-259-8140 or 317-255-3121 (night).

A natural family planning class will be offered at the Catholic Center at 7:30 p.m. The fee is \$15. To register, call 317-236-1596.

September 20-21

A "Beyond Powerlessness" retreat for those addicted to chemicals will be held at the Kordes Enrichment Center in Ferdinand. It is recommended for those seeking a spiritual awakening in their AA or Al-An Twelve-step program. The cost is \$65 per person, \$120 per couple.

September 20-21-22

A Basic Enneagram Workshop will be held at the Beech Grove Benedictine Center. It will be conducted by Father Pat O'Leary. For information call 317-788-7581.

A Marriage Encounter Weekend will be held at Mount St. Francis in Floyds Knobs. For information, call David and Susan Knight 812-282-4547, Ward and Pam Weber 812-283-0931 or Mount St. Francis at 812-491-9583.

A Women's Serenity Retreat will be held at Fatima Retreat Center, 5353 E. 56th St., Indianapolis. For more information call the center at 317-545-7681.

September 21

An Adult Dance will be held from 8 p.m. to midnight in the parish hall at St. Maurice, Decatur County (four miles north of I-74 between Batesville and Greensburg). Tickets are \$10 per couple including a buffet meal at (Continued on next page)

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NFP and fairness in international family planning

by Liz S. Armstrong

WASHINGTON (NC)—“Do you think Mother Teresa’s Missionaries of Charity should be forced to pass out condoms to the people of Bangladesh?” thundered the letter from the Catholic League for Religious and Civil Rights.

According to the Catholic League, until mid-July such a prospect was exactly what had faced many promoters of natural family planning, or NFP, if they wanted U.S. government Agency for International Development funds to conduct overseas family planning.

NFP, which relies on tracking the woman’s fertility cycle through such methods as observing changes in vaginal mucus and refraining from sexual intercourse during the fertile days of each

month, is acceptable to the Catholic Church, which forbids contraception. The method can also be used, in reverse, to aid conception.

Under the old AID policy, in order to qualify for the government grants, family planning agencies had to offer information on a variety of birth control services although the government refused to fund abortion. By law, NFP had to be included among the options.

Nonetheless, because of the government demand that family planners offer assorted options or make referrals to other groups which offer assorted options, organizations promoting only NFP were excluded. The Catholic League said the old policy “forced (NFP advocates) to violate their consciences to be eligible for grants.”

Now, thanks to a July change in AID policy, NFP providers may offer NFP exclusively. They do not have to refer clients to contraceptive services provided by other groups. Yet family planners offering contraception programs still must provide information on NFP.

While the Catholic League is proclaiming victory, family planning advocates who promote contraception are crying foul. AID’s new policy represents “a complete victory for our position,” said Steven McDowell, Catholic League general counsel.

“It’s twisted to say that it (AID’s policy) is unfair now,” said Michael Schwartz, Catholic League public affairs director. “Getting rid of it (the old policy) benefits everybody. It’s enhancing freedom of choice,” he added.

But AID’s new policy has been challenged by three congressmen who have put a hold on a grant to an NFP organization. Thus, Congress as a whole may get involved in thrashing out the dispute.

So far, only \$7 million of the \$290 million AID family planning budget is going to NFP programs, according to AID.

Providers of contraceptive services support NFP as one birth control option but say it should not be the only one offered. They claim the new policy repudiates “informed consent”—the concept that persons be provided information on a variety of medical options before making their decision—and say AID’s international policy contradicts a domestic Department of Health and Human Services stipulation that U.S. family planning programs still offer information on all birth control options.

“I think it’s an ethically flawed policy. It’s really a double standard. It’s not a question of which method is best” but of informed consent, said Dr. Dan Weintraub, Planned Parenthood’s vice president for international programs and an oral surgeon.

“In some areas, it (NFP) has worked quite well. NFP is a component of a lot of our projects,” he said.

Jesuit Father Richard McCormick, a bioethics expert and professor at Georgetown University’s Kennedy Institute of Ethics, has discounted the “informed consent” argument, noting that rights to some information—such as on how to commit euthanasia—can be denied.

He defended the rights of conscience of those who cannot provide information on artificial birth control and those who cannot sincerely recommend NFP.

He also expressed the wish NFP proponents and contraceptive services “cooperate and don’t confront (one another). I’d hope they can get together on these things.”

On that point, the Catholic League and Planned Parenthood might concur. “These programs ought to be run side-by-side,” said the Catholic League’s Schwartz. “The intention is to make all these services available to everybody. That is what can happen under the current arrangement.”

Weintraub of Planned Parenthood added, “Everybody has the right to NFP, or condoms, or whatever.”

THE ACTIVE LIST

(Continued from page 14)

10:30 p.m. The band “Country Express” will provide the music. Call Harold Kramer, 812-683-6448, or Kramer Feed Mill, 812-683-4343, for tickets.

The Catholic Widowed Organization will have a steak cookout at the 4th Estate starting at 3:30 p.m. Dinner will be served at 5:30. Register by Sept. 18 by calling the Family Life Office 317-236-1596.

September 21-22

A vocation retreat weekend

for women (high school seniors and older) will be held at Our Lady of Grace Convent, 1402 Southern Ave., Beech Grove. For more information contact Sister Marian Yohe 317-787-3287.

September 22

Knights of Columbus Council No. 6923 and its Ladies Auxiliary will host an Oktoberfest from noon to 7 p.m. at St. Louis de Montfort, 11441 Hague Rd., Fishers. There will be live music, German food, crafts, games,

balloon rides and other events. Admission is free. Tickets for food and games can be purchased at the fest. Local artists can rent exhibitor space for \$10 or a table for \$4 by writing to P. Stack, 410 Oakham Place, Noblesville, Ind. 46060.

September 22-23

Workshops on “Spirituality,” “Psychology and Spirituality” and “Peacemaking” will be offered at the Franciscan Hermitage in Indianapolis by Scott Peck. For more information call the Hermitage at 317-545-0742.

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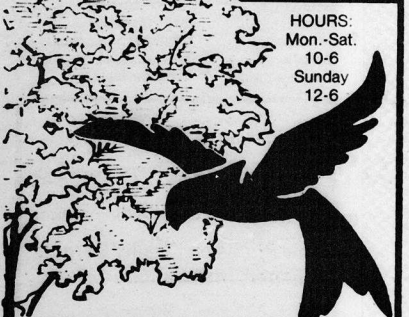
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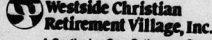
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YOUTH CORNER

'What can I do about two sisters who bicker?'

by Tom Lennon

Question: My two older sisters moved home recently and now all they do is bicker with each other. My parents and I are very unhappy because of this. What can I do? (Indiana)

Answer: If your grandparents ever drop in, try asking them to recall a very funny radio program called "The Bickersons." This argumentative married couple was portrayed by two now-elderly stars, Frances Langford and Don Ameche. And did they ever bicker! One spiteful and funny remark followed another. Pettiness abounded as they fought their ridiculous weekly fights with great zest. On their short radio skits, the Bickersons were great

fun and wonderful entertainment—as your grandparents or other older adults can probably tell you.

Although the Bickersons were amusing on the radio, no one would want them around all day long. They would get "old" mighty fast. And in real life, few people are able to bicker as humorously as that couple of long ago.

If your grandparents (or you) could tell your two older sisters about them, maybe your sisters would do some soul searching. Maybe you'd like to show the bickering members of your family this column.

You also might ask your two sisters if they would really like to live in "Mama's Family" (the modern-day Bickersons) for any length of time.

But be careful. Both of these approaches run the risk of starting some bickering between you and your sisters. That's the very thing you don't need right now.

Another and perhaps better approach would be to talk to each of your sisters separately. Try to pick a time when each seems to be in a good mood.

Explain that something is making you feel bad and you would like to talk to her about it. Don't speak in a complaining voice and try not to lay explicit guilt on her.

And don't mention "bickering." Instead use the word "disputes," or perhaps say, "small disputes." Tell each sister, gently, how these disputes make you and your parents feel.

Tell her that you love both her and your other sister and that you would like to see them living together in greater harmony.

Ask if there's anything you can do to help.

While one hopes that your efforts will be successful, there is the sad possibility that some sort of rivalry between your two sisters will cause the bickering to continue.

You may never understand this rivalry, and perhaps the best you can do for now is to endure it. Or you might ask your parents to intervene firmly.

Or if the rivalry breaks into more open hostility, your parents may have to tell your sisters to leave.

Not a pleasant prospect but it may be one your parents will have to face.



HONORED GUESTS—Indianapolis Mayor William Hudnut shares an expression of joy with 90-year-old John Wolsfeld, honored as the oldest grandparent present at St. Simon's Grandparents' Day. With Wolsfeld are his great-granddaughters, Heather and Michelle Arvin. Also standing with them is Father Harry Kneueven, St. Simon's pastor. (Photo by Richard Cain)

Indy mayor helps St. Simon celebrate Grandparent Day

by Richard Cain

Indianapolis Mayor William H. Hudnut paid a visit to St. Simon School in Indianapolis Friday, Sept. 6, to help them celebrate Grandparent Day. In addition to remarks by the mayor, the day's events included an awards presentation, Mass, a talent program and an ice cream social.

Mayor Hudnut began by praising the family as being, along with the church, God's greatest vehicle for sharing love. He then read a proclamation declaring Sept. 6 as St. Simon Grandparent Day. It was presented to Father Harold L. Kneueven, pastor of St. Simon Parish. The mayor then presented awards to the grandparent who came the greatest

distance to the event, the youngest and oldest grandparents and the grandparents with the most children at the school.

"We felt it was a golden opportunity to bring families together," said Darlyne A. O'Brien, principal of St. Simon's. "The children are so proud of their grandparents. They just love to show them off."

Youth Ministry Certificate Program Oct. 4-6 at CYO Center

The CYO will be offering another series in the Youth Ministry Certificate Program on Oct. 4-6 at the CYO Center in Indianapolis. This series will be conducted by Gary M. Ingersoll, professor of educational psychology and counseling at Indiana University in Bloomington and will focus on counseling the adolescent, according to Ed Tinder, executive director of the CYO. It is also possible to earn college credit for the class, Tinder said.

The certificate program is

designed specifically for those desiring specialized knowledge and skills in youth ministry, according to Tinder. It is especially aimed at parish youth ministers, parish administrators of religious education and high school religion teachers.

The cost for this session is \$170 and includes room and board. Interested people should register by Sept. 23 by calling the CYO Office at 317-632-9311. The center is located at 580 E. Stevens St. in Indianapolis.

21 local Catholic students named National Merit semifinalists

Twenty-one students from Catholic high schools in the archdiocese were among the approximately 15,000 high school seniors named as semifinalists in the National Merit Scholarship Program. Being named as a national semifinalist is the first step in qualifying for some 5,800 Merit Scholarships worth nearly \$21 million to be awarded next spring.

Named as semifinalists were:

Our Lady of Providence,

Clarksville: David P. Scharf. Brebeuf, Indianapolis: Elizabeth A. Allington, Michael J. Bode, Jami M. Bodonyi, John Y. Choi, John P. Geisler, Steven N. Hendren, Michael J. Mullin, Jeffrey J. Pirinelli and Shannon E. Wilde.

Cathedral, Indianapolis: Colleen M. Dobrota, Ann M. Hebenstreit, Regina L. Nowicki, Laura M. Polley, Pamela J. Pavinelli and Scott D. Underwood.

Chatard, Indianapolis:

Anne M. Carson and Mary A. Strigari.

Roncalli, Indianapolis: William M. Stier.

Academy of the Immaculate Conception, Oldenburg: Margaret D. Lang and Melissa A. Simmermeyer.

The students were selected based on their performance on a qualifying test the PSAT/NMSQT in October, 1984. Less than one half of one percent of the high school seniors in each state qualified as semifinalists.

Sr. Joan Marie Massura is new CYO coordinator

Sister Joan Marie Massura, a member of the Sisters of Saints Cyril and Methodius, has been appointed the new archdiocesan coordinator of youth ministry, according to Ed Tinder, executive director of

CYO. The appointment was effective Sept. 3. She replaces Carl Wagner who took a position as director of youth ministry for the Fort Wayne-South Bend Diocese.

As coordinator of youth ministry, Sister Massura will be responsible for overseeing present youth programs in the archdiocese as well as the formation of new ones. She was director of the Northwest CYO in the Diocese of Gary for the last four years. She has also taught high



Sister Joan Marie Massura school for 11 years and holds master's degrees in pastoral studies and chemistry.

New Albany youth Mass and dance

There will be a youth Mass and a rock and roll street dance for all New Albany Deaneary youth on Saturday, Sept. 21 at Mt. St. Francis. Activities will begin at 7:30 p.m. Fr. John Meyer, associate pastor at Our Lady of Perpetual Help in New Albany, will be the celebrant. Admission is \$2. Youth may bring a guest. In case of rain, the activities will be in the barn.

Quest retreat Sept. 21-22 for all 9th and 10th graders

A Quest retreat will be offered Sept. 21-22 for all high school freshmen and sophomores in the archdiocese. The retreat will be held from 6 p.m. on Saturday until 6 p.m. on Sunday at CYO Camp Rancho Framasa near Nashville in Brown County and will include Mass.

Interested people may register by calling the CYO Office at 317-236-9311. The cost is \$20, which includes Sunday breakfast and lunch. Registration should be done by Wednesday, Sept. 18. More information can be obtained by contacting the CYO Office.

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Two archbishops boycott meeting

Women Religious discuss issues

by Florence Herman

NEW ORLEANS (NC)—Two invited archbishops did not show up and an uninvited hurricane, Elena, almost did as nearly 700 participants in the annual national assembly of the Leadership Conference of Women Religious Sept. 1-5 discussed new moral issues confronting them.

With "Women at the Well" as its theme, the meeting in New Orleans was aimed at helping the superiors of women's orders draw on "wellsprings of common experience" in facing "complex, difficult questions," said the outgoing LCWR president, Presentation Sister Margaret Caffery.

Workshops during the meeting dealt with such issues as ethics in health care, in power and corporate decision-making, in financial stewardship, in personnel relations, and in questions of public policy.

"LCWR membership has to deal in life-and-death issues," Sister Caffery said in an interview. "And they have to do it with increasingly scarcer resources and personnel. They have to make judgments and choices as individuals and as members of a corporate community."

She said the LCWR members had asked for an assembly focusing on ethics in decision-making because "they wanted input on how to make these sorts of decisions."

Sister Anne E. Patrick, a Holy Names of Jesus and Mary sister who teaches Christian ethics at Carleton College

in Northfield, Minn., challenged the group to develop into women of vision, courage, imagination and creativity. One of two main speakers, she titled her talk, "The Moral Decision-Maker: From Good Sisters to Prophetic Women."

Mercy Sister Margaret Farley, a Christian ethics professor at Yale Divinity School and the second main speaker, examined the process of making moral decisions and how to deal with problems that arise when one comes upon conflicting values.

It was the presence of Sister Farley that precipitated cancellations from two archbishops scheduled to participate in the meeting. She is one of more than 24 U.S. women Religious who have been ordered by the Vatican to recant a statement on abortion or face expulsion from their religious communities.

The statement, which appeared as a full-page ad in The New York Times last October, said that there is more than one "legitimate Catholic position" on the morality of abortion.

ARCHBISHOP PIO Laghi, papal pronuncio to the United States, and Archbishop John R. Quinn of San Francisco, Pope John Paul II's delegate to head a special pontifical commission on U.S. Religious, notified the LCWR that they would not make their planned appearances.

"One of the speakers was a signer of The New York Times ad, and her case has not yet been resolved," Sister Caffery said. She said Archbishop Laghi, as a representative of the Vatican, felt it would be inappropriate to attend,

"and Archbishop Quinn (as head of the papal commission) felt that if Archbishop Laghi was not present, it would be inappropriate for him to be present."

Archbishop Philip M. Hannan of New Orleans substituted for Archbishop Quinn as celebrant and homilist at the major convention Mass Sept. 4.

IN HER presidential address at the close of the meeting, Sister Caffery said leaders of women Religious in the United States today are being called to deal with questions that "were not framed or expressed, had not even appeared, two decades ago."

She said U.S. sisters share the same Gospel mission with women Religious around the world, but that mission "is unique" in the United States.

"Religious life in the U.S. is different, because becoming religious women in a nation that is a world power, a nuclear power and a superpower makes us different," she said. "The need and responsibility for U.S. Religious to be prophetic is different."

She added that U.S. Religious also have a different relationship with the church because "what U.S. Religious are and do has a ripple effect on the rest of the world."

In resolutions passed at the meeting, the LCWR:

► Expressed support for Network, a political lobby formed by a group of nuns 15 years ago to promote peace and justice concerns in U.S. public policy.

► Protested Reagan administration policy in South Africa.

► Endorsed the sanctuary movement, which seeks to shelter refugees from Central America against deportation by U.S. authorities.

► Endorsed the new boycott of non-union California table grapes initiated by the United Farm Workers.

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Book reviews

Book looks at issue of just tax plan

TAX JUSTICE: SOCIAL AND MORAL ASPECTS OF AMERICAN TAX POLICY, by Ronald Pasquariello. University Press of America (Lanham, Md., 1965). 122 pp., \$7.75.

Reviewed by
Charles Isenhardt
NC News Service

Nothing is certain but death and taxes, according to Ben Franklin. Christians always have struggled with the idea of death. Now, says Marist Brother Ronald

Pasquariello, it's time to pay a little more attention to taxes.

His book, "Tax Justice"—co-published by the Churches' Center for Theology and Public Policy, where Brother Pasquariello studies urban issues—is described by the publishers as "the first book to examine American tax policy from a religious, social and moral perspective."

The book came out just as President Reagan was campaigning for tax reform. In fact, judging from the more than customary errors

in editing and proofreading, I infer that its timeliness may be because it was rushed into print. For example, there appears to be a bad error in an important table on the distribution of American family income. The columns don't add up and the correct table may not support the conclusion Brother Pasquariello draws from it.

However, assuming that the other information cited is correct, the book convincingly describes a tax system poorly designed to deliver biblical social justice.

A fair system, Brother Pasquariello writes, would tax all income and redistribute it to those people who have less. It would be progressive (those who can afford it should pay greater percentages of their income as taxes), efficient (it should not encourage or discourage people from doing something because of tax considerations) and simple.

Instead of promoting certain economic behavior with tax incentives, Congress should make direct expenditures to accomplish the same purposes, according to Pasquariello.

He uses a compelling and (to me) argument against "Trojan Horse" tax policies: Progressive taxes unencumbered by shelters

and loopholes are justified because the economic, political and social system itself—which all citizens collaborate in building and maintaining—enables financially successful people to thrive. Therefore, since these people have a greater stake in the survival of that system, they should contribute greater shares of their income (and wealth) toward its preservation.

"This principle . . . moves in the direction of understanding 'distributive' justice as 'collaborative' or 'participatory' justice," Brother Pasquariello writes. The implication seems to be: If poor people or people who feel injustice don't think the system is working for them, they may not want to help

make the system work. Instead, they may want to resist it or even sabotage it.

In "Tax Justice," Brother Pasquariello says that narrowing the gap between the rich and the poor "probably will take the form of gradual change based upon public dialogue and astute legislative action." Since this is not now being done, "Christians need to initiate the dialogue and stimulate the action" because they are "concerned about ending poverty, not just out of expediency, but out of a sense of mission that stems directly from the biblical concern for the poor."

Not much of the argumentation in this book is novel, but Brother Pasquariello is to be thanked for putting it all in one place for Christians who like clear and understandable writing.

(Isenhardt reports for The Witness, weekly newspaper of the Archdiocese of Dubuque.)

New books of interest to readers

Here is a list of new books of particular interest to Catholic readers.

"Christianity: A Way of Salvation," by Sandra S. Frankel, Harper and Row, \$6.95, 135 pp. A blend of history, spirituality and theology to give beginning students a good sense of the Christian tradition.

"Refreshment in the Desert," by Father Gilbert Padilla, Twenty-Third Publications, \$7.95, 119 pp. Pursues the Gospel message of love, forgiveness, and prayer as it is experienced in contemporary culture and in today's church.

"For Better For Worse," by Father James Tunstead Burtchael, CSC, Paulist Press, \$4.95, 151 pp. Challenges young people to ask themselves some of the hard questions about marriage and values before making a commitment to marry.

"The Bible: Its Heroes and Its Message," by Marilyn Norquist, Liguori Publications, \$2.95, 96 pp. Highlights the Bible's patterns to show how in the narrative readers can discover new strength, hope and joy.

"Receptive Prayer," by

Grace Adolphsen Brame, CBP Press, \$9.95, 152 pp. Describes learning to receive, ways to pray receptively, and the biblical foundations of receptive prayer.

"The Future of Our Past," by Father Segundo Galilea, Ave Maria Press, \$4.95, 94 pp. Subtitled "the Spanish mystics speak to contemporary spirituality," this book points the way to a practical synthesis for contemplation and commitment as the author evaluates their tradition in terms of today's spiritual quest.

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.)

BALL, Mary Eadens, 71, St. Paul, Sellersburg, July 17. Wife of Arthur; mother of Mark and Donald; grandmother of two.

BECKNER, Charles W. Jr., 33, St. Gabriel, Connorsville, Aug. 26. Son of Anna Murphy Beckner; grandson of Eva Lingensfelser.

BULLINGTON, Helen, 82, St. Mary, New Albany, Aug. 29. Sister of Irene McNeil and Sylvester R. Bir.

CASHMAN, Jane F., 90, Little Flower, Indianapolis, Aug. 29. Mother of James; sister of Robert McKenna.

CIESLAK, Mary Ann, 68, Holy Spirit, Indianapolis, Aug. 25. Wife of Chester J.; mother of Arlene Staib, Carolyn S. Guindling, James J., Daniel C. and Thomas R.; sister of Lorraine Capperelli, Pat Rush and Joseph Rush; grandmother of 11.

CLARK, James, 74, Holy Spirit, Indianapolis, Aug. 29. Brother of Julia.

DeVORE, John, 56, St. Bernard, Frenchtown, Aug. 19. Husband of Marilyn; father of Dale, Ronald, Douglas, Bonnie Harris and Sondra Sanders; son of Ada Ollis; brother of Lawrence DeVore, Sarah Colglazier, Ada Mae DeVore and Josephine Byrne; grandfather of three.

FOLEY, Patrick, 65, Holy Spirit, Indianapolis, Aug. 30. Brother of Bridget Giles, Eileen Walsh and Dennis J.

FREUND, Mary R., 76, St. Anthony of Padua, Clarksville, Aug. 31. Wife of Stephen F.; mother of Rose A. Scheiber and Ormer F.; sister of Catherine Wood and Lucille Potzler; half-sister of Roy Sample, Wayne Sample and Leona Cornell; grandmother of five and great-grandmother of three.

HARPER, Leslie, 25, St. Mary, New Albany, Aug. 26. Son of Mary; brother of Susan M.

HOELKER, Joseph L., "Jeff," 83, Holy Family, Oldenburg, Aug.

26. Brother of Franciscan Sister Ancilla, William and Louis.

HOTTEL, Bernice D., 60, Holy Family, Oldenburg, Aug. 21. Daughter of Caroline Hottel; sister of Harold "Bud," Jerry, Mark, Franciscan Father Melvin, Irene McNamara, Ruth Hottel and Carol Walke.

MADER, Catherine M., 93, St. James the Greater, Indianapolis, Aug. 31. Mother of Eugene, Alfred, Edwin, Alfrida Stret, Agnes Hall and Viola Higgins; sister of John Ernest.

MORAND, Clarence, 64, Our Lady of Lourdes, Indianapolis, Aug. 29. Husband of Lucile; father of Michael, Patricia Speziale, Linda Hawkins, Janet Grant and Teresa; brother of Armella.

MORGAN, Rosemarie, SS. Peter and Paul, Indianapolis.

MULLER, Frank W., 67, Our Lady of Perpetual Help, New Albany, Aug. 30. Husband of

Helen Freeland Muller; father of Carol Schulz and James C.; brother of Thomas, Alfred, Cecilia Wright and Georgine; grandfather of six.

SCHANTZ, Mabel D., 84, St. Peter, Franklin County, Sept. 2. Mother of Walter, Leo, Russell, Esther Goddard, Ruth Haring, Marie Hardebeck, Edith Flederman, Francis Werner and Juliana Vonderheide; sister of Carrie Hill; grandmother of 44; great-grandmother of 43.

SCHUBNEL, Rose E., 86, St. Paul, Sellersburg, Aug. 24.

SMITH, Susan, 16, St. Bridget, Indianapolis, Aug. 30. Daughter of Barbara M. Bork Smith; granddaughter of Kenneth and Evelyn Bork and Betty J. Smith.

SULLIVAN, John A., 60, Christ the King, Indianapolis, Sept. 3. Father of Judy Thompson, John M., Larry and Gary; son of Blanche M.; brother of Thomas E. and Harry D.

Sr. Camilla Powell dies Aug. 30

ST. MARY OF THE WOODS—Providence Sister Camilla Cecile Powell, 88, died Aug. 30 at St. Mary of the Woods after an extended illness. The Mass of Christian Burial was celebrated Sept. 3 in the Church of the Immaculate Conception, followed by burial in the convent cemetery.

The former Bernice Powell was born in Sullivan on Sept. 16, 1896. She attended St. Mary of the Woods College and entered the Congregation of the Sisters of Providence in 1914. She made her

first profession of vows in 1917 and final vows in 1924.

Her assignments in the archdiocese included a teaching position at St. Andrew, Indianapolis, and a position as record librarian at the Conservatory of Music at St. Mary of the Woods. She also taught in Illinois, Massachusetts and California. She retired to St. Mary of the Woods in 1966.

Sister Camilla Cecile is survived by a sister, Ethel Weisert of Cupertino, Calif., and a niece.

Bernadette Chesebrough buried

Bernadette Chesebrough, the mother of Father Charles Chesebrough, died Sept. 3 in St. Vincent Hospital in Indianapolis. Father Chesebrough celebrated the funeral liturgy on Sept. 6 at the St. Augustine Home for the Aged, where Mrs. Chesebrough had been living.

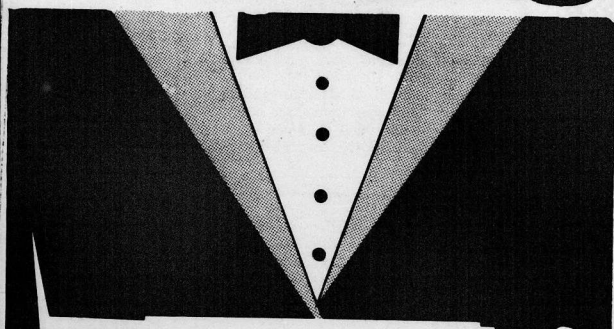
Mrs. Chesebrough, 73, was librarian and secretary to the dean of men at Brebeuf

Preparatory School, Indianapolis, beginning in 1961. She retired in 1970. She was also a founding member of St. Pius X Parish in Indianapolis, where she once served as president of the women's group.

Memorial contributions may be made to the St. Augustine Home.

In addition to Father Chesebrough, she is survived by another son, Patrick.

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Advisory council suggests issues for synod

(Continued from page 1)

ference. But more than a century has passed since the last national council, the Third Plenary Council of Baltimore in 1864. There has never been a meeting of the U.S. hierarchy termed a national synod, although the legislative authority and functions of synods and councils are virtually the same.

Several advisory council members expressed concern that Rome does not understand the U.S. church and gets a skewed view of it from a small coterie on the right that writes directly to Rome. Father Charles Irvin of Hamburg, Mich., referred to the letter-writers as "self-appointed vigilantes who are doing end-runs around the National Conference of Catholic Bishops."

DONNA HANSON of Spokane, Wash., incoming chairwoman of the council, expressed concern about Catholics not being able to attend Mass or receive the sacraments as often as they would like "because there is not a priest available." She linked the problem of a lack of priests with the question of celibacy and with a concern over Vatican unwillingness to give dispensations to priests who leave active ministry. She asked how new vocations can be attracted when people see how priests are treated when they resign.

Bishop Malone said that "a number of people are urging a return" from Pope John Paul's strict norms for dispensation of priests to the earlier norms under Pope Paul VI.

Pope Paul had made it easier for priests leaving active ministry to remain in the church or be reconciled with it.

Several council members questioned what Patricia Gilmartin of Howard Beach, N.Y., called "the lack of church use of women's talents." The synod, she said, "will be an all-male enclave," and "once again we feel rather left out."

Patricia James of North Canton, Ohio, in Bishop Malone's home diocese, suggested that the bishop might partially offset the absence of women at the synod by inviting the new advisory council chairwoman, Mrs. Hanson, to join him in Rome as one of his synod advisers.

Bishop Malone acknowledged that "the church does not use the talents of women fully." He said he can "only represent as well as I can" the concerns of women. It is up to women to "articulate to me" what those concerns are, he said.

Sister Thea Bowman of Canton, Miss., a member of the Third Order of St. Francis of Perpetual Adoration, said the need today for priests to be coordinators of many different ministries requires "a new kind of leadership." She asked how the "attitudinal" changes needed for that different leadership style can be structured into seminary training and continuing clergy education.

TWO DAYS before their meeting with Bishop Malone, members of the National Advisory Council broke into six

workshop groups and tried to isolate the main positive elements and shortcomings they saw in church life 20 years after Vatican II, and to highlight areas they wanted Bishop Malone to address at the synod in Rome.

Among positive developments flowing from the council, renewal in liturgical life and lay leadership and shared responsibility were cited by almost all the groups as outstanding areas of progress.

Confusion over church moral teaching, inadequate religious education of young people, and divisions within the U.S. church and a sense of tension between the U.S. church and the Vatican were among top "errors or abuses" they perceived since Vatican II.

Concern for the role of women in the church emerged in different ways. In one workshop, lack of involvement of women in the church was identified as the foremost abuse. In two others, discussion of the role of women in the church was at the top of specific concerns the groups wanted Bishop Malone to bring to the synod. In a fourth group, members unanimously identified more study of "women in ministry" and "a theology of the ordained priesthood" among the main "specific needs" that the church faces 20 years after the council.

Many of the other "specific needs" that the six workshop groups spelled out related to the priest shortage, priestly celibacy and the role and identity of the priest, and questions of developments in ministry.

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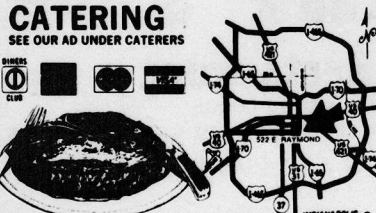
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Pope's statement on Jerusalem stirs controversy

The issue is tangled up in Israeli-Arab conflicts over to whom the city of Jerusalem belongs

by Bill Pritchard
NC News Service

Pope John Paul II stirred up controversy over the Vatican view on the status of Jerusalem with his Aug. 19 assertion that the Holy See and Moslem leaders agree the city should be regarded as the "capital of three monotheistic religions."

The American Jewish Congress, which represents major Jewish organizations, categorically rejects the notion that Islamic leaders have any such universal notions about the city. It called the pope's statement "puzzling and distressing" and wondered whether the pope had repudiated longstanding Vatican policy.

The issue is tangled up in Israeli-Arab conflicts over to whom the city belongs and the status of Arab territories taken by Israel in war.

Pope John Paul, responding to a reporter's question while traveling from Kenya to Morocco, said that Moslems "are convinced that Jerusalem should have a special status, as a central point, the capital of three monotheistic religions and that (it) should not be only the capital of Israel. . . ."

He said this was "also the view of the Holy See, of Pope Paul VI. But how it should be realized is another question."

THIS SEEMS TO BE supported by the pope's past statements and those of Pope Paul. But a reading of official Moslem statements on Jerusalem shows that the Moslem view is somewhere in between the pope's interpretation and that of the Jewish organization.

The Organization of the Islamic Conference, representing the major Moslem nations, wants a Moslem-controlled Jerusalem with safeguards for Jewish and Christian religious interests.

King Hassan II of Morocco, chairman of the conference's Al Qods (Jerusalem) Committee, was quoted in a Paris-based magazine last June as saying: "Moslems must be the guardians and the protectors of the holy sites, for it is they who believe in the religions of the three prophets. . . ."

The three prophets he referred to are Moses, Jesus and Mohammed, the founder of Islam. Jesus is not regarded as divine in Islamic theology.

Jerusalem contains one of Islam's holiest sites, the Dome of the Rock Mosque. The mosque is built on the site where Mohammed is believed to have been taken up to heaven. In Moslem tradition it is also the site where Abraham, who is revered as one of Islam's six great prophets, was prepared to offer his son in sacrifice to God.

Hassan noted that Jerusalem "had been under the sovereignty of Moslems for 13 centuries" but also spoke of the "pluralist character of the holy town."

Recent Moslem statements on the city's status have been cast in the context of objection to Israel's efforts to get international recognition of Jerusalem as the Israeli capital. Israel has controlled the city since the 1967 Israeli-Arab war.

The committee refers in its statement to "increasing Zionist aggression against this city and its holy Islamic and Christian sites. . . ."

The Al Qods Committee said in a 1984 statement that its "principal goal is to liberate the city of Jerusalem and other occupied Arab territories and preserve the Islamic character of this Holy City which is venerated by the entire Islamic community."

Henry Siegman, chairman of the American Jewish Congress, said in an Aug. 21 statement that "we are not aware of any Moslem leader who has ever expressed" the view of Jerusalem the pope ascribed to them.

"Either Pope John Paul is uninformed about the Moslem view of Jerusalem, or he has now repudiated the Vatican's longstanding position on this subject," Siegman said.

"We are aware, however, as Pope John Paul himself must be, that Moslems have consistently called for the removal of Jerusalem from the State of Israel," he said.

THE JEWISH leader said Pope John Paul's statement was "an apparent effort to find some common ground with his Moroccan hosts." But he also said that "it is possible that the intention and spirit of Pope John Paul's remarks in Morocco were misconstrued."

If they were misconstrued "a clarification is urgently needed," he said.

The pope had private meetings with Moslem leaders, including King Hassan, during his Aug. 11-19 Africa trip. The

head of the Vatican press office, Joaquin Navarro-Valls, said Aug. 30 that it "is not improbable that he spoke with them about Jerusalem." He said that the pope also "knows King Hassan's point of view."

The Vatican position under Popes John Paul and Paul has favored some form of internationally guaranteed status for Jerusalem.

In his 1984 Apostolic Letter on Jerusalem, Pope John Paul urged a "just solution by which different interests and aspirations can be provided for in a harmonious and stable form." He said the interests should be safeguarded "by a special statute internationally guaranteed so that no party could jeopardize it."

Pope Paul, in an April 10, 1974, general audience speech, called for an "appropriate statute with international guarantees for the Holy City of Jerusalem and a convenient juridical guardianship for the holy places."

In a 1973 Christmas address to the College of Cardinals, he said that a solution to the Jerusalem controversy must account for "the rights and legitimate aspirations of those belonging to the three great monotheistic religions of the Holy Land."

An unidentified Vatican diplomat was quoted in 1974 as saying that the Holy See "does not exclude the exercise of sovereignty over the city of Jerusalem by Israel, or the Arabs or the Palestinians or by any other responsible group."

However, he said the Vatican insisted that "any group would limit the exercise of that sovereignty either by self control or a control imposed from the outside." The diplomat said the Vatican "is willing for the United Nations to define the exercise of sovereignty."

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