



Church leaders protest expulsion of Nicaraguan bp.

by NC News Service

Catholic Church leaders, including Pope John Paul II, and the Reagan administration protested Nicaragua's expulsion of a Catholic bishop accused by the Sandinista-led government of supporting U.S.-backed rebel forces.

The pope, visiting Colombia, called the expulsion of Bishop Pablo Antonio Vega, head of the prelature of Juigalpa, Nicaragua, "quite incredible."

The head of the U.S. bishops' conference said recent banishment of Nicaraguan church leaders reflected "a new and dangerously repressive policy" toward the church. Cardinal Bernard Law of Boston and Archbishop James Hickey of Washington also telegraphed their disapproval of the action.

White House spokesman Larry Speakes accused the Nicaraguan government July 7 of trying to eliminate its opposition.

On July 6, after a two-day emergency meeting in Managua, the Nicaraguan capital, the country's bishops expressed "solidarity with and appreciation for" Bishop Vega, while the head of the conference, Cardinal Miguel Obando Bravo of Managua, called the situation "very tense."

Bishop Vega, conference vice president,

was expelled July 4 after government officials accused him of violating Nicaraguan law by supporting U.S.-backed counter-revolutionaries, or contras.

The bishop was granted asylum in neighboring Honduras.

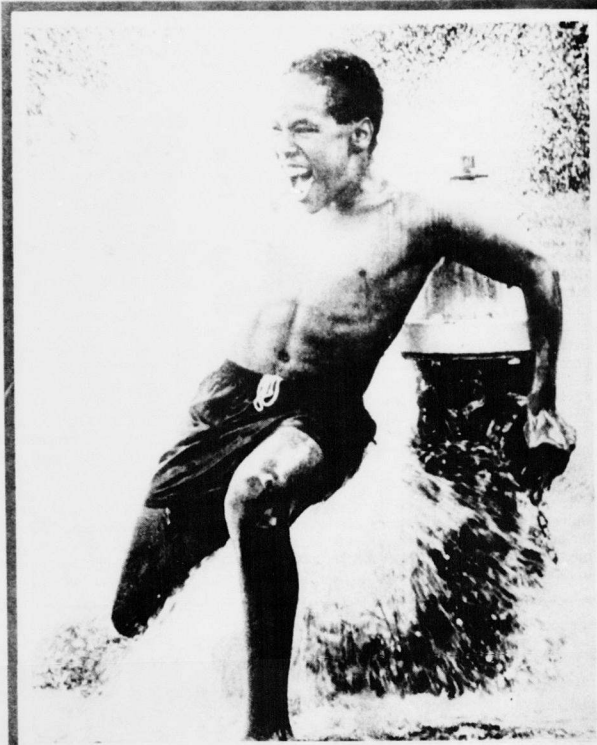
Father Ernesto Cardenal, Nicaragua's minister of culture, said Bishop Vega's hands "are bathed in the blood of all Nicaraguan war victims." Father Cardenal, prohibited by the Vatican from performing his priestly ministry because he refused to resign his government post, said Bishop Vega had "turned into a Judas."

In a statement at the end of an ordination Mass in Medellin, Colombia, July 4, Pope John Paul said Bishop Vega's expulsion offended "the requirements of liberty" and violated "a man's and a citizen's basic rights." He said he hoped "those responsible for the decision rethink its gravity."

Vatican sources said the pope was "indignant" and "depressed" after learning of the expulsion and that he directed aides to keep on top of the situation.

The Vatican newspaper, *L'Osservatore Romano*, called the bishop's expulsion "one of the gravest acts of persecution that can take place in the life of the church."

In a telegram to Nicaraguan President (See CHURCH LEADERS on page 2)



WHAT A BLAST—Donald Gray keeps cool with a blast of water from a fire hydrant. (NC photo from UPI)

Pope preaches on peace and justice in Colombia

by NC News Service

Pope John Paul II crisscrossed western Colombia July 1-7, preaching a message of peace and justice in a country plagued by guerrilla warfare, indebtedness and illegal drug trafficking.

Although the pope spoke to massive crowds—police estimated one crowd in Bogota at 1.2 million people—he also made personal visits. He surprised a Colombian fisherman and his family July 4 when he walked into their one-room home in Tumaco, and he visited friends and relatives of the victims of last November's mudslide on the Nevado del Ruiz volcano.

During his visit, Pope John Paul also condemned Nicaragua's expulsion of a bishop and consecrated Colombia to the Virgin Mary.

Upon his arrival in Bogota July 1 and later in Medellin, the pope asked developed countries to work with Third World nations for international social and economic justice in overcoming huge foreign debts.

"The poor people cannot pay intolerably high costs by sacrificing the right to development, of which they are deprived while other people enjoy opulence," he said in a speech to Colombian President Belisario Betancur and other government officials in Bogota.

SPEAKING TO more than a million people in the slums of Bogota July 3, Pope John Paul called on government authorities "to create jobs which permit the unemployed to find dignified work with just remuneration."

"No one should forget that the goods God has given mankind have a universal destination, and because of this cannot be the exclusive province of a few, be they individuals, groups or nations," he said.

Two days later, the pope focused that statement on relations between the rich and poor nations.

"I want to launch a new call for social justice, a call to the developed nations from the heart of this city of Medellin," the pope said July 5.

Medellin was the site of the Second General Conference of Latin American bishops in 1968. The meeting produced what has been called the "Magna Charta" of today's socially committed church.

Although the pope highlighted the church's preferential option for the poor while in Medellin, he also told priests—many of whom are involved in politics, union organizing and other social change activities—that their work with the poor is to be "of a religious and spiritual character."

"The church cannot in any way let the banner of justice, which is one of the prime demands of the Gospel, be seized by any

ideology or any political current," he said in Medellin.

On several occasions during his pontificate, Pope John Paul has voiced concern that social action in developing nations is being influenced by Marxism, with its theory of class struggle as the means to right an unjust social order.

Before the pope arrived in Colombia, he rejected requests for meetings with two guerrilla groups. But at an outdoor Mass for 800,000 people in Bogota July 2, the pope asked the guerrillas to "put an end to the destruction and deaths of so many innocent people."

"From this city of Bogota, I launch a vibrant appeal to those who follow the road of the guerrillas, so that they orient their energies—perhaps inspired by ideals of justice—toward constructive and reconciling actions which truly contribute to the progress of the country," Pope John Paul said.

During a meeting in Bogota's El Campin Stadium later that day, the pope told youths to resist the temptation to resort to armed struggle in the face of unemployment and social injustice. He also advised them against alienating themselves with "drugs, alcohol, sex and other lamentable vices."

THE POPE compared drugs to black slavery when he visited the Shrine of St. Peter Claver in Cartagena, Colombia, July 6. The 17th-century Catholic missionary and physician who provided spiritual counseling and medical treatment to slaves brought into the city's seaport.

"Slavery has been abolished around the world," the pope said. "But at the same time new and more subtle forms of slavery are surfacing."

"Today, as in the 17th century in which Peter Claver lived, the greed for money seizes the hearts of many people and transforms them, through the drug trade, in-

to traffickers of the freedom of their brothers," he said.

Free people "must resolutely fight against this new form of slavery, which subjugates so many people in so many parts of the world, especially young people," he said.

The same day, the pope visited the town of Armero, almost totally destroyed in a mudslide after a volcanic eruption last November. More than 20,000 people died in the mudslide. White crosses mark the transformation of the city into a cemetery.

POPE JOHN PAUL asked God to "ease the pain of so many families, dry the tears of so many brothers and protect the... many orphans."

He also prayed that from the tragedy would come "a new city of your children and (See POPE CONSOLES on page 2)

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FROM THE EDITOR

Tantur: promoting peace in the Middle East

by John F. Fink

Back in 1964 Pope Paul VI visited the Holy Land and learned firsthand about the problems of keeping Christians in that troubled land. Out of a population of about 4 million people in Israel, only about 120,000 are Christians. In Jerusalem, the number of Christians dropped from 45,000 in 1947 to less than 10,000 today.

Pope Paul was appalled by this situation. He said, "The Holy Land without Christians is unthinkable; it would be a museum." He went back to Rome determined to try to do something about it.

Today there are five living memorials of Pope Paul's visit to the Holy Land: Bethlehem University, about which I've written in the past; the Institute of Ephpheta for deaf-mute children, run by the Sisters of St. Dorothy in Bethlehem; the House of Abraham, a free hostel for poor pilgrims provided by the Catholics of France; the Holy Land Housing Authority, which has built apartments for Christian Arabs that it sells to them for \$1,000 a year for 25 years; and the Ecumenical Institute for Advanced Theological Studies at Tantur, Jerusalem. This week I'd like to tell you more about Tantur.

SHORTLY AFTER Pope Paul's visit to the Holy Land, Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, received a telephone call from the pope, asking him to come to Rome for an important meeting. When he obeyed, the pope asked Father Hesburgh to establish an ecumenical center in the Holy Land.



To carry out the papal wish, Notre Dame's president found an ideal site at the edge of Jerusalem, high on a hill overlooking Bethlehem (Tantur in Arabic means "peak"). To develop it he tapped J.A. O'Shaughnessy, one of Notre Dame's most generous benefactors. A picture of O'Shaughnessy is prominently displayed in the lobby at Tantur.

In the middle '80s, this land was part of Jordan, so Father Hesburgh first had to negotiate with the Jordanian government. He quickly became friends with King Hussein and Crown Prince Hassan. (As an aside, when I met with Prince Hassan in 1982 he mentioned that Father Hesburgh had stopped to see him a couple months previously. I had already known about that visit from a diary that Father Hesburgh had sent to me about his trip through the Middle East.)

Then in 1967, after the Six-Day War, the Israeli government took control of the West Bank, so Notre Dame had to negotiate with the Israelis. This resulted in a friendship between Father Hesburgh and Teddy Kolek, mayor of Jerusalem, who have worked together on a number of different things. (Another aside: When I met with Teddy Kolek in 1982 our conversation, too, eventually got around to Father Hesburgh.)

THE PURPOSE OF Tantur has been to promote ecumenism in a region bitterly divided by religion. That original mission was broadened three years ago when Father Hesburgh founded the Inter-Faith Academy of Peace there. This grew out of his efforts to bring together religious leaders and leaders in the scientific community in the cause against nuclear war.

When I first visited Tantur in November 1982 (I was also there in March 1984), the rector at that time, Donald Nicholl, said that one of his problems was to keep a

balance among the Catholics, Protestants, Moslems and Jews studying there. Since it is an ecumenical institute, the rector must keep it from becoming too Zionist, too Moslem, too Catholic, etc. Nicholl told me that he could get Christians talking to Jews, and Christians talking to Moslems, but he still hadn't been able to get the Christians, Jews and Moslems all talking together at one time.

That apparently has changed since 1982 because Katharine Bird, who is on the staff of the National Catholic News Service, reported in a recent issue of Notre Dame Magazine that there is now an annual Christian-Muslim-Jewish dialogue at Tantur.

The rector there today, Dr. Landrum Bolling, still has to try to keep Tantur from being co-opted by either side in the Arab-Israeli conflict. He told Katharine Bird that the volatile Middle Eastern situation "challenges our ethical, moral and spiritual principles every day." He said that both sides continue to be suspicious.

THE TWO-STORY buildings at Tantur can house about 40 single scholars and 10 families, but usually there are only 15 to 20 scholars in residence. Therefore, there is a general feeling that the institute is not living up to expectations. One former rector, Father David Burrell, says, "Tantur is a wonderful idea which hasn't realized itself." I found this same opinion among Catholic leaders in the Holy Land.

Tantur is financially dependent on Notre Dame, and financial problems will probably be around for awhile. To try to solve some of those problems, Notre Dame has opened Tantur's doors to Protestant and Catholic clergy on sabbatical leaves, to summer conferences and spiritual tours of the Holy Land, and to Notre Dame undergraduate and graduate students.

Church leaders protest expulsion of Nicaraguan bishop

(Continued from page 1)

Daniel Ortega, U.S. bishops' conference president Bishop James W. Malone said: "I strongly protest your government's action in expelling Bishop Pablo Antonio Vega from Nicaragua."

Bishop Malone said the incident, combined with the June 28 banishment of Msgr. Bismarck Carballo, head of communications for the Archdiocese of Managua, represents "a new and dangerously repressive policy" toward the church.

The bishop also sent a telegram to Cardinal Obando Bravo, assuring him of the U.S. bishops' "continued support in the face of these repressive actions and our prayers that the Nicaraguan government will reconsider and reverse the dangerously ill-advised

policy it has apparently adopted toward the church."

On June 28, Msgr. Carballo was refused re-entry in Nicaragua when he tried to board a flight from Miami.

Speaking to reporters in Managua July 4, Cardinal Obando Bravo said, "I've been a bishop for 18 years, and I have never seen a situation like the one the church is in today."

During a homily at a Managua Mass July 6, the cardinal recommended "prayer and fasting" for Nicaraguan Catholics.

He also warned the congregation not to be "manipulated" by the government-controlled news media and said that "freedom of expression is ended" in Nicaragua because on June 26 the govern-

ment closed the opposition newspaper, La Prensa.

In a carefully balanced statement, the superior general of the Maryknoll Missionaries, Father William M. Boteler, said the expulsion of Bishop Vega "can only lead to a hardening of positions by both sides in the besieged nation."

"It is difficult to see how this action and the earlier banning of the Rev. Bismarck Carballo can serve the needs of the Nicaraguan people," he said.

Father Boteler also said the order "joins the U.S. bishops in opposing U.S. military action against Nicaragua. We echo the Nicaraguan bishops' cry: 'Enough blood and death! The spilt blood of so many Nicaraguans cries out to heaven!'"

In a meeting with U.N. Secretary General Javier Perez de Cuellar in New York Jan. 21, Cardinal Obando Bravo asked for help in dealing with "persecution" of the church by the government.

During the meeting, he quoted a December letter from the Nicaraguan bishops to Ortega, alleging threats against foreign priests said by the government to "meddle in politics"; interrogation of Nicaraguan priests by police; pressures—including imprisonment—to make the laity "collaborate as informers" against the church; "harassment of church institutions"; forcing Catholics to "sign documents containing falsehoods and calumnies against the honor of church persons"; and "harsh censorship."

Prior to the actions against Bishop Vega and Msgr. Carballo, some church observers had seen signs of a thaw in Nicaraguan church-state relations. They cited the pope's June 19 meeting at the Vatican with Nicaragua's vice president, the Nicaraguan bishops' Easter pastoral letter which criticized all foreign military aid to the country, and the bishops' unprecedented June commentary on the nation's proposed constitution.

Pope consoles volcano victims

(Continued from page 1)

brothers, where fraternity reigns, families are renewed, tables are replete with bread and the fields and hearths are filled with song."

Officials closed roads to keep visitors away from the town while the pope was there, because the volcano had shown signs of erupting again.

Afterward, the pope met with and con-

soled friends and relatives of the victims in the nearby town of Lerida.

The pope also prayed for Armero's victims when he consecrated Colombia to the Virgin Mary July 3 at Our Lady of Chiquinquirá sanctuary, about 65 miles outside Bogota.

He designed his prayer around phrases of the Hall Mary, emphasizing his concerns for Latin America and, in particular, Colombia.

Break ground for rel. education bldg. in Mitchell

MITCHELL—Groundbreaking ceremonies were held Sunday, June 29, for the St. Mary's religious education building. Father Carmen Petrone, then pastor of St. Mary's, and pastoral associate Benedictine Sister Catherine Gardner performed the ritual by lifting the first shovelful of earth. Some 60 parishioners attended the ceremony which also served as a farewell to Fathers Petrone and John Hall, assistant pastor, who have been reassigned. A plaque inscribed with Father Petrone's name will be placed on the shovel used that day and it will be placed in the completed building as a tribute to his effort getting the building started.

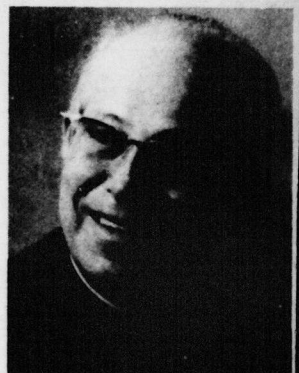
Father William J. Buhmeier buried July 8 in Evansville

DENVER, Colo.—Father William J. Buhmeier, a priest of the Indianapolis Archdiocese, died here July 3 in the rectory of St. Mary Magdalen Church where he was living in retirement. He was 66. His funeral liturgy was celebrated in the Pro-Cathedral of the Most Holy Trinity in Evansville on July 8.

Father Buhmeier was born in Evansville on Feb. 17, 1920 and was ordained a priest at St. Meinrad Archabbey on Aug. 24, 1945. His ministry included administration of St. Joseph Parish, St. Leon, and St. Nicholas Parish, Ripley Co.

He served as associate pastor of St. Lawrence Parish, Lawrenceburg; St. Mary Parish, New Albany; Our Lady of Lourdes, St. Joan of Arc and Little Flower Parishes in Indianapolis; and St. Ambrose Parish, Seymour. He was also chaplain of St. Vincent Hospital in Indianapolis.

Father Buhmeier was instrumental in the formation of the Christian Family Movement in the Indianapolis Archdiocese. In 1976 he was granted permission to work in the Archdiocese of Denver.



Father William J. Buhmeier

Survivors of Father Buhmeier include a sister, Marjorie Hinkel, of Evansville, two nieces and two nephews.

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Help for unwed mothers in southern Indiana

by Jim Jachimaki

Unwed mothers can find nearly everything they need at the Southern Indiana Christian Center. And soon, the center will even be able to offer them a place to stay.

The center is supported by a number of churches, most of them Catholic, in Clark, Crawford, Floyd and Harrison counties. It began as a small service organization for unwed and disadvantaged mothers, and it grew rapidly. The idea was to offer unwed mothers a better lifestyle. The center provides counseling, food, baby clothes, linens and financial assistance. The staff of

the center has arranged for several unwed mothers to live in private homes during their pregnancies, and has assisted some who were referred by other welfare agencies. It also operates an employment referral service for those who are unemployed.

"We attempt to assist the whole person by providing counseling and direction," says June Schnellenberger of Georgetown, volunteer director of the center. She says that the center has served more than 400 people in one way or another since August 1985. Schnellenberger and eight others currently operate the service out of her home.

With volunteer help, they are renovating a rented house in Georgetown which will eventually house the center's office and serve as a shelter for up to five unwed mothers. Pregnancy Problems, Inc., which operates the center, has offered to buy the house and is attempting to raise the necessary \$12,000 by August. Improvements which are being made to the house will cost at least an additional \$10,000.

"The need is so great," Schnellenberger says, "and the churches have really been backing us." Members of St. Mary of the Knobs Parish, Floys Knobs, have provided much of the labor and equipment for the remodeling. Support also comes from St. Joseph Parish, Corydon; St. Michael Parish, Bradford; a Monday night prayer group at St. Mary Parish, New Albany; and vacation Bible school classes

at St. Mary, Lanesville. In addition, Schnellenberger says, "We are seeking community involvement, and will be contacting business people, corporations and foundations for help."

The center is seeking contributions to go toward the purchase of the house, plus donations of household items.

"If anybody would send even \$1, we'd be tickled to death," Schnellenberger says. The center also accepts donations of canned goods, frozen foods and clothing which can be distributed to the needy.

By sponsoring yard sales, the center also raises some funds of its own.

The center is open 24 hours a day, with an answering service in case no counselors are immediately available.

Anyone interested in the agency may call 812-951-3117 or write to the center at Route 2, Box 83 A, Georgetown, Ind. 47122.

Sisters of Providence open their General Chapter

"American women religious have a unique and extraordinary contribution to make to the Roman Catholic Church in the 21st century," Sister of Mercy Doris Gottmoeller told Sisters of Providence during the opening of their 33rd General Chapter last week.

Religious communities will be smaller and some will disappear, she said, citing the change in the Catholic family, proliferation of lay ministries, and the changing role of women as contributing to the decline.

Just as communities of religious women are changing, so is the American Catholic Church, according to Sister Gottmoeller. She said that the church is experiencing an erosion of common meaning which has led to a quest for a new vision. American Catholic resources will help to bring about this new vision.

"Today, American Catholicism is characterized by a declining institutional

presence and a questioning of the value and distinctiveness of the institutions which endure. Religious life no longer enjoys a revered status, and clerical or congregational membership does not confer automatic respect or authority.

"There is a whole generation of professional, middle-class Catholics, asking questions, of meaning and purpose in a modern, technological society," she said.

Sister Gottmoeller said she believes Catholic nuns will contribute to a new vision of the church through institutions that will be transforming presences in society.

Sister Gottmoeller's speech opened a week of meetings held by the Sisters of Providence to set direction for the next five years. The week culminated in the installation of new general officers July 5 at St. Mary of the Woods.

Eight sanctuary movement defendants given probation

TUCSON, Ariz. (NC)—After eight sanctuary movement activists, including two priests and a nun, were placed on probation for smuggling illegal aliens, members of the group pleaded their case with arguments that had been ruled inadmissible during the trial.

U.S. District Judge Earl H. Carroll, in sentencing the sanctuary workers July 1 and 2 in Tucson, placed School Sister of St. Francis Darlene Nicgorski of Phoenix and Father Ramon Dagoberto Quinones of Nogales, Mexico, on five years probation. Father Anthony Clark, a priest of the Diocese of Davenport, Iowa, in residence at Sacred Heart Parish in Nogales, Ariz., was placed on three years probation.

Carroll also gave five years probation to Methodist lay worker Peggy Hutchison; the Rev. John Fife, a Presbyterian minister;

Philip Willis-Conger, who directs a task force on Central America; and Catholic lay worker Maria Socorro Pardo de Aguilar. Wendy LeWin received three years' probation.

During the trial, which began in October 1985 and ended May 1, defendants tried to argue that they were acting on religious grounds to help Central Americans who face persecution in their homelands and that they were upholding the Refugee Act of 1980. The U.S. government contends that Central Americans are generally economic refugees and therefore not eligible for amnesty.

Carroll barred most testimony on religious motivation, conditions in Central America or U.S. policy in the region. The defense rested without calling a single witness.

Defendants used their right to speak before sentencing July 1 and July 2 to make the arguments that had been barred during the trial.

Sister Nicgorski told the judge July 1 that the road to his courtroom began exactly five years before when her pastor was killed in Guatemala.

"After Father Tulio's death it was clear that belonging to the church is sufficient reason for being killed" in Guatemala, she said. "(Father) Tulio's death brought light to me. And the journey that leads me to stand before you, Judge Carroll, facing sentencing, began with his death. I am eternally grateful for his lesson."

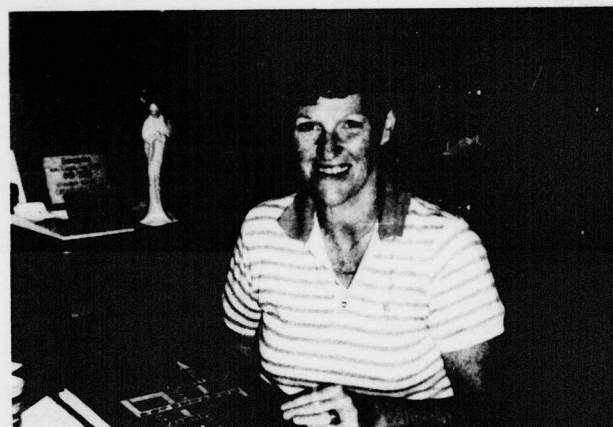
Franciscan Father Tulio Marruzo, the Italian-born pastor of a parish in Campos Nuevo, Guatemala, was shot to death in 1981.

Carroll issued and later changed an order forbidding the defendants from association with anyone who helps smuggle illegal immigrants into the country.

Sister Nicgorski said that her order vows to care for refugees and that following Carroll's restriction would amount to renouncing her vows.

Prior to sentencing the defendants presented Carroll with letters from supporters, including 47 members of Congress and several bishops.

St. Mark's School cited for excellence in education



Mickey Lentz, principal of St. Mark's School, Indianapolis.

by Richard Cain

St. Mark's elementary school in Indianapolis has won recognition as one of the outstanding schools in the nation. The honor came as a part of the U.S. Department of Education's Elementary Private School Recognition Program.

St. Mark's was one of nine schools in Indiana and 60 nationwide to receive this distinction.

"This has been a tremendous boost to our school," said Principal Mickey Lentz. "The founding people of the parish have even called and sent cards showing how proud they are that our school was selected."

The honor only came after an arduous selection process. It began last December when the school formed a committee to fill out the 30-page application. "It was pretty intense," said Lentz. Once the application

was completed and sent in, the school was then selected as one of 121 schools nationwide to receive on-site inspections from the judging team.

The visit came on May 23, the last day of school, which was not the ideal day for an inspection, Lentz recalled. "Just the fact that we were selected for an on-site visit was exciting," Lentz said.

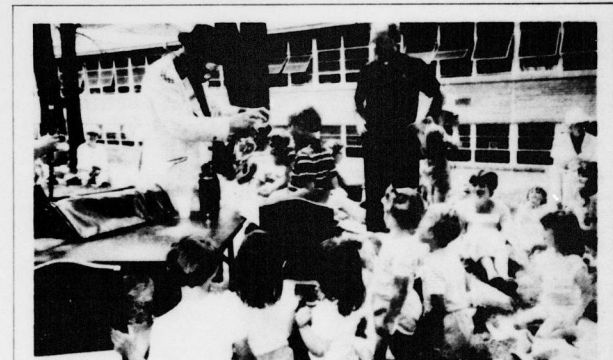
The visit was also valuable. "It was very thorough," she said. "I learned as much from them as they did from us."

Then after their report, the steering committee made its selections. "It was a lot of work but it was worth it," said Lentz. "We had wanted to do a self-evaluation and this was a perfect way to do it."

Lentz felt the honor belongs to the archdiocese as well as the school. "The fact that a Catholic school has been recognized for this award reflects on the quality of Catholic education as a whole."



SANCTUARY SENTENCING—Convicted sanctuary worker, the Rev. John Fife of Tucson, Ariz., hugs a supporter before entering U.S. Courthouse in Tucson for sentencing. (NC photo from UPI)



MAGIC ENDING—The Vacation Bible School program at St. Luke, Indianapolis, ended on a magical note. Pastor Msgr. Francis Tuohy and youngsters watched attentively as clown Mopey McGill performed tricks. Parents, grandparents and siblings of the 90 youngsters who attended the program were invited to a picnic.

COMMENTARY

Behind the Lines

The conspiracy theory of Anglican Fr. Wright

by Dick Dowd

In logic, one of the first things you learn is things are not always as simple as they seem. If, for example, A equals B and B equals C then, logically, A must also equal C.

With that in mind, try this one on for size:

Canada is next to the United States

The United States is next to Mexico

Therefore Canada is next to Mexico.

This demonstration of the excluded middle (I believe it was called) used to bedevil us student logicians at Holy Cross. We knew, of course, Canada wasn't next to Mexico. But we weren't sure we could prove it using the laws of logic.

I had the same reaction to a recent statement put to me by an Anglican scholar at the end of a press conference. Reporters



and panelists were milling around, when Father J. Robert Wright caught my eye.

There is a new entry, he told me, on the questionnaires which are routinely sent around by the Papal Nuncio to do background investigations on bishop candidates. The question reads something like this: Does the candidate believe in women's ordination to the priesthood?

Father Wright, an Episcopalian member of the U.S. Anglican-Roman Catholic dialogue committee, told me he is convinced that the question is used to scuttle the chances of any priest becoming a Catholic bishop who believes in the possible ordination of women to the Catholic priesthood.

The question is new, he says. (He apparently has seen some old background questionnaires and some new ones).

He continued: since the official position of the Catholic Church at the present time is that women cannot be ordained at all; and since those in power (by which I assume he meant Pope John Paul II) do not

wish that to change; we can only conclude that this question is a true disqualifier, a blackball, a litmus test for orthodoxy. If not, why else is it there? he asked.

I suggested that, scholar though he is, he was guilty of the philosophical fallacy of the excluded middle. Whatever he may believe of the Vatican and the pope and women's ordination, his conclusion represented a rush to judgment which could not be supported either by facts or by good, logical reasoning.

For Father Wright, whose church has admitted women to orders and at present is wrestling with the idea of ordaining a woman a bishop, the question is vital. Added to the great controversy over papal authority (which is essentially why the Anglicans separated from Rome) women's ordination poses a new threat to the full unity between the Anglican and Roman Catholic Churches which he has worked for—both on the international and the national level.

It is because of that threat, I believe, that Father Wright sees a conspiracy where none exists.

We had a recent election of an Episcopalian bishop in my area. Each candidate's views on the ordination of women along with a number of other issues, were sought and publicized. No one suggested that any candidate's opposition or approval of ordaining women was either a disqualifying or qualifying mark.

So also, I believe, is the case with Catholic candidates. In today's world, where the ordination of women is a topic of much discussion, one would suppose that those responsible for promoting candidates to the office of bishop would want to know where a priest stood on a variety of issues including that one.



But we, American Catholics, are at a disadvantage in handling these kinds of questions with American Episcopalianism like Father Wright. Since the selection of Catholic bishops is such a secretive process, whereas the selection of Episcopalian bishops is an open, elective one, we cannot know, for sure, whether indeed the question is on the Catholic background questionnaire and if it is, what purpose it serves.

Perhaps, if we also elected our bishops, as Eastern Rite Catholics still do, and indeed as most Catholic countries did for the first 18 centuries of Catholicism, we might be better able to respond to questions like the one Father Wright raises. Wouldn't we?

The Human Side

The new role of the pastor in the 21st century

by Fr. Eugene Hemrick

It used to be that the pastor was there, whether it was a parish picnic, a wake, a wedding or one of the parish school's classrooms. He was all things to everyone: confessor, counselor, teacher, one who consoles, celebrator of joyous occasions, pillar of strength.

The trends are changing and so is the physical presence of a pastor to his parishioners. He is not going to be around as much as he was in the past. Happy to say, parishioners will continue to feel his influence deeply in their lives.

What is causing the change in a pastor's



life? For one thing, pastors no longer have many associate pastors sharing the burden of pastoring with them. Therefore, they are not as free as before to be with parishioners. Parishes which once had two or three priests are being reduced to one-priest parishes.

In one archdiocese in the East, the new expectations of a pastor were described as follows: "The role of the pastor will continue to shift from direct personal service to parishioners to that of moderating specialized ministry, parish organizational needs and extra duties." It was recommended that the "diocese secure sufficient numbers of pastors with the qualities needed for moderating."

There are now approximately 164 lay ministry training centers preparing the laity to serve in parishes that have been reduced to one priest, or that have increased their services. The new role of the pastor will be to moderate not only these laypersons, but

also the many permanent deacons who now serve parishes.

Many of the services the pastor was once personally responsible for are now being taken over by the laity and permanent deacons. His new role is to ensure that the services are performed well and according to the spirit of the church.

No doubt pastors will complain that they were not ordained to be moderators or administrators. They will argue that the role of pastor is to be with the flock. The complaint also will arise that the pastor's role is growing impersonal or that he is dealing only with an elite group of specialists.

Father Yves Congar, a well-known theologian, advocated 30 years ago that there be a clergy-laity pair rather than a team to run a parish. I believe if pastors looked at their new role in this light it could very well make their entrance into the 21st century a refreshing experience.

The concept of a clergy-laity pair makes the relationship of a pastor and the laity similar to the relationship in marriage. In this role a pastor, like an unselfish husband and father, is cast into a different thinking mode. He no longer says to himself, "I want to be ordained for this." Rather like many parents who were thrown into a give-and-take situation in order to keep family life going, the pastor in this new mode of thinking finds himself saying: "This is our family and as with all marriages we sacrifice ourselves for the benefit of the family."

His new role may mean less personal satisfaction in giving personal service, but it can blossom so that he gives others the joy of serving that he knows so well. If such an attitude is cultivated, the loneliness of being a pastor in a one-priest parish could be transformed; instead he inherits a family whose close ties make the new role of the pastor a position to be desired.

View From the Pew

Don't bomb clinics; instead affirm those who choose life

by Richard B. Schetler

It really bothers me when I hear about an abortion clinic being bombed. It is a national tragedy that abortion clinics exist and are profitable, but bombing them at risk to life and limb of the misguided people who run them and patronize them is not the answer to the problem.

Anyone who reveres human life, especially the life of a helpless infant should be able to understand that physical violence ultimately destroys lives rather than saves them. It is a contradiction in terms when people who claim to revere the sanctity of life condone blowing up buildings. The next step is to blow away people who disagree with them.

Such senseless actions play right into the hands of pro-abortionists who can correctly point to the inconsistency of the position of people who claim to respect life yet do not hesitate to plant bombs.



What many fail to realize is that clinic bombings do not represent the mainstream of the pro-life movement. Bombing makes the headlines. Quiet programs to help troubled young mothers and their babies, educational programs on the reality of the beginnings of human life, counseling programs, all these areas of the pro-life movement do not make the news—partly because they are done by volunteers, mostly because they do not make a big bang.

There are other things going on, too, like one program which is designed simply to make new mothers feel good about being mothers. It may not sound like much, but in today's atmosphere which seems to be unsupportive, at the very least, to couples who choose to have babies, it can have an enormous individual impact. It also teaches the truth that each new infant is a child of God, with an immortal soul.

Called the "Autograph From God," the plan is sponsored by St. Jude Council, Knights of Columbus in Elkhart, Ind., and De Paul Circle, Daughters of Isabella in Elkhart. This is how it works.

Each time an infant is born to a parishioner of one of Elkhart's Catholic

parishes, a representative of the Knights and the Daughters presents to the mother and child a baptismal rose, along with a copy of the following prayer: "God our Father, you alone are the Lord of Creation. May all of us who share in the beauty of life, uphold its sacredness. Pray that those who are just beginning human life may be protected and nourished to full maturity."

It may seem insignificant, but the lessons this small gesture teaches are profound: that life is the most precious gift of all, and is given by God; that each child is fashioned by the Creator in a unique way; that each child has a right to life; and that faith is important in that life.

Gene Tarabek, a past grand knight of the Elkhart K. of C. Council, from whom I learned of the program, says that through it, "We celebrate the sacredness of life with the parents and the family in a special, personal way that allows them to know that we welcome their very precious baby into our religious community."

It's not a big, showy operation. It's just a personal approach to let people know the inestimable value of each new human being and to remind young parents that the community welcomes their offspring. It

reminds everyone involved that we should feel good about it when God gives us a new person to love, a person made in his image and likeness.

"Autograph From God" may be just small, quiet gesture, but it sure beats planting bombs.

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

An atomic bomb for a science fair project

by James W. Arnold

The brainy teen-agers are loose in the movies again this summer, creating outrageous inventions that have to be unplugged before some catastrophe obliterates western civilization.

"The Manhattan Project" is fundamentally a rerun of 1983's "WarGames." But this time, instead of a computer hacker breaking into the Pentagon codes and almost starting World War III, the adolescent hero builds an atomic bomb for his Science Fair project. Things get out of hand, naturally, or we would have only an anecdote instead of a mall theater thriller.

"Project" is nowhere near as dazzling or compelling as "WarGames," though the ingredients are much the same. A smart teenager (Christopher Collet) and his smart girlfriend (Cynthia Nixon) vs. the wicked military and scientific establishments, winning over an adult scientist (John Lithgow) as ally at the last minute, and then taxing their IQs to find a way to de-program the weapon as the seconds tick towards doomsday.

This kind of scene has been done a thousand times, and there is no way it can fail to make the palms sweat. The difference between a popular movie and an art film is that in the art film something bad happens. (Who can forget "Fail Safe" and "Dr. Strangelove"?) All the happy outcomes in pop doomsday flicks may have the nefarious effect of convincing us that we can teeter on the edge of hell with impunity.

In any case, writer-producer-director Marshall Brickman's climax is passable but lacks the wondrous visual effects of the computer displays in "WarGames." Oddly, although he has the kids and their bomb in



New York City in mid-film, he takes them back to a lab outside Ithaca for the finale, thereby reducing the potential horror to a few hundred square miles of rural taxpayers and landscape.

Brickman is a one-time Woody Allen associate with a lively sense of humor. His last film ("Lovesick," with Dudley Moore) was a bigger bomb than any here. "Project" is certainly an improvement, and Brickman is clearly using pop entertainment to raise consciousness about the possibility (certainty?) that somebody someday will build a homemade nuclear weapon and use it for blackmail.

You may have some trouble believing it in this movie. There is just no explanation for the kind of genius displayed by young Collet, who would make Einstein seem like Rodney Dangerfield. (But he's never heard of Anne Frank or Woodward and Bernstein—so much for education.) The son of a Cornell prof who has run away from his family, Collet forms a dislike for Lithgow when he arrives in town and begins pursuing his mother (Jill Eikenberry). After a tour of his high-tech lab, he realizes Lithgow's people are making plutonium, and nobody in the community knows about it.

To gather the evidence, Ms. Nixon distracts the guard while Collet enters the lab, and with marvelous ease in manipulating computers, lasers and robots, substitutes a bottle of shampoo for the plutonium. He then carves a hole in the wall with lasers, and sends the radioactive goop out, taped to a toy remote-controlled car. This is the movie's longest passage, and clever as heck, but we're in fantasyland. After that, the kid's building the bomb with spare parts in his workshop, using textbooks as a guide, is a piece of cake.

Motivation? That's a lost art in script-writing. Why does the kid build a bomb instead of taking the plutonium to the nearest newspaper? (Why doesn't the hot plutonium blow up? Why doesn't everybody get radiation sickness?) After the kid makes the bomb, why doesn't he just turn it in for the

publicity, instead of threatening to atomize Cayuga Heights? And why does Lithgow suddenly develop the guilts for making lots of money as a bomb-maker?

The answer to all these questions is nobody cares. They just want to make a movie.

At a crucial juncture, "Project" could've become a far more interesting exercise. Collet is about to bring his bomb into the Science Fair when he discovers somebody has stolen it from the trunk of his car. Now that raises fascinating possibilities. When you have something nice, you just never know who will rip it off. But Brickman trusts unerringly to the bland. It was lifted by some other nerds at the fair, and they give it right back to Collet as he escapes the pursuing heavies of the FBI.

Lithgow, of course, is a provocative actor. (Everybody else seems to be auditioning for Calvin Klein or Apple computer commercials.) He gets his teeth into a final scene, when the kid says he's using the bomb as a deterrent. "So far it's working," he says. "I'm still alive. But I'm not sure I'm crazy enough to turn the key." Replies Lithgow: "That's the problem with deterrence."

(Well-worn teen-age science project movie, with a few slick passages and a thoughtful message; some vulgar language; not especially recommended.)

USCC classification: A-II, adults and adolescents.



VISITORS FROM MARS—Hunter Carson and his parents, played by Laraine Newman and Timothy Bottoms, undergo a metamorphosis as the Martians leave in "Invaders from Mars," a remake of the 1953 film. The film "is light entertainment suitable especially for children," says the U.S. Catholic Conference which classified the movie A-I. (NC photo)

Recent USCC Film Classifications

American Anthem A-III
Ruthless People O

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

A look at an underground culture of the Soviet Union

by Henry Herx and Tony Zaza

Popular Mechanics is a rock band that plays to packed halls, but officially it doesn't exist. Taking a look at this underground culture of the Soviet Union is "All That Jazz," a program in the new "Comrades" series airing on Tuesday, July 15, 8-9 p.m. EST on PBS.

When Soviet authorities refused permission to film this subject, producer Olivia Lichtenstein went to Leningrad on a tourist visa and shot the program with a home video camera. The result, the narrator tells the viewer, is an unofficial program about an unofficial subject.

Culture in the Soviet Union is controlled by various state organizations to which artists belong. Those who are not members must make their living in other fields.

Explaining the intricacies of this system is Sergei Kuryokhin, a musician who was expelled from the Leningrad Institute of Culture and who is the founder of the Popular Mechanics group. To support his wife and child, he works at menial jobs but spends all his free time with other unofficial musicians.

According to Kuryokhin and others like him, there is an enormous audience for their concerts. Although the state does not allow them to advertise such events, word of mouth invariably brings crowds of the Leningrad intelligentsia.

The implication is that official Soviet culture is so dull that

when word of anything "new and unofficial" begins to circulate, there is an audience. In the tightly controlled society of Russia, such public displays of unorthodoxy must be worrisome, even though they are on the surface non-political.

Certainly Kuryokhin and his comrades, in punk rock attire and hairstyles, are shadow images of Western originals. Their aim, they say, is to create a contemporary Soviet rock culture media. They don't care about politics, only music.

But at a deeper level, this rock music group represents an interest on the part of some segments of Russian society in the culture and ideas of the West.

Whatever one may think of the musical quality of Popular Mechanics, the rock sound and the punk haircuts are a healthy sign of non-conformity behind the Iron Curtain. (HH)

TV programs of note

Sunday, July 13, 8-10 p.m. EST (CBS) "Amos." In a rebroadcast of a 1985 made-for-TV movie, Kirk Douglas plays a 78-year-old retired athlete confined to a nursing home who rebels at the rigid regulations imposed by the head nurse (Elizabeth Montgomery). Heavy-handed look at the problems of old age.

Sunday, July 13, 9-10 p.m. EST (PBS) "The Marketing of Margaret." Produced by the BBC, this documentary ex-

amines the techniques of political image-makers as well as the role of the media in the political process by focusing on how the Conservative party "marketed" Margaret Thatcher during the British general election.

Monday, July 15, 7-10 p.m. EST (ABC) "The Dollmaker." In a welcome rebroadcast of this award-winning 1984 family drama, Jane Fonda gives a fine performance as a rural woman whose strength and determination sustain her husband and children through a period of hard times in a big city during the 1940s. Solid but somewhat demanding family fare.

Monday, July 14, 8-9 p.m. EST (PBS) "Unknown Chaplin: My Happiest Years." The first of three programs devoted to the life and comic genius of Charlie Chaplin shows his early film work for Mack Sennett and the classic shorts he produced for the Mutual Film Company.

Tuesday, July 15, 9-10 p.m. EST (PBS) "Water, Birth, the Planet Earth." Using special photographic effects, this award-winning documentary reveals in a lyrical but informative way how life evolved from the sea some 3.5 billion years ago and how much life continues to depend on water.

Friday, July 18, 9-10 p.m. EST (PBS) "Little Mike." Michael Anderson is a man born with osteogenesis imperfecta ("glass bones" disease). This video portrait looks at his remarkable ability to overcome major obstacles.

(Herx and Zaza are on the staff of the U.S. Catholic Conference Department of Communication.)

TO THE EDITOR

The poll on women priests

Re: "Women priests favored by almost half of U.S. Catholics" (June 20).

It came as no surprise in reading the second paragraph of that article that the sponsor of this survey was at Catholic University and that the poll was taken by telephone from 800 supposed Catholics across the country.

Those who have been involved in the wording of questions for a poll know that almost any desired response can be obtained, particularly when the responders are selected by category and the responses are received verbally but entered by the pollsters on the poll form. The question of credibility of this poll is brought more into focus when the number of respondents is considered to be indicative of the entire Catholic population of the United States.

This same poll, I have learned from other sources, has some other interesting conclusions, including:

► "Support for women's ordination was from the best educated young, who attended Mass the least."

► "Opposition to women's ordination came from the older and less educated, who attend Mass the most." (This is the same group which provides the financial weworthal to keep the so-called Catholic universities and colleges afloat.)

Perhaps the "older and less educated" also have the real life experience which, when combined with even a little education, provides the wisdom needed to cope with the multiplicity of problems generated by the intellectual pride of some of our theologians. I am not against theological study and discussion. I am absolutely against public airing of these discussions in secular and religious publications during the time required to

have such studies and discussions considered through existing channels, ending at the Vatican.

The preliminary release of so-called surveys, polls, studies, etc., is nothing more than a blatant effort to preform public opinion and further confuse the laity as to just what is official church doctrine. We have been deluged since Vatican Council II with publication of remarks by self-appointed theologians who emerged from obscurity to take an ego trip via the secular and religious media. It has become the "in thing" to contradict and rebel against the magisterium.

For example, we have the Religious who have paid for full-page newspaper ads promoting the idea of multiple teachings on abortion, and the matter of Father Charles Curran, professor at Catholic University, who has on several occasions publicly stated his inability to follow the magisterium in matters of abortion, birth control, homosexuality and the authority of the Vatican to point out his errors.

It is common for members of any professional society to side with a fellow member who is being criticized. Members of academia are no exception. Hence the rallying to the cause of Father Curran by several related societies (Catholic Theological Society of America, for one). There was even an offer by supporters of Father Curran to compromise the difference between Father Curran and Cardinal Ratzinger, who is responsible for pointing out errors for those in conflict with the magisterium.

Since the findings of Cardinal Ratzinger were fully supported by Pope John Paul II it appeared that the matter of Father Curran was resolved. After all, the church

is not a democracy. The church teaches "go ye and teach all nations," not "go ye and poll all nations."

Since Catholic University in Washington, D.C., seems to be the incubator for so much of the confusion and rebellion against the magisterium, including the poll which generated the Criterion article, perhaps it's time to put some more heads "on the block" until the sweet smell of truth blows the smoke and dust away from CU. Isn't it about time for those in the trenches (pews) to say "no more" sponsoring surveys designed to promote (self-established) trends favored

by theologians who are in conflict with the official teaching of the church? It's about time the "older and less educated" Catholics pointed out that it is their hard-earned dollars being spent for promoting defiance of the church to which we all belong, under the guise of education.

Is it too much to hope for that vocations might increase if the magisterium were to be universally recognized and taught as the only official source of Roman Catholic doctrine? I think not and pray that this will happen.

Indianapolis

Bill Green

The pastoral on women's issues

In anticipation of the forthcoming pastoral on women, may I offer the following points for consideration?

1. The pastoral must deal in depth with the issue of women's ordination. If, as reported, the Holy Father has given permission for the ARCIC (Anglican-Roman Catholic International Commission) to fully explore this issue, it would be absurd to suppress such dialogue here in this country.

2. The pastoral should reflect the recent teaching of the Holy Father on the creation of man and the language of the body. While otherwise exercising prudence for pastoral reasons, I believe the pope is laying a solid theological foundation for the ordination of women.

3. The pastoral should identify the deeply rooted prejudices that must be overcome, such as the misconception that the gifts of men and women are mutually

exclusive. Likewise, it should spell out the moral deviations which conspire against the authentic liberation of both men and women, such as extramarital sex, abortion and the contraceptive mentality.

4. The pastoral must be a challenge for renewed prayer, study and action to eliminate sexism in the church, especially in seminaries and parishes. The process pursuant to the publication of the pastoral must be open to the option of recommending to the Holy Father the ordination of women—at least to the diaconate to begin with—as soon as possible.

Let us pray to Mary, Mother of the God and Mother of the church, that we may sincerely seek the will of God relative to the ordination of women, always remaining faithful to Christ and obedient to the church.

Gaithersburg, Md.

Luis T. Gutierrez

Marian College's Elderhostel

I would like to express my deep gratitude to the Elderhostel for the scholarship which provided the opportunity for me to attend the program given at Marian College.

Sister Mary Carol Schroeder, professor of history, gave us a glimpse of an emerging nation, Papua New Guinea. Her excellent presentation was based on two years of residence there, studying the people and seeing something of the development of a nation only recently come to a state of independence.

Doctor Raymond Craig, assistant professor of English, had as the topic of his lectures, "humor on the American Frontier." The title speaks for itself and the lectures

kept the class in a spirit of good humor.

Sister Olga Wittekind, professor of psychology and clinical psychology, gave us a valuable insight into handling emotions. The title of her presentations, "Emotions: Energizers vs. Inhibitors," gave us valuable information. We are never too old to learn.

All three professors were excellent. Marian College deserves great praise for providing meals, residence and interesting activities for us during this pleasant learning experience.

Sister Magdalen Marie Alcaraz, O.S.F. Oldenburg

Bandwagon going nowhere

Responding to the editor, Mr. John Fink's column of July 4, may I suggest Mr. Fink is jumping on a bandwagon that isn't going anywhere—a bandwagon that has been jumped on in the past by politicians and others looking for some self-serving publicity. One wonders, what's Mr. Fink's excuse? Perhaps a shortage of material worthy of an editor-in-chief?

As for Andy Jacobs of the 10th congressional district, the upcoming election year may be his excuse for in-

troducing such a ludicrous piece of legislation, in a House already loaded with many equally-whimsical notions.

As for the suggestion that "The Star-Spangled Banner" is difficult to sing, this is not a compelling reason to change the words and music for the few who lack the true American spirit for which our national anthem was written. I have already informed Mr. Jacobs of my feelings.

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"NO TO DIVORCE"—Women chain themselves to a fence outside the Irish Hall in Dublin to express their support for a "yes" vote in the Irish divorce referendum. The referendum resulted in a continued ban on divorce. (NC photo from UPI-Reuters)

CORNUCOPIA

Some day my prince will come

by Cynthia Dewes

In a recent movie we were distressed to see that someone forgot to filter the lens. Robert Redford not only has crow's feet and a furrowed brow, but jowls too jowly to ignore. He looks good, mind you, but he's not the Sundance Kid anymore.

We're dated by our movie heroes. Drooling over Gregory Peck means you're 10 years younger than someone who remembers Cary Grant with black hair and a wicked smile that turned knees to jelly.

Followers of Marlon Brando probably never heard of Sean Penn, or vice versa, and Rocky (Sylvester Stallone) admirers won't remember that William Holden was the first Golden Boy.

Meryl Streep does for movie fans today, with and without a British accent, what Deborah Kerr did a generation ago. Elizabeth Taylor clings to celebrity status, but it's her movies we want to look for Madonna and Whoopi Goldberg.

Other styles have changed, too. The "women's pictures" showing Bette Davis and Susan Hayward enduring the slings and arrows of outrageous fortune and weak men have evolved into Sally Fields pitted against union bosses and the depression South... and winning.

Katherine Hepburn, ahead of her time, portrayed feisty women who knew their abilities and spent most of the picture fighting to use them. Today we have Gwen Close displaying considerable abilities, period. No fight.

Beach bunnies and ending dimples like Annette Funicello and Sandra Dee have given way to more sophisticated teenagers young, but not Barbie doll clones. Their boyfriends don't croon much anymore, either.

Moral tone in general has shifted, from euphemistic unreality to scuzzy contemporary. Language has taken a 180. Inarticulation is the new standard for expression and you get points for grunts. If you can't say it in four-letter words, it's not worth saying.

In addition there's a lot of "gratuitous sex and violence," a phrase we've all come to know and love, in films these days. It's not much more realistic than the old keep-one-foot-on-the-floor bedroom scenes, but it helps the special effects boys stay in business.

Movies reflect the times in which they are made. During the Great Depression we enjoyed seeing beautifully dressed people sipping champagne in a luxurious setting because it was an escape from humdrum poverty. In the '50s we wanted to see a family all hunkered down in secure surroundings, even if they were Ma and Pa Kettle, because those were smug years and we wanted to reinforce what we knew was the good life.

Stress on all levels seems to be the message in movies today. But hope peeks through in a Karate Kid here or a Ceely there. Hannah and her sisters can still amuse us with their urban confusion, or the African plains astonish us with their beauty.

Until something better comes along, I'm still going to the movies.

"Here's looking at you, kid."



Cost is \$55 for three days or \$20 per single day. Contact: Sister Catherine Lee, CSJ, Evangelization Office, 1031 Superior Ave., Cleveland, Ohio 44114, 216-696-6525.

✓ **Sacred Heart High School Class of 1961** will celebrate its 25th Anniversary on Saturday, July 26 with a dance from 9 p.m. to 2 a.m. at the K of C, U.S. 31 and Thompson Rd. Tony Presutti will be disc jockey. Admission of \$8 per person or \$15 per couple includes beer and snacks. A cash bar will be available.

✓ **The first annual Indiana Conference on Peacemaking** sponsored by the Peacemaking Action Network will be held Saturday and Sunday, July 26-27 at Purdue University, West Lafayette. Workshops on developing boards of directors, using computers, managing volunteers, fundraising and lobbying will be presented. \$15 registration fee includes literature, handouts, and dinner. Registration by July 18 is desired. For information contact: Continuing Education Business Office, Rm. 110, Stewart Center, Purdue University, West Lafayette, Ind. 47907, or call Tom Jones or Phyllis Hennen at 317-743-3861.

✓ **The St. Vincent de Paul Society** has experienced an increase in the number of stores and businesses wanting to donate merchandise which must be picked up on weekdays. Volunteers are needed to drive the society's trucks and work on pick-up crews on an as-needed basis. For information call Joe Smith at 359-0789.

✓ **Gary Rietdorf**, former coordinator for the Channel of Peace charismatic community, will present a charismatic teaching on "Christian Unity" during the weekly prayer meeting at 7:30 p.m. in St. Louis de Montfort Church, 11441 Hague Rd., Fishers. For information call 942-6778.

✓ **Alvina Retreat Center**, 8140 Spring Mill Rd. will offer a new concept in religious retreats when it presents "God's Works and Words," a five-day retreat Monday through Friday, July 14-18. The retreat is designed to awaken an awareness of the God of scripture through the world of nature, so participants will engage in both indoor and outdoor activities on a flexible schedule. For information call the Center at 257-7338.

✓ **The Roncalli High School Band Boosters' Organization** will present the **Band Boosters Tenth Annual Garage Sale and Flea Market** from 9 a.m.-9 p.m. on Thursday, Friday and Saturday, July 31-Aug. 1-2 under a tent at the corner of Carson Ave. and Thompson Rd. Eight-foot tables may be rented for a \$10 donation. School desks, furniture, file drawers etc. will also be for sale and refreshments will be available. To reserve tables call Maria Dorsey at 783-1819 before July 20.

✓ **St. Vincent Hospital and Health Care Center** will host an open house from 2-5 p.m. on Sunday, July 13 commemorating the first anniversary of the **PregnaGym** at the St. Vincent Family Life Center, 2001 W. 86th St. The **PregnaGym** is a fitness facility for pregnant and postpartum women which helps them to have easier, faster labors and deliveries, and shorter recovery periods.

✓ **The Indianapolis Maennerchor** will hold its Tenth Annual Picnic from 5 p.m.-midnight on Saturday, July 19 in German Park, 8600 S. Meridian St. Hans Rieser's Internationals will provide German music, with free dance lessons. Dinner will be served from 5-9 p.m. The general public is invited to attend.

✓ **The World Apostolate of Our Lady of Fatima** will sponsor appearances in the Indianapolis archdiocese by the **National Pilgrim Virgin Statue** at the following locations in July: St. Ann Church, 2850 Holt Rd., 7 p.m. Mass July 25; St. Paul's Hermitage, 501 N. 17th, Beech Grove, 10 a.m. Mass July 28; St. Augustine Home for the

Aged, 2345 W. 86th St., 2 p.m. July 28; St. Therese of the Little Flower Church, 13th and Bosart, 7:30 p.m. July 28; St. Mary Church, 317 N. New Jersey St., 11:30 a.m. Mass July 30; St. Martin Church, Martinsville, 7:30 p.m. July 30; Immaculate Conception Academy, Oldenburg, 1:30 p.m. July 31; and Our Lady of Lourdes Church, 5333 E. Washington St., 7:30 p.m. July 31.

✓ **Holy Angels Alumni** will sponsor a trip to the Dog Races in Wheeling, W. Va. during the weekend of Aug. 9-10. \$85 per person cost includes busfare, hotel accommodations and race ticket. \$35 deposit is required before July 19; balance due by Aug. 1. For reservations call: Ruth Ann Hillman 637-6627, Denise Bryant 925-4829, or Sister Gerry 526-5211.

vips...

✓ **Don Berkooski and other members of the St. Christopher Parish Clown Troupe, Smiles Unlimited**, will be featured at 8 a.m. on Sunday, July 13, on the television program "This is Your City" seen on Indianapolis station WISH-TV, channel 8.



✓ **Benedictine Sisters Madeleine White and Mary Robert Palmer** will celebrate their 60th Anniversary of Religious Profession at a solemn liturgy at 2 p.m. on Sunday, July 13 in Our Lady of Grace Convent, Beech Grove. A reception for friends and relatives will follow. The diamond jubiliarians entered the Benedictine Order in Ferdinand, Ind. and accepted appointments as founding members of the Beech Grove community in 1960.

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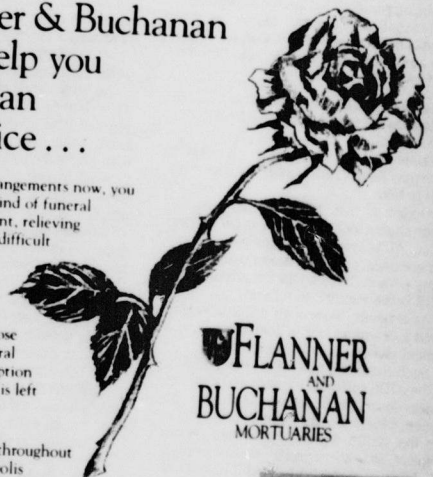
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QUESTION CORNER

Preparing for marriage

by Fr. John Dietzen

Q My daughter and her fiancé attended Sunday afternoon classes with other couples at a distant church. These classes were boring because my daughter took college courses which covered all segments of married life.

My daughter's friend was just married a couple of weeks ago at our parish. She told my daughter that she would never go through again what she and her fiancé had to with our parish priest. The marriage talks were very dull. The 100 or more questions they were asked to answer were personal and none of his business.

If my daughter refuses to answer these questions can our pastor refuse to marry them? (Louisiana)



A All dioceses in our country now have some form of required preparation programs before marriage. In more and more places these programs take two forms. One is some type of premarriage class or series of conversations with trained married couples about various aspects of early marriage.

These "classes" of course take many forms, from a series of lectures in a pre-Cana program to weekend Engaged Couples Encounters.

Understandably, the quality of these programs varies from time to time and place to place, depending on leadership and participants. Not everything will appeal to everyone.

FAMILY TALK

Our son has AIDS; what can we do to help?

by Dr. James and Mary Kenny

Dear Dr. Kenny: My wife and I were shattered yesterday to learn that our 27-year-old son has AIDS. He has been living on his own but now wants to come home. He feels he is being punished by God for having some homosexual relationships. Mostly he just sounded helpless and afraid. Can we safely take him home? We want to help him but don't know how. (New York)

Answer: You are not alone. Close to 20,000 Americans are reported to suffer from AIDS. Half have died.

Those are hard statistics, but accepting them may help. Truth is easier to cope with than fiction.

Almost as bad, AIDS carries a strong public stigma today. Since the great majority of AIDS victims have been either homosexuals or intravenous drug users, many persons have taken the attitude that AIDS is the victim's own fault.

As a result, those with AIDS have suffered a dramatic loss in self-esteem and a radical change in life habits.

Such condemnation leads to the isolation of the AIDS sufferer. Friends and acquaintances desert the ill person. Some fear contagion. Others feel they cannot do anything for the victim and wish to avoid feeling helpless. Still others prefer not to be reminded of their own mortality. Social support, so necessary for the terminally ill person, is hard to find.

Now for some better news. AIDS does not appear to be spread through casual contact. High risk groups are homosexual and bisexual men, intravenous drug users, persons receiving infected blood and children born of AIDS mothers.

According to a recent article in "The New England Journal of Medicine," persons highly unlikely to acquire AIDS include health-care workers, food handlers, co-

I have found, however, that much depends on the attitude of the people attending. Usually couples who attend with an open mind and who feel they still may have something to learn find these courses useful in some way. At least they appreciate the church's concern for every possible care to prepare the bride and groom for a good and happy marriage.

The other element common to most marriage preparation requirements is an instrument to help the couple evaluate their agreements and strengths and weaknesses in important aspects of the early years of marriage.

A typical such instrument is the Premarital Inventory used in numerous Catholic churches and by many Protestant churches as well. The bride and groom respond to 143 statements, indicating that they agree with, disagree with or are unsure about that statement. Subjects covered include in-laws, children, interpersonal communication, sexuality and several other major categories.

The responses are then tabulated in such a way as to give the couple a profile of their strengths (in agreement) and weaknesses (where there is still some disagreement) in each of these categories.

Some individuals might find certain of these statements somewhat personal, but if the priest or other person working with the couple knows how to help them interpret the information, the bride and groom can learn much from it.

I have personally given the Premarital Inventory to perhaps 300 couples; everyone without exception has reported discovering valuable information about themselves and about their partner that they felt would serve them to great advantage in their marriage. Some couples naturally profit more than

workers and the classmates and family of AIDS victims.

Thus today's best information indicates that you can safely bring your son home. I would do so.

You add that you don't know how to help. Follow your heart. And be aware that your son will likely go through several stages as he attempts to cope with a harsh reality.

"No, not me. It can't be true." Or, "I'll be the first one to overcome AIDS."

Actually, denial is a healthy first reaction. Allow him to talk in this manner, but you yourself deal honestly with the prognosis. Don't challenge his denial unless it interferes with his health or treatment.

"Why me?" Rage and anger usually follow when the outcome can no longer be denied. Again, be compassionate and understanding. It is all right to be mad at the apparent random or whimsical cruelty that has singled out your son. Surely God can take the anger.

"Bargaining is the next stage. 'I'll go to church every week . . . I'll do anything.' Simply listen to such promises. Support his efforts to achieve them.

"Then comes depression. The inevitability of death sinks in. The dying person feels quiet and sad and alone. Be available to your son, but give him private time too.

"Finally comes acceptance. 'My time is close now and it's all right.' Don't deny such remarks. Be brave enough to talk with him about what the dying person has already accepted.

One message of death is to live what we have of life to the fullest. Don't mourn the tomorrows, but treasure your todays. Tell your son all those things you never had time or courage to say. Go places, do things that you would like to do together.

See him safely and lovingly on his way. And have him save a place for you.

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others from such programs. But in my experience, all of them, including those most highly educated, recognize full well why the church expects couples preparing for mar-

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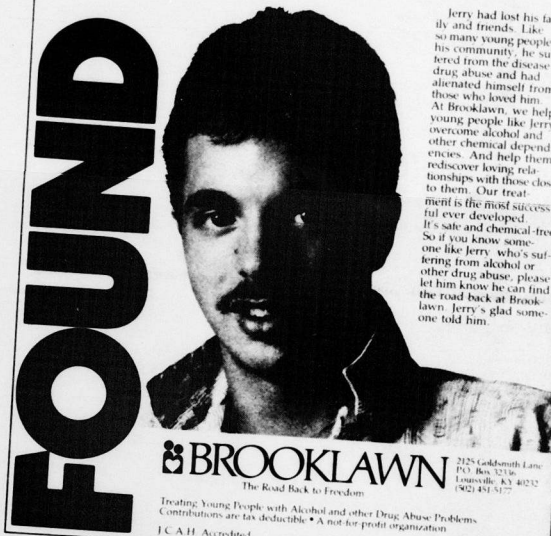
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Traveling town of 600 urges peace, disarmament

by Charles Isenhardt
NC News Service

Two Catholic nuns are part of a small traveling town marching across the United States to urge peace and nuclear disarmament.

Living day by day with 600 people on the move has itself been an experience in peacemaking, said Sister Dorothy Marie Hennessey, a retired Franciscan nun from Dubuque, Iowa.

She and Loretto Sister Mary Beth Boesen from Denver are part of the reorganized "Great Peace March for Global Nuclear Disarmament." Starting last spring in Los Angeles and aiming for Washington, D.C., by Nov. 15, it reached its midpoint in Omaha, Neb., in time to celebrate the Fourth of July.

In a telephone interview earlier from a pay phone in Fort Morgan, Colo., Sister Hennessey described the march across the country as a new "abolitionist movement." But idealism and practicality mix freely, she said, as the marchers have learned to get along with one another and solve the problems of moving themselves and their belongings 10 to 15 miles a day.

"There's been some bickering and internal strife," she said. Some purists want to walk every step of the way, while others are willing to pick up a ride if they need it. Other disagreements among the marchers have ranged from the way they are governed to the way they should dress, she said.

"A lot of people have changed a great deal since coming," she said. She added that she is learning to be more "tolerant."

An original group of 1,200 marchers, including Sisters Hennessey and Boesen, left Los Angeles March 1 under the name People Reaching Out for Peace, or PRO-Peace. But the organization went bankrupt in two weeks and stranded the marchers in the desert near Barstow, Calif. About half of

them went home, and most of the group's gear was repossessed.

"Some of my best new friends left in tears," Sister Hennessey said. "They thought they'd never experience such a loving community again."

Those who remained reorganized, cutting their daily budget sharply and getting by without extra frills and comforts. Some marchers went home and got their cars to carry baggage for the group.

"The media had us dead, but we're not going to die," the retired nun commented.

She described the march as "a little moving city" with psychiatrists, dentists, literature majors and "dainty-looking girls who we've found out are truck drivers" among its citizens.

The "small-town news" so far, she said, has included a wedding and two deaths, and two babies are expected before the march ends. Sister Hennessey edits "Peace Weekly," which she described as the group's literary magazine.

Sister Hennessey said about half the marchers walk on any given day. Each spends two days a week taking care of jobs such as laundry, packing, unpacking and cleaning up trash. Some go ahead in advance groups to raise money, organize for their arrival, and give talks on disarmament.

The leadership of the marchers consists of an elected board of directors and city council. The honorary mayor is a former kindergarten teacher who is in charge of the trash, she said.

All along the way new people join the march for varying lengths of time, Sister Hennessey said. She said a priest once joined for three days.

After "getting a lot of blisters" on his first day, she said, he spent the second taking care of the portable toilets, which say "nuclear waste-free" on the back. "He told me that was a more pleasant job," she said.



NUNS ON MARCH—Franciscan Sister Dorothy Hennessey, left, and Loretto Sister Buffy Boesen share a meal during the Great Peace March. (NC photo)

Bp. Malone urges government not to move embassy to Jerusalem

WASHINGTON (NC)—The head of the U.S. bishops has asked President Reagan to convince the Senate to drop legislation that could force the U.S. Embassy in Israel to be moved from Tel Aviv to Jerusalem.

Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, in a letter to Reagan, urged him to ask Sen. Jesse Helms, R-N.C. to withdraw an amendment on the embassy transfer. The amendment has been proposed for pending legislation on diplomatic security.

Bishop Malone termed the Helms' amendment "very dangerous."

"The effect of the amendment could force the transfer of the U.S. embassy from Tel Aviv to Jerusalem. I know that previous efforts to achieve this objective have been op-

posed by your administration and I write to request your leadership in opposing this very dangerous amendment," Bishop Malone wrote Reagan.

The text of his letter was released July 2. Supporters of the embassy move have argued for years that it will reflect the reality of Jerusalem and demonstrate support for Israel.

The U.S. Catholic Conference, the bishops' public policy arm, in 1984 opposed measures to move the embassy "because we believed such a unilateral move would fail to address the special significance Jerusalem holds for Moslems, Jews and Christians and it would present yet another obstacle to progress toward a Middle East peace," Bishop Malone noted in his letter to Reagan.



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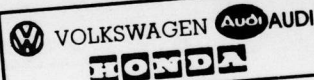
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THE SUNDAY READINGS

15TH SUNDAY IN ORDINARY TIME

JULY 13, 1986

by
Richard
Cain
Deut. 30:10-14
Psalm 69
Col. 1:15-20
Luke 10:25-37

How can I expect God to give me the wisdom to know what is right in the big things if I don't act on the wisdom he has already given me about the little things? I vividly remember the time this realization hit me.

First a definition. I take wisdom to be the ability to discern what is God's will (the most loving thing) in a given situation.

During my second year as a high school teacher I was facing some big decisions about my future. One day I needed to leave work early to get shots for an overseas trip. It involved leaving after my classes were finished, but before the normal time for teachers to leave.

After getting permission to do this and make up my time, the clinic called to say I would not be able to get the shots that day after all. My reason for leaving no longer existed. I went to tell the assistant principal, but he was in a conference. I was afraid that if I stayed and told him tomorrow, he would think I was trying to get out of making up the time. So I headed out to the parking lot. But I didn't feel right about it.

Halfway out to my car, it hit me. How could I be serious about asking God to guide me about what I should do next year if I wasn't ready to act on what my conscience was telling me he wanted me to do in the moment? So I stayed until the end of the day.

This is the message I get out of the first reading. In it Moses gives the Israelites a pep talk about keeping the Law. He tells them that God's will is not something sophisticated and mysterious. It is as close as their conscience. Using your conscience

is like pumping water. You prime the pump with some principles (the Law) and enlarge on them through the practice of applying them to specific situations.

The problem is I like to quibble about the principles rather than apply them. This is what the gospel reading, the parable of the Good Samaritan, addresses. A lawyer asks Jesus what one has to do to inherit everlasting life. From the way the story evolves, it is clear that the lawyer is not really asking for information. He just wants Jesus to confirm what he already thinks.

But Jesus recognizes what is really going on inside the lawyer. He is not listening to his conscience. So Jesus sets about helping him to read the indicator lights on the dashboard of his own soul. First Jesus invites him to draw from the wisdom he has already received. When the lawyer answers his own question, Jesus tells him he is right. But the lawyer is still not satisfied. He then asks a more specific question. In this way, Jesus lets the lawyer's own conscience lead him right to the source of the trouble.

The second question is "Who is my neighbor?" Jesus' response, however, answers a much deeper question the lawyer cannot hear his own conscience asking. For through the parable Jesus calls the lawyer not only to greater understanding but to action: "Then go and do the same."

Here is the real problem. Like the lawyer I want to understand the whole picture before I am ready to risk committing myself to action. It is true that a certain amount of understanding is

the Saints *by Luke*

OLGA, ALSO CALLED HELGA, WAS BORN IN 879. IN 903 SHE MARRIED IGOR, PRINCE OF KIEV, UKRAINE. AFTER THE ASSASSINATION OF IGOR IN 945, SHE PUNISHED THE MURDERERS OF HER HUSBAND BY HAVING THEM SCALDED TO DEATH AND THEN HAD HUNDREDS OF THEIR FOLLOWERS EXECUTED. SHE RULED THE COUNTRY ABLY AND WELL AS REGENT FOR HER SON SVYATOSLAV UNTIL HE CAME OF AGE.

OLGA LATER BECAME A CHRISTIAN AND WAS BAPTIZED IN CONSTANTINOPLE ABOUT 957. SHE CHANGED HER LIFE AND DEVOTED HERSELF TO CONVERTING PEOPLE TO CHRISTIANITY. SHE REQUESTED MISSIONARIES FROM EMPEROR OTTO I IN 959, BUT WAS NOT TOO SUCCESSFUL, UNABLE TO CONVERT EVEN HER SON SVYATOSLAV. HOWEVER, HER GRANDSON, ST. VLADIMIR, EVANGELIZED THE EASTERN SLAVS.

OLGA DIED IN KIEV IN 969. HER FEAST IS JULY 11.

ST. OLGA



necessary for wise action. But what I forget is that a certain amount of action is also necessary for true understanding.

It comes down to this. Sometimes I use my need to understand as a stalling tactic. When I want to understand the whole picture before I will do anything, then it's no longer a problem of understanding. It's a problem of trust and the desire to be in control. The lawyer reveals his need to be in control when he asks Jesus what he must do to INHERIT eternal life. He isn't satisfied with receiving it as a gift. He wants to be entitled to it.

The second reading is from Paul's letter to the Colossians, as it will be for the next three weeks. It seems that the

Colossians were trying to balance Christianity with another belief popular at the time. This belief taught that the angels had some kind of autonomous control over the world and offered rituals and practices to get on their good side.

In response, Paul stresses that Christ is the only mediator between God and humans. Everything that God does is through Christ. Christians need not worry about appeasing any other heavenly beings. In other words, there is no place in my faith for superstitious practices, Christian or otherwise. I don't think I have any superstitions regarding angels. But I do sometimes appease social norms at the expense of my faith in Christ.

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Faith Today

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By Father Herbert Weber
NC News Service

When I was chaplain for a juvenile detention center, the newly arrested teen-agers frequently would tell me a story: At the time of their arrest, they had started praying to be released. A day later, when they discovered their freedom had not come, they figured something was wrong. Somehow prayer had not worked for them.

Most of us smile at the simplistic approach to prayer expressed by these teen-agers in trouble. Yet most people, face to face with experiences that block their freedom, feel about the same as those young people. They too want to be set free and anything that seems to provide the hope of liberation is worth pursuing.

Liberation theology, most often spoken of in reference to Latin America, states that the Christian message is hope of liberation for all who are unfree. St. Paul wrote about freedom in his Letter to the Romans, and generations of Christ-followers have found hope in St. Paul's insights: Christ's saving act of love on the cross has lifted the yoke off the backs of men and women.

The statement on liberation theology published by the Vatican in April says that "the divine promises of liberation and their victorious fulfillment in Christ's death and resurrection are the basis of the 'joyful hope' from which the Christian community draws the strength to act."

Yet to speak of liberation means reviewing what enslaves or imprisons.

In the Gospels, Jesus spent much time with those who were the victims of the closed minds of others. They were the outcasts who received rebuff rather than acceptance.

That type of enslavement still exists. Virtually every high school or grade school class has someone who is shunned because of his or her differences. A young man told me that he has never overcome the fact that he had never fit in any group at school.

Jesus the liberator set people free socially as well as spiritually. The church and her members have to find ways today to continue Christ's work of liberating.

Sometimes the burden of others can only be lifted by transforming a society or a system that tends to enslave. Not long ago, a number of church groups, including

HOPE OF FREEDOM



"Liberation theology, most often spoken of in reference to Latin America, states that the Christian message is hope of liberation for all who are unfree," writes Father Herbert Weber. To speak of liberation, however, people must first review what enslaves or imprisons, he suggests. Then, just as Jesus set people free, the church's people must find ways to continue Christ's work of liberating in today's world.

statewide conferences of bishops, supported a boycott that would allow farm workers in the United States to organize and negotiate with a major food processor.

Happily, an agreement was reached. The newly created contract represents an attempt to change a system and make it more respectful of people's rights. That is liberation for all parties involved.

Sometimes society's attitudes have to change. Although in recent years a number of churches and other public buildings have become more accessible to the handicapped, what takes place within those buildings is not always so open.

A friend who is paraplegic said that she tried to become involved in a parish retreat. She was told that she could pray in her home. While not objecting to the task of praying, she simply stated that whenever she is treated as a shut-in, she feels shut out.

Finally, becoming a church of liberation requires a strong sense of community. By belonging to community, people become conscious of the pain and struggles of others, beginning first with other community members and then expanding that consciousness to the whole human family.

Individuals also find strength in belonging to a community. Several years ago I met weekly with a base community, a small group that came together to read the Scriptures, pray and share concerns about living the gospel message. I know that the community, by being a constant reinforcement of each person's values, prevented the members from succumbing to such modern-day tyrannies as depression and loneliness.

Over Memorial Day weekend, millions of people participated in Hands Across America. I was fortunate enough to live in one of the towns through which the line passed. Although the experience of holding hands and singing several songs was unforgettable, I was even happier when the announcer on the radio said that everyone must remember that this is "just the beginning" in our attempt to help the hungry and homeless of this nation.

Remembering those who are on the fringes of society is a way to participate in a liberation theology lived out in our world.

(Father Weber is a pastor and writer in Bowling Green, Ohio.)

The cause of the poor

By Katharine Bird
NC News Service

Numerous liberation theologies exist in the church and in the world — one for women, another for blacks, another for native Americans, Jesuit Father Alfred Hennelly says in introducing people to the topic.

His special interest is in the liberation theology which "arose in Latin America during the last 20 years," explains the theologian who teaches at Fordham University in New York City. To see why it developed, he thinks a graphic image is useful:

Imagine visiting Lima, Peru, a beautiful colonial city of 1 million people, with great boulevards and beautiful parks. But all around it are what a German theologian calls "the circles of death," the priest says. These are the slums where another 2 million people live in destitution. Here the basic necessities of life — food, running water, housing — are missing. People fight over garbage for food.

That is the situation "in most large cities of Latin America," Father Hennelly says. It contrasts sharply with the U.S. situation where the poor live in the core of cities with the prosperous suburbs all around. "In Latin America it is impossible not to see the poor," he explains.

Asked to define liberation theology, Father Hennelly replies that it is "a form of theological reflection which places great emphasis on questions of social justice and reinterprets many aspects of theology to give this aspect pre-eminence." Some, he adds, call this a "preferential option for the poor."

The Second Vatican Council placed a spotlight on justice issues, he recalls. Following this lead, the Latin American bishops and church leaders used a 1968 conference in Medellin, Colombia, "to look at and reflect theologically on their own situation of suffering."

They referred to the "institutional violence against the poor and called on Catholics to work toward the fundamental changes necessary" to bring justice to the oppressed, the theologian explains.

An adviser at Medellin, Father Gustavo Gutierrez, a diocesan priest from Lima, developed the theories discussed at the conference in "A Theology of Liberation" published in 1971. It is considered a basic text for the theology, Father Hennelly says.

He adds that Father Gutierrez



teaches that "the cause of the poor is the cause of God." A native Indian, he "lives and works with the poor" in Lima and dedicates himself to relieving the misery of the oppressed.

Much opposition to liberation theology arises because of its call for fundamental change in Latin America, Father Hennelly continues. The question sometimes asked is: Does liberation theology encourage violence to achieve change?

Although some Latin American Christians join violent movements, Father Hennelly says that "the 12 liberation theologians I know personally" would endorse the use of violence only as a last resort.

The recent Vatican "Instruction on Christian Freedom and Liberation" states that violence can be used only "following a long history of tyranny and after all non-violent efforts have been exhausted," the theologian explains.

The Vatican document "gives a foundation for applying liberation theology to other countries," Father Hennelly says. In the United States, a beginning has been made at doing this in such efforts as the bishops' proposed pastoral letter on the U.S. economy, he adds.

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

Life, liberty

By David Gibson
NC News Service

The thirst for freedom is universal — a somewhat hard-to-define desire to be free "from" something and free "for" something.

Undoubtedly people living in poverty or conditions of misery experience this thirst in a special way. That fact greatly interests the theologians of liberation. It greatly interests Pope John Paul II too.

The pope has addressed the question of liberation theology and conditions of misery for the poor at least twice this year in communications with Brazil's bishops — a country where liberation theology has had a definite influence.

There really are two Brazils and they contrast greatly with one another, the pope said in a letter to the bishops. One Brazil is "highly developed, dynamic, thrusting toward progress and affluence." The other Brazil is seen in "extensive poverty belts, in endemic diseases, illiteracy and social marginalization."

This contrast "penalizes" great numbers of people who are "condemned to all sorts of misery," said the pope. In a speech in Rome to 21 Brazilian bishops he described it as a social situation that calls for "huge, profound and necessary social reforms."

The strugg

By Father John J. Castellet
NC News Service

St. Paul was a fierce champion of freedom. In fact, his Letter to the Galatians has been called the "Charter of Christian Liberty." Its message is captured in this clarion call: "It was for liberty that Christ freed us!" (5:1).

St. Paul's converts in Galatia were being taken in by propagandists who insisted that their salvation depended on submission to shackling and ineffectual legal system. His reaction was swift and impassioned: "You senseless Galatians! Who has cast a spell over you — you before whose eyes Christ was displayed to view upon his cross? Stand firm and do not take upon yourselves the yoke of slavery a second time" (3:1; 5:1).

In a remarkable passage in Romans, St. Paul's concern for liberation takes on a broader coloring: "Indeed the whole creation world eagerly awaits the revelation... Creation was made subject to futility, not of its own accord by him who once subjected it; not without hope, because the world itself will be freed from slavery to corruption and share the glorious freedom of the

and the pursuit of justice

Similarly, in an instruction on Christian liberation this year, the Vatican's Doctrinal Congregation stated: "The fight against injustice is meaningless unless it is waged with a view to establishing a new social and political order in conformity with the demands of justice."

Against this background some questions arise: Surely people long for liberation from misery. But what does this have to do with the church or theology? Moreover, how is profound social change to be achieved in Brazil — or anywhere else?

In his communications with Brazil's bishops the pope discussed those questions. He said "it is part of the church's mission to concern herself in a certain way with questions relating to the human person from the womb to the tomb, questions of a social and socio-political nature."

The church, he added, "does not hesitate to defend fearlessly the just and noble cause of human rights and to support courageous reforms."

In all this the pope urged recognition of "a clear-cut distinction between the function of the laity...and the function of pastors, who dedicate themselves to forming the laity to live out" tasks in society. He said "the church does not point out technical solutions

to temporal problems but rather illuminates the search for solutions with the light of faith." Moreover, the "exercise of ministry in the socio-political area" ought to be in "perfect harmony with the constant teachings of the magisterium."

Liberation, the pope said, is "first of all salvific...and afterward socio-ethical." He asked that one dimension of liberation not be reduced to the other.

As he has many times, the pope encouraged the pursuit of justice without recourse to violence. That point was also made in the Doctrinal Congregation's 1986 instruction which discouraged any effort to "discredit the path of reform" in favor of revolution.

But with such points in mind, the pope said: "We are convinced, we and you, that the theology of liberation is not only timely but useful and necessary."

He said he believes Brazil's bishops can play an important role in the development of a theological reflection that will "inspire effective pastoral (action) in favor of social justice, equity, the observance of human rights, the construction of a human society based on brotherhood, harmony, truth and charity."

(Gibson is editor of *Faith Today*.)

for liberation continues

children of God" (8:19-21).

Human selfishness has enslaved all of creation, exploiting and squandering its riches and marring its beauty, not just to satisfy legitimate needs but to pander to extravagant desires. "The glorious freedom of the children of God" is precisely freedom from the most demeaning slave driver of all, the self. By his selfishness, Jesus freed us from this tyrant.

To the extent that people throw off the chains of selfishness, to that extent they become truly free and allow the entire created universe to exist in freedom.

The whole Bible is a story of the conflict between slavery and liberation. God created humanity to be free, to share in his own freedom. But people insisted on being things their way and enslaved themselves and each other. The sequel to humanity's original rebellion is one long story of self-destruction and shameful exploitation of others. It is the story of the domination of the powerless by the powerful, of the poor by the rich.

Hovering over this sorry scene is the figure of God the Liberator, the Savior. Central to his whole

self-revelation in the Old Testament is the liberation of his people from bondage to the powerful Egyptians. So basic was this experience in the life of the people that forever after they thought of God primarily as a saving God.

Ironically, having been freed themselves, they proceeded to enslave others, even their fellow Israelites. But the God of freedom was not silent. Through his prophets he let his people know in no uncertain terms what he thought of their conduct.

This passage from Amos is typical: "Thus says the Lord: For three crimes of Israel and for four, I will not revoke my word; because they sell the just man for silver and the poor man for a pair of sandals" (2:6).

Such callous abuse of the defenseless led eventually to the enslavement of the whole people, first by the Assyrians and later by the Babylonians. But in time God intervened once again to liberate his chastened people and restore them to freedom.

That same struggle goes on throughout history.

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

FOOD...

...for thought

Freedom is easy to understand — or is it?

Even the tiniest toddler thirsts for some freedom. And the teenager's quest for freedom is well known, a normal part of maturing, psychologists say. But the quest doesn't end with adulthood. It continues in an adult's hope to be free from needless outside pressures, free to become happier, free from financial worry that wears the spirit and the body.

If a desire for freedom seems almost inborn, freedom is nonetheless a complex reality. It isn't easy to define exactly what freedom should look like when one possesses it. Mysteriously, it seems that people always want to become more free.

It may be easier to define when the conditions necessary for human freedom are lacking. This fact has led to a particular emphasis in the church today on the extremely poor people of the world.

How great is the significance of the poor in God's eyes? If the poor are found in oppressive circumstances which deny human dignity and human rights, how can those circumstances be changed?

At the heart of the theology of liberation is a focus on the poor. Although there are many liberation theologians — and they are not carbon copies of each other

— concern for the poor and for basic human dignity unite them.

One leading liberation theologian, asked during a conference what support liberation theologians needed from others in the church, responded simply: Don't concentrate on us. Concentrate on the poor.

Throughout his years as pope, John Paul II has repeated his concern that the work of the church among the poor in places like Latin America not be guided by any new ideology. In fostering the rights of the oppressed, for example, he warns against the adoption of Marxist principles of class struggle. He also has said that neither "unbridled capitalism" nor "collectivism" is "capable of assuring the liberation brought about by Jesus Christ."

But the pope also has praised the church in Brazil, for example, for "being identified with the poor, the suffering, those without influence, resources and assistance."

It may be clear that the church should identify with the poor and their quest for liberation. But the complicated task of discovering "how" this can be done — how the Gospel gets related to action that liberates the poor — is what has led to the current discussion in the church on liberation theology.

...for discussion

How would you define liberation theology? What should its main goal be?

Is liberation theology something new in the Catholic Church, something that has arisen only in the modern world?

What does Pope John Paul II have to say about liberation theology? (See David Gibson's article and the "Food for Thought" section above.)

Father Herbert Weber offers suggestions on how Christians can put liberation theology into practice in their own back yards. Think of his examples and then see if you can add to his list.

SECOND HELPINGS

"The Red-Hot Issue: Liberation Theology," by Jesuit Father Alfred Hennelly in "America," May 24, 1986. This article is an explanation of the Vatican's 1986 "Instruction on Christian Freedom and Liberation." Father Hennelly is a theologian who specializes in Latin American liberation theology. He observes that the document is "an excellent brief synthesis of the major themes" of this theology. "The instruction places human labor, the key to the whole social question, at the heart of the process of liberation in every nation and in every culture," Father Hennelly says. In doing so, it "provides an inner dynamism for a truly universal liberating theology." He points out that the Vatican document integrates Pope John Paul II's "ground-breaking encyclical *Laborem Exercens* into a liberation context," insisting on the close connection between work, human dignity and liberation. (America Press, 108 W. 56th St., New York, N.Y. 10019. Single copy, \$1.)

CHILDREN'S STORY HOUR

Teaching the poor to read

By Janaan Manternach
NC News Service

Paulo was just 11. He was hungry. It was a long time since he had eaten a decent meal. His empty stomach hurt so much he could not do well in school.

Everyone around him was as poor as he was. But he remembered the nice home his family had when he was younger. His parents lost everything in the depression. Now Paulo was as poor as everyone else in the slums of Recife, Brazil.

"When I grow up," he thought one day, "I'm going to do something so children won't have to be hungry and poor like we are now." Paulo promised God that he would study and work hard to find a way to help the poor improve their lives.

He was lucky to be able to continue going to school. He studied hard, never forgetting the many people who were poor and hungry. "What is the key to helping

them make their lives better?" he kept asking himself. "How can I help break the cycle of poverty that keeps people down?"

At the university he discovered an answer. "Most of the poor in Recife cannot read or write. They have no education. If I can find a way to help them learn to read, they will feel better about themselves and maybe they will discover why they are so poor."

So Paulo Freire created a new approach to helping poor men and women learn to read. He believed even the poorest, most uneducated man or woman had the ability to think. Instead of telling them what he thought they needed to know, he decided to help them see that they already knew many things.

He went out into the poorest sections of Recife to test his new methods on the poorest people. He showed them photographs of places like those where they lived. He encouraged them to talk about the pictures. He listened. He



helped them discover what the words they spoke looked like when written. Gradually they learned to read.

As they learned how to read, the poor men and women began to feel differently about themselves. "Before this, words meant nothing to me. Now they speak to me and I can make them speak," one woman said with tears of pride and joy.

"I now realize I am a man, an educated man," said an older man with a smile.

"We were blind," a young woman added enthusiastically. "Now our eyes have been opened."

(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 found in this week's children's story.

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

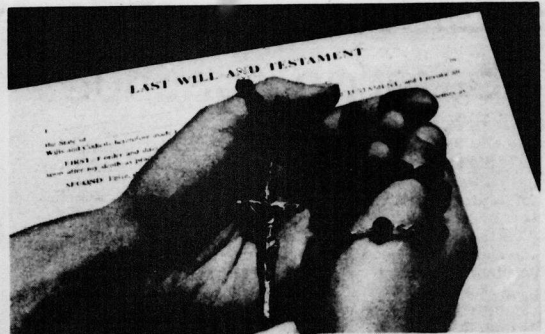
PAULO
RECIFE
POVERTY
EDUCATION
PHOTOGRAPH

HOW ABOUT YOU?

☐ Think back to when you first learned to read. Can you remember how you felt when you realized you could read some words? Can you find out how many of the world's adults never have the opportunity to learn to read?

Children's Reading Corner

Faith is a gift from God that can make a big difference in the life of a believer. What it is and how it works are questions that people through the ages have wondered about and attempted to answer. In his book "Faith, Hope and Love," Donald Roberts uses a poem to tell a story that explains faith. He suggests that hope is the "flower" that springs from faith and that love is a gift which comes with faith. The illustrations by Kathy Miller help express the meaning of the poem's words. (Concordia Publishing House, 3356 S. Jefferson Ave., St. Louis, Mo. 63118. 1984. Paperback, \$3.50.)



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Supreme Court reassumes role as teacher of morals

by Liz Schevchuk

WASHINGTON (NC)—Today's Supreme Court may seem an unlikely teacher of public morality.

But the same court that brought the nation legalized abortion and continued the ban on public school prayer cited traditional Judeo-Christian values in ruling that there is no right under the Constitution to homosexual sodomy.

The high court, in a 5-4 decision in *Bowers vs. Hardwick* June 30, upheld a Georgia law that forbids sodomy, defined as oral or anal intercourse between two people.

"I do believe that, in the United States especially, law does tend to be a teacher of morality," said Father Robert M. Friday, assistant professor of religion at The Catholic University of America.

"Law is supposed to be a reflector of the values of the people but it also serves to be a former of the values of the people, and I think more people look to the law than they do to the churches," he said. "The law does teach morality."

JESUIT FATHER Thomas Gannon, director of the Woodstock Theological Center at Georgetown University, also said the law "does have an effect on public morality." He added that a key issue before the court in the sodomy case was "what is the dividing line

between private morality and public morality."

In this case, the court has said that homosexual sodomy is not a private moral matter but an issue of public morality, Father Gannon said. "It assumes the law has something to say about public morality and sets bounds around what is permissible."

The court has told sexually active homosexuals that "they don't have license to do whatever they want to do," Father Gannon said.

He said that another prominent aspect of the court's ruling is the states' rights angle—the constitutional ability of each state to control some types of behavior seen as detrimental. In fact, he added, "the issue of states' rights was rather critical."

Michael Schwartz, director of the Catholic Center at the Free Congress Research and Education Foundation, a Christian New Right organization in Washington, also suggested that the court's ruling is likely to influence the public perception of the morality of homosexual sex acts.

Schwartz, too, viewed the ruling as a boost to states' rights, or what he called federalism, and as a sign that the court's habit of "constitutionalizing every issue"—finding protection for it under the Constitution—may end.

"The justices restrained themselves this time," Schwartz said. "If it had gone the

other way it would have been the *Roe vs. Wade* of gay rights."

Roe vs. Wade was the 1973 court decision legalizing abortion nationwide.

Schwartz added that the court's sodomy decision "at least tacitly reaffirms the moral standards of Americans and Western civilization in general."

Precedents ranging from Judeo-Christian values to Roman law, English common law, Tudor England legal reforms and the laws of the original 13 states undergirded the court's ruling.

"To hold that the act of homosexual sodomy is somehow protected as a fundamental right would be to cast aside millennia of moral teaching," Chief Justice Warren E. Burger wrote in an opinion concurring with the majority.

In their 1977 Pastoral Letter on Moral Values, the U.S. Catholic bishops said homosexuals "have a right to respect, friendship, and justice" and "should have an active role in the Christian community."

"Homosexual activity, however, as distinguished from homosexual orientation, is morally wrong," they added.

Homosexual rights groups have vociferously protested that the court's sodomy decision will hinder further progress of the homosexual rights movement.

Schwartz and Fathers Gannon and Friday agreed.

"I think it's correct to say that it was setback to the gay liberation movement. What the court seems to be saying is that the (acceptance of homosexual sex) is not the moral sentiment of the American nation," Father Gannon said.

"Probably the reaction of the gay community is fairly accurate," Father Friday concurred.

SCHWARTZ SAID the decision "takes the wind out of the sails of the so-called gay rights movement. I think the more the movement is set back, the better for all of us," he added.

Schwartz said he doubted, however, that the ruling will have the effect of prompting police to invade the home to look for sodomites.

"I don't think prosecutors are interested in hunting down people," he said.

Expressing a similar view, Georgia Attorney General Michael Bowers told the news media in Atlanta that "I don't think (sexual conduct) will change that dramatically. We've had sodomy laws on the books in this state since the 1840s."

Schwartz, a former official of the Catholic League for Religious and Civil Rights and critic of the court's past views, noted that he was somewhat surprised by the ruling. "I felt so odd saying anything good about the Supreme Court," he remarked.



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Church-state relations at low ebb

by Greg Erlandson

VATICAN CITY (NC)—The Nicaraguan government's recent decision to prohibit a church official from re-entering the country makes church-state dialogue impossible for now, said Cardinal Miguel Obando Bravo of Managua, Nicaragua.

In a July 1 interview with Vatican Radio, he also repeated the church's opposition to outside military intervention in his country, and discussed the government's return of church offices it confiscated.

The head of communications for the Archdiocese of Managua, Msgr. Bismarck Carballo, said June 28 in Miami that he was barred from returning home. Msgr. Carballo was returning from a Paris conference on Nicaragua, the cardinal said.

"MSGR. CARBALLO has tried to denounce the human rights' situation, in particular with regard to the church," Cardinal Obando Bravo said. The monsignor's efforts "to make known these unjust situations" may be why the government prohibited his return, he added.

"The government has said that it will use an iron fist with all those who speak badly of the revolution abroad," the cardinal said.

Cardinal Obando Bravo also said the government's action

against Msgr. Carballo was its response to calls for a church-state dialogue.

The action against the churchman followed a June 25 vote by the U.S. House of Representatives granting a request by President Reagan for \$100 million in military aid for rebel forces seeking to overthrow the Nicaraguan government.

ASKED TO COMMENT on the action, Cardinal Obando Bravo said, "the church always has maintained that all problems must be resolved through peaceful and civil means."

Citing an April pastoral letter of the Nicaraguan bishops, the cardinal said the church has expressed its hope that "there will not arrive in our country instruments of death from any side. I repeat, from any side."

The cardinal also said offices of the archdiocese's social welfare agency, confiscated by the government Oct. 15, 1985 and returned June 19 to archdiocesan control, were left in a shambles.

A printing press, paper, films and photocopying machines were among the items removed, he said. "They carried away the glass, the windows, even the light fixtures," the cardinal said.

The confiscated offices were located on property owned by the Vatican. The return coincided with a meeting between Pope John Paul II and Nicaraguan Vice President Sergio Ramirez Mercado at the Vatican.



BANNED—Father Bismarck Carballo, left above with Cardinal Miguel Obando Bravo, has been banned from returning to Nicaragua. (NC photo from UPI-Reuters)

Government letter against porn stopped

WASHINGTON (NC)—A federal court in Washington has ordered the Attorney General's Commission on Pornography to withdraw a letter warning stores that they were alleged to be purveyors of pornography because they sold publications such as Playboy and Penthouse magazines.

U.S. District Judge John Garrett Penn, in a preliminary injunction dated July 3, also ordered the commission to not publish the list of the stores involved in the allegations.

A Justice Department spokeswoman said the commission had no plans to publish the letter in the commission's final report.

THE COURT action came in a suit against the government by Playboy Enterprises Inc., the Magazine Publishers Association, and others in the magazine business who charged that the government wanted to "blacklist" stores that sold such publications.

The pornography commission in February sent letters to store owners warning them they had been accused of selling or disseminating pornography and that a list of "identified distributors" was being prepared.

The letter said that "failure to respond will necessarily be accepted as an indication of no objection" to such claims.

Penn said the letter and related list threatened First Amendment rights of free expression.

The names of the stores were provided the commission by the Rev. Donald Wildmon, a Methodist minister who heads the Mississippi-based National Federation for Decency. Mr. Wildmon has termed Playboy and Penthouse magazines "porn" publications.

"IT CAN BE argued that the only purpose served by that letter was to discourage distributors from selling the publications, a form of pressure amounting to an administrative restraint of the plaintiff's First Amendment rights," the judge wrote in his order. He said prior restraint and other threats to the First Amendment can cause "irreparable injury."

Penn's order told the government to send the stores another letter announcing that the first letter was being withdrawn and that they would not be listed as sellers or distributors of pornographic materials in the commission's report.

More than 10,000 stores nationwide, including the 7-Eleven chain, have stopped selling Playboy, although 7-Eleven's parent, Southland Corp., has said the decision did not stem from the commission letter.

Other magazines, including American Photographer, Cosmopolitan and Texas Monthly, also have been removed from shelves by various stores around the country.

Paraguay increases harassment of church radio

ASUNCION, Paraguay (NC)—Paraguay has barred a Spanish priest who runs a radio station in Asuncion from returning to the South American country. Father Javier Arancón, a Franciscan, was stopped at the border by Paraguayan police June 30 when he tried to return after a three-week visit to Argentina. The government announced its action July 3. A spokesman for the station, Radio Caritas, said the staff believes the action was taken because Father Arancón resisted pressure to censor reports of public unrest earlier this year.

Los Angeles auxiliary bishop named archbishop of Portland

WASHINGTON (NC)—Pope John Paul II has accepted the resignation of Archbishop Cornelius M. Power of Portland Ore., and named Auxiliary Bishop William J. Levada of Los Angeles to succeed him. Archbishop Pio Laghi, papal pronuncio to the United States, announced the changes July 3. Archbishop Power, 72, has headed the Portland Archdiocese since 1974 and was bishop of Yakima, Wash., for five years before that. Bishop Levada was named an auxiliary bishop in Los Angeles in 1983.

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Bishops see problems in proposed changes for laws on terminally ill

WASHINGTON (NC)—A proposal to eliminate disparities among state laws on treatment for the terminally ill raises "new and significant moral problems" and calls for "serious debate," said the U.S. bishops' Committee on Pro-Life Activities July 2.

The committee, headed by Cardinal Joseph Bernardin of Chicago, expressed concern in a statement that the proposal, called "the Uniform Rights of the Terminally Ill Act," could lead to ethically unsound legislation that further compromises "the right to life and respect for life in American society."

The model legislation was officially released in January by the National Conference of Commissioners on Uniform State Laws, an organization of judges, law professors and attorneys appointed by governors to formulate model laws.

It has been proposed to all states in order to eliminate disparities among state laws on withholding and withdrawing life-sustaining treatment. Such laws have been enacted in most of the 50 states over the past decade, according to the pro-life committee's statement.

Like most "living will" laws, the proposed uniform act is intended to authorize withdrawal of life-sustaining treatment from patients in the final stage of a terminal condition, the committee said.

A "living will" is often defined as a statement made by a mentally competent individual specifying limits to the type of medical treatment provided to sustain life if the person ever is near death with no real hope of regaining health.

The church teaches that no one may take a life or withhold ordinary treatment but extraordinary means are not required to prolong life.

"The ambiguity of key terms in the uniform act's 'definitions' section creates the potential for a much broader application,"

said the committee's statement. It pointed out that the proposal could be read as authorizing withdrawal of life-sustaining treatment in cases where the patient could live a long time with treatment but would die quickly without it.

"Thus the potential for abuse is greater here than in laws whose scope is clearly limited to patients in the final stage of a terminal condition," the statement said.

The proposal also says it will not affect any existing responsibility to provide measures such as nutrition and hydration to promote comfort.

However, the committee called that approach "a serious lapse" because "the law should establish a strong presumption in favor of their use."

"Food and water are necessities of life for all human beings, and can generally be provided without the risks and burdens of more aggressive means for sustaining life," the statement said.

A third criticism was aimed at provisions regarding pregnant women.

"The Uniform Act explicitly allows a pregnant woman to refuse treatment that could save the life of her unborn child whenever she fulfills the conditions of the Uniform Act," it said, and goes beyond the U.S. Supreme Court's landmark 1973 decision legalizing abortion.

The committee said other problem areas in the proposed act include:

- Immunities for withdrawing life-sustaining treatment that are so broad as to reinforce the act's "bias" in favor of withdrawal.

- The act's tendency to exclude family members from the decision-making process.

- "Vaguely worded" directives which provide little help to a patient in understanding the scope of power being granted to a physician.

Pope visits 'the boss' in poor Colombian town

Had expressed desire to be with Colombian poor

by Sister Mary Ann Walsh

TUMACO, Colombia (NC)—Pope John Paul II surprised a fisherman and his family July 4, when he walked into their one-room home in Tumaco, an island city in southwestern Colombia.

The pope visited the fisherman's yellow, wood-frame house with rusting roof and earthen floor, shortly after he addressed the poverty-stricken island community during his July 1-7 visit to Colombia.

"Who's the boss?" the Polish pope asked after he let himself into the home of the startled family, who had watched him approach from one of the two windows in the front of their yellow house.

"I am, Father," said the startled grandfather of the family of 15.

Pope John Paul spent about 10 minutes at the home, where he embraced the teary-eyed grandfather and blessed the family.

Moments before the pope spoke to about 10,000 people in the destitute fishing and agricultural community.

Vatican sources said that before the visit to the city of one-room homes with corrugated metal roofs the well-traveled pope voiced concern to Colombian Cardinal Alfonso Lopez-Trujillo of Medellin that he had not

yet met with the nation's poorest people—despite being in the country for four days.

Joaquin Navarro-Valls, Vatican press spokesman, said the pope was moved by the visit to the fisherman. He said that before the papal entourage left, the pope's secretary, Msgr. Stanislaw Dziwisz, gave the family about \$300.

Father Hector Gutierrez, the Colombian bishops' director of communications for the papal trip, said that Tumaco is so poor even the nation's guerrillas do not bother with it. "There's absolutely no violence here," he added, in contrast to the rest of the country.

During his speech in Tumaco, the pope said that "the church cannot remain silent" while people live on the fringes of society.

"Because of this," he said to the predominantly black community, the church walks with the outcasts, "bravely and peacefully, as the Gospel exhorts, especially when it means defending legitimate rights to property, work, education, and participation in the public life of the country."

Father Gutierrez said that the visit of the pope had benefitted the Tumaco people, who painted city power poles the papal colors yellow and white for the occasion.

"The government even built a road for them," he said.

Franciscan missionary killed on first assignment

ROME (NC)—A 31-year-old Franciscan on his first missionary assignment was shot and killed in Uganda in late June. Brother Kevin Lawlor, a member of the Australia-New Zealand Province of the Order of Franciscans Minor, was shot June 24 and died the

following day, Franciscan Father Cormac Nagle said at the order's Rome headquarters. Father Nagle, a member of the Franciscan general council, said the order had no information as to who shot Brother Lawlor or why.

NATIONAL PILGRIM VIRGIN STATUE OF OUR LADY OF FATIMA

VISITS AREA CHURCHES

HOPE For the World



COME — HEAR THE MESSAGE OF FATIMA

Hosting Parishes Welcome You:

July 25	St. Ann's Church, 2850 Holt Rd., Indpls.	7:00 PM	Mass
July 25	St. Paul's Hermitage, 501 N. 17th, Beech Grove	10:00 AM	Mass
July 26	St. Paul's Church, Marion, Ind.	7:30 PM	
July 26	St. Louis de Montford, Fishers, Ind.	2:00 PM	
July 27	St. Peter & Paul's, Goodland, Ind.	2:00 PM	
July 28	St. Augustine Home for the Aged, Indpls.	7:30 PM	
July 28	St. Theresa of the Little Flower, 13th & Bosart, Indpls.	1:00 PM	
July 29	St. Joseph's Academy, Tipton, Ind.	7:30 PM	
July 29	St. Louis de Montford, Fishers, Ind.	11:30 AM	Mass
July 30	St. Mary's Church, Downtown Indpls.	7:30 PM	
July 30	St. Martin's Church, Martinsville, Ind.	1:30 PM	
July 31	Immaculate Conception Academy, Oldenburg, Ind.	7:30 PM	
July 31	Our Lady of Lourdes, 5333 E. Washington St., Indpls.		

— Sponsored by the World Apostolate of Our Lady of Fatima —

The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

July 11-12

St. Mark Parish Festival will be held from 4-11 p.m. Fri. and from 12 noon-11 p.m. Sat. at U.S. 31 S. at Edgewood Ave. Fish and chicken dinners, beer garden, booths, games.

July 11-12-13

Holy Spirit Parish, 7243 East 10th St., will sponsor a Festival and Monte Carlo. Advance ride tickets available to 6 p.m. July 11. Call 353-9404.

July 12

The Catholic Widowed Organization (CWO) will hold a cookout at the Watershed. \$7 fee includes boat rides. Call Earlene Stanley, secretary, or the Family Life Office 236-1596 for information.

A Flea Market will be held at St. Joan of Arc School from 8 a.m. to 5 p.m. Booth rental \$5; table rental \$10. Call 233-2243 for information.

July 13

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

July 14

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a popcorn and movie night. For information call 236-1596 evenings or 259-8140 or 255-3121 days.

St. Joseph Parish, Corydon will hold its Annual Picnic and Famous Chicken Dinner from 11 a.m. to 4 p.m. EDST at the fairgrounds. Rain or shine.

July 14-18

A week-long spirituality retreat on "God's Works" and

Words' will be held at Alverna Retreat Center, 8140 Spring Mill Rd. \$150 donation with \$50 deposit. Call 257-7338 for information.

July 15

An Archdiocesan Board of Education meeting will be held at 7 p.m. in St. Bartholomew Parish, Columbus.

July 16

The Monthly Catholic Cemetery Mass will be held at 2 p.m. in St. Joseph Cemetery Chapel, S. Meridian St. at Pleasant Run Pkwy.

Father Jim Farrell will conduct a Married Couples' Evening on "The Healing Touch of Affirmation" from 6:30-10 p.m. at Fatima Retreat House, 5353 E. 56th St. \$5 reservation fee; \$12 total per couple. Call 535-7681.

A six-week Children of Divorce Program sponsored by Catholic Social Services for parents and children in grades 1-8 begins tonight from 7-9 p.m. in the Catholic Center, 1400 N. Meridian St. To register or for information call 236-1596.

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by a regular business meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian

St. Program by JoAnne Ales on "Building Healthy Relationships-Friendships."

July 17

Secina Parents of Teenagers Support Group will hold an open exchange of ideas on parenting problems at 7:30 p.m. in the Secina High School library. Enter east doors.

July 18

A Mid-Summer Jam outdoor dance sponsored by St. Michael Parish, 3354 W. 30th St. will be held from 8-11 p.m. Music by DJ. Chances on concert tickets, movie passes, records. Pre-sale tickets \$2; at the door \$3. Call 926-7359 or 291-9486.

July 18-19-20

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. for information call 257-7338.

July 19

The Fifth Wheelers Club July Social will begin with 5:30 p.m. Mass in St. John Church followed by dinner and a tour of Union Station. Call 255-4789 for more information.

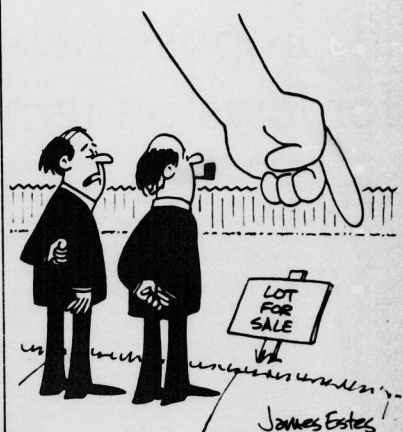
Mother and Unborn Baby Care Pregnancy Problem Centers will host a Silent Auction at 12 noon in Garden Walk Condominium Clubhouse, Hwy. 37 and E. 56th St. Donations welcome. Call Mrs. Lee James at 782-4263.

Secina High School will sponsor a Giant Garage Sale from 7:30 a.m. to 4 p.m. Table rental \$10. For details call 356-6377.

Our Lady of Lourdes Class of 1966 will hold its 20th Reunion. For information call Joanne Deery at 357-4559.

July 20

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every



"This looks like a good site for the new church"

Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for Mass, followed by a meeting at 8:45 a.m. in the cafeteria.

An Indianapolis area Pre-Cana Program will be offered from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee. Pre-registration required. Call 317-236-1596.

The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

St. John the Baptist Parish, Osgood, will serve its Annual Chicken Dinner from 11 a.m. until 4 p.m. EST. Adults \$4.50; children under 12 \$1.50. Carry-outs available.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 8:30 p.m. TUESDAY: K. of C. Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, (Continued on page 19)

— ST. JOSEPH'S — ANNUAL PICNIC & FAMOUS CHICKEN DINNER

SUNDAY, JULY 13th
Fairgrounds — Corydon, Indiana
Take I-64 West from New Albany

ONE-HALF CHICKEN DINNER
SERVED COUNTRY STYLE
11:00 a.m. to 4:00 p.m. EDST

Under Shelter — Ample Seating
Dinners Served by Number Carry-Out Dinners Available

Hand Made Quilts
A Whole Beef will be Given Away
To Be Held — Rain or Shine

ST. MARTIN'S PICNIC

Yorkville,
Indiana

Sunday, July 27, 1986

Country Style
Chicken Dinner

Noon to 5:00 PM (EDST)

Adults — \$4.50 Children 2-12 — \$2.00

Reservations:
(812) 623-2252

✓ Lunch Stand ✓ Booths ✓ Games
✓ Quilts ✓ Beer Garden
✓ Country Store ✓ Live Music
✓ 5-Mile Country Run — 10:00 A.M.

Mass — 7:30 AM

(From I-74 take Ind. 101 to Sunman; turn left on N. Dearborn (at RR Track) to New Alsea; turn right on York Ridge Road to Yorkville)

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St. John Church
Hwy 421 — Osgood, Indiana

ANNUAL CHICKEN DINNER

Sunday, July 20, 1986

Serving 11 AM until 4 PM (EST) (Slow Time)

Adults — \$4.50 Children under 12 — \$1.50

CARRY-OUTS AVAILABLE



ALVERNA RETREAT CENTER

"Emmaus Walk"

Learning to Pray A weekend retreat exploring prayer styles and techniques which can lead to a deepening of the spiritual life.

July 11-13, 1986

God's Works & Words

A week-long retreat reflecting on our Christian beliefs and values in the context of nature.

July 14-18, 1986

To register contact:

Alverna Retreat Center

8140 Spring Mill Road • Indianapolis, IN 46260
(317) 257-7338

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Michael
Talbot
In
Concert



Come & Celebrate the end of the Summer
with a Fabulous Evening of Praise & Worship!

Saturday, Aug. 30, 1986

Murat Temple Auditorium

510 North New Jersey Street

Indianapolis, Indiana

Performance time is 7:30 pm

Due to popular demand we suggest that you purchase your tickets early!

ALL SEATS RESERVED

Call 317-257-7338

for further ticket information.

(An optional offering will be for the poor.)

Tickets also available at all Ticket Master outlets

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Charge by phone with your credit card: call 1-800-647-4343

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FOR ADVANCE TICKETS
Send check or money order
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of 10 or more) MAIL ORDER
ONLY with SELF-ADDRESSED
STAMPED ENVELOPE to:
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8140 Spring Mill Road
Indianapolis, IN 46260
Make checks payable to A.C.C.

Mass, message from pope kick off Liberty weekend

by Tracy Early

NEW YORK (NC)— Catholics joined the Statue of Liberty celebrations with a July 3 Mass at St. Patrick's Cathedral in New York highlighted by a message from Pope John Paul II and the ringing of a replica of the Liberty Bell.

The Mass kicked off a weekend of activities surrounding the statue's centennial and rededication and was attended by dozens of dignitaries from church and state.

"My prayer today," the pope said in a videotaped message played at the Mass, "is that the Statue of Liberty, that gift from the people of France to the people of the United States 100 years ago, may continue to serve not only as a symbol of hope but as a symbol of faith."

The pope said religious faith "brought so many to your shores" and continues to be the "most precious heritage" of America's citizens.

AS THE congregation watched on monitors used to show the papal message, many of the dignitaries went outside after Mass to join in the ringing of the Liberty Bell replica, part of a "ecumenical freedom chorus" that churches nationwide had been encouraged to participate in.

The replica was rung 100 times in honor of the Statue of Liberty's 100 years.

During the Mass Cardinal John J. O'Connor of New York jokingly reported that the president of the New York synagogues did not have bells but would ring their burglar alarms.

AMONG THE civic dignitaries attending the Mass were Chief Justice Warren Burger, outgoing U.S. Ambassador to the Holy See William Wilson, New York Mayor Ed Koch; Sens. Daniel Patrick Moynihan, D-N.Y., and Alfonse D'Amato, R-N.Y.; and Lee Iacocca, chairman of the Statue of Liberty-Ellis Island Foundation. A spokesman for New York Gov. Mario Cuomo said he was in Albany, the state capital, where the Legislature had only adjourned at 5 a.m. that morning.

Lectors for the Mass were actress Helen Hayes and Dolores Hope, wife of comedian Bob Hope. The Hopes and Miss Hayes were among those later ringing the Liberty Bell replica.

Active List

(Continued from page 18)

3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 7 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 37, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Delivering the homily, Cardinal O'Connor noted the Jewish heritage of Emma Lazarus, author of the lines "Give me your tired, your poor, your huddled masses

yearning to breathe free." The spirit of her words, Cardinal O'Connor said, comes from the Israelite background of fleeing as refugees from slavery to the Promised Land.

The best of what is designated as "the American way of life," Cardinal O'Connor said, finds its ultimate origin "in a covenant God made on Mount Sinai."

Signs of Americans violating their compact with God and one another are seen in the presence of millions of homeless and hungry people and in the contempt often seen

for human life from the womb to the wheelchair, the cardinal said. The diverse immigrant heritage of New York and the nation was also emphasized at the Mass.

ST. PHILIP NERI

— presents —

FALL FIESTA '86

2ND EARLY BIRD DRAWING

DRAWING
7:00 PM

JULY 26, 1986

550 N. RURAL ST.
INDIANAPOLIS,
INDIANA 46201

PRIZES TO BE AWARDED:

1st Award — \$500.00 2nd Award — \$250.00
3rd Award — \$250.00

REMEMBER: You must buy your ticket before the Early Bird Drawing to be eligible!
GET YOUR TICKETS EARLY AND DON'T MISS OUT ON THE EARLY BIRD DRAWING!

ATTENTION SELLERS!

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\$500.00

\$250.00

\$250.00

- ✓ Sell 50 tickets and get one ticket for the Seller Incentive Program.
- ✓ You will also receive one additional ticket in the drawing for every 25 tickets sold above your initial 50.
- ✓ To be a Seller, contact St. Philip Neri, (317) 631-8746.

DON'T DELAY — GET IN THE DRAWING TODAY!

IN ADDITION

MONTE CARLO NIGHT & CHILI SUPPER

CHILI SUPPER — 6:00 PM

MONTE CARLO — After the Early Bird Drawing

✓ Games ✓ Beer ✓ Frolic

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For The Fun!!!**

CORRECTION

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MONTE CARLO — After the Early Bird Drawing

✓ Games ✓ Beer ✓ Frolic

**Come Join Us
For The Fun!!!**

YOUTH CORNER

Roncalli summer school held in Rocky Mountains

For some, spending two weeks camping with 44 high school students would seem like a nightmare. For Roncalli science teachers Joe Hollowell and Deb Sachs it was a dream come true.

The students and teachers recently returned from Rocky Mountain National Park in Colorado. There they participated in Roncalli's Summer Field Studies program. Program directors Hollowell and Sachs describe the experience, for which the students receive one academic credit, as "one third retreat, one third academics, and one third adventure."

Originally designed to give the students a chance to study biology, chemistry and geology in a natural environment, the agenda has since grown to include such adventure activities as backpacking, rafting and rockclimbing.

"So many of our young people are looking for something that is not only challenging but also exciting," said Hollowell. "Few things get the blood pumping like moving up a rock with 200 feet of air underneath you. The kids love it."

The students spent over a week studying topics such as plant and animal identification, water analysis, population densities in various ecosystems, and board-foot analyses of mountain forests. The lessons are designed to focus on the interrelationships between man and the rest of God's creation.

After completing the academic work the students spent four days backpacking high in the mountains isolated from civilization. According to Sachs, "The students always remember the back-country experience. It is a demanding challenge in many

ways and when the challenge is met they have reason to feel good about themselves.

The fellowship shared by the group was also seen by many of the students as another highlight of the trip. According to Hollowell, "Each night the group met around the campfire sharing songs, scripture, joys, concerns and laughter. It seemed to be everyone's favorite time of day. There was a lot of love and laughter shared."

Perhaps the group's feelings were best summed up by an entry in the group's journal by graduate Mary Kay McGinnis. She wrote, "I have learned so much over this trip and seen God in so many ways that right now I feel so close to Him that I really do feel like I am a part of Him."

As for next year, the two teachers are hoping to offer a transcontinental bicycle tour, a trip to Big Bend National Park on the Texas-Mexican border, and a trip to Alaska. "We plan to keep doing this," said Sachs, "as long as the good Lord sees fit."

Those wishing more information may contact Joe Hollowell at 786-1351 or Deb Sachs at 784-4506.



FIELD STUDIES—Father Dave Coons gives the homily at a Mass celebrated recently as part of Roncalli's summer field studies program. Forty-four students and 12 teachers recently returned from a two-week sojourn to the Rocky Mountains.

On changing another's mind

by Tom Lennon

Question: How can I relate to people whose minds can't be changed? (Ohio)

Answer: One way is to let such a person present his or her views on a particular subject and then you present yours. If the two of you are in agreement, fine. If you do not agree, then you can simply agree to disagree.

But life is seldom that simple, is it? Arguments do have a way of breaking out when two people disagree.

And you may be surprised to hear what several of my friends who have read your question think about it.

They are wondering if you want to change other people's

minds because you are really the one whose mind cannot be changed. A disturbing thought, isn't it?

My friends have other unsettling questions like these:

Does the questioner want to make certain that everyone he or she knows thinks "correctly," exactly the way she or he does?

Does this young person want to "fix" everyone and mold them to his or her way of thinking and feeling?

Does the questioner unconsciously want to run everyone else's life?

If you answer "yes" to any or all of these questions, watch out. You will find it helpful to examine yourself closely and to consider some serious changes in your attitudes.

You will be a much happier and contented person if you can learn to let other people be themselves and have their own outlook on life and their own opinions.

Let yourself relax as other people express their ideas. Consider what truth there may be in these ideas and whether you perhaps should alter your opinions somewhat.

This does not mean you cannot express your ideas and disagree. By all means do so, but in a relaxed way.

If necessary, let there be a gentle clash of ideas—without either side seeking to dominate and without either person being strongly determined to change the other person's mind.

Try, in a reasonable way, to live and let live. That old cliché has some wisdom to it.

Peer Leadership Exerience

There will be a Peer Leadership Experience August 15-17 for all youth in the New Albany Deanery. The three-day retreat will begin Friday at 6:30 p.m. and end Sunday at 7 p.m. The cost

is \$15. The registration deadline is Monday, August 11. For more information or to register, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47130 812-945-0354.

Mattie Sheseley lives at a Forum Group Retirement Community for less than she did at her own house.

(These are excerpts from an actual recorded interview with Mrs. Mattie Sheseley, a resident at The Lafayette, Forum Group's rental retirement community in Lexington, KY.)

"I didn't like living alone and keeping up a house after my husband died. Here, I don't have to pay for maintenance, utilities, insurance or taxes. When I pay my rent, I've paid almost all my expenses. I have a beautiful apartment, and new friends to talk to, and play bridge with . . . I needed security, I needed companionship. I'm very happy here."

Introducing The Forum at the Crossing, Forum Group's newest full-service rental retirement community. The Forum is conveniently located off 86th Street near Keystone, east of North Central High School and west of the Crossing, at 8505 Woodfield Crossing Boulevard. It offers beautifully designed one- and two-bedroom apartments, as well as a professionally staffed health center. Our leasing office is now open, with model apartments available for previewing.

To learn more about The Forum, call (317) 257-7406 for an appointment, or return the coupon today.

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(317) 257-7406.

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Indianapolis, Indiana 46240

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Address _____

City _____

State _____

Zip _____

Phone _____

Age _____

☐ Single

☐ Married

☐ Widowed

CR17 0711

Youth Ministry Leaders' Day September 11

All adults involved in youth ministry are invited to a Youth Ministry Leaders Day Thursday, Sept. 11. The day will take place at St. Columba parish in Columbus from 9 a.m.-4:30 p.m. Featured will be Basilian Father Gordon Judd, a staff member of Groundwork for a Just World, a Catholic peace and justice organization with extensive experience in working with youth. Participants may also choose to attend two workshops from the seven offered. There will also be a panel discussion, Mass and tables for sharing materials. Those interested are encouraged to register as soon as possible. To register or for more information, contact the CYO Office, 580 E. Stevens St., Indpls., Ind. 46203 317-632-9311.

Leadership Institute in Indy

Because of the number of people registering for the Christian Leadership Institute in Milwaukee, another session has been scheduled for Indianapolis. It will take place Sunday-Thursday, July 20-24. The co-directors will be Paula Sasso and Mary McGoff. The cost of \$90 will include tuition, room and board and supplies. There is a limit of 60. Those interested are encouraged to register immediately by contacting the CYO Office 317-632-9311.

Focuses on role of theologians

Symposium studies effects of Vatican Council

by Pat Windsor

MILWAUKEE (NC)—The Second Vatican Council has made a lasting impression on all areas of the church, ranging from the relationship of freedom and authority and the involvement of the U.S. bishops in foreign policy to the role of the laity, said speakers at a symposium at Marquette University in Milwaukee.

Titled "Catholic Theology at the Academy," the conference was held June 26-30 and marked the 25th anniversary of Marquette's graduate theology program.

Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, addressed academic freedom and Catholic colleges as well as the relationship between theologians and bishops.

"Freedom is not a luxury in an academic setting," Bishop Malone said. "It is the presumption upon which the style of academic life is founded."

At the same time, "there are special conditions governing the pursuit of theology as an ecclesial discipline; the demands of public order in the church are real and legitimate," the bishop continued.

"But there is no reason, in principle, why the accepted standards of academic freedom should not be observed in the study of Catholic theology."

BISHOPS AND theologians, Bishop Malone said, should not be opponents but collaborators in both the protection and development of church teaching.

Bishops have a responsibility to "conserve the truth of the Gospel and to protect the public order of the community," he said, while for theologians the emphasis is "less on conservation than on creativity, less on the truth already in possession and more on sharing and enlarging the range of understanding we possess."

He also discussed a set of controversial norms proposed by the Vatican to govern Catholic colleges and universities. The proposed norms, prepared and distributed last year

by the Vatican Congregation for Catholic Education, have been subjected to "rigorous criticism" in the United States, Bishop Malone said.

But he expressed hope that "honest, forthright exchange" will lead to a document beneficial to the magisterium (church teaching authority), the theological community, and the church as a whole.

Changes within the church and the world have set the stage for the U.S. bishops' involvement in foreign policy issues, said Father J. Bryan Hehir, U.S. Catholic Conference secretary for social development and world peace.

A key change has been Vatican II's "theology of engagement with the world," he said.

ALSO IMPORTANT has been "the growing sense of what it means to take possession of that title of 'local church,'" the priest said.

Areas in foreign policy the bishops have addressed, he said, include nuclear arms, Central America and human rights.

Although the bishops' 1983 pastoral letter on nuclear war, "The Challenge of Peace: God's Promise and Our Response," has had almost no impact on government policy, Father Hehir

noted, it has helped shape "intellectual debate about nuclear arms."

Another speaker, theologian Bernard Cooke, traced the development of a "lay theology" from the 1940s to the present.

Prior to Vatican II efforts were made to develop such a theology at the college level, Cooke said, but the effort did not result in a theology that "clarified and enriched the Christian experience of laity" because it was "essentially clerical."

Cooke, a professor at Holy Cross College, Worcester, Mass., said Vatican II documents, though "still unmistakably clerical," demanded the theological formation of the laity.

Through the 1970s and into the 1980s little has been done to create a theology for lay men and women who wish to become more deeply involved in the life of faith, he said. But he added that as more persons become involved in ministry, a theology based on their experiences should develop.

In an interview with the Catholic Herald, newspaper of the Milwaukee Archdiocese, Cooke asserted that if the 1987 World Synod of Bishops on the laity fails to deal with the equality of women in the church, "you can forget about the rest of it."

But, he said he is optimistic the synod "may be a step forward."

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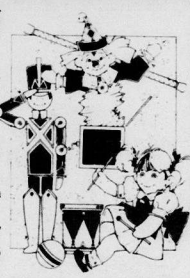
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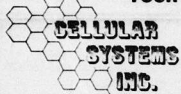
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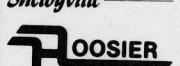
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Book review

Rise of feminism in Ireland

HANNA SHEEHY-SKEFFINGTON, IRISH FEMINIST, by Leah Levenson and Jerry H. Natterstad. Syracuse University Press (Syracuse, N.Y., 1986). 227 pp., \$22.50.

Reviewed by
Mary Kenny
NC News Service

Feminist, socialist, pacifist and nationalist, Hanna Sheehy-Skeffington was, for more than 40 years, a leading figure in the struggle for justice and equality in Ireland.

Hanna Sheehy was born into a comfortable Dublin family of strong-willed people. Since her father was a member of Parliament, their house was filled with leading

political and literary figures of the day.

In 1903 she married Francis Skeffington, like herself an educator and writer. Their shared concerns about issues such as women's suffrage, better conditions for women generally, pacifism and internationalism made them not only marriage partners but partners in work as well.

In their view, the Catholic Church in Ireland at that time embodied and promoted the conservative and reactionary mentality which prevented the equality and justice for which they struggled. For political and social rather than religious reasons, both gave up the church of their childhood.

In the Easter Rising of 1916, an uprising of Irish

Republicans against the British military forces in Ireland, Skeffington was arrested and without trial was shot within hours by British military. Mrs. Sheehy-Skeffington continued to work for causes such as women's suffrage and home rule for Ireland until her death in 1946.

Authors Leah Levenson and Jerry H. Natterstad are both scholars, thoroughly immersed in the culture and personae of Ireland. Their biography is scholarly and detailed, characteristics which make the book valuable as a definitive study and as a reference work of the period.

On the other hand, the minute detail with which the authors describe the passage of a bill through the legislature

or the response of the Irish people to a magazine article may interest only the most dedicated student of feminism or Irish history.

The authors have meticulously pieced together Mrs. Sheehy-Skeffington's writings and speeches. Despite their efforts, too often the reader feels that the authors talk about Mrs. Sheehy-Skeffington rather than letting her speak for herself.

While the excessive detail might discourage many readers, the book offers several interesting insights. Present-day Ireland can be better understood in view of the struggles between Britain and the Irish in the early 20th century. Second, readers are

reminded of how few rights women held less than a century ago and of the courage and persistence of the men and women who worked for change.

Finally, the energy and dedication of Mrs. Sheehy-

Skeffington over a lifetime testify to the power and influence which one person can exert.

(Mrs. Kenny is co-author of the NC column "Family Talk" and of several books on marriage and child-rearing.)

REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents, and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other close connections to it.)

† BROWN, Cornelius J., 61, St. John the Baptist, Osgood, June 28. Brother of Eugene, Katherine

Palmer, Adelaide Ruggles and Mary Thalheimer.

† CHAMBERS, Charles A., 76, St. Christopher, Indianapolis, July 3. Father of Betty Easemann, Pat Myrvold, Mack and Charles; brother of Joseph.

† DEBONO, Ronald, 20, St. Thomas Aquinas, Indianapolis, June 15. Son of Manuel and Sara; brother of Paul, David, Claudine and Rebecca; brother-in-law of Pam; grandson of Joseph and Mary Ann, and Julian Irias.

† DUNBAR, Ronald, 18, St. Nicholas, Sunman, June 16. Son of Jerry and Patricia; grandson of Frances Blachoff and Caroline Dunbar.

† FEY, William Raymond, 62, St. Mary, Rushville, June 29. Father of Fred; grandfather of four.

† FIELDER, Anna N., 90, St. Anthony, Indianapolis, July 1.

† FREANEY, Marguerite B., 94, St. Joan of Arc, Indianapolis, July 1.

† HOFFMAN, Marylou, 60, St. Patrick, Terre Haute, July 1. Mother of Mary Beth Best, Deborah Myers, Susan, Molly and Charles J.; sister of Kate Dunham; grandmother of seven.

† LINDER, Agatha C., 82, St. Mark, Indianapolis, June 27. Mother of Joe; grandmother of Joseph, Joan, Suzanne and Maureen.

† MCKENNEY, Barry D., 26, St. Joseph, Shelbyville, June 27. Husband of Janice; son of Ward and Gladys; brother of Terry Tindall, Molly Ash, Cindy DeCamp, Sally Wardrop, Patrick, Tim, Erin, Kevin, Kelly and Denny.

† OBERLIES, Jeanne, 67, Holy Spirit, Indianapolis, June 26. Wife of C. Thomas; mother of Janice Lingenselter, JoAnn Leisner, Jane Day and Joyce; grandmother of 12; great-grandmother of 11; sister of Alice Kabanetina, Patricia Garst, Sue Gehrich and Carolyn Klotz.

† REECE, Anna J., 72, Our Lady of Lourdes, Indianapolis, July 6. Mother of Sally Fougerousse, and Patrick V.; grandmother of eight.

† ROBERTS, Mary A., 78, St. Michael, Indianapolis, July 3. Sister of Helen Riley.

† SCHEPP, Laura M., 78, St. Paul, Tell City, June 28. Mother of Ruth Dilger, Pearl Birchler, Ginny Ludwig, Betty Howland, Dorothy Malone, Martha Brown, Phyllis Sprinkle, Dennis, Mike and Kenny; sister of Emma Schipp, Rose Fund and Irene Werne; grandmother of 26.

† SCHOENTRUP, Katherine, 61, St. Mary, Greensburg, June 28. Wife of Robert; mother of Jeanne Hempstead, Billy Bob, Jane Hurst and Sally Kovars.

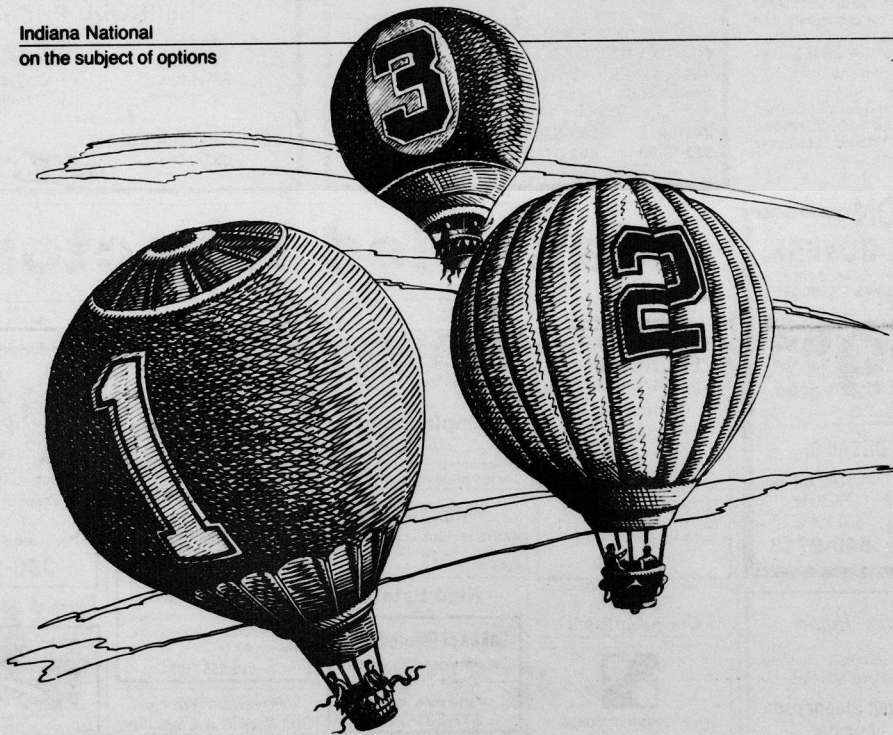
† SHRAIDER, Gilbert E., 37, Holy Spirit, Indianapolis, June 28. Husband of Lisa; father of Brian and Elaine; son of Dr. and Mrs. Kenneth Shraider; brother of William, Richard and Kenneth Jr.

† SHEARING, Lucy Inlow, 79. Our Lady of the Greenways, Greenwood, June 28. Wife of Joseph; mother of Wallace H. Inlow and Joseph Miller; sister of Wallace H. Inlow; grandmother of three.

† STAND, Richard E., 16, St. John the Apostle, Bloomington, June 16. Son of Richard T. and Theresa (Margherita); brother of June Taylor, Thomas J. Paul; grandson of Leo and Julia; uncle of three.

† WEBSTER, Herschel, 75, Mary, North Vernon, July. Husband of Mary Alice; father of Harold, and Joan Gertrud.

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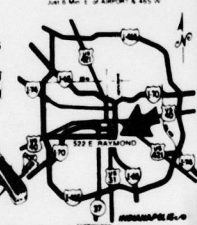
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Federal porn commission says...

More laws and better enforcement needed

by Joe Michael Feist
First in a four-part series

WASHINGTON (NC)—The massive final report of the Attorney General's Commission on Pornography concludes that broader enforcement of existing laws, as well as expanded government efforts, are needed to combat what it terms the harmful effects of pornography on U.S. society.

The 11-member commission, formed by Attorney General Edwin Meese in May 1985, also determined that "substantial exposure to sexually violent materials . . . bears a causal relationship to anti-social acts of sexual violence."

The report was released in Washington July 9. However, National Catholic News Service obtained a copy of the final report in late June.

Even before the report was made public, the commission found itself under attack by the American Civil Liberties Union on First Amendment grounds and criticized by some of the social scientists on whose testimony it based its conclusions.

Moreover, two members of the commission issued a sharp dissent from the panel's conclusion that most pornography can lead to violence.

THE COMMISSION was chaired by U.S. Attorney Henry Hudson, formerly com-

monwealth's attorney in Arlington, Va. Among its members was Franciscan Father Bruce Ritter, founder of the New York-based Covenant House for runaway youth.

The commission held hearings in six U.S. cities to gather information for its approximately 1,900-page report.

Nowhere in those pages does the commission define exactly what pornography is nor what is meant by anti-social behavior it says is caused by pornography.

The report also contains thousands of titles of pornographic magazines and films and hundreds of pages of explicit descriptions of films such as "Deep Throat" and "The Devil in Miss Jones."

In a discussion of the potential harm of pornography, the commission said it decided not to limit its work to material which may be legally obscene. Material which is constitutionally protected may still be harmful, the report says, and it does not necessarily follow that material which is legally obscene is obviously harmful.

THE REPORT says that, based on social science research, "substantial exposure to sexually violent materials" can help lead to "anti-social acts of sexual violence and, for some subgroups, possibly to unlawful acts of sexual violence."

Exposure to non-violent but "degrading" sexual material also "bears some causal

relationship" to sexual violence, the report concludes.

The relationship between sexual material and anti-social acts, the report adds, means that "if this factor were eliminated while everything else stayed the same then the problem would at least be lessened."

Other causes, however, such as gun or martial arts magazines, the commission says, "might bear an even greater causal connection" to violence than pornography.

The commission, however, could not agree on any possible harm caused by sexual material that is not violent or degrading.

As for the question of possible harm of this category of material "as it relates to the moral environment of a society," the commission likewise could not reach a consensus.

The commission reported "different views about the extent to which, if at all, sexual morality is an essential part of the social glue of this or any other society."

The commission found a "striking underenforcement" of current anti-obscenity laws across the United States. The reasons for this, it said, are complex, but include the fact that prosecutors view obscenity cases as "high-risk and low-reward ventures."

IN LIGHT OF its conclusions, the commission urged "that prosecution of obscene

materials that portray sexual violence be treated as a matter of special urgency" by state and federal prosecutors.

The commission also proposed dozens of recommendations for the justice system and law enforcement agencies for the effective enforcement of obscenity laws.

AMONG THE most important recommendations:

► Congress should amend obscenity laws to provide for civil and criminal forfeiture to the government of all proceeds, direct or indirect, of the sale or distribution of obscene material.

► The requirement that the government must prove that obscene material was transported across state lines should be removed by Congress.

► Congress should outlaw the transmission of obscene messages via the telephone or other common carrier.

► State legislators should amend obscenity statutes to eliminate misdemeanor status for second offenses and make such offenses punishable as a felony.

► Labor law should be rewritten to make it an unfair business practice for an employer to hire people to participate in commercial sexual performances.

Next: The special horror of child pornography.



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Second group of theologians urges Vatican to remove Fr. Curran

WASHINGTON (NC)—Reacting to overwhelming support for Father Charles Curran by a national gathering of American Catholic theologians, a group of 33 other theologians has urged the Vatican to "prohibit Father Curran from teaching theology at The Catholic University of America." The opposition statement, released July 1, was spearheaded by William E. May, a fellow theology professor with Father Curran on the

Catholic University faculty. Several signers said they were among the minority opposition at the Catholic Theological Society of America convention in mid-June when it passed a resolution, by a 171-14 vote, urging the Vatican not to remove Father Curran from his teaching post. The Vatican Congregation for the Doctrine of the Faith last year warned Father Curran that he faced loss of his post unless he retracted.

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WEEKEND FACILITY ASSISTANT — Job Requirements: Skilled in Meeting the Public; Flexible; Clerical and Organizational Skills

PART-TIME HOUSEKEEPER — Job Requirements: Good Physical Health; Self Motivator

— CLOSING DATE FOR APPLICATIONS: JULY 23, 1986 —

REQUEST APPLICATION FROM:
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