



Bishop calls for more effort to involve women

But he rules out women priests

by Lou Baldwin

PHILADELPHIA (NC)—Bishop James Malone of Youngstown, Ohio, has said he rules out women priests but has called for more effort to involve women in the church roles open to them.

The bishop, who is president of the National Conference of Catholic Bishops, made the comments in an interview with *The Catholic Standard* and *Times*, newspaper of the Philadelphia Archdiocese.

"I do not see the ordination of women as priests in the Catholic Church," he said. "At the same time, I feel that the roles that are now open to women in the church are not sufficiently interpreted and promoted."

"There are liturgical roles such as readers and extraordinary ministers of the Eucharist, and also other roles in which we can and should have women in church bodies, such as parish councils and diocesan councils."

Bishop Malone was in Philadelphia

for the July 20-25 convention of the Catholic Daughters of the Americas. They presented him with \$200,000 as the first installment on a \$500,000 pledge toward relocation of the U.S. bishops' national headquarters to a new building in Washington.

In the interview, Bishop Malone expressed support for U.S. economic sanctions against South Africa, saying the bishops "supported the opposite point of view" from President Reagan's opposition to sanctions.

He also reiterated the bishops' opposition to U.S. aid to contras, the anti-government guerrillas in Nicaragua, and the support of the bishops "for a diplomatic approach to peace in Central America rather than military confrontation."

Regarding the planned trip of Pope John Paul II to the United States in the fall of 1987 and papal views of U.S. Catholicism, Bishop Malone said papal talks to U.S. bishops in 1983 indicated that the pope likes some aspects of American society and is critical of others.

Holy Angels experiments with new school services

Child care program and evangelization-counselor

by Richard Cain

Holy Angels, an inner city parish in Indianapolis, has found a way to create new jobs for unemployed members of the parish by experimenting with two new services in its school. The new services are a child care program and an evangelizer-counselor to help families become more involved with the school. Both services are designed to help make the school more responsive to the needs of families, according to the principal, St. Joseph of Carondelet Sister Gerry O'Laughlin.

Through the child care program, parents may drop their children off as early as 6:30 a.m. and pick them up as late as 6 p.m. at a cost of \$10 per week. The idea for the pro-

gram came after the school found that many parents withdrawing their children from the school did so because the parents worked and could no longer afford both private school tuition and the cost of day care. "People have said that if we had some kind of child care, they might have been able to keep them here," said Sister Gerry.

THE SCHOOL has hired Theta Barlow to supervise the children. So far, 10 children are signed up for the service. Twelve are needed to keep the service going. If the number of children enrolled reaches 30, the school plans to hire an assistant, according to Barlow. She plans to group the children by ages, letting the younger ones participate

in supervised games while the older ones use the time for their homework.

The other service is harder to define. "It's not a traditional counseling kind of thing, one-on-one with the kids," said Sister Gerry. "The purpose is to reach out to the families." Lillian Hughes has been hired for this position.

The idea arose out of the emphasis the school places on learning faith in the home,

Hughes said. If the parents belong to a church, they must agree to attend their church regularly with their child before they can enroll their children in the school. Since nearly 80 percent of the parents are members of other faiths or do not attend any church, the school also asks the parents to attend a series of seven classes for parents on Catholic school teaching. Hughes will begin by meeting with parents of newly

(See HOLY ANGELS, page 2)



LIFE IMITATES ART, ALMOST—A contemporary reflection of a 16th century "Madonna and Child" includes a more active youngster than the relatively serene infant Jesus at an exhibit in Darmstadt, West Germany. (NC photo from KNA)

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Schroeder called fighter and pioneer at funeral in Jasper

by Karen Miller

JASPER (NC)—William Schroeder, the world's second permanent artificial heart recipient, was a fighter and a pioneer, friends and relatives said at his funeral Aug. 9 in his hometown of Jasper.

"Bill and his family have given us a powerful expression of what it means to be a family," said Schroeder's uncle, Msgr. Othmar Schroeder, in his homily at the funeral Mass in St. Joseph Church.

"The human spirit has been affirmed by the knowledge we have gained, by the love of God shown by his doctors and nurses, relatives, friends and well-wishers, some of whom we did not even know," said Msgr.

Schroeder, pastor of Sacred Heart Parish in Schnellville.

Schroeder chose artificial heart surgery in November 1984, when doctors said he had only a week to live and diabetes made him an unacceptable candidate for a conventional heart transplant.

He died Aug. 6 at Humana Hospital-Audubon in Louisville, Ky., where he had received the Jarvik-7 heart 620 days earlier.

IN JASPER, about 95 percent of the population is Catholic, mostly of German heritage. "Almost everyone knew Bill. Everyone knows everyone else here," said one St. Joseph parishioner at the funeral.

(See FRIENDS PRAISE, page 2)

the criterion

Serving the Archdiocese of Indianapolis

Where did Mary's Assumption take place?

by John F. Fink

Today, August 15, the church celebrates the feast of Mary's Assumption into heaven. Although the feast is an ancient one and the doctrine that Mary was assumed body and soul into heaven after her death was believed by the early Christians, it wasn't declared infallibly until 1950. And the church never has said where the Assumption took place or where Mary lived during the final years of her life on earth.

The first time I realized that two cities (Jerusalem and Ephesus) claim that honor was in 1974 during my first visit to the Holy Land. As we were being shown the Church of the Dormition on Mount Zion (where Mary's death was said to have occurred) and the Tomb of the Virgin at Gethsemane, one of my traveling companions, then-*Msgr.* John Foley (now Archbishop Foley, president of the Pontifical Commission for Social Communication) asked what those sites meant in light of the tradition that Mary died while living with St. John in Ephesus.

There is one school of thought that believes that Mary remained in Jerusalem among the early Christians, "fell asleep" there, was buried and then was assumed into heaven. This tradition goes back at least to the end of the fifth century from writings known as the *Transitus Mariae*, stories that were supposed to be eyewitness accounts of Mary's death and burial.

The other school of thought believes that Mary and St. John, to whom Jesus entrusted his mother from the cross, left Jerusalem about the time that Saul started persecuting

the Christians and went to Ephesus, about 600 miles from Jerusalem on the shore of the Aegean Sea in present-day Turkey, and that both of them died there. The tomb of St. John is located there as is the house where Mary might have lived.

This House of the Virgin was re-discovered in 1881 after the German mystic Anna Catharine Emmerich saw it in a vision. Because of this it was ridiculed at first. But then it was learned that the Greek Orthodox inhabitants of a village there had preserved an oral tradition that the house was where Mary died.

I VISITED EPHEBUS in 1984 (and also the island of Patmos, where St. John might have written the Book of Revelation). Ephesus once was one of the most magnificent cities in the Roman Empire and today is one of the most impressive sites of partially reconstructed Roman ruins. The Church of St. Mary there dates back to about the year 330. In 370 St. Epiphanius of Salamis wrote about the belief that Mary had lived in Ephesus.

One of the published works that champions Ephesus as the site of the Assumption is *Le Mort et l'Assomption de la Sainte Vierge*, by Father Martin Jugie, which was published by the Vatican before the definition of the Assumption in 1950. Father Jugie maintained that the Ephesus tradition is much older than the Jerusalem tradition.

No one knows for sure, though, when St. John went to Ephesus, or if Mary went with him. John was still in Jerusalem after the martyrdom of Stephen because the Acts of the Apostles says that he and Peter were sent to Samaria (Acts 8:14). But then he is not mentioned again. After Herod killed his brother James, "he saw that it pleased the Jews," so he arrested Peter (Acts 12:2-3). No mention is made of John. Had he (and Mary) left for Ephesus by then?

But there is no evidence that John was in Ephesus when Paul was there, briefly as mentioned in chapter 18 of Acts and later for two years as described in all of chapter 19. Surely St. Luke, the author of Acts, would have mentioned it if he had been there. And, if he had been there, he hadn't done much preaching as witnessed by the conditions Paul found when he arrived. Paul's letter to the Ephesians also gives no indication that John was in Ephesus.

Indeed, John was apparently in Jerusalem about 18 years after the death of Christ, according to Paul's letter to the Galatians. Paul says that after his conversion he "went away into Arabia" for a time, then "after three years" went to Jerusalem (Gal. 1:17-18), and then "after 14 years" went up again to Jerusalem" (Gal. 2:1). There, he says, "James, Cephas and John, who were reputed to be pillars, gave to me the right hand of fellowship" (Gal. 2:9). It's possible, though, that he was not referring to the same John.

THE VATICAN seems to favor Ephesus over Jerusalem as the site of Mary's death. Included among the pilgrims there have been Popes Paul VI and John Paul II.

But of even greater significance is the fact that, back in 1896, Pope Leo XIII blessed the annual pilgrimage to the House of the Virgin in Ephesus and removed indulgences that formerly were attached to the Tomb of the Virgin in Jerusalem. Pope Pius XII elevated the Tomb of St. John and the Church of St. Mary in Ephesus to the status of holy places in 1951 and, 10 years later, Pope John XXIII made all preceding privileges at Ephesus permanent.

The important thing, of course, isn't where the Assumption took place (the church has not infallibly defined that), but simply the fact that it did take place and that Mary is in heaven, body and soul.



Friends praise Schroeder

(Continued from page 1)

Many of the stores in town bore signs saying, "Thanks Bill."

Several hundred friends, relatives and neighbors braved a steady rain to say farewell to the man who had put their town on the map. "When you look down the road, you're going to read about Bill in history. It's really nice to see your hometown in the history books," said Sgt. K.L. Smith, a

member of the Jasper police force assigned to the church during the funeral.

Another of Schroeder's uncles, Father Sylvester Schroeder of St. Ferdinand Parish in Ferdinand, presided at the funeral.

Also among concelebrants was a cousin, Father Eugene Schroeder, from Holy Rosary

Parish in Evansville. When Schroeder died, his cousin called the close-knit family "one of his greatest strengths."

DR. WILLIAM DeVries, who performed the transplant, delivered the eulogy at the end of the funeral Mass.

"Bill Schroeder represented what is good in the common man," DeVries said. "He was excited about living and he loved his life. I

remember his humor, the twinkle in his eye, his love for the simple pleasures, like ball games, fishing, and the wedding of his son. I remember his dedication to God. Communion was the first thing on his mind after an operation.

"Any man who plants the seed of a walnut knowing he will not live to see it grown is a generous man," he said. "Bill Schroeder was a generous man."

Invitations being sent for Golden Wedding Celebration

Invitations for the annual Archdiocesan Golden Wedding Anniversary Celebration are now being sent to approximately 700 couples. The couples are celebrating 50 years or more of marriage this year.

Archbishop Edward T. O'Meara will celebrate with the jubilarians at a special 2:30 p.m. Mass on Sunday, Sept. 14 at St. Peter and Paul Cathedral in Indianapolis.

Couples interested in attending this celebration may contact the Archdiocesan Family Life Office at 317-236-1596. Tickets will be sent to insure seating, and jubilarians may request extra tickets for family or friends who wish to accompany them.

Following the Mass, an informal reception will be held at the Catholic Center. There

the couples will be given personalized certificates. Archbishop O'Meara also will present each couple married 60 years or more with a special religious memento.

Last year, more than 100 couples and their families filled St. Luke parish where the celebration was held. This year, those celebrating will have an opportunity to see the newly-renovated cathedral.

Valerie R. Dillon, director of the Family Life Office, observed, "At a time when we need such Christian examples, these married couples have remained faithful to the vows they spoke a half-century ago. They have set an example of love and fidelity for all to follow, and we are happy to recognize and honor their accomplishment."



William Schroeder

Holy Angels introduces two new services

(Continued from page 1)

enrolled children and help with any problems that may arise from these requirements.

But the underlying aim of the position is to practice the evangelization of hospitality. Since the Catholic schools are one of the chief means of evangelization in the black community, the school wants to be more directly involved in that process, Hughes said. At the same time, she made it clear that there is no attempt to convert people. "The key word is availability," Hughes said. "We are available."

In order to make it easier for families to enroll their children, the school has also made available \$14,000 in Family Tuition Grants. So far, \$9,500 has been awarded. The grants are made based on the income of the people in the family. For each \$18 awarded, the family is also expected to give one hour of service to the school. The most common types of service are clerical work and babysitting for parents attending the classes on Catholic school teaching.



NEW PROGRAMS—Lillian Hughes (left) is the new evangelizer-counselor at Holy Angels School, while Theta Barlow, shown with her two children, is the children's supervisor.

Clarification

In last week's (Aug. 8) article on the Nigerian student, Dominic Daudu, nothing said should be understood to mean that there is actual conflict between Christians and Moslems in Nigeria. According to Daudu, there are Moslem as well as Christian students from Nigeria in the United States experiencing the same difficulties in obtaining funds from the Nigerian government.

Archbishop O'Meara's Schedule

Week of August 17

THURSDAY, Aug. 16—Installation of the Archbishop's Board of Education Officers, St. James of Arc Church, Indianapolis, 7 p.m.



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How Catholic Charities is supported

by Robert Riegel

For the past year and a half, we have been trying to acquaint you with the broad range of services, programs and issues that fall under the umbrella of Catholic Charities and its member agencies in the archdiocese. One question which might be asked (and about which there is a good deal of misunderstanding) is, "How are all these programs supported?" Where does the money come from?

The overall annual income of all the agencies and programs of Catholic Charities at this time is approximately \$3,168,000. This includes income from all sources including government contracts and fees, payments for services by those who receive them and can afford to pay, contributions made directly to Catholic Charities or one of its agencies, United Way funding for the larger agencies, and support by the people of the archdiocese through the Archbishop's Annual Appeal (AAA) and other diocesan income from parishes.

The budget approved for diocesan support for the coming year is approximately \$430,000, or about 14 percent of the overall operation. For the larger agencies this serves as a base of specifically church-sponsored services. For smaller and newer programs, church support is a major or sole source of funds. The goal of the Archdiocesan Catholic Charities board is to add seed money to develop services in all areas of the archdiocese within the limited current funds available.

The accompanying chart is a quick review of Catholic Charities agencies and the costs of operating them.

WITH REGARD TO United Ways, the United Way of Central Indiana funds about \$680,000 (\$450,000 to Catholic Social Ser-

Costs of Operating Catholic Charities' Agencies

AGENCY	TOTAL RESOURCES	CHURCH SUPPORT
Catholic Charities (Cent. Office)	\$ 50,000	\$ 50,000
Cath. Social Services of Indpls.	1,800,000	203,000*
St. Mary's Child Center	230,000	32,000
St. Elizabeth's Home	600,000	38,000
Terre Haute Cath. Charities	350,000	32,000
New Albany Cath. Charities	80,000	35,000
Bloomington Cath. Social Services	32,000	15,000
Tell City Cath. Charities	8,000	8,000
Seymour Deanery Counseling Serv.	14,000	10,000
Start-up for New Deanery Services (Batesville, Connerville)	4,000	4,000

*Includes \$20,000 for administration of programs in outlying deaneries and \$50,000 subsidy for rent at Catholic Center.

vices, \$100,000 to St. Mary's Child Center and \$130,000 to St. Elizabeth's Home), while Terre Haute Catholic Charities receives about \$50,000 from the Wabash Valley United Way. Bloomington Catholic Social Services has applied unsuccessfully for the past three years to the Monroe County United Way and will continue to seek this form of community recognition. We hope to receive some start-up support this year from the Perry County (Tell City) United Way as well. There are 22 United Way organizations within the archdiocese's 39 counties.

By far the largest single source of revenue is government contracts and fees. These include, among others, sponsorship of the Retired Senior Volunteer Program in both Indianapolis and Terre Haute, Section 8 housing subsidy for elderly clients of the Terre Haute Simeon House, Title XX support

(\$150,000) for Adult Day Care clients—the frail elderly—through the Central Indiana Council on Aging, federal and state welfare department support of newly arriving refugee families, the LIFE program for independent living for the moderately retarded adult in New Albany, a variety of government resources to place Senior Companions and Visitors in the houses of shut-ins and elderly, purchase of maternity residential services by various counties for low-income pregnant young women at St. Elizabeth's Home, and purchase of emergency shelter by the Center Township Trustee at Holy Family Shelter. Without these resources many of these programs literally could not exist, since we serve so many who cannot afford to pay.

OUR AGENCIES do charge fees whenever possible. Our counseling programs in

Indianapolis, Columbus, Bloomington, Bedford, Martinsville, Scottsburg, and New Albany all receive income from fees, but all must be subsidized. The total of both adoption fees and boarding fees for residents at St. Elizabeth's Home make up considerably less than half that agency's costs, while St. Mary's Child Center hope that fees will bring in 17 percent of budget.

The Catholic Social Services School Counseling program, which tries to serve as many central city schools as possible, can only achieve about 30% of its costs through its contracts with schools. Residents of our three Simeon Houses pay rent, but some have this reduced if they cannot afford the rent. And, of course, services like emergency shelter have clients who by definition can pay no fees.

The needs are great, and while our agencies are pleased with the support they receive from the archdiocese and from community resources such as United Way, they are aware that this is not enough. This is why each, in its own way, may be seeking additional contributions through special events, memberships, remembrances in wills, or other appeals to parishes, groups or individuals.

As we complete our goal to have a presence of Catholic Charities in every area of the archdiocese, we anticipate that local leadership will emerge to translate the seed money of the church into greater resources to address local problems, whether they be housing, counseling, material needs of the poor, child care, or services to the elderly.

Each deanery of the archdiocese as well as each agency has representation on the Archdiocesan Catholic Charities board. Please give us through them your input into how we can best live out the social Gospel mission of care and concern in the local church that is this archdiocese.

Youth on Scripture Safari trek through darkest Terre Haute

by Cynthia Dewes

One hundred sixty-six kids from the Terre Haute area went on safari this week, but not to darkest Africa. Children from age three through sixth grade attended a Scripture Safari vacation Bible school sponsored by six parishes and hosted by Sacred Heart Parish.

Using the Benziger Scripture Safari series for Kindergartners and older, and the Augsburg "Jesus, Teacher and Friend" series for younger children as guides, the kids went on "a journey to find the Lord." They were aided by a staff of 55, including four DREs, other adults, and teenagers from grades seven through twelve.

EACH DAY of the five-day safari centered on a different theme from Scripture: Creation, Noah, Jesus, Bible and God's People. By the end of the week participants had traveled far along the path of salvation history. But not "so far," as some of the more confused students thought when they first heard the word "safari."

Appropriate activities for each age group were planned, and daily lessons, crafts and songs were adapted to each day's theme. (Snacks also appeared in the schedule). Safari coordinator and music leader Connie Neeson, says the younger children especially respond well to music. One three-year-old calls her the "hippopotamus lady" because of a favorite song she heard presented by Neeson on Noah day.

Terre Haute's annual vacation Bible school was initiated in 1984 by St. Benedict Parish with the help of Sacred Heart Parish. According to St. Benedict's DRE, Marie Grimley, the response from students, volunteer staff members and the community was immediately gratifying. She says, "There seems to be a definite need and interest for it."

A LITURGY was held outdoors under the trees during the first year's session, but para-liturgies more suited to smaller children have replaced it. Delighted tots were wandering up to the celebrant, balloons in hand, to converse with him during the Mass. Some of the children cry when it's time to go home because they are having so much fun.

home because they have been having so much fun.

In 1985 the school was held at St. Margaret Mary Parish, co-sponsored by St. Benedict, Sacred Heart and St. Ann Parishes. This year, two other parishes, St. Joseph and St. Patrick, joined the group. Not all the parishes have the facilities necessary to host the school.

Said Sacred Heart DRE Rose Thomas, "We could've grown in numbers this year if we had had adequate space." Particularly in the pre-school classes, applicants were so numerous they had to be turned away. Thomas says parents were very supportive because "they knew that the past two years produced quality programs."

The Scripture Safari reached its goal on Friday with an assembly before the parents, followed by a brown bag picnic lunch.



ON SAFARI—Second grade students included, front row: Lisa Drake, Katie Sweeney, Sarah Drake, Elizabeth Eversol, Maggie Hummel. Back row: Rebecca Lenges, Margaret French, Laura Weger, Stefanie Loudermilk, Kimberly Sullivan, Blake Case. (Photos by John Fuller)



READY TO SING—Connie Neeson, director of Scripture Safari, leads the songs.

COMMENTARY

View From the Pew

There is more than 'South' to Africa

by Richard B. Scheiber

If you listen to the arguments against economic sanctions against South Africa, they seem to make a sort of convoluted sense: sanctions will harm the black majority more than they will the white minority; if we pull our investment there, it won't really make much difference because other nations will be only too eager to take up the slack.

Those appear to be the two major thrusts of the drive to keep from imposing sanctions. When you juxtapose them, it should be obvious that both premises—if not true at the same time. If it is true other nations will replace our investments, it cannot be true that the loss of



our investments will do appreciable harm either to the black majority or the white minority. The best (or worst) that can happen is a continuation of the status quo.

Except for one thing.

We would show the South African government—and the rest of the world—that we really believe in the ideas contained in our Declaration of Independence: that all men are created equal, that they are endowed by their Creator with certain unalienable rights, among which are life, liberty and the pursuit of happiness, and that government's purpose is to secure these rights (not suppress them).

It is possible that sanctions against South Africa could do more harm to the U.S. economically than to the target of the sanctions. Remember the Russian grain embargo of 1980? It did not help U.S. farmers, but it did make a valid statement about the Soviet invasion of Afghanistan.

Freedom is not won or defended without cost.

The worrisome thing about the proposed South African sanctions is not whether they will work, or even whether they should be imposed. I think their imposition should be a moral imperative on our part.

What is frightening is that sanctions against an apartheid government have become such a volatile issue they have clouded the fact that the South African government is not the only repressive one on that continent, and may be far from the worst when it comes to denying its people their rights.

Ethiopia: the world rushed to assist the starving there with donations of food, clothing and medical supplies, which the Marxist government keeps away from areas controlled by its opponents, preferring to forcibly resettle inhabitants of those areas to government controlled sections, thus compounding the problem of illness and starvation.

ZIMBABWE: according to C.D. Jaco, an NBC Radio correspondent who has covered South Africa and Ethiopia, there are increasing reports leaking out about the Mugabe regime's torture, slaughter and mass imprisonment of a tribal minority opposed to the black government's policies. An international lawyer's Committee for Human Rights has concluded that the government's campaign is "scarcely distinguishable from the counterinsurgency campaign waged by the old White regime," which was headed by Ian Smith when the country was known as Rhodesia.

Of other African nations, Jarco writes, "We hear almost nothing about torture and repression in Zaire. Torture and imprisonment at the infamous Mango prison is (as far



as the rest of the world is concerned) invisible. Tanzania's Preventive Detention Act, which allows for indefinite detention without trial, is shrouded in peace and quiet."

THE POINT of all this is not that we should hesitate to put pressure on the white minority government of South Africa; rather, we should be consistent. If we are going to oppose oppression, we should make known our repugnance for it wherever it appears. The political stance of the oppressors would not matter, nor should their color.

Human oppression has but one color, and that color is evil.

Behind the Headlines

Bushwhack journalism has its positive aspects

by Dick Dowd

You most often see "bushwhack journalism" practiced on President Ronald Reagan. It goes like this:

He's getting into the Marine helicopter on the south lawn of the White House on his way to an out-of-town appearance. The questions come fast and furious from reporters who are there with photographers and cameramen to get pictures for the evening news and the newspapers.

The trip is old news, so in search of a headline the president will hear:

"What do you really think of Lee Iacocca?"

"How many troops do you think the Russians have in Cuba?"

"Are you embarrassed by your son Ron doing commercials for a credit card?"



Whatever reply is made, it's bound to make headlines because these are the kind of "explosive" questions that just wouldn't get any attention if officially submitted.

But when a reporter gets that close to a public figure, he or she just can't resist sneaking a fast ball in.

With Pope John Paul II, however, who has made 30 trips outside Italy since he became Universal Pastor (the title he likes to use about himself), the chance does come in the airplane. A magnificent press-the-flesh type personality, the Pope has often gone back to the journalists' quarters in his airplane, to mingle, joke and answer off-the-cuff questions.

WHILE I NORMALLY deplore "bushwhackers" when they attack victims of tragedy or parents who have lost a child or a loved one, I am more tolerant when the object is a public figure. Most public figures are well equipped to snap a "no comment" or field a "next question" response. The president has a habit of smiling, shaking his head and saying nothing.

The pope, on the other hand, doesn't get "bushwhacked" that often so reporters ask questions that would have never made it at a press conference in the hopes that he may "spill the beans," and give them a new headline to offer to their editors.

That seemed to be happening on the airplane to Colombia when the pope invited the reporters to a question and answer session in the mid-Atlantic.

Just the day before the texts of some letters between the Vatican and the Church of England on the subject of ordination of women to the priesthood were released. Although the letters were dated December 1984, November 1985 and June 1986, they were important news because they restated, firmly, the differences in views about women's ordination held by the two churches.

Some Anglican churches have ordained women. The Roman Catholic Church does not. And the difference is an "immediate question," said the Vatican's letter, affecting the progress toward "fuller communion" between the two churches.

So in mid-Atlantic, the fast ball on "women's ordination" was served right to the Holy Father. Would the Catholic Church change its position? He replied promptly: "I am convinced that that is impossible."

DID THAT mean the churches should abandon the dialogue between them about reunion? No, said the pope, the Anglican "should continue their dialogue with the Catholic Church."

Then the reporter asked the "just-one-more-question." If that's the case, what good will it do to dialogue?

The pope's response, I'm convinced, was a classic. "I don't know," he said simply.

Fabulous. To me that means the pope is willing to trust the Holy Spirit, is able to see his own and the church's limitations in judging the future and is ready to ride "point" at the head of the wagon train while the rest of us follow on behind.

My congratulations equally to Sister Mary Anne Walsh of NC News Service who asked the questions and Pope John Paul II who unhesitatingly answered them.

The Human Side

Can computers help religious educators teach the faith?

by Fr. Eugene Hemrick

I heard a radio advertisement recently that set my imagination going. It began by asking listeners if they knew what their congressional representatives were voting for and if they knew what bills were being voted on in Congress.

The questions were a teaser for promoting a new computer information service on Congress that subscribers could link into with their personal computer terminals. If a person was interested in a particular topic the computer would do an instantaneous search for key words related to it and indicate exactly where the pertinent information could be found.

In essence, the service was to be like having 10 librarians and an entire library at the tip of your fingers.

Anyone who has ever written a term

paper which required library research can remember the tedious hours spent hunting through hot, stuffy library shelves. Even when a book or article was found you had to read through half the text to find out if it was really useful. In school it was not always the most intelligent person who wrote the best paper. Often the person having a good system for locating information quickly came up with an A.

What caught my imagination was the fact that with computers today, hours once spent feverishly searching for information can now be shortened, allowing more time to use the information effectively.

What made my imagination go wild are the possibilities this could have for better understanding faith. Just imagine a priest or deacon preparing a homily being able to phone up a computer center which is able to give him the best commentaries of scripture scholars and the fathers of the church on the gospel message.

Imagine, too, having access to a computerized profile of parishioners and what their greatest concerns are. Within minutes the priest could have an excellent summary

of the Gospel's scriptural meaning and what points in that summary would best pertain to his particular parish. His main work would consist in making the connection between the two.

Imagine a religious education class which comes together only once a week, but which does homework in religion daily on a terminal which is hooked into the parish computer and programmed by the religious education staff. There would be no books. All writing would be performed at a keyboard. Colored graphics, tests with immediate results and a library of information would all be part of the program.

Imagine, too, the telephone being hooked up to a computer terminal for learning rather than being tied up by gabby children.

No doubt such computerized religion programs would require good programming, and they presume a network of computers. I believe the network of computers is already in place.

And the use of good programming to teach quickly and effectively is becoming an accepted manner of teaching.

A big question the church will face soon

is whether there are persons with good imaginations, business sense and resource who will be able to put this new tool at the service of better learning the faith.

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Ruthless' is low comedy that is not uplifting at all

by James W. Arnold

Most American movie comedies this year are vulgar, and on a scale of vulgarity, "Ruthless People," the new Danny DeVito romp from Touchstone-Disney, rates a seven or eight.

Otherwise, it rings a reasonable quota of yuks from its reworking of the "Ransom of Red Chief" formula, in which a couple of naive crooks kidnap a person who is such an obnoxious pain-in-the-psyche that they will finally pay to give him back. The kidnap principle works only if the kidnappée is somebody you really want to have back. Who would pay ransom for Idi Amin?

DeVito is the feisty little middle-aged five-



foot comedian whose career has been soaring since he emerged as Louie on TV's "Taxi." He has become a folk hero for playing characters who deliberately indulge in all the rotten things people are not allowed to be (openly, anyhow) in real life.

In "Ruthless," he is a newly rich Los Angeles miniskirt magnate who has gained his status by ripping off the ideas of a nice young designer (Helen Slater). He hates his revolting spouse (Bette Midler), that "squeaky, corpulent little toad," with such a passion that he is arranging to have her murdered.

AT THIS POINT, the lady is abducted by Slater and her equally poor and nice husband (Judge Reinhold), in hopes of squeezing out of DeVito a half-million they figure he owes them. Alas, not only is Midler a raucous curmudgeon who terrorizes them, regularly beats them up, and warns them deliciously of the horrors awaiting them in prison or the

gas chamber, but her husband is overjoyed. He non-cooperates in hopes the kidnapers will do her in. As time drags on, the crooks frantically lower the ante to a pittance.

"Do I understand I'm being marked down?" asks Midler in shock. "Have I been kidnapped by K-Mart?"

Dale Launer's non-stop, elbow-in-ribs script dotes on multiple misunderstandings. It also involves a couple of low-life incompetents who are trying to blackmail DeVito with a videotape that they think shows him strangling his wife but is actually of a police commissioner having violent sex with a hooker in the Hollywood hills. The replay of the tape for different audiences (always including us) is a recurring motif. It all finally ends with a comic chase that spills off the Saint Monica pier into the Pacific. People scramble for dollars in the surf, and DeVito and all get their just desserts.

Vulgarity, of course, is in the eye of the beholder. I mean, a lot of people like Las Vegas floor shows and architecture. In "Ruthless," we're urged to enjoy mostly unpleasant and stupid people. They yell almost constantly, even at their dogs, and use language that would remove paint. (DeVito and Midler are a perfect match, and may be the romantic team for the taste of the late 1980's. They are motivated only by money and sex, and no method is too sleazy to achieve success.)

THEIR ATTITUDES are satirized, of course. DeVito and Midler aren't supposed to be role models. But moral improvement of the species is not the intent of the trio of young directors, Jim Abrahams and David and Jerry Zucker, whose previous films ("Airplane," "Top Secret") are a clue to

their style and worldview. They are prolific gagsters, with a bottom range of minus two. If vulgar works, they do it. Even if it doesn't work, they do it.

A good example: the male kidnaper (Reinhold, who is essentially the hero) works as a salesman in an audio store. In the only two scenes that show him working, he's involved in discussing stereo systems with a customer in terms that clearly relate to metaphorical sexual prowess. It's obvious, juvenile, gratuitous. And typical of the level on which Abrahams and the Zuckers ply their commercial trade.

As for DeVito, he is noisily amusing at what he does, and like Don Rickles, a somewhat disturbing pop phenomenon. He is the comedy equivalent of outrageous rock stars, pugnacious athletes, nasty talk show hosts, and mean make-my-day movie heroes.

We watch DeVito not to see him get squared, as he usually does, but to indulge our fantasies for speaking the unspeakable and relishing the unconscionable. It's not the best thing that pop culture does for the human spirit, but then, it's also probably not the worst.

(Yock-a-minute low-life comedy; generally down-lifting; sex situations and innuendo, language; not recommended.)

USCC classification: O-morally offensive.

Recent USCC Film Classifications

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

Film on life of runaway youths

by Tony Zaza

For 15 years, June Bucky, executive director of the National Network of Runaway and Youth Services, has been doing something for young runaways.

Lately she has been promoting a documentary that grimly depicts the life faced by many such youths.

Ms. Bucky has provided care and shelter for youths at a Galveston, Texas, YWCA for many years. Now she is one of the driving forces behind a movement to establish a national youth policy to coordinate with federal support the more than 273 isolated programs which offer aid to runaways.

A 1983 U.S. Department of Health and Human Services survey estimates that more than 1.3 million children run away or are forced to leave home each year, often by physically abusive parents and sometimes by strongly moralistic, unyielding parents. Many don't find safe refuge. Each year 2,000 disappear—kidnapped or murdered.

To help sensitize people to this national horror, Ms. Bucky, a wonderfully warm and compassionate woman, is touring the country promoting a feature documentary called "Streetwise," now in release on cassette from New World Video for the home market.

The film by Mary Ellen Mark is a starkly realistic portrait of some of the children who make up the more than 250,000 hardcore street kids in serious trouble, of which three-quarters engage in some type of criminal activity. Nearly half of those are prostitutes.

"Streetwise" is harsh viewing. The program provides a scandalous message of pain and confusion.

The joyless reality is overwhelming when one is told that several of the kids in the film are now dead.

But the story's intensity seems artificial, staged. The street language is foul, and at the same time seems scripted.

Yet there is a sweetness, a compassion and a sadness that must reach the most callous soul.

Part of the problem of runaways, according to Ms. Bucky, is the conflict of interests between social service agencies and the criminal justice system. Each state has its own rules. So a child may be in either a shelter or a jail, depending on geographic location.

Ms. Bucky's years of dedicated work with our frightened, homeless children reveals one basic fact: Most of the runaways desperately need someone to listen to them.

PROMOTING EFFECTIVE parenting is one of Ms. Bucky's goals. Preventing family breakdowns, dealing with the reality of abandonment, the hazards of single parenting, poverty, abuse—these are weighty problems which schools and communities have disregarded.

The street worker, Ms. Bucky relates, is often the only link to survival for these children. They are the primary force in directing the new street kids to alternative youth services.

Ms. Bucky, in the forefront of the advocacy activities needed to protect our children, hopes "Streetwise" will help dramatize the problem. It's shameful that saving our youth is not yet our No. 1 national priority.



LUCY BACK—Lucille Ball returns to weekly television this fall with a new weekly comedy series, "Life With Lucy," to air Saturdays on ABC. It will be Miss Ball's fourth comedy series. (NC photo)

TV shows on lovable aliens, giraffes and Rogers and Hammerstein's music

Sunday, Aug. 17, 6-7 p.m. EST (ABC) "Fuzzbucket." The Disney Sunday Movie features a mischievous invisible creature from another world who helps a youngster out of many scrapes before it must begin the long, danger-filled journey back to its own home.

Sunday, Aug. 17, 7-8 p.m. EST (ABC) "The Deacon Street Deer." A lonely boy attempts to rescue a frightened fawn from its villainous pursuers in this Disney feature directed by Jackie Cooper with a special guest cameo by comedian Richard Mulligan.

Sunday, Aug. 17, 8-10 p.m. EST (NBC) "Phobia." An original chiller directed by John Huston featuring Paul Michael Glaser as a prison psychiatrist who accidentally sparks a series of murders involving the greatest fears of his convicts. Not classified by the U.S. Catholic Conference.

Monday, Aug. 18, 8-10 p.m. EST (NBC) "Little Gloria... Happy At Last." Rebroadcast of the four-hour miniseries chronicles the headline-making 1934 child custody case involving America's poor little rich girl, heiress Gloria Vanderbilt, then 10 years old. Bette Davis and Angela Lansbury star in the drama about tribulations of the rich with a leitmotif about how children become innocent pawns of the greedy. Part II airs 8-10 p.m. EDT Aug. 19.

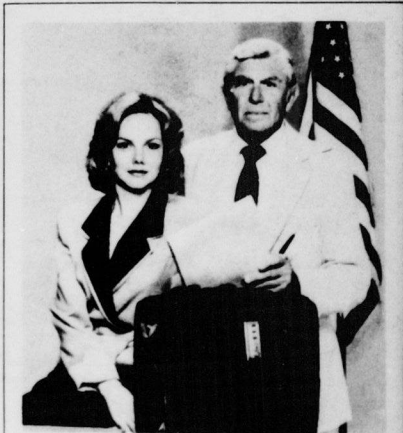
Tuesday, Aug. 19, 7-8 p.m. EST (PBS) "Goddess of the Earth." A rebroadcast about the controversial theory that the earth must be understood as a living organism.

Wednesday, Aug. 20, 8-10 p.m. EST (PBS) "Rodgers and Hammerstein: The Sound of American Music." Mary Martin hosts this program, which profiles the enduring Broadway musical classics written by this dynamic duo. The musical "Oklahoma" is the showpiece with an exploration of how it came to be and its effect upon American musical theater.

Thursday, Aug. 21, 7-7:30 p.m. EST (PBS) "Africa's Tallest Story." A rebroadcast in the Living Wild series presents a fascinating view of the giraffe in its natural habitat and features a live birth of a baby giraffe.

Friday, Aug. 22, 8-10 p.m. EST (CBS) "Missing Pieces." Rebroadcast of the TV movie starring Elizabeth Montgomery as the woman marked for death when she finds clues to her husband's murder and the identity of the killers. Mature theme.

Friday, Aug. 22, 10:30 p.m. EST (CBS) Camp Classic of the Week—"White Water Rebels." Catherine Bach and James Brolin team up to foil an: unscrupulous developer from building a dam which would ruin their white water kayaking fun.



COUNTRY LAWYER—Also back this year is Andy Griffith as Ben Matlock, a country lawyer who, with his daughter Charlene, played by Linda Purl, takes on cases in "Matlock," on Tuesdays on NBC. (NC photo)

Bank that's not a bank gets Vatican interest

by Agostino Bono

VATICAN CITY (NC)—Priests, Religious and seminarians dominate the waiting lines in one of Europe's most controversial financial agencies, the Institute for Religious Works. They exchange money, wire funds to different parts of the world and make deposits and withdrawals from interest-bearing accounts.

Blue-suited ushers walk the marble floors offering a smile and assistance. Rank has its privilege as archbishops and bishops are encouraged to come to the head of the line.

To reach the institute, clients have to climb two flights of stairs or drive up a winding road to a small courtyard where a brass nameplate on a stone palace bordering the courtyard is the only advertisement.

THE INSTITUTE, headed by U.S. Archbishop Paul Marcinkus, is located in Vatican City and is more commonly known as the Vatican bank. In the 1970s and 1980s, it has been involved in a series of scandals said to have lost it millions of dollars.

The scandals, however, do not involve the priests, Religious and seminarians standing in line, but the Vatican bank's controversial relationships in the 1970s and 1980s with several Italian financiers who had their empires collapse because of widespread illegal dealings. The Vatican bank lost huge sums of money in the dealings, with some estimates ranging in the hundreds of millions of dollars.

The exact sums are not known because the bank keeps its books closed to the public. And, since Italy recognizes Vatican City as an independent state, the bank does not come under Italian banking laws which would subject it to investigation.

The church people waiting in line are there because of the bank's founding purpose—to provide a central clearinghouse by which Catholic groups in one part of the world can financially aid Catholics in another. Its clients include church organizations, religious orders and dioceses.

The Institute for Religious Works was set up June 27, 1942, by Pope Pius XII, at a time when the church needed a way for its agen-

cies and religious orders to get money to its people and projects elsewhere without coming under wartime Italian control.

Aiding transferral of church funds continues to be the main stated goal of the Vatican bank. However, scandal and secrecy surrounding the bank can hide this aim.

THE MOST recent public statement of the bank's purpose was given in November 1982 by Cardinal Agostino Casaroli, papal secretary of state, during a meeting of cardinals studying the bank's operations.

The institute was founded "with the precise purpose of providing for the custody and administration of capital—in shares or cash—and of real estate, freely entrusted to the institute itself by physical or juridical persons and destined for works of religion and Christian piety in every part of the world," said the cardinal.

It "constitutes a Vatican financial organism," but "it is not a bank in the common sense of the word," he added.

"It is natural that the institute has to use also the necessary banking services, but the profit made will not go, as in the case of banks, to shareholders (which do not exist in the case of the IOR), but will be used to favor of 'works of religion,' which, among other things, can also make use of loans on

conditions notably more favorable than current ones determined by the money market," he said.

The functioning of the Vatican bank has ensured, "in the most difficult and adverse situations of the international order that have occurred (it is sufficient to recall the period of the last world war), the maintenance of the flow of financial means needed by the works or religion in various parts of the universal church, with particular regard to those that found themselves in situations of special economic difficulty," the cardinal said.

SINCE THE 1982 statement and the greater Vatican controls on the bank through a special vigilance committee headed by Cardinal Casaroli, the bank has not become involved in major scandals.

The low profile, however, has not diminished the lines at bank windows nor improved the slow servicing of clients, often averaging about seven minutes per person.

Going to the bank provides ample opportunity to chat with a Latin American bishop channeling aid funds to his diocese, an Asian priest setting up a fund for seminarians studying in Rome, or a nun changing money before going on assignment to a mission land.

Fears cause big drop in Vatican museum business

by John Thavis

VATICAN CITY (NC)—American fears of terrorism have hit the Vatican museums in the cash register, say museum officials.

Will millions of U.S. tourists staying away from Europe this summer, attendance and revenues at the Vatican museums have dropped about 40 percent, the officials say.

"The Americans have abandoned us," said Carlo Pietrangeli, museum director. "They're very much afraid of what can happen here in Europe." He said the number of European visitors to the museums has remained about the same.

In June alone, 89,000 fewer tourists passed through the museums' gates compared with 1985, he said. At about \$5 per ticket, that represented an admissions loss of \$445,000.

July figures are expected to show a similar decline, Pietrangeli said Aug. 7. Attendance has dropped steadily since last winter, he said, when Americans began cancelling vacation plans to Europe following several terrorist attacks and threats.

Several U.S. schools with foreign pro-

grams have called to cancel regular tours of the Vatican museums, he said. Even a U.S. "friends of the museums" organization canceled its scheduled meeting in Rome.

The 1986 attendance drop—about 25 percent overall since the beginning of the year—has also cut sharply into the museums' normally heavy sale of English-language books, art reproductions and tapes, Pietrangeli said. "It's always been the Americans who bought these things," he said.

The museums are not planning any promotional campaigns to help offset the loss in revenues. With its unequalled collection of art and antiquities from virtually every period of European history, Pietrangeli said, the Vatican museums have never had to advertise for visitors.

And so far, he said, the losses have not affected the museums' hours, manpower or restoration programs, such as the cleaning of Michelangelo's frescoes in the Sistine Chapel.

"But if things keep up like this, that could change," he added.

the pope TEACHES The angels are divided according to their various tasks

by Pope John Paul II
Remarks at audience August 6

During the catechesis of the past few weeks we have seen how the church in the light of the sacred Scriptures has professed repeatedly the truth about the existence of angels. In affirming their existence as purely spiritual beings she understands that angels have no bodies and are immortal even if at times they have manifested themselves in visible form. Possessing a spiritual nature they are personal beings made in the "image and likeness of God" and thus are endowed with both intelligence and will but in a degree superior to ourselves.

When referring to the angels the inspired authors of the Old and New Testaments have adopted not only personal names for them, designating the archangels as Michael, Gabriel and Raphael, but also collective names like the seraphim and cherubim as well as thrones, dominations, principalities and powers. While acknowledging the analogical languages of the Scriptures, we can conclude that angels are grouped together as in a society and are divided in order and grades corresponding to the degree of their perfection and according to the different tasks entrusted to them.

Although this consideration of the participation of angels in the history of salva-



tion may seem far removed from the mentality of today's culture, nevertheless the church holds that in presenting this truth it renders a great service to humanity. For it always finds in Christ the center of divine revelation, and by focusing on angels, it insists on both the bodily and the spiritual existence of Christ and on his efficacious role in the work of salvation in the midst of a whole community of personal spirits beings who on our behalf and in union with us serve God's providential plan. It is to confirm the mission of the angels as our guardians who have a part to play in our salvation that the author of the Letter to the Hebrews asks, "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?"

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Flags on the sanctuary

by Fr. John Dietzen

Many churches used to have an American flag and a Catholic Church flag in the sanctuary all the time. It seems to me a nice idea, but I see it less and less, especially in new churches.

One of our priest friends said he did not think it was permitted, but was not sure. Since our church was re-painted those flags are not there. Are there any rules on this? If so, what are they? (Massachusetts)



Let's take the two flags separately since the answer is somewhat different for each.

As older Catholics will remember, display of the American flag in churches became widespread around the time of World War II when it was encouraged to exhibit the flag in public buildings. Even then this custom held only in the United States. Catholics of other nations would consider the display of their national flag in church, at least in the sanctuary, as something wholly inappropriate and foreign to the spirit of the Eucharist which knows no national or other political boundary.

In churches of Italy, for example, one sees no Italian flag, or papal flag either, as I will explain in a moment.

As for official regulations, first of the general instructions on the Roman Missal, which gives primary guidelines for everything relating to the Mass, does not list flags or other national symbols as among the

accouterments to be in the sanctuary area for the Eucharist.

Display of such national banners or symbols has never been permitted in fact and no secular symbol is to be prominently displayed in the sanctuary without special permission.

A few years ago the U.S. bishops' committee on the liturgy responded this way to a question similar to yours: "When Catholics assemble for worship, they bring with them their cultural, ethnic and national identities. These traits should not be devalued or denied unless, of course, there is something in them which is truly inimical to the Gospel of Christ. Still, the liturgy of the church which is expressed in the various cultures of the people must always reflect a church which is truly Catholic."

Then they quote the American bishops' document "Environment and Art in Catholic Worship" (No. 101): "Although the art and decoration of the liturgical space will be that of the local culture, identifying symbols of particular cultures, groups or nations are not appropriate as permanent parts of the liturgical environment. While such symbols might be used for a particular occasion or holiday, they should not regularly constitute a part of the environment of common prayer."

Obviously, to display the flag or other symbols of our nation and its ideals at the time of major celebrations or holidays is quite proper and appropriate. As for permanent display, however, though some churches have done it and still do it, there is no authorization and never has been.

As to the other part of your question, there is no such thing as a "Catholic Church flag." The yellow and gold flag with the tiara and keys, to which I am sure you refer, is the per-

sonal flag of the pope, a vestige of the era when the pope was literally "king" of the papal states, which once included most of what is now Italy.

Today the papal flag is not even displayed in St. Peter's Basilica in Rome. As far as I can learn, its only official display is when the

Swiss Guards march in a group; it is their banner as personal guards for the Holy Father.

The only "flag" or standard of the church is, and always has been, the cross. I'm sure even the Holy Father himself wants to keep it that way.

(A free brochure giving Catholic regulations on membership in the Masons and other organizations is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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Self-diagnosis for say, a running nose could be as dangerous as missing a cancerous growth or at least an obstruction that may be correctable.

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FAMILY TALK

Talking to children about mentally ill kin

by Dr. James and Mary Kenny

Dear Mary: Mental illness of varying forms seems to run in my family. Although research is scant, I know heredity can be a factor.

As I begin having children, I am unsure how to approach them about this. I'm afraid they will notice that some of their relatives are "different"—yet I do not want to unduly alarm them about hereditary concerns.—Ohio

Answer: Many things run in families—from heart disease to curly hair. If we trace our families back three or four generations through all branches, each of us can probably find many characteristics, desirable and undesirable.

Every family has persons who are different. We may have family members who cannot see, who have lost an arm or leg, who are developmentally slow, who are very elderly and say and do things which appear strange. In short, no family is composed of members who look and act like a television commercial.

The fact that mental illness "runs" in your family is not a matter you must explain to your children before they leave the cradle. Young children are not particularly concerned with differences. It is adults who are good at putting labels on everyone who is different.

What children are very good at is picking up the feelings of their parents. Even the youngest children have an amazing "radar" which recognizes when a parent is concerned or afraid. If mental illness in your family concerns or upsets you, your children will probably notice it and become concerned or upset. Their concern will become apparent and upset you more, and so the cycle goes.

The problem is not mental illness in your family, but your feelings toward mental ill-

ness, for on your feelings will hinge the attitude of your children. Whatever the ages of your children, take some steps to deal with your own feelings. Here are some suggestions.

1. If you are concerned with mental illness, bring your concern out in the open where you can deal with it. Join your local mental health association. Talking and working with others of similar concern has two advantages. You can do something positive on behalf of the mentally ill, and you can become more comfortable with your own feelings about mental illness.

2. Become a volunteer at a local mental hospital or mental health center. Again you can do something positive while becoming more comfortable with your own feelings.

3. If your greatest concern is in a specific area such as alcoholism, schizophrenia or Alzheimer's disease, you can join a support group for relatives in the area of concern. They will help you to realize there are many people with concerns like yours.

4. Talk with a mental health professional. You might want to make an appointment with a clinical psychologist or certified social worker, not for therapy for yourself, but for information. Research on mental illness is abundant, and a professional can answer some of your questions with the findings of recent research. He or she can also suggest reading material and perhaps some publications you might wish to subscribe to.

You are correct in realizing that your children will "notice" mental illness. What they will absorb is largely your attitude. From you they can develop an attitude of fear and apprehension or of understanding and a desire to help. Your family problem gives you an opportunity to teach your children the latter.

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

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Ortega asks bishops to create climate for dialogue

MANAGUA, Nicaragua (NC)—Amid worsening relations with the Catholic Church, Nicaraguan President Daniel Ortega has asked bishops worldwide to help him create a "climate for dialogue."

In a letter addressed to bishops' conferences in countries with which Nicaragua has relations, Ortega asked for help "toward creating a climate for dialogue and confidence."

He also defended his country's July 4 expulsion of Bishop Pablo Antonio Vega of the Prelature of Juigalpa, saying that "his conduct has seriously injured the interests of the Nicaraguan nation."

"The road toward an understanding (with the church hierarchy) has not been made

easy," said the undated letter, published in the official newspaper, *Barricada*. "Nevertheless, we believe dialogue is not only necessary, but that we must take steps to make it a reality."

"It is in this sense that I address myself to you... trusting that your high authority will contribute toward creating a climate for dialogue and confidence that the government of Nicaragua wants," the letter said.

REACTING TO Ortega's letter in Rome, Bishop Vega said that "the church only has one condition for dialogue: that Nicaraguans have free liberty of conscience."

The issue in Nicaragua is that people be given their rights and "that the Sandinistas

open the possibility of a civic road to greater participation in government," he said.

"The real problem is not whether Nicaragua should or should not have arms," he added.

In an interview with National Catholic News Service in March, Bishop Vega said the Nicaraguan government was oppressing the people, but the door for dialogue was still open "a little."

In his letter, Ortega said Bishop Vega used trips to the United States earlier this year to help gain support for President Reagan's proposal to give \$100 million in aid to Nicaraguan counterrevolutionaries, or "contras."

"Vega's description of Nicaragua's internal situation was a determining factor in U.S. congressional support for the proposal," the letter said, adding that President Reagan quoted the bishop when arguing for the aid.

The proposal was under consideration by the Senate.

ORTEGA'S LETTER was published following an Aug. 6 meeting with Archbishop Paolo Giglio, papal nuncio to Nicaragua. The archbishop told reporters he and Ortega had agreed to do "everything possible" to help improve church-state relations, which have deteriorated rapidly in the past year.

Bishop Vega flew to Italy in late July to confer with Vatican officials over the Nicaraguan situation. He said he met with the pope Aug. 9 and gave him a detailed statement on his positions on Nicaragua's government and foreign intervention in his country. Bishop Vega said copies of the statements would be sent to national bishops' conferences.

In Washington, a spokesman for the U.S. bishops' conference said Aug. 11 that the bishops had not received Ortega's letter.

Bishops' official asks Senate to reject military aid to contras

by Jerry Filleau

WASHINGTON (NC)—The general secretary of the U.S. Catholic Conference has urged the Senate to reject a proposed \$70 million in U.S. military aid to anti-government guerrillas in Nicaragua known as the contras.

"We deplore the recent vote in the House of Representatives approving such (military aid) and urge that the Senate exhibit the superior wisdom of rejecting it," said the USCC official, Msgr. Daniel F. Hoye, in an Aug. 7 letter to members of the Senate.

He also expressed concern over another part of the House legislation calling for millions in additional economic aid to four Central American countries. He said the money was designated to come from aid programs originally set up for Third World development aid and famine relief.

"We are concerned lest humanitarian and development aid funds be diverted to purposes and regions for which they were not intended," he wrote. "Humanitarian programs must not be converted into mere tools of political expediency."

MSGR. HOYE'S letter to senators, which repeated views expressed in earlier letters to the House, denounced human rights violations by both the contras and the leftist Sandinista government in Nicaragua.

But the chief reason for opposing aid, he said, is that the USCC "remains firmly opposed to the use of military force and violence as a means to pressure the Nicaraguan government." He said the USCC believes military aid "will only intensify and prolong the conflict, result in much greater death and suffering, and serve no valid political, still less humanitarian, objective."

The USCC is the public policy arm of the U.S. bishops.

Msgr. Hoye's letter came on the heels of a message from President Reagan to the annual convention of the Knights of Columbus, the largest Catholic lay organization in the United States, in which the president said aid to the contras is needed to save Nicaragua from the Soviet bloc and "brutal persecution of the church."

At the time of Msgr. Hoye's letter, Senate opponents of the aid package were threatening a filibuster to prevent a vote on it before Congress' mid-August recess.

THE USCC official said the contras' human rights record is poor, and "all are agreed that this continues to be a serious problem."

The USCC gives a very negative rating to the Nicaraguan government as well, he said, and has "consistently denounced specific violations" of human rights and church rights by the Sandinistas.

"The silencing of church media, the appropriation of church property and especially the expulsion of foreign church workers remain serious and still unresolved sources of tension between church authorities and the government," he said.

"To these are now added the unjustifiable expulsion of Bishop Pablo Antonio Vega and the refusal to readmit Msgr. Bismarck Carballo. We are unalterably opposed to these actions."

The government expelled Bishop Vega and refused re-entry to Msgr. Carballo, two top church officials in Nicaragua, in late June and early July.

Msgr. Hoye said the USCC was following the lead of the bishops of Nicaragua. He quoted the Nicaraguan bishops' statement last April condemning "any form of aid, no matter where it comes from, if it is the cause of destruction, pain or death for our families or of hatred among Nicaraguans."

Reagan tells Knights aid to Nicaraguan rebels necessary

CHICAGO (NC)—President Reagan told Knights of Columbus delegates Aug. 5 that Nicaragua is guilty of "a brutal persecution of the church" and said congressional approval of aid to rebels there is necessary to save the country from the Soviet bloc.

In an address via satellite from Washington to the Catholic fraternal order's convention in Chicago, Reagan also reiterated his commitment to the anti-abortion struggle and referred to his new anti-drug campaign.

Abortion was a major topic at the Aug. 5-7 Knights' convention. Delegates also considered resolutions on pornography, family life, vocations, evangelization and world peace.

Reagan praised Nicaraguan Bishop Pablo Antonio Vega, who was exiled July 4 by the Sandinista-led government, and called him "an undaunted spokesman for the rights of his people." The bishop was accused by the government of supporting the U.S.-backed rebels, but he denied that he had taken sides in the strife.

Reagan said that "as Bishop Vega's case makes clear, the communist regime in

Nicaragua has moved beyond the trampling of general civil liberties to a brutal persecution of the church. The communists have silenced the church's radio station, stopped its presses and subjected priests to organized harassment."

He charged that a congressional delay in approving \$100 million for Nicaraguan rebels, known as contras, is undercutting the resistance movement.

"We need that assistance now," he said. "For Congress to go home without providing the necessary support for the contras would be to risk the permanent loss of Nicaragua to the Soviet bloc."

The House has already approved the aid program of \$70 million in military assist and \$30 million in "humanitarian" aid.

The Senate was expected to vote on the aid before its mid-August recess but opponents to the contra plan threatened to begin a filibuster, a parliamentary tactic of making long speeches to obstruct the passage of a bill.

"Further delay is risking the lives of Nicaraguan patriots," Reagan said.



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Bishops oppose several teen pregnancy programs

by NC News Service

New teen-age pregnancy programs and proposals in several parts of the country have brought the opposition of Catholic bishops concerned about abortion and artificial contraceptives.

Archbishop John Roach of St. Paul-Minneapolis publicly rejected Catholic participation in an intensive education program being sponsored by the city of Minneapolis to reduce teen pregnancies.

In a statement Aug. 1 he said the archdiocese recognizes teen-age pregnancy today "as a serious problem" but said the archdiocese is "unable to support programs encouraging contraception and abortion."

Urging promotion of moral values as the fundamental need, he wrote that "technology applied to symptoms is no substitute for individual responsibility, love, mutual respect and self-esteem."

In July Archbishop John L. May of St. Louis sharply criticized some aspects of a

local Teen Pregnancy Task Force report which recommended the distribution of contraceptives by school-based clinics. The report said it was not "realistic" to promote abstinence as a solution to teen pregnancies.

The message to teens that "sex is OK as long as you don't get pregnant" has not reduced teen pregnancies and may well have played a significant role in increasing them, Archbishop May said.

He also took issue with several passages in the report which he said could be "construed as encouraging abortion."

The bishops of Kentucky, meanwhile, voiced reservations about a new federally funded health plan for young people in Louisville and Jefferson County because its references to pregnancy prevention services could lead to school-based family planning clinics that dispense contraceptives.

The plan did not explicitly call for such school-based family planning activity, but Archbishop Thomas C. Kelly of Louisville said the plan's "recurrent mention of preven-

tion instruction and services" caused "legitimate concern" because such language has led to school-based contraceptive information and services in other places around the country.

The Minneapolis, St. Louis and Louisville cases were the latest in a series of clashes across the country between bishops and city or state officials over solutions to teenage pregnancy.

Earlier this summer the bishops of Illinois fought a successful battle to halt a bill that would have given state funding to contraceptive distribution by health clinics. Cardinal Joseph Bernardin of Chicago said he opposed giving teen-agers contraceptives not only on moral grounds but also for pragmatic reasons. "It simply doesn't work," he said.

In Florida after the Catholic bishops

and other groups opposed such state funding, the legislature there this spring inserted language prohibiting the use of general revenue funds to operate school-based health clinics. Funding for such clinics in Quincy and Orlando was tacked on to other legislation, however, and in early August the Florida Catholic Conference, Christian Action Council and other groups were seeking ways to halt the funding.

Richard Doerflinger, assistant director of the U.S. bishops' Office for Pro-Life Activities in Washington, said that sex education and contraceptives are offered by health clinics in several dozen high schools in the United States.

He said the movement for school-based clinics dispensing contraceptives dates back to 1972 but began as a "serious national effort" in 1985.



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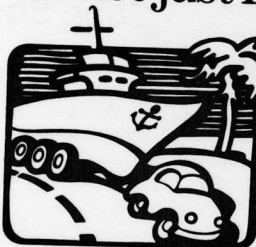
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BIRTHDAY WITHOUT JOY—Aug. 13 marked the 25th anniversary of the Berlin Wall dividing East and West Berlin. A cross wrapped with barbed wire stands as a memorial to one of the many East Berliners who were killed trying to flee to the West. (NC photo from KNA)

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4	14,300	1,192	275	20,350	1,696	392
5	16,744	1,396	322	23,828	1,986	458
6	19,188	1,599	369	27,306	2,276	526
7	21,632	1,803	416	30,784	2,566	592
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CRS resumes airlift of food to help Ethiopia

NEW YORK (NC)—Catholic Relief Services has resumed airlifting donated food to Ethiopia because of a "dangerously low" supply.

William Schaefe, CRS senior director for Africa, said, however, that after the relief effort in Ethiopia, the government cannot guarantee safe passage to the truck convoys taking the food to the embattled Tigre province.

The Tigre province has been one of the hardest hit by famine in recent years. The situation is compounded by the fact that food transport is often blocked by fighting between the Marxist government and guerrillas seeking regional independence.

Although CRS, the U.S. bishops' overseas development agency, prefers not to rely on costly airlifts, he said, "our European partners shared our concern that food was not getting to the needy and responded to our request for funds for the airlifts."

The airlifts are a joint project of CRS, the

European Economic Community, and Caritas organizations in Germany, Italy, Switzerland and Spain.

CRS spokeswoman Beth Griffin said the airlifts, which began July 10, should provide 8,000 tons of food to about 200,000 people in the northern Tigre province by mid-September. CRS Executive Director Lawrence Pezzullo said the cost would exceed \$2 million.

In 1984 CRS, financed by the U.S. government, airlifted internationally donated food to northern and central Ethiopia after a shortage of trucks and factional fighting slowed delivery.

Last year, CRS efforts in Africa were criticized in The New York Times, which alleged that CRS funds donated for the Ethiopian famine were being used for other projects. In November, a three-bishop investigating committee headed by Cardinal John Krol of Philadelphia said CRS was "using its donations wisely and well in Ethiopia."



FAMILY SUPPORT—Supreme Court nominee Antonin Scalia sits with his wife Maureen and one of their nine children, Margaret Jane, during his confirmation hearing before the Senate Judiciary Committee. (NC photo from UPI)

Contrasting the Scalia and O'Connor hearings

by Liz Schevtchuk

WASHINGTON (NC)—What a difference five years can make.

When President Reagan in 1981 nominated Sandra Day O'Connor, a relatively unknown, conservative judge to the Supreme Court, a major fight erupted and even the Catholic Church jumped into the fray.

But Reagan's current nomination of Appeals Court Judge Antonin Scalia to be an associate justice has produced pro-life support and nary a comment from the U.S. bishops.

Scalia, a Catholic, would replace William Rehnquist as associate justice, with Rehnquist stepping up to become chief justice to succeed retiring Warren Burger.

FIVE YEARS ago, pro-life and pro-family groups, normally considered in the Reagan camp, bitterly opposed confirmation of Mrs. O'Connor, then an Arizona appeals court judge.

► The National Right to Life Committee, which later strove to defeat the O'Connor nomination, asked to receive a "top secret review of names" of potential appointees before the president made the final choice.

► The National Conference of Catholic Bishops conducted "direct and lengthy approaches" to Reagan about Mrs. O'Connor's nomination. Bishop Thomas Kelly, then-general secretary of the NCCB and its public policy twin, the U.S. Catholic Conference, issued a statement saying he was "disturbed" by what were said to be her views on abortion, aid to non-public schools and capital punishment.

► Demonstrators from the March for Life picketed the White House.

► Pro-family and other New Right groups alleged a possible "cover-up" of information on Mrs. O'Connor.

► President Reagan himself lashed back, calling one pro-life critic of Mrs. O'Connor "vindictive."

BY CONTRAST, in 1986, pro-lifers have been supportive of Scalia—even though, as both pro-life and pro-choice groups point out, as a judge he has not compiled a record on either side of the abortion issue.

According to the National Abortion Rights Action League—which opposes Scalia's nomination—"while Judge Scalia has never decided a case dealing specifically with abortion rights, from his public statements he can

be expected to vote against" it as a Supreme Court justice.

"Everybody expects him to become another strong anti-abortion voice on the court," said the Ad Hoc Committee in Defense of Life. "On the record, Rehnquist would be expected to vote Roe's reversal, with Scalia concurring."

Scalia, in his nomination hearing, declined to discuss his views on overruling Roe vs. Wade (the Supreme Court decision which overturned state laws against abortion) or on abortion itself, although he said that "I don't recall passing moral judgment on the issue" in his past commentaries.

Father Robert N. Lynch, associate general secretary of the NCCB, said the bishops have not commented on the Scalia nomination because "our guiding principle is we don't get involved in nomination hearings." The bishops have not been contacted by pro-lifers or others asking the prelates to take a stand, either, he said.

He had no comment about 1981.

CHIEF SOURCE of contention when Mrs. O'Connor was nominated was her alleged voting record on abortion as a state senator.

But as it turned out, there were no records of how she voted when, according to later allegations, she cast "pro-abortion" votes; her stand on other votes was mixed.

Once on the Supreme Court, however, Mrs. O'Connor backed abortion restrictions, dissenting from the 1983 Akron and 1986 Pennsylvania cases in which the court majority struck down abortion restrictions.

In 1981, said Douglas Johnson, legislative director of the National Right to Life Committee, pro-lifers thought "there was a clear record there" showing Mrs. O'Connor had voted in favor of abortion and "we thought we had to take a stance."

With Scalia, "there is not any clear-cut thing written critically of Roe vs. Wade" in the context of criticizing judicial activism, Johnson said. "We've said from the outset we're not aware of any writings where he speaks to abortion as such, or to his moral views on abortion."

Because of Scalia's overall judicial philosophy, pro-lifers hope he will vote to overturn Roe vs. Wade, although, as Johnson said, "there's nothing on the record to give any firm assurance on that."

As with Mrs. O'Connor, the verdict on Scalia will have to await his first ruling as a justice on the abortion issue.

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The SUNDAY READINGS

20TH SUNDAY IN ORDINARY TIME

AUGUST 17, 1986

by
Richard
Cain
Jer. 38:4-6, 8-10
Psalm 40
Hebrews 12:1-4
Luke 12:49-53

Fire and water.

They seem like opposites. But in this Sunday's gospel reading they symbolize the same thing—judgment.

Judgment calls forth the familiar image. God sitting in all his imposing glory on his throne. Vast throngs of people called forth one by one. Silence. A crushing weight on the heart. All the drama of a courtroom session as in the movies. One's life is reviewed and a decision made. Irrevocably.

But as this Sunday's readings suggest, God has something very different in mind. We do not come before him as judge. Rather he comes before us in myriad ways, helpless, needing our love. We judge ourselves by how we respond. The fire is burning, the water rising. Only we can't see it. Judgment is going on right now.

Take Jeremiah, for example, in the first reading. God has made him the messenger of an unpopular message. King Nebuchadnezzar of Babylon is on the warpath. He has already defeated Judah, carried off King Jehoiachin, and put Jehoiachin's 21-year-old uncle, Zedekiah, as king in his place. Through Jeremiah, God has been telling the people to accept Babylon's rule as a cleansing punishment for their sins. But the corrupt nobility will have none of it.

They go before weak King Zedekiah and charge Jeremiah with treason. Thoroughly intimidated, Zedekiah lets them throw the prophet into an empty cistern to starve to death. (That way, they reasoned, they would technically not be guilty of murder!) No one speaks up or does anything until a foreigner serving as a messenger in the King's court, decides to act. He goes to the king and points

out that since there is no more food in the city (Nebuchadnezzar is besieging it), the prophet is going to die anyway. So why not let him out of the cistern? The king agrees and Jeremiah is freed.

All through this a process of judgment is going on. Jeremiah, because of his attachment to God, becomes a mirror in which others reveal themselves as they really are.

This is the role that Jesus consciously takes up in the gospel reading. In this reading we hear four short verses. They are really in a poetic form:

I have come to light a fire on the earth/
How I wish the blaze were ignited! / I have
a baptism to receive / What anguish I feel till
it is over!

What really comes across is how healthy a human being Jesus is. He is honest. He is afraid of what is going to come and he says it. But he also knows that what matters is not what he feels but how he acts on it. (The best example of this is when he is in the garden just before his arrest: "Father, if it is your will, take this cup from me. Yet not my will but yours." Luke 22:42)

The baptism Jesus is to receive is his death on the cross. Water is a symbol of death. Jesus will be immersed in death and then rise out of it to new life. His death and resurrection, in turn, are what will ignite the fire of judgment that will burn throughout the earth. For people will judge themselves by how they respond to the good news of his baptism and the salvation it makes available to them.

But there is another side to this process. Because Christ has taken on human form, humans have taken on Christ's role in this

the Saints by Luke

ST. EUGENE



EUGENE WAS ALSO KNOWN AS EOGHAN (OWEN). SOME ACCOUNTS HAVE HIM BORN IN LEINSTER, IRELAND, AND A RELATIVE OF ST. KEVIN OF GLENDALOUGH. HE WAS KIDNAPED INTO SLAVERY WHILE STILL A CHILD AND TAKEN TO BRITAIN AND THEN BRITAIN WITH TWO OTHER BOYS, TIGERNACH AND COIRPRE. THEY WERE ALL EVENTUALLY RELEASED BY THEIR MASTER AND RETURNED TO IRELAND.

EUGENE SPENT 15 YEARS AS A MONK WITH ST. KEVIN AT KILNAMANACH, AND HELPED TIGERNACH ESTABLISH CLONES MONASTERY AROUND 576 (COIRPRE MEANWHILE BECAME BISHOP OF COLERAINE), AND THEN SETTLED WITH HIS DISCIPLES AT ARDSTRAW. HE BECAME ITS FIRST BISHOP ABOUT 581.

EUGENE DIED AROUND THE YEAR 618. HIS FEAST IS AUGUST 23.

process of judgment. Others judge themselves by how they respond to us. How great a gift it is, then, when we can make it a little easier for them to judge themselves worthy of life.

This process of judgment will cut so deeply that it will even divide the strongest earthly bonds, those of the family. That is why the reading ends with Jesus saying he has come not to bring peace but division. Actually, Christ has come to bring peace. But this peace will inevitably divide those who accept it from those who reject it. Christianity certainly does not mean peace at any price.

The second reading is from the Letter to the Hebrews. This part of the letter contains a tremendous image designed to encourage us when we are facing opposition in living out our faith. The life of faith is like a race. We

are surrounded by a vast audience of people who have run before us and won. These are the saints, the countless unknown heroes of the faith as well as the couple of thousand the church has officially recognized. Just like athletes who draw their strength from the cheers of the crowd, so we can draw strength from hearing with the ears of faith the cheers of the saints urging us on to the finish line.

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The Active List



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Send to: The Active List, 1600 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

August 15

Deadline for luncheon reservations for ACCW first quarterly meeting on Aug. 20 at St. Paul parish, Tell City. Send \$3 to: Mrs. Charles Hodde, 730 Tenth St., Tell City, Ind. 47586.

The Magr. James M. Downey Council #3660 K of C will sponsor Armchair Races at 7 p.m. at 511 E. Thompson Rd. No admission charge. Adults only.

August 16

A workshop for adults in the Growing Up Sexual Junior High

Program will be held from 9 a.m.-2:45 p.m. at All Saints School, Columbus. Call 317-236-1400 for information.

A Giant Garage Sale will be held from 9 a.m.-2 p.m. at St. Monica Church, 6121 N. Michigan Rd. Something for everyone, refreshments.

August 17

St. Pius Church, four miles southwest of routes 101 and 48 in Ripley Co. will hold its Picnic and Country Chicken Dinner starting at 12 noon slow time. Cafeteria supper featuring roast beef and mock turtle soup after 4 p.m.

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August 18

The Daughters of Isabella will hold their Family Picnic at 6:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave. Bring a covered dish; meat and drinks furnished.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 14th and Meridian St. for a program by child behavior specialist Paula Jones on 'Amiable Divorce.' Call 236-1596 days or 259-8140 or 255-3121 evenings for information.

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the Knights of Columbus Hall, 4th and Walnut Sts., Bloomington to hear banker Charles Welch speak on 'Consumer Credit and How it Affects You' for information call Patrick Fitzgerald 812-336-1500.

August 19

The Archdiocesan Board of Education meeting will be held at 7 p.m. at St. Joan of Arc Parish, Indianapolis.

August 20

The Monthly Cemetery Mass will be held at 2 p.m. in Calvary Chapel, corner of Troy Ave. and Bluff Rd.

The Children of Divorce Program sponsored by Catholic Social Services concludes from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by regular business meeting and program at 7:30 p.m. No 5 p.m. Mass.

August 21

Holy Name Altar Society will sponsor a gigantic Rummage Sale from 8 a.m.-4 p.m. in Hartman

Handmade quilts, games, beer garden.

St. Andrew Parish, 3922 E. 38th St. will hold a Picnic as part of its 40th Anniversary celebration beginning with outdoor Mass at 11:30 a.m. Picnic dinner from 4-5:30 p.m. \$2 per person (pre-schoolers free).

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

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

The Catholic Widowed Organization (CWO) will enjoy dinner and ragtime music at the Boggs-town Inn.

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

Precious Blood Parish, Jasper will hold its Annual Picnic serving fried chicken, roast beef and chicken and dumpling dinners from 11 a.m.-4 p.m. Adults \$5; children under 12 \$2.50.

St. Andrew the Apostle Parish, Richmond will hold a Parish Pitch-in Picnic from 12 noon-4 p.m. on the parish grounds. Meat and drink furnished.

Holy Name Parish will hold its



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August 22

The Family Life Office will hold Natural Family Planning classes at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. To register call 236-1596.

The World Apostolate of Fatima (The Blue Army) will celebrate the queenship of Mary with Franciscan Father John Ostieck from 5-8 p.m. at Fatima Retreat House, 553 E. 56th St. Dinner \$8.50. Call W. Moody 336-5110 for reservations.

August 22-23-24

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

August 23

An adult workshop for the Growing Up Sexual junior high program will be held from 9 a.m.-2:45 p.m. at the Catholic

August 23-24

St. Lawrence Parish, Lawrenceburg will hold a Church Picnic featuring a German band and Biergarten Sat. and chicken and roast beef dinners Sun.

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Size, humor contribute to success of negotiator

by Robert Nowell

LONDON (NC)—Few people noticed in February 1980 when Anglican Archbishop Robert Runcie of Canterbury appointed a tall, bearded lay man as his assistant.

But a year later, many more began noting Terry Waite's diplomatic gifts when he successfully negotiated the release of three British Anglican missionaries and four Iranian Anglicans detained in Iran.

In 1984 he helped gain the freedom of four Britons held hostage by Libyan leader Col. Moammar Gadhafi. Last September, he helped negotiate the release of the Rev. Benjamin Weir, a U.S. Presbyterian minister held hostage in Lebanon.

In November, he traveled to Lebanon to try to negotiate the release of four other Americans held by Shiite Moslems. When one of those hostages, Servite Father Lawrence Jenco, was released Waite traveled with him from Syria to Germany, to Rome and to England. He was present during Father Jenco's meeting with Pope John Paul

II at the Vatican and, of course, with his meeting with the archbishop of Canterbury.

Waite's exact role in the release of Father Jenco has never been revealed. All that he has said is that his presence in the Middle East at the time of the release was not just a coincidence.

Waite now says that he is prepared to return to the Middle East "at any time" to try to secure the release of the remaining hostages.

He said Aug. 1 that "continuation of a direct dialogue" with the Moslem kidnappers Islamic Jihad (Holy War) "is imperative to advance the process, and I want to repeat very clearly that I am prepared to return to that region at any time."

"If that man had not gone into the church, we could have used his talents," one senior British diplomat said of Waite.

Some have attributed Waite's success as a negotiator to his size and manner. At 6-foot-7 and more than 200 pounds, he is called a "mountain of a man," but he is also referred to as the "gentle giant."

Others attribute his success to his sense of humor.

"Get Terry Waite into a room full of people, whether it is in Africa, Asia or the Caribbean, and I guarantee he will have them all chuckling and relaxing within five minutes," said a fellow church worker.

Archbishop Runcie also has noted Waite's sense of humor.

Addressing the Church of England's synod last November, the archbishop told how Waite had whispered into his ear during an unusually long service: "I'd just like to tell you that since we started this service, there's been a coup. You've been replaced at Canterbury by Colin Buchanan."

Buchanan is a well-known theologian and suffragan bishop of Aston in Birmingham, England.

Waite "has enormous courage and a tremendous ability to get through to people of all kinds," said his wife, Frances. The two have four children.

Waite's "manner is very warm and human," said one American journalist. He has "self-confidence without being overbearing."

The son of a village policeman, Waite grew up in northwestern England. He joined

the Grenadier Guards, one of the British army's crack regiments, but had to leave because he was allergic to the dye in khaki uniforms.

He joined the Church Army, the Church of England's version of the Salvation Army, and studied at its college in London. A Church Army officer, he worked from 1967 with the Church of England's board of education. From 1964-68 he was director of training in the Anglican Diocese of Bristol, England.

In 1968 he went to Africa as an adviser training and development in the Anglican province of Uganda, Rwanda and Burundi. From 1969-71 he also coordinated a relief project in southern Sudan.

From 1972-79 he worked as a consultant for the Catholic Church in Africa. The archbishop of Canterbury's office said he did missionary and development work. William N. Gren, ecumenical officer for the U.S. Episcopal Church in New York, said Waite also served as a consultant for renewal of religious orders in light of teachings of the Second Vatican Council.

In 1979 he returned to England, and the next year he was made an aide to Archbishop Runcie.

EPISCOPAL



Trouble-shooter Terry Waite at a press conference. (NC photo from UPI-Reuter)

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- October 25 "Creativity and Prayer," a one-day intensive experience; Sisters Juliann Babcock, OSB, and Cornelia Gust, OSB
- November 1-2 "Journey Toward Wholeness," a mini-retreat; Sisters Juliann Babcock, OSB, and Cornelia Gust, OSB
- November 14-16 "Beatitudes as Prayer;" Sister Mary Matthias Ward, OSU

Special Retreats

- September 5-7 Women's Serenity Retreat — for those who have been afflicted with the disease of alcoholism.
- September 12-14 Women's Serenity Retreat
- September 19-21 Women's Serenity Retreat
- September 26-28 For men and women; Director and theme TBA
- November 21-23 Knights and Ladies of St. Peter Claver; Father Victor Schott
- December 5-7 Marriage Encounter (Contact: Ann and George Miller, 788-0274)
- January 9-11, 1987 Mixed Serenity Retreat
- January 23-25 Young Adults; Father Paul Koetter and team
- Jan. 30-Feb. 1 Men's Retreat; Father Harold Sommer, SJ

Evening Programs

- November 12 Married Couples Evening; Dr. John Nurnberger
- January 13, 1987 Mother-Son Evening; David Reuter

Prayer Evenings

- Sept. 23 & Oct. 12 "Clay as a Way of Prayer," "Praying with the Icon;" Sister Karen Van de Walle, CSJ
- Nov. 19 & Dec. 28 "Symbols and Images in Prayer," "Experiencing God in Symbols and Images; Karen McBride
- Jan. 21 & Feb. 22 "Simple Ways of 'Praying Always,'" Sister Barbara Piller, OSF

Days of Recollection

- September 16 Leisure Day — "What Do I Say?" Therese Maxwell
- September 17 Over 50 Day — "The True Treasure;" Father John Maung
- October 1 Leisure Day — Theme TBA; Dr. John Nurnberger
- October 29 Over 50 Day — "Golden Years: Is There a Silver Lining?" Father Tom Stepanski
- November 5 Leisure Day — "Moments of Prayer in Your Daily Living: Obstacle or Encouragement;" Karen McBride
- November 19 Over 50 Day — "Living a Christian Life in Today's World;" Father Paul Allen, SJ (tentative)
- December 9 Leisure Day — "Diverse Lifestyles: Seeing the Beauty in Each;" Father Paul Koetter

Special Programs

- November 9 Scripture Workshop — "The Infancy Narratives of Matthew and Luke;" Father Conrad Louis, OSB
- December 2, 9, 16 Advent Series — "From Head Trips to Foot Trips;" Father Jeff Godecker

OUTH CORNER New Albany youth find treasure at campout

by Tony Cooper

When you think of the word "treasure," what comes to mind? A pirate's treasure of gold doubloons? Perhaps you think of a lot of money, or maybe a precious gem. In a recent campout, 26 young people from St. Mary's Church in New Albany discovered the treasure of the beauty of God's creation, and the friendships they made with others.

Youth Campout '86 was held the weekend of Aug. 1-3 at Wyandotte Woods Campground in Harrison/Crawford State Forest. Along with the

fun activities, the campout had a spiritual emphasis. At the Friday vespers, the group was brought to an open area with a good view of the sky and stars. The spiritual director for the campout, Julie Kahl, told the youth a story about how the ancient Greeks thought the stars came into being. "I wanted to show them how we survive by passing on stories through generations," Kahl said. Another adult counselor, Ron Quillo, pointed out the constellations and explained how they got their names.

On Saturday morning, Kahl presented a brief reading of

the story of creation from the book of Genesis and then asked the young people to make a gift that day that came totally from nature. They were to bring their gifts to Mass on Saturday evening and share what the gift symbolized. "I really felt good about how they responded to finding a gift in nature," Kahl said. "They made the connection between the creation story and the gifts that surround us everyday."

One of the young people who found a rather large gift in nature was Donald Purvis, who with the help of several others, fashioned a life-size wooden cross from tree trunks and vines. "God really is a part of everything," Purvis said. "The materials to make the cross are part of nature and symbolize Jesus' death for us." He said he really got a lot out of the campfire Mass but it was hard work bringing his gift to the altar. "We carried the cross three-fourths of a mile through the woods to the place where we had Mass. I figured if Jesus carried it by himself, at least three of us could," Purvis said.



FINDING GOD IN NATURE—This group of teenagers from St. Mary's in New Albany constructed a large wooden cross from materials they found in the woods during a youth campout. Each person was to find a gift from nature, then bring it back to offer to God at a special Mass later in the day. Picture here are (from left): Donald Purvis, John Brown, Tony Brodfehrer and Jeff Gunther. (Photo by Tony Cooper)

New Albany Deanery sponsors workshop for beginning catechists

Saturday, Aug. 23, is the date for the New Albany Deanery Beginning Catechist Workshop. This is an all-day (9:30 a.m.-3:30 p.m.) session for those who have not previously been involved in catechetics, or for those who need some brushing up after a prolonged absence.

The facilitators will be Bob

Leonard, director of the Aquinas Center, Joann Day, administrative assistant at the center, and Ginny Brown, a youth consultant in the Louisville area. Pre-registration is required. For more information, contact your parish administrator or religious education at the Aquinas Center at 812-945-0354.

On getting friendship insurance

by Tom Lennon

Question: What do you do when someone you like a lot doesn't like you as much as you like her? Do you keep trying or just give up? (Maryland)

Answer: Are you thinking of "trying" to force this girl to like you? Be assured that there is no way on this earth you can force anyone to like you. You can't make a person into someone he or she may not be able to be.

Perhaps this girl simply never will be able to like you.

You can, if you wish, try for a while longer to win her attention and maybe her affection by being pleasant to her, doing some favors for her when possible and being generally attentive.

But while you're trying to be a friend to her, don't neglect your old friends and don't rule out making new friends. Don't focus all your emotional and social energies on becoming No. 1 in this girl's life.

It's risky to be entirely dependent on one person for friendship. You could get badly hurt if that one person lets you down in a serious way. Better by far to have a wide variety of friends of both sexes. You might call this friendship insurance. Then, if one of them moves out of town, or is busy on a Saturday night, or simply ends the friendship with you, you can turn readily to other friends for companionship.

Too, you will gain a broader view of people in general. And, little by little, you will learn more about human

nature and the make-up of the human heart.

As you learn more about what other young persons are like, you are likely to come to a better understanding of who and what you are. This is very important for building a happy life and, if it is your calling, a happy marriage.

Another possibility for you to consider: Although this girl may not be attracted to you now, it may happen that in a year or two or three, both of you will change and mature in such a way that both of you will be deeply attracted to one another. Then a very deep and satisfying relationship may develop.

For now, let this girl know you are alive and well and interested in her. But don't force yourself upon her in a way that may make her annoyed with you.

Don't just give up. Keep in mind that both of you may change in the future, and the situation may brighten.

If it should become painfully apparent that the situation is hopeless, then let yourself give up gracefully and move on to other friends. Maybe Ms. Right is just over the horizon.

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

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Outdoor youth Mass for all youth in Indy deaneries

There will be an outdoor youth Mass and dance for all youth in the Indianapolis deaneries Sunday, Aug. 24, at St. Catherine. The theme is "A Night Under the Stars." The Mass will begin at 6 p.m. The dance will follow from 7-10

p.m. The disc jockeys will be K & C. The cost is \$2.50 per person. Come to one or both events. St. Catherine is located at 1109 E. Tabor St. in Indianapolis. For more information, contact the CYO Office at 317-632-9311.

Youth Mass and get together for youth in New Albany Deanery

There will be a youth Mass and get together for all youth in the New Albany Deanery Sunday, Aug. 24. The day will begin with softball at 2:30 or 3 p.m. depending on how many parishes sign up. Mass will be at 6 p.m.

Both events will take place at the Aquinas Center, 707 W. Highway 131 in Clarksville. The Mass is being planned by St. Mary in Navilleton. For more information and exact times, contact your parish.

CRS still working in Nicaragua despite tension

by Tracy Early

NEW YORK (NC) Catholic Relief Services has been able to continue its work in Nicaragua despite the conflicts of the Sandinista government with the Nicaraguan bishops and with the United States, a CRS official said.

Peter Shiras, deputy director for the Latin America and Caribbean region, said in an interview Aug. 6 in New York that maintaining good working relationships with all parties was "a difficult feat." But he said CRS had accomplished it by addressing "the needs of the poor" and employing "as much professionalism as we can muster."

"We've had no administrative problems," he said of CRS relations with the Nicaraguan government. And the Nicaraguan hierarchy, which has protested the activity of some church groups from outside Nicaragua, has made no complaints about CRS operations, he said.

Shiras, who was most recently in Nicaragua June 30-July

2, said CRS closed its office there in 1984 for reasons of efficiency, not politics. All Central America work is now coordinated from an office in Costa Rica, he said. A national office is required for countries where CRS is distributing U.S. Food for Peace commodities, but it does not have such a program in Nicaragua.

The CRS program in Nicaragua for 1985, Shiras said, amounted to about \$300,000 in project support and about \$200,000 worth of goods, mostly clothing and medicine. He said similar levels of aid were expected in 1986 and 1987.

Shiras said CRS coordinates its activity in Nicaragua with the Nicaraguan bishops' conference and the local Caritas organization. Funds are contributed for agricultural and health projects and most are sponsored by parishes.

He said the embargo against Nicaragua declared by the U.S. government did not affect CRS because, aside from exempt forms of humanitarian aid, it does not send goods from the United States. Items needed for development projects and

not available locally, he said, are bought from third countries such as Costa Rica or Panama. He said the U.S. government does not restrict CRS in sending dollars to Nicaragua.

In addition to financing agricultural and health projects, Shiras said, CRS has been aiding some persons displaced by the fighting, particularly but not exclusively the Misk Indians. Aid for the latter, he said, has been channeled through an ecumenical organization which has Catholic, Episcopalian, Moravian and Baptist participation.

Although political tensions have not hampered CRS work in Nicaragua, Shiras said, some shifts of emphasis may become necessary.

"We anticipate a worsening in the war situation, and this will probably lead to creation of more displaced persons in Nicaragua," he said. Increased fighting may make impossible for some of the projects aided by CRS to continue functioning, he said. And escalation of violence, he said, may require some shift of funds from development to relief.

Filipino church leaders seeking an end to U.S. military aid

DAVAO CITY, Philippines (NC)—Filipino church leaders joined foreign missionaries in calling for an end to U.S. military aid to the Philippine government.

"Though cloaked in terms of promotion of democracy for Filipinos, policies aimed at preserving American military bases and commercial interests in the Philippines have actually been detrimental to the Philippines and its peoples," they said in a recently circulated "Letter of Concern from U.S. Missionaries to Christian Churches of the United States."

Cardinal Ricardo Vidal of Cebu, president of the Philippine bishops' conference, endorsed the letter along with 68 other Filipino church leaders and 42 missionaries.

The letter had been drafted in 1985 and signed by 50 American missionaries but was rewritten after the February revolution which toppled President Ferdinand Marcos.

It said the change in government was "part of a process which began many years before, through the sacrifice and commitment of countless Filipinos who suffered under the Marcos regime."

"This process is not yet over," the letter said. "Even though Marcos is gone, the structures he created to consolidate his power and to unleash brutalities and atrocities upon his own people are still in place."

U.S. military aid works against Filipino and American interests, the letter said, and

may lead to more intervention which might "frustrate and undermine" Filipino efforts to create a democratic and sovereign nation.

"A root cause of poverty, oppression and militarization in the Philippines is to be found in past and present policies of our own (U.S.) government," it said.

The military and commercial policies "so shaped and determined the political and economic life of the Philippines during this century that their effect has been to deny true sovereignty to the Filipino people," according to the letter.

It said the "genuine exercise by the Filipino people of their right to self-determination... is seen by our government as a threat to its political, economic and

strategic dominance of the Philippines."

The policies also "reflect an American posture in the world characterized increasingly by militarism," the letter said. "Military aid and even direct military intervention are utilized as instruments of U.S. policy in pursuit of strategic and economic dominance."

There has been little change in the rural areas since the revolution, the letter said. "Paramilitary and fanatic cult groups supported by the armed forces of the Philippines continue to terrorize village people."

The letter said although many entertain "cautious hope" about the new government, there is still "fear and distrust" of authority in the countryside.

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Carpet Column

JIM O'BRIEN

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Today, the majority of carpets installed outdoors is made with Olefin fibers produced by American Oil Company, (generally identified with Standard Oil). They have the look of grass.

However, some customers object to the look of grass, so I might mention that other "looks" are available that have the appearance of regular carpet. It is important that you are sure the goods you select are manufactured with waterproof latex and are specified for outdoor use.

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Modern fable on the need for peace

PLOWSHARES: A CONTEMPORARY FABLE OF PEACE AND WAR, by Sonia Ralston, Paulist Press (Mahwah, N.J., 1986). 61 pp., \$4.95.

Reviewed by
Cynthia Dewes

There is a yearning for

peace among humankind which pre-dates the scripture upon which this book's title is based, and which probably existed before the invention of swords and plows. In "Plowshares" Sonia Ralston has captured this feeling in an almost tangible way.

In poetic, seemingly Bibli-

cal language, Ralston relates the story of a simple farm family living in a beautiful valley. Across the mountain the Enemy lives in a similar land, and periodically each group takes up guns to ward off supposed onslaughts by the other.

During one of these forays,

the son of the farm family is killed. The parents are saddened, but joyful when another son is born.

As the child grows, he spends summers in the fields playing music on his pipes. One day he meets a boy from the other valley who is also ambulating about the countryside

playing his flute, and they become fast friends although the only language they share is music.

Eventually the valley residents perceive a threat from the other side and prepare for war. During the night the mother of the farm family slips away the father's guns, breaks them up and buries them in the field.

Suddenly fine spears of wheat appear in each spot where the gun pieces were buried. The woman rushes to the village and wakes the other women, who silently bury the rest of the guns.

In the morning the men are horrified by their defenselessness, but soon forget about that when faced with the huge harvest which the luxuriant grain demands. The boy slips away to the hill, calls his friend on his flute, and shows him a grain of the remarkable wheat.

The other boy alerts his mother and the women of his village, who bury their guns also. Again, a huge crop appears and the harvest seems impossible to gather.

"Plowshares" may present a miraculous and simplistic solution to an old problem, but it is beautiful to read (especially aloud) and is illustrated with appropriate, rustic woodcuts. It would make a fine text for high school CCD classes or discussion groups.

Collected wisdom of Jesuit superior

RECOLLECTIONS AND REFLECTIONS OF PEDRO ARRUPPE, S.J. trans. by Yolanda T. DeMola, SC. Michael Glazier (Wilmington, Del., 1986). 175 pp., \$7.95.

Reviewed by
Msgr. Charles Dollen
NC News Service

According to the hoary clerical joke, among the things

known to God alone are "what a Jesuit will do next." With that in mind, it is fascinating to watch the development of the mind of a Jesuit in this new volume of the works of Jesuit Father Pedro Arrupe, former general of the Society of Jesus.

The first third of the book contains Father Arrupe's description of the atomic bombing of Hiroshima, Japan. He was at the Jesuit house in the

suburbs of that city on that fateful day.

The rest of the book contains various writings that the author presented in periodicals and speeches all over the world.

A deeply spiritual man, his inner life was devoted to the Incarnate Christ, particularly under the title of the Sacred Heart. He calls it "the mystery of merciful love."

But his spirit roamed through questions as various as justice, peace and Marxist philosophy. He was an anti-communist because he understood Marxist philosophy so well.

This excellent anthology deserves to be in every Catholic library. It imparts Catholic wisdom on every page.

(Msgr. Dollen is book review editor of *The Priest* magazine.)

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Sr. Sabina Mondrique dies Aug. 4

OLDENBURG—Franciscan Sister Sabina Mondrique died here Aug. 4 at the age of 88. She received the Mass of Christian Burial on Aug. 6 and was buried in the motherhouse cemetery.

Sister Sabina was a native of Leon, Mexico. She entered the Oldenburg Franciscan Community in 1914 and made final vows in 1920. She served as an elementary

teacher in Missouri, New Mexico, Indiana and Ohio schools. In the Indianapolis archdiocese she taught at Holy Rosary School in Indianapolis.

In 1975 Sister Sabina retired to the motherhouse. She is survived by two brothers: one, sister; James, of Joliet, Ill., and Paul Baldwin and Margaret Bushman, both of Kansas City, Mo.

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 connections to it.)

† BUNN, Joseph, 24, St. Mary, New Albany, Aug. 5. Son of Alise E. Connor; grandson of Eleanor E. Hauber; brother of David S. Charles W. Lee and Gail M. Martin and Mary E. Hecke.

† KILEY, Dr. Gerald G., 83, Christ the King, Indianapolis, Aug. 3. Husband of Rosalyn; father of Ann Brandt; brother of William F. and Kathleen Glass.

† MELTZER, Thomas Riley, 62, St. Joseph, Shelbyville, Aug. 5. Husband of Patricia; father of Gary, Sharon Rounds, K. and Jim; brother of Norbert and Emil.

† MUNCHEL, Lillian Rodmaker, 81, Holy Family, Oldenburg, July 17.

† PAUL, Maurice, 35, St. Jude, Indianapolis, Aug. 2. Husband of Maureen; father of Marc Ilene.

† RAVEY, Laurence A. Struwing, 68, Holy Family, Oldenburg, July 25. Wife of George; mother of Ronald, Vernon and Glenn, grandmothers of three; sister of Martha Hoelker, Pat Schene, Adele Fehrman and Bernadette Kirschner.

† SADOWICZ, Lillian, 87, St. Joan of Arc, Indianapolis, July 28. Wife of Frank J.; mother of Jerome F.; grandmother of one; great-grandmother of two.

† SCHAFER, Charles J., Sr., 88, St. Paul, Sellersburg, July 26. Husband of Flora Renn; father of Charles J., Jr. James B. and Mrs. Norman Krentz; grandfather of 17; great-grandfather of nine.

† SCHNEIDER, John A., 95, Our Lady of Lourdes, Indianapolis, Aug. 4. Stepfather of Mary Beatrice; uncle of Betty Ann Adkinson, Mary Ann Betz, Rita McDermott, Catherine Kellogg, Mary Bowdis and Edward.

† STIER, Bernard H., 86, St. Mary, Greensburg, Aug. 6. Husband of Martha; father of Harold, Phyllis Layman and Marjorie Hahn; brother of Robert, and Frieda Cord.

† SUDLER, Walter F., 79, Christ the King, Indianapolis, Aug. 5. Husband of Martha Elizabeth.

† WHEATLEY, J. Bernard, 70, St. Benedict, Terre Haute, July 8. Brother of Leo and J. Paul; uncle of four.

† WHEELER, Mary A., 87, Christ the King, Indianapolis, July 31. Mother of Patricia, Mary Hayden and Bette Dorsey; sister of Gertrude Hill and Leo F. Donahue; grandmother of four; great-grandmother of three.

Cautious optimism about Chinese-Vatican relations

SINGAPORE (NC)—Catholics should be cautiously optimistic about a return to normal relations between the Vatican and a government-approved Chinese Catholic Church, said a Belgian priest who recently visited China.

"We have reason to be optimistic, but we should not be naively optimistic about normalizing the relations between the Vatican and the church in China," Father Jerome Heyndrickx, a Congregation of the Immaculate Heart of Mary priest, said in Singapore following his recent five-week visit to the Asian nation.

He said Chinese bishops he met—all members of the

National Association of Patriotic Catholics, which is independent of the Vatican—indicated a desire to re-establish relations.

Father Heyndrickx, director of the China-Europe Institute at Louvain University in Belgium, founded the Ferdinand Verbiest Foundation in 1963 to promote cultural, economic and religious exchanges between China and Europe.

In recent years, Vatican-Chinese relations have improved. A number of church officials, including Philippine Cardinal Jaime Sin of Manila, Bishop John Wu of Hong Kong and Mother Teresa of Calcutta, India, have visited the country.

CHINA AND the Vatican broke diplomatic relations in 1958 after government-appointed bishops were consecrated without Vatican approval. The Vatican considers the sacraments of the patriotic association valid because they are performed by priests who are considered validly ordained. However, the priests are also considered illicit because they were ordained against church rules.

The patriotic association, established in 1957, promotes what it calls the "three-self" principles—self-government, self-propagation and self-financing—though recently some funding from outside China has been accepted.

The church in China is lively, Father Heyndrickx said, but

problems exist between Catholics belonging to the patriotic association and some who do not.

Press reports outside China have described three groups of Chinese Catholics: those belonging to the government-approved association, those loyal to the pope and opposing the patriotic association, and those cooperating with the association but not belonging to it.

Auxiliary Bishop Aloysius Jin Luxian of Shanghai, however, said there is no "third group" of Catholics seeking middle ground between loyalty to the Vatican and control by the state.

MOST CHINESE Catholics are still searching for balance and unity, said Father Heyndrickx.

"The Vatican is making serious attempts to understand the situation, and the pope keeps himself up to date on all that is going on," he said.

Father Heyndrickx' foundation brings an average of students per year from China to Louvain.

Some bishops—patriotic association members—including Bishops Michael Fu of Peking, Anthony Tu of Hanyang and Francis Wang of Inner Mongolia, visited the Louvain in 1985. They also held discussions with Cardinal Godfried Danneels of Malines-Brussels and plan to invite the Belgian cardinal to visit China, Father Heyndrickx said.

Chinese Catholics see need for link with Rome

NEW YORK (NC)—Chinese Catholic leaders separated from Rome see a need to establish some sort of new link with Christianity's chief bishop, said Jesuit Father Vincent T. O'Keefe, rector of the Jesuit community at Fordham University.

Father O'Keefe was part of an interreligious delegation that visited China June 23-July 7.

At a New York press conference Aug. 7 he said that on his visit he found that all leaders of the National Association of Patriotic Catholics agreed that, to be Catholics, they must work out some relationship with the bishop of Rome, the pope.

None of them indicated any specific way they might accomplish that, he said, but they expected the political obstacle of current Vatican diplomatic relations with Taiwan to be resolved.

FATHER O'KEEFE said that in his conversations he spoke of "the bishop of Rome" and the importance of ties with him as a matter of religious faith, rather than of the Vatican. To many Chinese, he said, the Vatican represents political domination, and China insists its religious communities cannot operate under foreign control.

Since the communist government of China forced the country's Catholic Church to break its ties with the Holy See, it has been in schism, ordaining bishops without papal approval. Some Catholics, referred to as the underground church, have remained loyal to Rome, but Father O'Keefe said he had no contact with any of them.

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For Results

Says Mexican official moved Vatican to halt election protest

by Michael Tangeman

MEXICO CITY (NC)—A Mexican archbishop ordered by the Vatican to cancel a planned "Massless Sunday" protest of alleged election fraud said the ban was influenced by Mexico's interior minister.

Archbishop Adalberto Almeida Merino of Chihuahua, Mexico, also said the ban on the protest came from Vatican Secretary of State Cardinal Agostino Casaroli, not from Pope John Paul II.

Interior Minister Manuel Bartlett Diaz is a member of the governing Revolutionary Institutional Party, which the 70-year-old archbishop charged with fraud in the July 6 state elections.

In an interview in the Aug. 4 issue of the Mexican news magazine Proceso, Archbishop Almeida told what happened after his announcement that the 62 churches in his archdiocese would be closed July 20 to protest alleged fraud in gubernatorial and municipal elections.

After the plan became public, the archbishop said, the apostolic delegate in Mexico, Archbishop Girolamo Prigione, was asked to speak to him by the interior minister.

Archbishop Almeida said Bartlett declined to speak to him directly.

FOLLOWING THE talk, Archbishop Almeida said, the delegate called the Vatican, and Cardinal Casaroli gave the order to keep the churches open.

"The apostolic delegate explained to me that they had not awakened the pope because it was very late, and he was resting," Archbishop Almeida said. "But the state department is the body immediately responsible, through which the Holy Father communicates."

When the apostolic delegate announced the Vatican decision, he said that "the Eucharist can never be an instrument of pressure for political motives."

Archbishop Almeida complied with the instruction, and July 20 he celebrated a sparsely attended evening Mass in the Chihuahua cathedral.

"I don't have the least doubt that if Rome knew the reality of the electoral process in Chihuahua, it would have supported us in our determination to suspend the Mass today," he said at the close of the service.

Independent, pre-election polls indicated the voting would be close, but official results showed that the Revolutionary Institutional Party beat the National Action Party in Chihuahua by a 2-10-1 margin.

In a pastoral letter after the election, the Chihuahua bishops denounced "the lies, the fraud, the foot-dragging, the overly heavy police presence, the forging of names, the blackmail, threats and arbitrariness which occurred that day."

THE INCIDENT focused public attention on the tension which has existed between the church and state in Mexico since the country gained independence from Spain in 1821. Mexican independence leaders expropriated the church's large property holdings as a means of depriving it of political power.

The country's current constitution, written at the close of the 1910-1917 revolution, contains harsh anti-church measures and bars clergy from political participation.

In recent years, government supporters have accused the church of openly siding with the National Action Party. The party, in turn, is considered by many to be a standard-bearer for conservative elements within the church.



A-BOMB SURVIVOR—A statue of St. Agnes holding a lamb, from the Urugami Cathedral in Japan, is part of a permanent disarmament exhibit at the United Nations headquarters in New York. The statue, blackened by thermal radiation following the atomic bomb blast in 1945, is among photographs and objects from the World War II attacks on Japan. (NC photo from the U.N.)

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Nicaragua church and state leaders arrange a meeting

by NC News Service

Cardinal Miguel Obando Bravo of Managua has announced that Nicaraguan church and state officials will meet Sept. 4 to discuss church-state relations, Vatican Radio reported Aug. 16.

But an official at the Nicaraguan Embassy in Washington said the meeting has been scheduled for Sept. 9, following Nicaraguan President Daniel Ortega's return from a meeting of non-aligned nations in Zimbabwe.

Vatican Radio reported that the cardinal made the announcement Aug. 15 while in San Salvador, El Salvador. He also reiterated a call for the Nicaraguan government to allow the return of two exiled church leaders, Bishop Pablo Antonio Vega of the Juigalpa Prelature and Msgr. Bismarck Carballo.

SOPHIA CLARK, first secretary at the Nicaraguan Embassy in Washington, said Aug. 18 that Ortega would meet with Cardinal Obando Bravo Sept. 9 to set an agenda for a meeting with the full bishops' conference.

"The government wants to do 'everything in its power to better relations' with the church, she said.

She added that the expulsions of Bishop Vega and Msgr. Carballo will be discussed, but the agenda will address the overall situation of church-state tensions.

At an Aug. 14 press conference, Ortega said his government and the country's bishops planned to open a dialogue sometime in September. He said the dialogue was agreed upon in an exchange of letters between the government and the Nicaraguan bishops' conference.

He said the government was ready to meet in August, but the bishops were unable to do so because of illness and travel plans.

Ortega noted that in early August, the government also told the new papal nuncio to Nicaragua, Archbishop Paolo Giglio, it wanted to reach an "understanding" with the Vatican.

NEWS REPORTS Aug. 16 indicated that Cardinal John J. O'Connor of New York was to meet with Ortega to discuss the expulsions of the two churchmen while the cardinal was in Santo Domingo, Dominican Republic. Reports said church officials reportedly canceled the meeting with no explanation.

Mario Paredes, who accompanied Cardinal O'Connor on his trip, said church officials never planned a meeting and that any announcement of it came from the Nicaraguan government.

Paredes, head of the New York Archdiocese's North East Regional Pastoral Center for Hispanics, said the cardinal was in the Dominican Republic to attend the dedication of a new church in Santiago de los Caballeros and to visit several barrios.

The announcement of a new effort at church-state dialogue followed several months of worsening relations between the Nicaraguan government, bishops and the Vatican.

Months of charges and countercharges between the bishops and the government were followed by the exiling of Msgr. Carballo and Bishop Vega, two prominent figures in the confrontation.

The government accused Bishop Vega of supporting the Reagan administration's successful effort to push \$100 million in aid to anti-Sandinista rebels through Congress. Msgr. Carballo, the Managua archdiocesan communications director, was refused re-entry to Nicaragua June 28 after attending a Paris conference seeking to establish dialogue between the government and the rebels.



GOLDEN TREASURE—This plate made of gold and thought to be a communion paten is one of the treasures recovered from the wreck of the Spanish galleon, *Our Lady of Atocha* sunk by a hurricane near Key West in 1522. Decorating the plate is an etching of Moorish design. The plate is one of many artifacts on display at the Children's Museum in Indianapolis. (Photo by Richard Cain)

Sunken treasure solves case of missing rosaries

by Richard Cain

A treasure hunter from Indiana and a Dominican layperson together have helped solve a minor mystery in American archaeology.

According to George T. Spruck, a Third Order Dominican, one thing that has puzzled archaeologists excavating early Spanish settlements in such places as St. Augustine in

Florida is the absence of any rosaries among the artifacts. The 17th century Spaniards were overwhelmingly Catholic and almost everyone carried religious artifacts such as rosaries. But all the archaeologists have found were lots of religious medallions.

The breakthrough came as a result of the efforts of Mel Fisher, a native of Gary, to salvage the wrecks of two Spanish treasure (See RELIGIOUS ARTIFACTS, page 3)

Curran ordered not to teach as Catholic theologian

by Jerry Filteau

WASHINGTON (NC)—Moral theologian Father Charles E. Curran may no longer teach as a Catholic theologian because of his dissent from church teachings, the Vatican said in a statement released Aug. 18 in Washington.

"You will no longer be considered suitable nor eligible to

exercise the function of a professor of Catholic theology," wrote Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, the Vatican agency that has been investigating Father Curran's teachings since 1979.

Archbishop James Hickey of Washington, chancellor of The Catholic University of America where Father Curran has taught for the past 20 years, announced that he has "initiated

the withdrawal of Father Curran's ecclesiastical license to teach Catholic theology."

"Father Curran," he added, "will enjoy the right to the procedures of due process set forth in the statutes" of the university.

Last March, when he announced that a final decision was (See CURRAN, page 17)

Looking Inside

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Sex education: Vatican official criticizes text series. Pg. 20.

AAA surpasses last year; now at 84 percent of goal

by John F. Fink

As of August 14, pledges for this year's Archbishop's Annual Appeal (AAA) surpassed last year's total pledges by \$5,300 and reached 84 percent of the \$2,050,000 goal, according to Cathy Verkamp, acting director of development for the Archdiocese of Indianapolis.

A total of \$1,729,384 has been pledged by 28,510 parishioners. This is an average pledge of \$61, three dollars higher than last year's \$58 average pledge.

Last year at this time the drive had received \$1,647,249, which was 80 percent of the goal. It is also \$82,136 less than the pledges received so far in this year's drive.

Forty-three more pledges have been received this year than last year at this time.

"The AAA appears to be on an upswing and we hope to keep the momentum going," Verkamp said. "The people of the archdiocese have been very generous and I would like to take this opportunity to thank them."

She reminded readers, however, that "the ongoing operations of the archdiocesan programs and agencies are dependent on the success of the annual appeal, which supplies approximately 67 percent of their archdiocesan budgets."

She said that anyone who wishes to make a pledge can mail it to her at the Development Office, P.O. Box 1410, 1400 N. Meridian St., Indianapolis, Ind. 46206.

the criterion

Serving the Archdiocese of Indianapolis

How the people in China are living today

by John F. Fink

I hope you won't mind one more column about China because I want to comment on some of my impressions as a result of last month's trip there with the people who responded to ads in *The Criterion*.

The most dominant impression has to be the mass of people everywhere. About a quarter of the world's people live in China and the population density in the cities is awesome.

And they all seem to be on bicycles. That, of course, is their principal means of transportation since they may not own cars. Thank goodness for that because, if there were half the number of cars as there are bicycles, China would be nothing but one big parking lot.

In most families the bicycle is their most expensive possession, costing about 150 yuan, or \$50. The average monthly wage in China is 60 yuan, or \$20, but most necessities are also inexpensive. Rent, or home payments, for example, are usually only 10 yuan a month (less than \$3.50). Food is cheap (a watermelon costs 20 cents). On the other hand, luxuries like TVs or refrigerators cost 850 to 1,000 yuan and are out of reach for most families.

That is changing fairly quickly though, and the reason is because the present government under Deng Xiaoping is encouraging free enterprise. Farmers now have their own plots of land to farm and they are free to sell the produce in "free" markets. Non-farmers are encouraged to make and sell products (including all kinds of things for the American tourists at very cheap prices). This extra income is making it possible for more and more Chinese to afford

what they consider luxuries but which we consider necessities (like refrigerators, for example).

It's easy, by the way, to tell which stores are government stores and which are privately owned. In the "Friendship Stores" set up by the government for the tourists (the Chinese aren't supposed to shop there) the clerks couldn't care less whether they wait on you, and the selection is poor. In the private stores, and among the street vendors, they will do everything they can to find what you want and make a sale.

This type of free enterprise, and all aspects of tourism in China, have only been happening since 1979, but the Chinese are catching on quickly. They have learned enough English—the names of clothing, tablecloths, or whatever they're selling, prices, sizes, etc.—to be able to hustle their merchandise.

YOU PROBABLY are aware of China's one-child-per-family policy as a means of controlling its population growth. I can report that that policy is well entrenched. I talked about it with a great many people in China and found that it has wide support. It's particularly noticeable on Sunday, which traditionally is family day in China because most people don't have to work on that day. You see families everywhere, but they invariably consist only of a man, a woman and one child.

When I asked what happens if a woman gets pregnant after a couple already has a child, I was told very matter of factly that they get an abortion. I asked about the "problem" of girl babies since the Chinese want boys and was told that this is sometimes a problem in the rural areas where they want a boy to help farm, but is not a problem in the cities. One guide admitted that sometimes a couple will determine a fetus's sex and will abort a girl baby, but he said it's illegal to have an abortion for that reason.

When one of our guides was explaining China's one-child policy, one of the women in our group asked him if he knew how many children she has. After he said no, she said she has 10 children. He got a look of astonishment on his face and blurted out, "Why?!" She really didn't have an answer to that.

Chinese couples tend to marry in their late 20s and many of them live with their parents or in-laws. They often put off having their child until the parents retire (which they do at age 60 for men and 55 for women) so the grandmother can care for the child during the day, although most factories have nursery schools for the children of their employees.

Most Chinese families in the cities rent homes or apartments but about half of the people in rural areas now own their own homes, which usually cost about 5,000 yuan—about \$1,700.

THE PEOPLE we talked with say they are much happier under the reforms made by Deng than they were under Mao Tse-tung. They revere Mao but say that he made terrible mistakes in his later years, particularly the "cultural revolution." The Chinese people welcome the open door policy established by Deng.

The same feeling was expressed in an editorial in *The China Daily* while we were in China. Occasioned by a meeting of the Chinese Association for Science and Technology, it said that "creative men and women are highly regarded in China today. They may have been ignored or even wronged during the 'cultural revolution' of the late 1960s and early '70s. But now China, recovered from the devastation of the 'cultural revolution,' is leading a modernization drive."

This was the spirit we discovered everywhere we went in China.



New guild begun to raise funds for Birthline services

by Ruth Ann Hanley

Indianapolis Catholic Social Services has a brand new guild—a Birthline Guild which will generate funds for its crisis pregnancy services.

The roll call so far, according to President Joyce (Mrs. Donald) Beckerich, is 115 members. Their goal is an annual fund raiser for

this program which was one of the first to respond locally to the pro-abortion decision of the U.S. Supreme Court on Jan. 22, 1973.

Through the intervening years since its beginning in 1974, Birthline has helped more than 8,000 women with crisis pregnancies. Through its crisis telephone, its volunteers offer pro-life counseling, free infant and maternity clothes, free pregnancy testing, emergency food, referral counseling and shelter. Birthline arranges for medical attention and often baby beds and equipment.

Volunteers are on call via a telephone hook-up in their homes to talk with women about the options and resources available to help them deliver their babies.

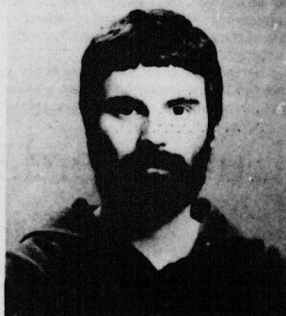
According to Mrs. Beckerich, the guild is recruiting active and associate members who will contribute \$5 per year. Active members will also work for the annual fund raiser.

"It doesn't do a whole lot of good to just be against abortion," says Mrs. Beckerich. "If we're telling a woman that she should have her baby then we should be willing to help her. And most people are. If they haven't the time or don't believe they have the talents to help put together a fund raiser, they'll usually want to contribute as an associate member."

Officers of the new guild are Joyce Beckerich, president; Milly (Mrs. Robert) Kopecky, treasurer; Ann (Mrs. Robert) Kessing, secretary; Katie (Mrs. James) McNulty, membership chairman; Evelyn Reed, chairman of special projects.

For additional information: Birthline coordinator, Grace (Mrs. Holton) Hayes, 236-1550, or Mrs. Beckerich, 251-9023.

Talbot to play benefit concert



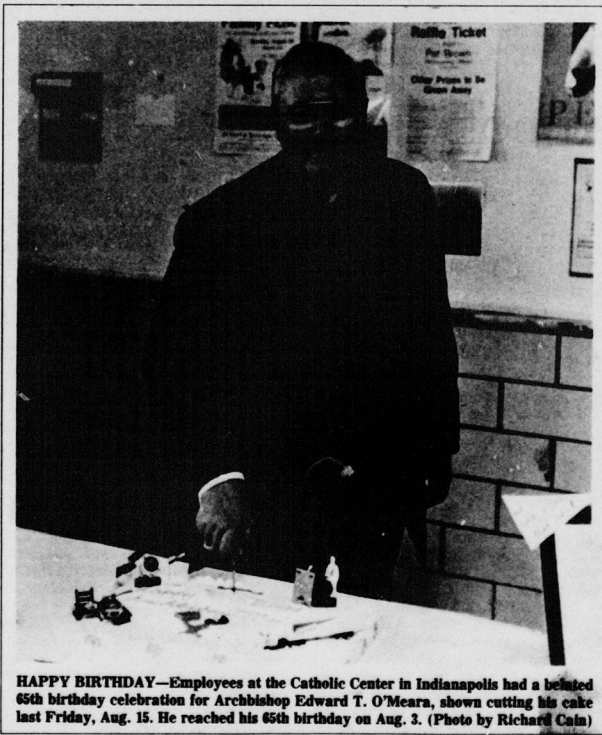
John Michael Talbot

John Michael Talbot, a Franciscan musician and composer of Christian music, will be in Indianapolis Saturday, Aug. 30, to perform a benefit concert for the poor. The performance will begin at 7:30 p.m. at the Murat Temple Auditorium and include selections from his records.

Talbot is a prominent Christian recording artist. His musical career began as a teenager in Indianapolis when, along with his brother, Terry, he founded the rock/bluegrass group "Mason Profit." In 1978 Talbot entered the Catholic Church as a Franciscan associated with the Franciscan Community at the Alverna Retreat Center in Indianapolis. He has since founded a Franciscan Community in Eureka Springs, Ark., called "The Little Portion."

Talbot's albums include, "The Lord's Supper," "Troubadour of the Great King," "Come To the Quiet" and his latest album, "The God of Life."

Tickets are \$10 and \$8. For more information or to reserve a ticket, call 317-257-7338.



HAPPY BIRTHDAY—Employees at the Catholic Center in Indianapolis had a belated 65th birthday celebration for Archbishop Edward T. O'Meara, shown cutting his cake last Friday, Aug. 15. He reached his 65th birthday on Aug. 3. (Photo by Richard Cain)

Archbishop O'Meara's Schedule

Week of August 24

SUNDAY, Aug. 24—Installation ceremonies for Fr. J. Lawrence Richard, pastor of Sacred Heart Parish, Indianapolis, Indiana. 10:00 a.m. and 7:00 p.m.

Monday and Tuesday of Holy Week—Mass at 8:00 a.m. in St. Joseph, Indianapolis, Indiana. 10:00 a.m. and 7:00 p.m.

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Catholic school principals attend annual workshop

Brian Regan speaks to principals about development

Brian Regan, president of Brian Regan Associates, addressed Catholic school principals of the Archdiocese of Indianapolis at their annual summer meeting on August 7. Mr. Regan is the former director of development for the University of Notre Dame, and former vice president for development for St. Mary's College, Notre Dame.

The theme for the workshop was "Let Your Light Shine: Development for Catholic Schools." Public relations and development are a single concept, according to Regan, defined as "...generating understanding and support for your school."

He noted that people will not support what they do not understand and, therefore, Catholic schools must start with public relations. The school must stand for something and that something "...better be 'Catholic'"—the unique identity of our schools.

Regan detailed the important economic impact that one Catholic school has on the community where it is located. He estimated that 80 percent of the salaries paid to school employees are spent locally and that money "turns over five times before it leaves the area."

The product of the schools is a "Catholic educated mind." People know our "products" and want to hire our graduates, but we do not tell our story often enough. A successful development program sells "ideas," and money follows.

Two things are needed for the survival of Catholic schools—students (enrollment) and money. Both are related to development and the very future of Catholic education as we know it is dependent on our ability to continue to attract students in sufficient numbers and to attract financial support from sources other than tuition and Church subsidies.

The morning session concentrated on the "how to" of financial development for the principals. Most of the afternoon session was

a discussion of public relations for Catholic schools.

Public relations involves the "perception" of a school, good or bad. If the public perceives, for any reason, that the school is bad, "it is bad." Events, more than daily activities, help improve perceptions. A seemingly minor detail such as flying the flag in front of the building each day can affect the perception people have about the school.

Careful planning of events such as student orientation, student Masses, dinners and displays, is critical for good public relations.



Brian Regan and Sister Lawrence Ann Liston, director of schools for the Archdiocese of Indianapolis

Basic communication is getting the right audience using the right techniques. According to Regan, "Whatever you are doing has no impact if no one knows about it." Avenues to get the message out were listed and discussed: newsletters, advertising, brochures, photography, displays, etc.

Brian Regan's development seminar was enthusiastically received by the principals, several of whom are now involved as members of the Catholic School development steering committee. This committee, which is representative of the various areas and types of schools in the archdiocese, is charged with building consensus among the schools on development efforts they can accomplish together. Training in development for principals and other groups involved with the schools will be a high priority this year.

Principals of elementary and secondary Catholic schools of the Archdiocese of Indianapolis recently attended a two-day workshop at Beech Grove Benedictine Center.

In attendance along with the principals were Archbishop Edward T. O'Meara; Msgr. Gerald Gettelfinger, chancellor; Providence Sister Loretta Schaefer, vice chancellor; and Cathy Verkamp, acting director of development for the archdiocese.

The archbishop emphasized the importance of the schools in the Catholic education of the archdiocese. He encouraged the principals to follow the development ideas outlined by Brian Regan to improve their schools. He affirmed the principals as "treasured and esteemed colleagues" in the shared ministry of total Catholic education.

A group of principals has re-written the forms and procedures necessary for teachers or substitute teachers to apply for employment in schools of the archdiocese. Those at the workshop were familiarized with the new process by Annette Lentz of St. Mark and Jeannine Duncan of St. Monica School, Indianapolis.

Tom Greer of Central Catholic School and Sondra Wellman of St. Luke School, Indianapolis, members of the Catholic school development steering committee, then reported for their group. The steering committee has been planning for cooperative public relations and marketing efforts for the schools. The development seminar represents only part of their efforts to assist their fellow principals.

Msgr. Gettelfinger addressed the principals concerning the function of the archdiocesan deposit and loan fund and introduced a model for an archdiocesan foundation. The understanding of both types of funds is important to the future development of resources in the archdiocese. The chancellor asked the principals to help the church to work as one. "Together we can do fantastic things," he told the principals.

Msgr. Gettelfinger was the celebrant at a special Mass for principals which closed the final day. In his remarks, as part of the homily, he alluded to the theme "Let Your Light Shine," saying that they never knew when they were a "flickering candle" for someone through their work in the schools.

Religious artifacts from 16th century Spanish ship on exhibit

(Continued from page 1)

ships sunk by a hurricane in 1622 off the coast of Key West. The ships, the *Santa Margarita* and the *Nuestra Señora de Atocha* (Our Lady of Atocha), were finally located last year, after 17 years of searching. Some of the treasure and artifacts he found are included in an exhibit now available for viewing at the Children's Museum in Indianapolis.

BUT EVEN before Fisher located the actual wrecks of the two ships, divers had found numerous artifacts on the ocean floor. Among these was an unusual rosary which had affixed to the end of the cross a gold

medallion. The rosary was included in an exhibit which Fisher loaned to Cincinnati's Museum of Natural History in 1977.

It was there that Spruck first saw the rosary and became interested in Fisher's work. According to Spruck, one of the Dominicans' tasks is promoting devotion to the rosary. For some time after that, Spruck spent time locating and viewing every religious artifact found by Fisher. Through this process, he came to the conclusion that the medallions found by archaeologists at the St. Augustine site were actually the remains of rosaries.

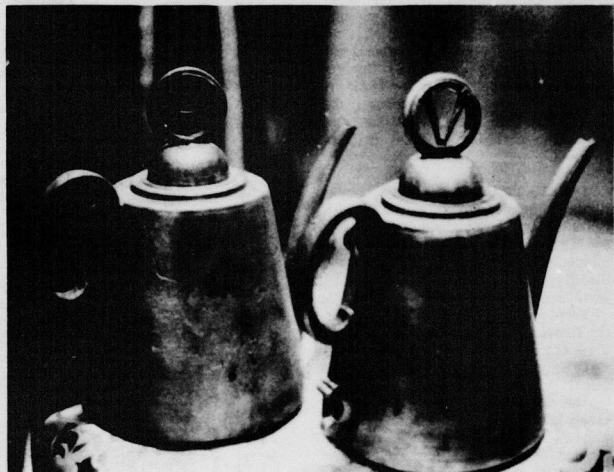
He also noted some interesting coincidences.

One of the ships, the Our Lady of Atocha, was named after a Dominican shrine in Madrid. Atocha is the name for the esparto grass used to make the rigging of ships. Also among the artifacts from the Atocha wreck was a cross with the image of Our Lady of La Leche (the nursing mother). This is the oldest devotional image of Mary, dating back to the catacombs of St. Priscilla in Rome, according to Spruck. It is also the name of the shrine at St. Augustine.

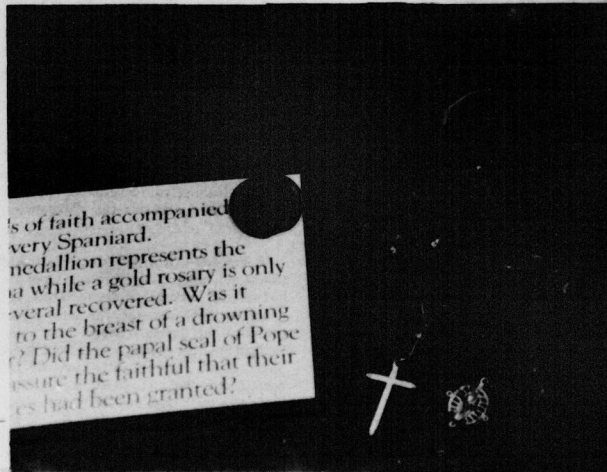
SPRUCK SAID he intended to start a devotion to Our Lady of Atocha based at St. Augustine. He also said Fisher has agreed

to donate religious artifacts from the wreck to the shrine.

Some of the treasure and artifacts will also be on exhibit at the Children's Museum through Labor Day. The exhibit includes religious objects, gold, silver ingots and coins, navigation instruments and jewelry as well as daily utensils, weapons and even wood from the ships. The exhibit also illustrates the difficulty of finding wrecks on the ocean floor and the unique salvage techniques Fisher developed to find the treasure. Because of the crowds, the museum suggests that the best time to visit is between 6-8 p.m. any day of the week.



FROM THE OCEAN FLOOR—At left are two cruets which held the water, A (qua,) and wine, V (ino), used at Mass aboard the *Atocha*. At right are a slug bearing the seal of Pope Gregory



XIII, 1572-1585, (responsible for the Gregorian calendar), a gold cross and necklace, a medallion with an image of Mary and a gold crucifix. (Photos by Richard Cain)

COMMENTARY

Catholics still ignorant of church teaching on Jews

by Msgr. George G. Higgins

Several of my recent columns dealt with Catholic-Jewish relations. I wish I could say I was surprised by the letters I received but, alas, I was not.

Whenever I have dealt with Catholic-Jewish relations in this space I have almost invariably received more than the average number of negative letters. Most often, they have been stridently anti-Semitic.

This is not to suggest that anti-Semitism is endemic in the Catholic community. I would like to think the letters reflect an aberrant minority viewpoint. In any event, the fact that even a minority of Catholics pride themselves on being anti-Semitic is cause for serious concern.



So much for the bad news. The good news is that the Catholic Church in the United States can rightly claim to be ahead of the parade in Catholic-Jewish relations. To my knowledge, no other local church has done as much to promote Catholic-Jewish understanding. We still have far to go, but we are moving, however slowly, in the right direction.

U.S. CATHOLIC progress here is due in large measure to a handful of pioneers, notably Msgr. John Oesterreicher, director of the Institute for Judeo-Christian Studies at Seton Hall University, and Father Edward Flannery, first director of the U.S. bishops' Secretariat for Jewish-Christian Relations and current director of clergy continuing education in the Diocese of Providence, R.I. Both published important books recently which I recommend to anyone who wants to know the church's mind on Catholic-Jewish relations.

Msgr. Oesterreicher's book, "The New

Encounter Between Christians and Jews," is one of the most important works since the Second Vatican Council. An architect of the council's historic declaration of Catholic-Jewish relations, Msgr. Oesterreicher relates its history and gives an eyewitness account of the dramatic events which led to its promulgation. He describes responses to the declaration and further clarifies its major points.

As the dean of U.S. Catholics working in this area, Msgr. Oesterreicher has written a number of books on Catholic-Jewish relations, but this is his master work. The church in the United States owes him a great debt of gratitude.

Father Flannery's book is a revised, updated edition of his history of anti-Semitism, "The Anguish of the Jews." First published in 1964—a year before the council's declaration—it was hailed as a ground-breaking work. The latest edition includes material covering the last two decades. It considers Middle East disputes and explains the impact of Judaic studies on Christian thought.

I HOPE I am wrong, but I have the impression that most educated U.S. Catholics, including priests, seminarians and professional theologians, are poorly informed about the history of Christian anti-Semitism. Not even the history departments of many leading Catholic colleges and universities offer courses on this subject.

Would it be hoping too much, then, to suggest that Father Flannery's book be made required reading in every Catholic institution of higher learning?

A third U.S. Catholic who has done yeoman's work in promoting understanding be-



tween Christians and Jews also deserves commendation: Dr. Eugene Fisher, current director of the bishops' secretariat. He has written extensively on Catholic-Jewish relations and is regarded as a leading Catholic authority.

Readers who wish to learn more about Catholic-Jewish relations and to plug into local or national movements in this area will find Fisher anxious to help. They may write him at: Secretariat for Catholic-Jewish Relations, U.S. Catholic Conference, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

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Who asked Father Coriden to write his opinion?

by Dale Francis

We cannot evade responsibility for our expressions of convictions and our actions based upon them. We cannot claim the right to speak and act according to our own opinion and then claim we should be exempt from the inevitable consequences of our actions and opinions.

This has always been the problem with those Catholics who decided to challenge the church's clear position on the issue of abortion. No matter what rationalizations are offered or how many theologians are quoted, there is no doubt that the teaching church has absolutely no ambiguity about the question. That direct abortion is an evil is a proposition on which the teaching church is in complete agreement. It is not an evil because the Catholic Church says it is, the church says it is an evil because it is.



There have been a few who have disagreed with this position—theologians, priests, Religious and laity among them. If they take a position directly opposed to what the church teaches then it would be expected that they would accept logical consequences.

In no case has the teaching church threatened to excommunicate those who expressed opinions contrary to the official teaching of the church.

What was insisted upon is what you would think integrity would suggest. Those who no longer accept the official teachings of the church cannot teach in the name of the church.

THE PROBLEM has been a lack of maturity on the part of dissenters. They want to dissent but they want to escape the consequences of dissent. Unwilling to accept the official teachings of the church, which in good conscience they may do, they stand apart from those official teachings but are offended when the church does not include them among those who faithfully teach what the church teaches.

But some who reject the teaching of the

church on the question of abortion have gone on to act upon their views. Those who do this place themselves in a position in which they face automatic excommunication as accomplices in abortion.

It was this situation that led Bishop Louis E. Gelineau to apply this principle of automatic excommunication to Mary Ann Sorrentino, executive director of Planned Parenthood of Rhode Island.

I'm not in the Rhode Island area but Mary Ann Sorrentino has become a public figure, appearing on talk shows and panels and her views are now nationally known. She clearly opposed the Catholic opposition to abortion, and she makes no secret of her own enthusiastic involvement in abortion programs.

In July another factor was entered. Father James Coriden, a member of the board of governors of the Canon Law Society, issued a 10-page advisory opinion in which he said the Diocese of Providence misapplied church law on Catholics who are involved in abortions.

Who asked Father Coriden to write his opinion?

He said Mary Ann Sorrentino didn't ask him. He just did it on his own because he felt his wisdom was needed. He never contacted the diocese, never spoke with canon lawyers there. Bishop Gelineau didn't even receive a copy of Coriden's advisory opinion until the day after the news media, to whom Father Coriden had sent copies, started asking questions about it.

FATHER CORIDEN, who apparently hasn't watched the Planned Parenthood director in her television panel appearances and didn't bother to go over the case carefully with the ordinary, based his opinion on his idea that an executive director wouldn't be directly involved in abortion. The most interesting thing about it is, having felt compelled to give his opinion, he got it to the news media before it reached Bishop Gelineau, the bishop whose decision he was criticizing.

Although some of the Catholic press played the story as if Father Coriden's opinion was authoritative, it did not and could not have any effect in the diocese, where the authority, and the knowledge of the situation, exists.

Good health care is a basic right for all people

by Antoinette Bosco

It's time for a re-evaluation of the way health care in the United States is delivered and funded. Costs of medical insurance are skyrocketing and too many people no longer can afford to pay insurance premiums.

On the issue's flip side, hospital care for non-paying patients has been increasing steadily with hospitals having to foot the bill, according to the American Hospital Association. Their excellent booklet, "The Cost of Compassion," explains who the medically indigent are and offers suggestions on sharing the responsibility for health care. It says: "Medical care must be available to all Americans, regardless of their ability to pay for it. Our health care system must continue to deliver on that commitment. Care for the medically indigent must be assured."

Even if it may be the threat of bankruptcy that has prompted hospitals to speak out for health rights, the AHA message indicates a higher level of social consciousness.



Virtually no individual can afford the costs of catastrophic illness which can easily run into tens or hundreds of thousands of dollars. The medically indigent are all who lack health insurance—one in every eight Americans.

These are not welfare cases. Most are adults working in low-paying jobs or their dependents whose employers do not provide health benefits. The uninsured are not poor enough for government assistance but too poor to afford private insurance. They are the 33 million Americans who "fall between the cracks."

A YOUNG COUPLE I know illustrates what can happen. They were uninsured but had saved \$2,500 to pay obstetrical costs. The young woman, however, ran into serious complications during delivery of her baby. Without emergency surgery she would have bled to death. The total cost of her four-day hospital stay shot up to \$6,000. Without support from their families, the young couple could not have paid the bill. But would anyone say that before performing the surgery, the hospital should have ascertained the couple's ability to pay for it?

With medical costs rising, the number of small firms abandoning health benefits is

growing. And Medicaid covers fewer than 40 percent of those living below the poverty level. Many rely on hospital charity.

At the same time, hospitals are being told they must become "competitive." But in a free market, competitive health care means that hospitals serving the affluent may make a profit while those making a Christian commitment to serving the poor may go out of business.

TWELVE YEARS ago, as a county health rights commissioner, I authored a "Health Bill of Rights" which maintained that everyone had a right to good health care. The commission printed it, but that's when we saw the rift between human rights and practical realities.

There are practical limits. Not everyone can be assured a heart transplant. But with the resources in the United States, it is a sin to deny basic health care to any human being.

The AHA has come up with some proposals to promote private insurance. They also call for strengthening public programs through the expansion of Medicaid. Urging cooperation among government, business and individuals, the AHA concludes by appealing: "Find a way you can help."

We have to take a look, with a Christian conscience, at plans that can embrace all people. No ghetto child and no unemployed worker should be left without basic health care. But when one person's right requires someone else's money, public programs are ultimately the only solution.

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the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD 'Aliens' returns to icky nightmare of original film

by James W. Arnold

If a movie makes big money, it's bound to have a sequel, and that's the main reason for "Aliens," which takes us all back to a place we may not want to go to relive our nightmares about the meanest and ugliest creepie-crawlies ever to infect a horror film.

This sequel to "Alien" (1979), with an older and wiser (but nobody will listen to her!) Sigourney Weaver repeating her role as the intrepid flight officer Ripley, is not as "good" as the original. That's the iron-clad First Rule of Sequels. Most customers won't care, which is probably the Second Rule. If it's packed with slick action, terror and suspense, that's value rarely enough received.

The "Alien" movies are not produced for sensitive souls anyway. So few really care if there's some incompetence clunking along in the areas of plot, character and credibility, and the enterprise sinks back a bit farther in the direction of its Horror Comics origins.

The formidable Ripley Scott is replaced by writer-director James Cameron ("The Terminator"), who is intent on giving us more of what jolted and nauseated us so splendidly the first time. That would be a small group of humans (plus one android) in space, in some vague future era, confronting virtually indestructible reptilian monsters who change shapes and whose repertoire of Disgusting Habits includes invading human bodies.

THE TRICKS that produce the loudest audience screams get the most repetition, and most involve the vilest conceivable destruction of the human form. Clearly, "Aliens" works on deep level primitive fears that have little to do with the spirit of divine comfort, or with any virtues beyond raw courage and resourcefulness.

Specials on effects of embargos, adopting handicapped children

by Henry Herx

Public television's investigative business series "Enterprise" offers viewers "Anatomy of an Embargo," a timely program about the effectiveness of economic sanctions, airing Wednesday, Aug. 27, 8:30-9 p.m. EST on PBS.

American foreign policy has often blocked trading with unfriendly nations, from Cuba and Rhodesia (now Zimbabwe) to Libya and certain Soviet countries. Today the call is for an American embargo against the apartheid regime of South Africa.

The Reagan administration is against such sanctions and yet employs them against other nations. Contributing to the public debate on the value of the embargo as economic warfare and how it benefits or harms the national interest, this special examines the results of the 1985 embargo on Nicaragua.

What we learn is that both sides suffer economically. As much as Managua suffers from shortages of spare parts, fertilizer and advanced machinery, U.S. firms that have traditionally traded with Nicaragua have been hurt and a few driven into bankruptcy. The program maintains that the most obvious consequence of U.S. sanctions on Nicaragua has been to drive that country toward the Soviet Union.

If the Nicaragua embargo is counterproductive, would the same be true if applied against South Africa? "Enterprise" leaves it up to the viewer to decide, although the clear implication of the program is that more than economic disruptions are needed to force another nation to change objectionable policies.

"Do You Hear the Rain?" Mon., Aug. 25

A single parent who has adopted three severely handicapped children is profiled in "Do You Hear the Rain?" a

The main difference this time is that the humans are facing a whole army of these alien creeps, who have obliterated a planet colony leaving only a little girl survivor (Cassie Henn). Ripley returns (reluctantly and incredibly) as adviser to a platoon of gung-ho space marines who are obviously too cocky and set up to get munched. The standard GI griping and humor and the stereotypical mix of troops, including a green lieutenant, cigar-chewing top sarge and several very tough females, are no match for the offbeat crew of the original *Nostromo* (acted by Harry Dean Stanton, Yaphet Kotto, John Hurt, etc.).

Cameron's invention frequently lags, and events are often hard-to-follow, illogical, or just ludicrous. Early on, he breaks unforgettably one of the cardinal rules of thrillers, which is that the hero/heroine can never be extricated from an emergency by having it turn out to be "only a dream." Later, he also cheats by fudging on the rules of what's supposed to happen when the aliens abscond with a victim.

Besides the aliens, he provides a human villain, a government aide to the mission (Paul Reiser), whose greed is beyond belief. There is also the android, or artificial person, determined to make amends for the treachery of his counterpart on the first trip, like HAL the computer in the "2001" films.

THE NARRATIVE structure owes much to the Indian massacre western of a generation ago. Troops come upon a deserted fort, all the occupants butchered by savages except for a single survivor. The enemy returns, decimates the soldiers, and only a handful escape.

Weaver's Ripley emerges here to fulfill all the superwoman potential so successfully underplayed in the first film. She's not exactly a female Rambo—much less arrogant, she's motivated mostly by her maternal instincts to protect the little girl. But she's just as indestructible as Rambo, strapped in guns and grenades, she improbably blasts her way in and out of subterranean cham-

compelling documentary airing Monday, Aug. 25, 9:30-10 p.m. EST on PBS.

In adopting these youngsters, all of whom suffer from cerebral palsy, Marian Aiken knew that she could love and care for them as many could not. She understands well what it is to be handicapped because she is totally deaf.

Ms. Aiken, a teacher in a West Virginia school for the deaf, lost her hearing gradually and so she is able to lip-read and talk normally. She is quite capable of tending to the needs of her three preschoolers who are physically unable to care for themselves.

Her doctor talks about how much time and attention such handicaps require—one of the reasons such children

Television programs of interest to viewers

Sunday, Aug. 24, 7-8 p.m. EST (ABC) "My Town." The second half of the Disney show centers on a small town which suddenly becomes the scene for events that are part mystery, adventure, intrigue and human folly.

Sunday, Aug. 24, 8-10 p.m. EST (CBS) "Trackdown: Finding the Goodbar Killer" (1983). This is a rebroadcast of the video version of the theatrical movie "Looking for Mr. Goodbar" without the earlier film's graphic violence and nudity but with the same warning about the dangers of the singles scene for the uninformed liberated woman. Film stars George Segal and Shelley Hack.

Monday, Aug. 25, 8-10 p.m. EST (CBS) "A Time to Live" (1985). Liza Minnelli stars in the powerful, fact-based drama about author and mother Mary Lou Weisman, whose strength, courage and emotions are challenged for over a decade as her young son struggles against muscular dystrophy. The rebroadcast of the made-for-TV movie, whose story sets an



SCI-FI THRILLER—Sigourney Weaver as Warrant Officer Ripley, sole survivor of the spaceship *Nostromo*'s encounter with a deadly extraterrestrial, returns to fight again in the futuristic thriller, "Aliens," sequel to the 1979 film, "Alien." Because of "senseless violence" and vulgar language, the U.S. Catholic Conference classifies the film A-IV. (NC photo)

bers incinerating aliens to escape ahead of a nuclear explosion.

The film definitely lays to rest the image of the female as helpless victim. The head nasty alien is a Queen, a Big Momma who gives Ripley her money's worth in a final battle that could not be described as a hen-fight. We're introduced to her in a pod-laying sequence that is more hilarious than fearsome.

The real stars of "Aliens," as before are the set designers and special effects people, although the ickiness of the aliens seems overdone. The production has a quality look, and the eerie sections as well as the fires, crashes and explosions are marvelous. So are the editors who cut the action so fast you almost don't see it.

In the end, it's spectacle and the vicarious thrill of a heroine triumphing over dragons

that makes audiences endure the grotesque and the absurd.

(Cool heroine becomes superwoman in era of Stallone/Schwarzenegger; scary and violent, R-rated street language; okay for adults but not especially recommended.)

USCC classification: A-IV-adults, with reservations.

Recent USCC Film Classifications

Choke Canyon A-II
A Fine Mess O
Friday the 13th, Part VI O
One Crazy Summer A-III

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

usually "warehoused" in institutions. The cost of such institutional care for such a child, we are told in the film, is around \$1,600 a month. Ms. Aiken receives \$300 monthly in state aid for each adopted youngster.

What is most rewarding about the program is seeing how these children respond to her mothering. Despite their disabilities, they enjoy a happy, smiling childhood.

Like the 1978 Academy Award-winning feature about the DeBolt family and their 19 handicapped children, "Do You Hear the Rain?" is a sensitive study of how precious life is and shows that handicaps do not take away one's humanity.

Marian Aiken demonstrates that there is nothing bad about being deaf and nothing wrong with being different.

example of unselfish devotion in the face of disappointment, avoids self-pity and melodrama.

Wednesday, Aug. 27, 9-10 p.m. EST (CBS) "D.C. Cop." This is a pilot for an action-drama about an idealistic yet pragmatic detective who uses journalistic skills to solve cases. Cotten Smith is the rookie cop who tries brains instead of guns to get the job done. Directed by Mel Damski, the production was shot entirely on location in Washington. The new program might prove refreshing in that it avoids the violence that usually accompanies police dramas.

Friday, Aug. 29, 8-10 p.m. EST (CBS) "The Hunchback of Notre Dame" (1982). This is a rebroadcast of the TV movie starring Anthony Hopkins and Derek Jacobi. This TV version of the romance between a deformed bell-ringer and a gypsy dancer (Lesley Ann Down) has less impact than the theatrical version but, nevertheless, provides fine acting and a richly hued story about superficial ugliness and self-righteousness.

TO THE EDITOR

Catholic schools are vital

Catholic schools are a very vital part of parish life. One hundred fifty-five years ago, just shortly after the nation began, the Catholic bishops of this country gathered together in council, the Council of Baltimore. They were charting the course of a very infant church and looking to the future with great wisdom and foresight. They recognized that if the faith would ever be strong in this country, and if the teaching of Jesus was to have an influence in society, people must be educated. They established way back there 155 years ago the motto which said, "Every Catholic child in a Catholic school." This

same ideal was endorsed by Pope Pius XI in 1929 in his classic encyclical letter on Catholic education.

In our own parish, in the very beginning, the first school program was begun in 1868. The Sisters of St. Francis came from Oldenburg to establish a formal school in 1882, and the school grew and became a very important part of the parish mission. This is true of many parishes in the archdiocese.

This did not happen by accident. Our ancestors recognized if the faith was to be strong in Indiana, if Christ's parish is to continue, if its life is to live, there must be

sacrifice. Many of us remember the jitney suppers, the chicken dinners, the festivals and the hard work to keep that school program going. It was supported by the entire parish, including many of those who could not benefit from Catholic school education because they lived too far away or transportation was not available. But they saw the school as a mission.

But what about today? Is the time and need for that kind of schooling over? Part of the answer can be found in the Second Vatican Council's decree when it said, "Since it can contribute so substantially to fulfilling the mission of God's people, the Catholic school retains its immense importance in the circumstances of our time." A formal Catholic school program is as necessary today as at any other time in history.

The schools have changed, just as have all phases of life. Gone are the sisters who for so many years staffed our classrooms. And in response to the call of Christ, many dedicated lay persons, together with Religious, have stepped forward to continue this mission of the church. Christ's work goes on

through them. The problems of finances and personnel and prejudice and discrimination are still there, but there are still persons sacrificing and working and struggling to ensure a "Catholic school education for every Catholic child."

The dinners are still being served; alumni and friends' organizations have been formed; teachers work for less pay than public school counterparts; sacrifices are made by parents and all connected with the parish school operation; but the work goes on. The command of Jesus, to teach all people wherever they are in whatever situation we find them, is just as real now as it ever was. We, as an archdiocese, have to recognize one of our main missions is education.

I suggest we all express our very deep gratitude to God for the sacrifices that were made and are being made today. No, Catholic schools are not a mistake but a very real part of God's plan to educate his people. May they continue to flourish among us.

Donald E. Burkhardt
Principal, St. Mary's Rushville

Listen to the message of Fatima

The Indianapolis Archdiocese has recently been honored by a visit of the National Pilgrim Virgin Statue of Our Lady of Fatima. Many people were in attendance at the various churches where Our Lady visited, listened attentively to a rather lengthy speech which told them of the message given by Our Lady of Fatima to the three little shepherd children, and of how her predictions of wars and punishment for sins have been, and are still being, fulfilled.

Afterwards, many of them expressed heartfelt thanks to the custodian of the message for bringing the statue and the pertinent message to our archdiocese.

One must wonder at the number of Catholics, both clergy and laity, who ignore or do not believe this message.

Pope Paul VI showed his belief by presenting this statue of Our Lady to the United States in 1967. Pope Pius XII stated in 1950, "If the world is to have peace, it will be through the message of Fatima." In 1982 Pope John Paul II stated, while at Fatima to offer thanks to Our Lady of Fatima for having saved his life from the hands of an assassin, "The message of Fatima is more pertinent now than it was 65 years ago." Other popes have indicated their belief and devotion to the message of Fatima by making pilgrimages to the shrine.

I realize that it is not popular to mention sin and punishment for sins today. However, we must realize that the words "sin," "hell," and "punishment" are mentioned many times in the Bible. We also must remember that the Bible is the inspired word of God; therefore its words are true, and the people

must be, and sincerely want to be, told the truth.

If a traveler asked you how to get to a distant city, and you knew that the only road to that city was rocky, crooked, hilly, and full of chuckholes, would you do that person a favor by sending him on a road that was smoothly paved, wide, straight, and with beautiful mountains, trees, and flowers all along the way, but would take him to a place where he did not wish to go, and where he would be most unhappy? Of course not! Absurd, you say!

Not nearly as absurd as it is for the people to be told that God is love, God is forgiving, but never being told the consequences if we do not follow the commands of God, and ask his forgiveness when we do stray.

It has been said, "The truth shall save us." It should have been said, "Only the truth will save us!"

Indianapolis

Winferd E. Moody

Affronted

I would like to add my name to the list of affronted Catholics who found the cartoon by Pat Oliphant, as reported in the Aug. 1 issue of *The Criterion*, offensive. The Holy Father is not a politician but the spiritual head of the Catholic Church. An attack on him is also an attack on the teachings of the Catholic Church!

Bloomington

Eileen Endres

the pope teaches

What the church teaches about the existence of Satan

by Pope John Paul II
Remarks at audience Aug. 13

Today we continue our catechesis on the angels and in particular on our belief that, in the mystery of freedom, some of the angels turned against God and his plan of salvation.

The sacred Scriptures have revealed and the church's tradition has transmitted the truth of the existence of Satan, a fallen angel, the spirit of evil. We draw attention to this truth not to exaggerate the devil's importance but to better prepare ourselves for the perennial struggle against evil in our world.

The church teaches that Satan and the other demons were created good by God but became evil through their own will. Furthermore, we read in the Second Letter of Peter that, "... God did not spare the angels when they sinned, but cast them into hell and committed them to pits of nether gloom to be kept until the judgment."

It is clear that if God does not pardon the sin of the angels it is because they remain resolute in their sin. They are in the eternal chains of that choice they made in the beginning, rejecting God who is infinite goodness, love and holiness.

Having rejected the truth about God, Satan became, as the Gospel of John de-



scribes, "a liar and the father of lies." He now seeks to impose upon us that tragic "lie about the good," that rejection of God. It is his wish to destroy our supernatural life, our life according to the truth. As a consequence of original sin the devil and his angels have an influence upon us and upon the material world around us, tempting us to do evil and to disobey God's law.

Nevertheless, this does not mean the elimination of our free will, the denial of our responsibility, nor the absence of the salvific action of Christ that delivers us from evil. For this reason we pray with confidence and perseverance in the words of the Lord's Prayer: "Lead us not into temptation, but deliver us from the evil one."

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CORNUCOPIA

There's a place for them

by Cynthia Dewes

Rules are out, individual responsibility is in. Guilt is out, informed conscience is in. It's festival spirituality all the way because none of the seats in heaven is reserved anymore.

The imperial priesthood of legend has deferred to the shared ministry of the faithful. Seminarians no longer feel a need to be Father Superman when they are ordained, and the rest of us can relax in their presence without feeling vaguely guilty or uncomfortable.



Religious Sisters have been rescued from the bottom of the ecclesiastical heap. They have discovered clothes and hair, and most of them have discovered women's rights. Not only that, they've led the way for many of their lay sisters in learning to value their feminine gifts.

We might think that such facts would increase their numbers, but the new situations seem instead to have discouraged many candidates for religious life who would formerly have become our priests, brothers and sisters.

The absence of intimate family life may explain some of it. In our society, although much is made of the swinging single scene, persons who choose celibacy are looked upon with suspicion. It's OK to be young and single, widowed or divorced, but celibate by choice? That's crazy.

Unless you are the pope or Mother Theresa, living a professed religious life doesn't carry much clout either. Stalin's remark about 'How many legions has the pope?' sizes up the world's attitude pretty fairly. Nor can you make much money on a religious salary, not by today's standards, and certainly not enough to make E.F. Hutton listen.

So if you get no kids, no sex, no money and no respect, why bother? Good question.

There are compensations. Sister has more than two or three professional options now: she doesn't have to be stuck in a classroom full of runny nosed ingrates for fifty consecutive years, or nurse the sick while laboring under thirty pounds of clothing in some tropical boondock. Instead of making a career out of "offering it up" she can be a leaven in a wider society, a leader, an innovator.

Father, along with order priests and brothers, has more space too. He can let the laymen handle finances, plant maintenance, saying grace at ladies' luncheons, or whatever else is not his particular bag, and concentrate on his real skills. He can speak to superiors with more confidence than his opinions are heard and he can see his ideas being put to use.

Best of all, he can spend more time ministering as his ordination mandates him alone to do: he can offer healing reconciliation, share the Lord with his friends through the Eucharist, and comfort the dying with hope.

Despite bad publicity, there continues to be a place in this world for the religious life, and people are still called to live it. Doing God's work, sharing his vision with others, seeing good come from the work of one's lifetime—these are rewards beyond description.

All of us can share these rewards for lives well lived, but those who seek service in the church, to the exclusion of other good things in life, deserve our respect. The harvest is large but the laborers are few, and their efforts must be very pleasing to God.

Envoys strive to increase support for Gibault School and keep their councils informed about Gibault School's ongoing projects and treatment programs.

1965 St. Mary of the Woods graduate Elizabeth Benstent Tuttle has been named Alumnae Director of the college, serving as a liaison between alumnae and the institution. Tuttle has taught elementary school and been active in several community organizations, including Arts Illiana, the arts council of the Wabash Valley.



Virginia Suttner has been appointed principal of St. Charles Parish Elementary School in Bloomington, where she has taught primary grades for the past seven years. Suttner has also served as pre-school coordinator for the parish religious education program. She and her husband Lee have four children and have lived in Bloomington for 20 years.



Good Shepherd Sister Mary Christine Hock, daughter of Mr. and Mrs. Herman Hock of Our Lady of Perpetual Help Parish, New Albany will make permanent vows on Sunday, Sept. 7 at noon Mass in her home parish. Sister Mary Christine holds a bachelor's degree from St. Mary of the Woods College and worked 11 years as a caseworker for the Marion County Welfare Dept. She will be involved in vocation work in Cincinnati after her final profession.



On August 10 Debra Sharp, daughter of Mr. and Mrs. Gerald D. Sharp of St. Rose of Lima Parish, Franklin was received as the novitiate of the Sisters of St. Francis of the Perpetual Adoration in Mishawaka. In future she will be known as Sister M. Bernadette.

check it out...

Alverna Retreat Center will hold a public reception in honor of Third Order Franciscan John Michael Talbot from 2 to 4 p.m. on Sunday, Aug. 31. Singer-songwriter Talbot will appear in concert on Saturday, Aug. 30 at the Murat Temple Auditorium. Call 257-7338 for information.

Catholic Social Services will sponsor a new Children of Divorce Program series beginning Wednesday, Sept. 10 from 7 to 9 p.m. For registration and information call 236-1500.

A free Murat Temple Mini Clinic will be held from 11 a.m. to 4 p.m. at 510 N. New Jersey St., Indianapolis on Saturday, Sept. 27. Any children from infancy to age 18 who may have crippling orthopedic or burn complications which could be treated at one of the Shrine Burns or Crippled Children's Hospitals will be examined and screened. To save time, pre-registration may be made by calling 317-635-2433.

St. Vincent Stress Center needs adult volunteers to work in the Center's Hospice and Supportive Care Program, helping in the patients' home environment by listening, running errands, staying with patients while families are out, etc. An 18-hour training program will be from 9 a.m.-12 noon on Wed., Sept. 24. Call Mary Owen at 875-4628.

Indiana Right to Life will sponsor a "Ride for Life '86" in which a crew of eight bicycle riders will leave on Labor Day from Our Lady of Fatima K of C Council in Indi-

anapolis for a five-day trip to Washington, D.C. in memory of 13 years of legalized abortion. A program at 10 a.m. on Monday, Sept. 1 will precede the 11:30 a.m. ride.

The Interfaith Council in New Albany will sponsor a Senior Day College at Trinity United Methodist Church, 2796 Charlestown Rd. on eight consecutive Tuesdays beginning Sept. 16. Subjects include Taking the Bible Seriously, Law for Laymen, Introduction to Computing and Calligraphy. \$20 tuition. Deadline for registration is Sept. 5. Call 812-948-9248.

The Instituto de Liturgia Hispana will host its III National Conference on Hispanic Liturgy in Spanish on Thursday through Sunday, Oct. 23-26 at the Ramada O'Hare Hotel in Chicago. The theme will be "La Liturgia en la Parroquia" (Liturgical Celebrations in the Parish). For information contact: Francisco Gutierrez, Conference Coordinator, P.O. Box 23210, Chicago, Ill. 60623-0210, 312-521-8400. Registration deadline is Sept. 16.

An evangelization series, Come Hear the Good News, will be led by Catholic evangelist Charlie Osburn from 7-9 p.m. Monday through Wednesday, Aug. 25-27 at St. Mary parish, Richmond. Osburn will also speak from 9-11 a.m. on Tuesday and Wednesday, Aug. 26-27 at the parish.

The Central Indiana Association of Volunteer Administrators (CIAVA) has been established to promote professional development and growth for area volunteer administrators. Meetings are scheduled the second Tuesday of every other month beginning Tuesday, Sept. 9 from 7:45-9 a.m. at the North Meridian Inn. For reservations and information call Sandy Cummings at 634-5770. Mon. and Fri. or at 547-6314 Tues. and Thurs.

St. Barnabas and St. Jude parishes have announced a free combined Inquiry Class to begin on Wed., Aug. 27. For information, call Shirley Dreyer at 786-4371 or Karen Oddi at 881-0631.

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August, September & October, 1986 TV Mass Schedule:

Date	Celebrant	Congregation
Aug. 24	Fr. Francis Dooley	St. Patrick Parish, Indianapolis
Aug. 31	Fr. Donald Eder	St. Louis deMontfort Parish, Fishers
Sept. 7	Fr. Patrick Commons	St. Rose Parish, Knightstown
Sept. 14	Fr. Daniel Donohoo	St. Barnabas Parish, Indianapolis
Sept. 21	Fr. Clifford Vogelsang	St. Thomas Aquinas Parish, Indianapolis
Sept. 28	Fr. John Ryan	St. Anthony Parish, Indianapolis
Oct. 5	Fr. Daniel Preitschifter, OFM	Secular Franciscans, Sacred Heart Fraternity
Oct. 12	Fr. John Bouvier	St. John the Baptist Parish, Tipton
Oct. 19	Fr. William Strieman	St. John Parish, Indianapolis
Oct. 26	Fr. Don Quinn	Indianapolis Deanery, CYO

vips...

Knights of Columbus Council #437 member Bob Kossman of Indianapolis has been appointed one of five regional chairmen of the Gibault Envoys, who represent Gibault School in their councils. Kossman is a member of St. Monica Parish. Founded by Past State Deputy Francis F. Gallagher, the

QUESTION CORNER

No one can 'buy' a Mass

by Fr. John Dietzen

During the Mass in our parish, and I believe in other parishes in our area, the priest reads the petitions presented after the Gospel. He concludes these petitions with, "and for John or Jane Doe for whom this Mass is being offered."

In your column several weeks ago explaining why the priest is called the "presider" at Mass, you state that while the priest is doing the speaking "he is acting and speaking for all." You quoted the Eucharistic Prayers as evidence of this.

We as a family look forward to participating in the sacrifice of the Mass. But when the priest says the Mass is "being offered for John Doe," I wonder, is the principle purpose for the parishioners being there to offer it for John Doe?

Would it not be more appropriate for the priest to say, "For John Doe who is remembered at this Mass?"

Also, certain names appear repeatedly in the church bulletin listing Masses for the coming week. One may get the impression that these people are going to get to heaven in a hurry. How about deceased persons who

have no one to offer Masses for them? (Indiana)

A For well over 1,000 years, Catholic people have had the custom of Mass offerings for the church's ministers and other needs of the Christian community.

Along with this custom, however, the church has carried on an almost continuous struggle to avoid any semblance of commercialism about the Mass and misunderstandings about the meaning of such offerings.

Language which is at least open to misunderstanding has not been uncommon; the example you give is a good one. Among our primary beliefs about the celebration of the Eucharist is that its reach and intentions are as broad as the first offering of that sacrifice by Jesus on Calvary.

As our eucharistic prayers make quite clear, every offering of this sacrifice includes not only the whole church but the whole human family, living and dead. Even should he wish to do so, no priest could narrow down that worldwide embrace as Jesus renews his sacrificial offering in the person of his church on earth.

When a priest accepts a Mass offering he accepts, according to church law and our traditional theology, the responsibility to include that intention in his prayers at Mass. This is the meaning of the church's law which states: "It is lawful for any priest who celebrates or concelebrates Mass to receive

an offering to apply the Mass according to a definite intention" (Canon 945).

For this reason a statement that the Mass is "being offered for" an individual, or to include that name specifically in the prayers for the dead during the Eucharistic Prayer, is generally considered inappropriate since

it places undue attention and emphasis on that particular intention rather than on the entire church.

Obviously, therefore, no one "buys" major ownership, as it were, in a particular offering of the Eucharist. If any announcement of the special intention is to take place, perhaps your suggestion is a good one liturgically and theologically, "John or Jane Doe is being remembered at this Mass."

What I have said above should respond to your other question about apparent advantages of the rich over the poor in the celebration of the Eucharist.

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FAMILY TALK

Columnists' objective is not ideals but growth

by Dr. James and Mary Kenny

Recently we wrote to a reader who desired to return to school and pursue a nursing career. Her children had reached high school age. Her husband, however, adamantly refused to support her plan, mainly because she would eventually earn more than he did. After a family argument, our reader decided to abandon her plan but felt her decision was unfair.

We suggested three strategies: becoming a nurse's aide, becoming a volunteer in some meaningful way and getting her husband to talk with other couples where the wife works. Here are some reader comments:

"Your substantiating her husband's position was to give license to all men who read this publication to put their spouses in subordinating positions. The suggestions you offered were condescending at best."

"Your statement that they had explored the situation was absurd. Where was it stated that they had counseling?"

"Your conclusion that 'the more one loves a spouse, the more one should welcome and encourage that spouse's growth' was in contradiction to your entire response (and) very confusing."

Our main objective was not to make a statement about ideal relationships. It was to follow a basic principle of behavior change, namely, to begin where this couple was at present.

Our reader did not want to break up her marriage and had, in fact, resigned herself to doing nothing toward advancing her dream. Her husband, oblivious to her needs, was not likely to agree to counseling.

Suggesting that the wife become a nurse's aide or volunteer is a possible and realizable first step. To call such advice condescending is to denigrate all who engage in such a career. While the husband was unlikely to seek counseling, he might listen to friends.

The husband and wife need to grow in their relationship. The wife needs courage to seek greater fulfillment while the husband needs to overcome his feeling of being threatened.

This couple has tried confrontation. It led to bitterness and resignation. We stand firmly in favor of growth for both parties, not one at the expense of the other.



Another reader provided this helpful message:

"I have come through a similar situation. I wanted to go to school. I had raised eight children."

"My husband kept saying we can't afford it or stay home and clean. There was a terrible sense of frustration, and then with some money I earned I started taking courses."

"I learned I had to do what I thought was right for me and my family. My husband learned to respect the person that I am and, my 16-year-old daughter witnessed the healing of the imbalance in our relationship."

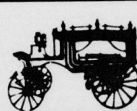
"I am sure that marriage looks better to her today than five years ago, and I have no doubt that what I did was right."

The writer of the original letter has at least four options. She could leave her husband and family. This she rejected. Second, she could pursue her dream despite her husband's objection. Third, she could make a start toward her goal, the option we suggested as most promising given her present situation. Finally, she could do nothing.

Whatever choice this woman makes, she does not have true freedom of choice if we support only that decision which we ourselves would have made and condemn her choices. May all of us have the courage of our writer who says, "I had to do what I thought was right for me and my family."

And may all of us sympathize with others faced with such decisions and give them loving support, even when the decision they make does not agree with our own position.

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



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Vatican letter

Pope as parish visitor: spirituality and soccer

by Agostino Bono

VATICAN CITY (NC)—On many a Sunday in Rome, Pope John Paul II can be found in a parish church somewhere, celebrating Mass and bantering informally afterward with parishioners.

For the pope is not only the spiritual leader of the world's 840 million Catholics. He is also a diocesan bishop, directly responsible for the spiritual welfare of the people in his diocese.

The pope's diocese is Rome, with 2.6 million Catholics, the oldest diocese and most important historically in the Catholic Church. It was founded by St. Peter in the first century and led by him until he was martyred around A.D. 67.

Among the pope's titles are bishop of Rome and archbishop and metropolitan of the Rome province. The latter title reflects the growth of the ecclesial jurisdiction beyond the confines of the city of Rome.

POPE JOHN Paul, since being elected in October 1978, has taken his diocesan pastoral tasks seriously and with the enthusiasm that marked his years as head of several dioceses in his native Poland.

The pope has visited more than one-third of Rome's 310 parishes, usually on Sunday afternoons.

His only formal, written talk during these visits is the Mass homily, usually a spiritual message based upon the Gospel reading. The

rest is informal give-and-take with parish groups and individuals. Papal remarks range from comments on the day's soccer matches, as soccer is the national sport, to praise and criticism of specific parish actions.

The pope prepares for these visits by meeting several days before with the parish priests and diocesan officials responsible for that part of the city. Many times, these meetings are working lunches or dinners in which the pope picks up anecdotes about parish life he can use to make points during the visit.

Parishes announce the papal visit by sending out formal printed invitations to special guests and by plastering posters of a smiling pope on walls throughout the neighborhood inviting everyone to attend. As poster art is a popular form of advertising, the parish posters often vie for attention with circus announcements, calls to political rallies and listings of classical and pop music concerts.

Whenever possible, visits are planned around a special parish event, such as the local feast day.

EVEN WHEN acting as head of the worldwide Catholic Church in ceremonies at St. Peter's Square, the pope often notes the presence of Rome groups in the audience and refers to local Rome events, customs and the weather. Many Rome church groups organizing protest marches or outdoor social

events begin or end their activities with a papal blessing in St. Peter's Square.

Although the pope takes his pastoral tasks as bishop seriously, his responsibilities as head of the Catholic Church do not allow him the time to become deeply involved in diocesan administrative affairs.

For centuries, the day-to-day affairs have been handled by a papally appointed vicar, currently 71-year-old Italian Cardinal Ugo Poletti. Cardinal Poletti is assisted by two archbishops and six auxiliary bishops responsible for different geographic areas or pastoral concerns. There are about 1,500 diocesan priests, who staff about half the parishes; the rest are staffed by religious order priests.

Ironically, the pope's resident church, St. Peter's Basilica, is not the cathedral church of the diocese.

The cathedral for the Rome Diocese is the Church of St. John Lateran, located outside Vatican City. Next to the church are the diocesan offices.

BUT THE pope is still tied to the Rome Diocese through St. Peter's Basilica. The basilica was built upon the site which tradition says is the tomb of St. Peter, the first bishop of Rome.

Even when the pope is on vacation in July and August at his summer villa at Castel Gandolfo, his pastoral work at Rome's bishop does not stop. Castel Gandolfo, though 15 miles south of Rome, is part of the diocese.

Each summer the pope occasionally strolls across the square outside his walled-in villa to the town church to celebrate weekday Mass.

New chapel dedicated at Methodist Hospital, Indpls.

Methodist Hospital in Indianapolis recently dedicated a new chapel in an ecumenical service.

Located in the west wing, it has a seating capacity of 50.

Father David Lawler is the Catholic chaplain at Methodist and a member of the pastoral care team of seven Protestant chaplains and a rabbi.

Shown in the photo are, left to right, the Rev. Stanley Mullin, a Methodist who is director of pastoral care; Gene Robbins,

chairman of the hospital's board of directors; Bishop Leroy Hodapp of the Indiana area United Methodist Church; Rabbi Amy Eilberg, Jewish chaplain; cantor Janice Roger; the Rev. Mark Blaising, assistant to the Methodist bishop; Father Lawler; and the Rev. Kenneth Reed, associate for church relations at the hospital.

Symbols in the background include the Star of David, the Chi Rho and the Celtic Cross or Cross of Iona.



Raccoons 312, bishop 8

PEORIA, Ill. (NC)—Bishop Edward O'Rourke of Peoria "lost ignominiously" this year in his battle with the raccoons in his sweet corn garden.

And what's worse, he said, the raccoons "cheated flagrantly."

"Raccoons 312, bishop 8" ran the headline above an editorial by Bishop O'Rourke Aug. 3 in The Catholic Post, his diocesan newspaper. He reported in the editorial how this summer, for the first time in 14 years, he lost his annual battle with the raccoons over the corn.

"The raccoons took 312 ears; I succeeded in saving only eight," he said.

The raccoons broke the rules when they started eating the corn "at least two weeks before it was ripe," he said. "I lost the race before I got off the starting blocks."

He lodged other protests as well:

"I am an amateur," devoting only a few hours a week to gardening, while "the raccoons are professional poachers."

►The raccoons this year added "a real 'ringer,' namely a huge ground hog. It is hard to imagine a tactic more unfair."

►"The unholy combination of raccoons and ground hogs work on Sunday. I observe a six-day sweet corn harvest week; they have seven."

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The SUNDAY READINGS

21ST SUNDAY IN ORDINARY TIME

AUGUST 24, 1986

by
Richard
Cain
Isaiah 66:18-21
Psalm 117
Hebrews 12:5-7, 11-13
Luke 13:22-30

People die for many reasons. But just to see how little food they can get by with is usually not one of them. In fact, if someone were to say he was eating only one meal every few days just to see if he could survive, we would think he was a bit nuts.

It's funny when we think about it. But this is how we often approach our spiritual lives. When it comes to God's grace, we try to live on starvation diets. This Sunday's readings invite us to think again about timidly nibbling God's grace.

The first reading is from the last chapter of Isaiah. It says that God wants people from every nation to be among his Chosen People. One would think that this would be seen as good news. But it wasn't at the time.

Nor is it seen as really good news today. Otherwise, people would make more of an effort to share it with others.

When I examine myself, I see it's true of me, too. It's tied up with basic human insecurity. Inside, we have this secret fear that we are bad, worthless, nothing. Along with this fear, we have a hope: If we can get something of value, then we might be worth something. The problem is that in order for the thing to be of value, only some of us can be allowed to have it. Then those of us who have it can say we have value because we have something that the rest don't have.

We do this with jobs, cars, friends,

houses, honors and memberships. And we try to do it with God.

When God is reduced to a possession we use to counter our insecurity, another thing happens. We have a tendency to take the minimum approach. It's only common sense. We don't want to invest more than we have to in order to get something. So the question becomes: What is the minimum we have to do in order to have God?

That's where the gospel reading comes in. Someone asks Jesus whether the number of people who will be saved is few. Since the popular belief at the time was that salvation came through being a Jew, a descendant of Abraham, the questioner is really asking Jesus whether this is true. Is it enough to be a Jew in order to be saved?

The question asks for information. But Jesus responds with a plan of action: "Try to come in through the narrow door." It's the same as if a starving person trying to decide whether or not he should eat asks the chef how much food he has to eat in order to live. The chef's response is, "Don't be silly. Take a bite!"

Jesus then stresses the importance to the man of not putting off improving his spiritual diet while the chef is around. For the dead can no longer eat.

"Many will try to enter and be unable.

the Saints *by Luke*

MOSES, LATER KNOWN AS ONE OF THE "FATHERS OF THE DESERT," WAS AN ETHIOPIAN WHO WAS BORN A SLAVE ABOUT 330. HE WAS A SERVANT IN THE HOUSEHOLD OF AN EGYPTIAN OFFICIAL, BUT WAS DISMISSED BECAUSE OF HIS VICIOUSNESS AND THEFT. HE BECAME THE LEADER OF A NOTORIOUS BAND OF OUTLAWS WHO TERRORIZED THE AREA.

HOW MOSES WAS CONVERTED IS NOT KNOWN, THOUGH IT IS BELIEVED BY THE HERMITS OF THE SKETE DESERT IN LOWER EGYPT, WHERE HE WAS HIDING OUT AFTER COMMITTING A CRIME.

MOSES BECAME A MONK AT PETRA MONASTERY AND PRACTICED EXTREME MORTIFICATIONS WHILE LIVING AS A HERMIT. HE WAS ORDAINED BY ARCHBISHOP THEOPHILUS OF ALEXANDRIA.

MOSES WAS MURDERED, WITH SIX OTHER MONKS, BY A BAND OF MARAUDING BERBERS WHEN HE REFUSED TO DEFEND HIMSELF BY FORCE, AROUND 405. HIS FEAST IS AUGUST 28.

ST. MOSES the BLACK



"When once the master of the house has risen to lock the door and you stand outside knocking and saying, 'Sir, open for us,' he will say in reply, 'I do not know where you come from. . . . Away from me you evildoers.'"

The narrow door is Jesus. The master is the Father and the house is the fullness of life with God that begins here and reaches its climax in heaven. Entering through the narrow door means entering into an ongoing personal relationship with God through Jesus while he is with us. The door is locked at the end of time. The people who never began that relationship while on earth find they can no longer do so after death. The Father says he doesn't know where the people standing outside the door come from because he can find no capacity in them to enter into a relationship with God. Even though God became human to offer people more directly his food,

they let that capacity die in his very presence because they wouldn't eat.

The second reading is from the Letter to the Hebrews. The purpose of the letter is to encourage Christians under persecution to hold fast to their faith. In this week's passage, the author reminds us that hardships are a tool for attaining discipline. They should not discourage us as discipline is a sign that God has accepted us as his children.

One thing I have noticed is that whenever someone enters into a relationship with God or takes a significant step forward in that relationship, things get harder. But when I think about it, this makes sense. In any sport, a good coach will keep his players challenged. When they get reasonably good at one exercise, he or she will move them on to harder ones. Growing in the spiritual life is much like growing in any skill. No pain, no gain. It also does wonders for the appetite.

Health of ecumenism challenged

ST. LOUIS (NC)—Official ecumenism today is "dead in the water," a leading Methodist theologian and ecumenist told the Conference of Major Superiors of Men at its annual assembly in St. Louis Aug. 10-14.

"An ecumenical apathy has settled in, as dangerous as partisan bigotry and trium-

phalism used to be," said the Rev. Albert Outler.

Dr. Outler said that weaknesses in the Vatican II document on ecumenism and serious internal troubles in Christian denominations today are among the causes of ecumenical malaise.

Carpet Column

JIM O'BRIEN

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My best answer (and I am very sincere when asked "How long will this carpet last?") is "How long will you maintain the carpet?" Generally, this is the answer with anything—automobiles, tires, appliances, shoes, toys, books, clothing, furniture, etc.

The average replacement cycle for carpet has gone from about seven years to about ten years during the last decade.

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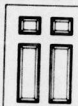
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Mexican bishops continue protest against elections

by NC News Service

More than a month after the July 6 Chihuahua state elections in Mexico, protests by local bishops and others continued to focus attention on the issue of alleged electoral fraud.

In Washington, a call by northern Mexican bishops for invalidating the controversial elections figured prominently in a full-page Washington Post ad aimed at influencing Mexican President Miguel de la Madrid, who met with President Reagan Aug. 13.

In Chihuahua, an archbishop ordered by the Vatican to cancel a planned "Massless Sunday" protest of alleged election fraud said the ban was influenced by Mexico's interior minister.

Meanwhile, Mayor Luis H. Alvarez of Chihuahua ended a 41-day fast protesting the elections Aug. 10 after appeals by many people, including the papal delegate in Mexico.

THE GOVERNING Revolutionary Institutional Party beat the National Action Party in Chihuahua by a 2-to-1 margin, despite pre-election polls which predicted the voting would

be close. The Revolutionary Institutional Party has not lost a gubernatorial or presidential election since 1929.

In the Post ad, under the heading "A Moral Judgment," three Chihuahua bishops said that because of serious "irregularities" in the elections, the vote should be voided and a new vote taken.

"The irregularities evident in the electoral process of July 6 and in the activities preceding it were so numerous and of such magnitude that they affected the process seriously and persuaded the people in general that it was invalid," the undated statement said. It was signed by Archbishop Adalberto Almeida Merino of Chihuahua and Bishops Manuel Talamas Camandari of Ciudad Juarez and Jose Alberto Llaguno Farias of Tarahumara.

The statement was one of three in the ad. The two accompanying statements were signed by those who were described as political and civic groups and intellectuals.

The ad was sponsored by the Council for Inter-American Security, which describes itself as a 10-year-old organization specializing in hemispheric affairs. Steven Edlen, the council's director of finance and administration, said the organization focuses on promoting democracy and private enterprise in the region.

In their statement, the bishops said: "We exhort the authorities, who have the solution in their hands, to pay heed to the voice of the people and cancel the elections as the only essential, just and urgent option available."

"This would also be a truly democratic act," they said in the statement.

ARCHBISHOP ALMEIDA had planned to cancel archdiocesan Masses July 26, but the plan was negated by the Vatican.

In an interview in the Aug. 4 issue of the Mexican news magazine Proceso, the archbishop said the ban on the protest came from Vatican Secretary of State Cardinal Agostino Casaroli, not from Pope John Paul II.

Archbishop Almeida said that after his Massless Sunday plan became public, Interior Minister Manuel Bartlett Diaz, a member of the governing party, asked the apostolic delegate to speak to him. Archbishop Almeida said Bartlett declined to speak to him directly.

After talking to Bartlett, the delegate, Archbishop Girolamo Prigione, called the Vatican. Archbishop Almeida said Cardinal Casaroli gave the orders to keep the churches open "because it was very late" and the pope was resting.

When the apostolic delegate announced the decision, he said that "the Eucharist can never be an instrument of pressure for political motives."

Archbishop Prigione telephoned the Chihuahua mayor Aug. 7 to tell him he had made his point and should end his life-threatening fast, Mexico City newspapers reported.

The delegate told the newspaper Unomásuno that he called Alvarez because "the church cannot be neutral in the face of taking life, whether it be in suicide through fasting, abortion or euthanasia."

Alvarez, a member of the National Action Party, began the fast July 1 to protest what he said would be the inevitable fraud. After five foodless weeks, the 66-year-old father and grandfather had been very weak.

CRS receives grant for more aid in Lebanon

NEW YORK (NC)—Catholic Relief Services has received a \$1.5 million grant from the U.S. Agency for International Development for its emergency assistance program in Lebanon.

CRS spokeswoman Beth Griffin said Aug. 11 that the money will bring CRS's emergency fund in Lebanon to \$3 million. Those funds are in addition to the more than \$11 million in non-emergency aid which CRS has spent on ongoing programs in the Middle East country.

She said the programs were not interrupted during the captivity of Servite Father Lawrence Jenco, CRS director in Beirut, Lebanon. Father Jenco was captured by the Shiite Moslem group Islamic Jihad (Holy War) in January 1985 and was released July 26.

"CRS intends to stay the course in Lebanon, committed to assist all victims of the tragedy there," said CRS Executive Director Lawrence Pezzullo. "Father Jenco's release increases that resolve."

Ms. Griffin said relief has been provided to members of all religious groups involved in Lebanon's 11-year civil war between Moslems and Christians.

In 1976, the CRS program included feeding programs in response to food shortages, she said. The program was expanded to include reconstruction of war-damaged institutions.

In 1980 CRS broadened the program to include institutions not physically damaged, to permit them to expand services during the war.

Ms. Griffin said in recent years the program has concentrated on medical needs and housing repair.

CRS is the official overseas relief and development agency of the U.S. bishops.

Pope urges scientists to work for world peace

by Greg Erlandson

VATICAN CITY (NC)—Pope John Paul II told scientists gathered to discuss the effects of nuclear war that he hoped their "important initiative" would further the goal of world peace.

American, Soviet and Chinese scientists gathered in Erice, Sicily, for the sixth such conference on nuclear war. This year's conference, which began Aug. 18, was to consider the theme "International Cooperation: The Alternatives."

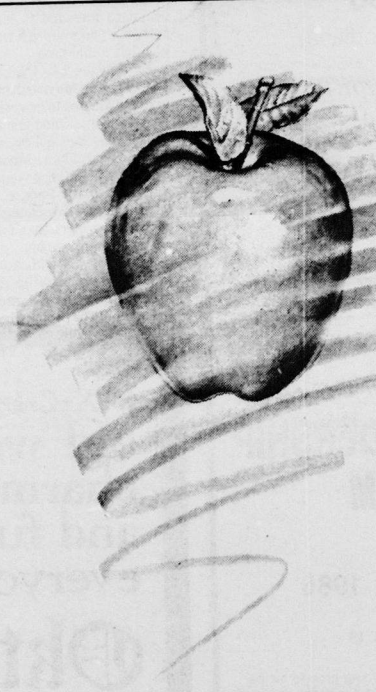
The text of the papal message to the event's organizers—Antonino Zichichi and the Majorana Ettore Institute—was released by the Vatican press office Aug. 18.

The pope said he hoped the meeting in Erice would succeed in creating greater awareness of the importance of "fraternal and sincere collaboration among scholars at the highest level of scientific and technical research."

Such collaboration "can contribute much to further peaceful and civilized cohabitation" among the world's powers, the pope added.

The meeting in Erice brought together Soviet experts on fusion energy and U.S. scientific experts on "super computers." For the first time, Chinese scientists also were to deliver papers, organizers said.

According to conference organizers, the scientists were to discuss such topics as Soviet arms control proposals and the peaceful uses of nuclear energy.



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Girl told to change view or leave Catholic school

by Sr. Mary Ann Walsh

WASHINGTON (NC)—A pastor in Toledo, Ohio, has said that an 11-year-old student in his parish grade school must change her position on abortion if she wants to continue attending the school.

Father Richard Miller, pastor of St. Agnes Parish, stated his position in an Aug. 10 letter to Concepcion Eason, mother of Sarabeth Eason, who had been scheduled to enter sixth grade at St. Agnes school in the fall.

In his letter to Mrs. Eason, former assistant director of a Toledo abortion clinic, Father Miller asked that Sarabeth "desist and stop from public and exposed support of a pro-choice position and asked that she

"write a letter to the principal that she does not personally support abortion."

Last January, Sarabeth, with her parents, signed a pro-choice newspaper ad celebrating the 1973 Supreme Court decision permitting abortion. In January, the pre-teen also spoke in favor of a right to abortion in a television interview at a pro-choice rally.

Father Miller, who prior to sending his letter had spoken personally with Mrs. Eason about her stand on abortion, said in his letter that he took his position "because Sarabeth is carried along with your enthusiasm, made out of sympathy, feelings of mercy and rightness, as you understand it, and has been so public" in her support for abortion through TV appearances and in the ad in the public press.

FATHER MILLER told Mrs. Eason that her position with the Catholic Church is "very awkward."

"I think as so publicly supportive, as associate director (of the abortion clinic) and as so determined, and publicly so, you yourself, possibly, could be asked to leave the Catholic Church," he said.

Neither Mrs. Eason nor her daughter could be reached for comment but Glen Eason, Sarabeth's father, said in an Aug. 18 telephone interview that he was angered by the letter which, he said, was telling his daughter she could not attend the school "because she had exercised her constitutional right to free speech."

He said that Sarabeth would not comply with the demands, and quoted her as saying, "There's no way I'm going to do that."

Eason also said that he is considering a lawsuit against the school which, he said, receives government funding for textbooks and busing.

Eason, a Lutheran, also objected to what he called the "thinly veiled threat of excommunication" against his wife. He said that

his wife's position is that she was "born and raised Catholic and will continue to go to church and receive the sacraments" even if excommunicated. He added that his wife and daughter disagree with the Catholic Church only on the issue of abortion.

EASON ALSO SAID that his wife has left her job at the abortion clinic, which was firebombed last May, because after the bombing she "felt the clinic was not operating at full potential."

Frances Kissling, head of Catholics for a Free Choice, called Father Miller's position "very unfair."

Toledo Bishop James Hoffman backed Father Miller in his stand, said the Toledo diocesan communications director, James Richards, in an Aug. 18 telephone interview.

"The reason for the actions and the bishop's endorsement are a conviction on the part of Bishop Hoffman that the pro-life teachings of the church are not merely reserved for Sunday homilies but must permeate all the institutions of the church, particularly our schools," said Richards.

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Woman's generous gift leaves dilemma for parish

TOLEDO, Ohio (NC)—The late Frances Maynard intended to leave St. Catherine Parish a generous gift in her will. But she also left a dilemma.

In a bequest to the parish that totaled \$180,000, Mrs. Maynard left \$75,000 of it to be used for Masses to be celebrated within one year for herself and her husband.

But diocesan policy says that a priest may not accept more Mass offerings than he can satisfy within a year. And as pastor Father William Parker explained to his parishioners, "We cannot realistically expect to offer more than four or five Masses yearly for one person."

With a standard Mass offering of \$10, the bequest would result in 7,500 Masses. And with a limit of five Masses per person per

year, it would take 750 years for the parish's two priests to fulfill.

Father Parker notified Bishop James R. Hoffman of Toledo. The bishop has referred it to canon lawyers. Father Parker said the situation illustrates why memorials to parishioners are recommended in place of Mass offerings.

Mrs. Maynard died in 1984. Her will stipulated a percentage of the savings bonds in her safe deposit box go toward Mass offerings. The bonds were dated from 1941 to 1972. She probably did not realize how much she had, Father Parker said.

Another \$1,500 was designated, without a time limit, for Masses for her parents. Other stipulations in the will made about \$96,000 available to St. Catherine's for general use.

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- INTERPERSONAL JOURNEY;
- SYSTEMIC JOURNEY — i.e., the dynamics of groups and structures; and,
- GLOBAL JOURNEY.

WHO IS THE PROGRAM FOR?

The program is for:

- persons of faith interested in developing the quality of their lives;
- professional ministers in the Church; and,
- volunteer and non-professional ministers in the Church.

WHO WILL BE GIVING THE PROGRAM?

The program will be conducted by the staff of the BEECH GROVE BENEDICTINE CENTER with the assistance of guest presentors.

HOW PRACTICAL IS THE PROGRAM?

The program is a training ground for persons working with others in parish activities and/or ministries. It will help a person have a better sense of the priorities needed for parish life, discern the gifts possessed for parish life, discern in planning, etc. The program is to facilitate one's ministry according to Gospel values.

HOW LONG IS THE PROGRAM?

The program includes four units given over a two-year period. Each unit is nine sessions: Unit 1 will be held Tuesday — 7-10 p.m.; Unit 4 Wednesdays — 7-10 p.m.; Unit 3 Thursdays — 7-10 p.m.

HOW MUCH DOES IT COST?

The cost of the program is \$100 per unit. Thirty-five dollars is required as a non-refundable deposit.

WHERE IS THE PROGRAM TO BE HELD?

The initial program will be held at the BEECH GROVE BENEDICTINE CENTER.

For further information, contact:

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Priest saves woman from assault outside rectory

by Jerry Ruff

LA CROSSE, Wis. (NC)—Newly ordained Father Joseph Hirsch was credited with the nighttime rescue of a woman and capture of her alleged assailant Aug. 12 outside St. Joseph the Workman Cathedral in La Crosse. He said he hopes to help the victim and the suspect and his family through follow-up work.

"Simply being vindictive is not going to solve the problem," he said. "It's going to be a lesson in how to we forgive someone for hurting us so badly."

Arrested and charged with second-degree sexual assault was Daniel D. Miller, 26. The name of the victim, age 29, was not made public.

Father Hirsch, 31, said he was awakened at 1:30 a.m. Aug. 12 by voices outside the cathedral rectory. He thought it was an argument, he said, but when he looked out his window he saw a woman on the ground "and a guy on top of her. She was begging him, 'Please stop. Why are you doing this?'"

The priest, who was assigned to the cathedral parish after his ordination May 24, ran down the steps, dashed outside and tackled the suspect. He said the man claimed the woman was his girlfriend, but the woman said she had never seen him before.

The priest said the suspect broke loose once before he got him into the rectory and

tried to escape again after they were inside. Robert Schaller, a seminarian living in the rectory, had been awakened and helped stop the second escape attempt.

Father Hirsch called the police. While they were waiting, he said, the woman asked him to say a prayer. He said he told God, "This is a tough situation and we pray for guidance to do the right thing."

The woman also said a prayer, he said,

and he thought the suspect would have joined in if the police had not arrived just then.

James Schleifer, head of the La Crosse police detective bureau, said Father Hirsch's actions "kept a bad situation from becoming worse."

He added that the woman could have been seriously hurt but instead suffered no physical injuries.

Of the incident, Father Hirsch said two

things remained strong in his memory: "hearing the woman's haunting cries" and, as he wrestled with the suspect, "seeing the man's eyes, ... seeing that fear from six inches away and feeling it in his fighting, his trying to escape. There was a lot of fear, a lot of pain in his eyes."

The incident, Father Hirsch said, highlights the church's challenge to bring about reconciliation.

Kentucky bishops declare war on pornography

LOUISVILLE, Ky. (NC)—Kentucky's five bishops have urged Catholics and others in the state "to enlist now" in the "war on pornography."

The bishops in a statement Aug. 4 also called for a campaign to enact an effective state "cable decency" law to keep televised pornography out of the home. They urged community efforts to set standards and urged people to complain effectively about "pornography flourishing and corrupting their own neighborhoods."

The letter was developed and signed by Archbishop Thomas C. Kelly and Auxiliary Bishop Charles G. Maloney of Louisville; Bishop William A. Hughes and Auxiliary Bishop J. Kendrick Williams of Covington; and Bishop John J. McRaith of Owensboro. Calling pornography an evil that "de-

grades us as a people and as a nation," the bishops asked each parish to make a consistent effort to "enlist the good will of media professionals in self-regulation." The bishops also asked people "to demonstrate public interest in the dignity of the human person" and "to ally with other interested citizens to seek to remove pornography" through public opinion and legislation.

The bishops' statement came about a month after the release of the final report of the U.S. Attorney General's Commission on Pornography but was not a response to it.

The bishops had been working on their own statement for about a year and went through three drafts before final approval, said Ken Dupre, executive director of the Catholic Conference of Kentucky.

In their statement the bishops asked for

a "serious attempt" to get the Kentucky Legislature to pass a law preventing the distribution of pornographic films on cable television. The state Catholic conference supported a bill in the 1986 Legislature to make it a crime for cable television companies to transmit obscene material. The measure passed the House but died in the Senate.

"Contrary to the widely disseminated opinion, pornography is not protected by the First Amendment," the bishops wrote.

Despite claims that there are no victims of pornography, "all of us are its victims," the bishops wrote. "Families and children are special targets. Pornography distorts the goodness and beauty of human love and sexuality and undermines those beliefs and values which are essential to the stability of any society."

News briefs

ERIE, Pa. (NC)—Arson during an attempted burglary caused extensive damage Aug. 12 to the sacristy of Erie's century-old St. Peter Cathedral. Msgr. John Slater, cathedral rector, said Aug. 15 that an unofficial estimate showed some \$200,000 in damage to burned vestments, closets, woodwork, ceiling, furniture and a large oriental rug which alone was valued at \$50,000. Police filed multiple arson, burglary and other charges against David O. Frost Jr., 30, who confessed to breaking into the cathedral and two other church properties in Erie in the past month.

WASHINGTON (NC)—Church leaders have denounced Senate approval Aug. 13 of a \$100 million aid package for Nicaraguan contra rebels as ill-designed and immoral. Father William Lewers, director of international justice and peace for the U.S. Catholic Conference, said Aug. 14 that he seriously questions the wisdom of the vote and believes such U.S. military assistance is "illegal, immoral and bad public policy."

The Senate approved the aid by a 53-47 vote. The package, approved by the House in June, provides \$70 million in military aid and \$30 million in non-lethal "humanitarian" aid to be issued in three installments over the next six months.

VATICAN CITY (NC)—Priests in Lithuania have written a letter to Soviet leader Mikhail Gorbachev urging him to uphold constitutional guarantees of religious freedom. Vatican Radio reported Aug. 13.

The priests complained that local authorities continually interfere in church matters, pressuring parish councils and individual believers, the report said.

The letter was signed by all 127 priests in the Diocese of Panevezys, Vatican Radio said, citing a news report from the West German news agency KNA.

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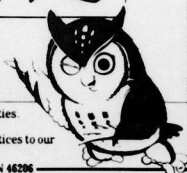
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The Active List



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

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

August 22

The Family Life Office will hold Natural Family Planning classes at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. For information call 236-1596.

The World Apostolate of Fatima (The Blue Army) will celebrate the queenship of Mary with Franciscan Father John Ostleik from 5-8 p.m. at Fatima Retreat House, 5353 E. 56th St. Call W. Moody at 356-5110 for information.

August 22-23

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

August 23

An adult workshop for the Growing Up Sexual junior high program will be held from 9 a.m.-2:45 p.m. at the Catholic Center, 1400 N. Meridian St. For information call 236-1400.

Natural Family Planning Classes will be sponsored by the Couple to Couple League from 7-9:30 p.m. at St. Christopher Parish, Speedway. Call Susanne Sperback 247-5847 for information.

St. Agnes Academy and Cathedral High School Classes of 1966 will hold a Class Reunion at the Indianapolis Athletic Club. For information call 646-6695, 887-9709 or 546-3360.

The Connersville Deanery will sponsor a Pitch-in Pig Roast from 10:30 a.m.-3:15 p.m. at Treaty Line Camp near Quakertown Recreational Area on the north end of Brookville Reservoir. Dinner at noon. Bring table service and large dish of food to share. Call 317-962-3902.

Sacred Heart Central High School Class of 1966 will hold its 20 Year Reunion dinner-dance at Valle Vista Country Club, 755 E. Main, Greenwood. For information call Kathy Hornberger Hoffman 784-7178 or Rudy Stump 856-8520 or 632-8411.

August 23-24

St. Lawrence Parish, Lawrenceburg will hold a Church Picnic featuring a German band and biergarten Sat. and chicken and roast beef dinners Sun.

August 24

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.

August 25

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

August 25-26-27

An Evangelization Series called "Come Hear the Good News" will be led by lay evangelist Charlie Osburn from 7-9 p.m. each evening at St. Mary Parish, Richmond. Sessions also held from 9-11 a.m. Aug. 26-27.

August 26

A free introductory lecture on "Creative Listening" to help participants experience the beauty of God through music will be given at 7:30 p.m. by Franciscan Father Justin Belitz at The Hermitage, 3650 E. 46th St. Class follows evenings of Aug. 27, 28, and Aug. 30 from 9 a.m.-5 p.m. Call 545-0742 for information.

August 29

A Terre Haute area Catholic Charities Benefit Dance will be held from 8:30 p.m.-midnight in Foley Hall, St. Mary of the Woods. Music by Mourning Missed Part II. \$30/couple. Call Minnie Michki 812-235-6995 for tickets.

August 30

Mount St. Francis's Annual Picnic featuring chicken or ham dinners with dumplings will begin at 11 a.m. Adults \$4.25; seniors \$3.50; children under 12 \$2.50.

August 31

St. John Parish, Enochsburg will hold its Picnic featuring a fried chicken dinner served from 11 a.m.-2 p.m. Adults \$4; children \$2. Turtle soup and sandwiches served from 3-8 p.m.

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

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.;



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Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip Neri parish hall, 3 p.m.

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Children Under 12 — \$2.00 Adults — \$4.50
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This retreat is a journey that will bring us out of pain and unhappiness into a deeper love and understanding of God, of others and of ourselves. There will be time for both spiritual and physical healing.

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September 4, 11 & 18

7:30-9:00 PM

"Christians in the Market Place"

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Have you ever asked yourself "How can I be both a good Christian and a good business person?" "How can I help my corner of the business world become more Christian?"

These questions plus more face each one of us everyday. Come and explore as we search to find a response.

September 12-13 (24 hours)

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A program which teaches you to use journal keeping to examine and deepen your life.

September 26-27

Director: Fr. Maury Smith, OFM

To REGISTER Contact:

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On a journey around the world

Wheelchair athlete speaks at United Nations

by Jeff Endrst

Athlete of the Year in 1979, 1980 and 1982 and shared the Outstanding Athlete of the Year award for 1983 with

hockey star Wayne Gretzky. Hansen has won 19 international wheelchair marathons, along with other medals from

worldwide competitions for the disabled. He said his two-year trip around the world will cost

about \$1 million. The money was donated by corporations, individuals and the Canadian government.

Hansen also said he raised about \$250,000 so far for spinal cord research and rehabilitation.

UNITED NATIONS (NC)—Globe-girdling Canadian wheelchair athlete Rick Hansen visited the United Nations in his campaign to demonstrate that physical disability is no barrier to success.

During a 25,000-mile journey through 34 nations on four continents, Hansen met with Pope John Paul II. The pope shook hands with the 26-year-old paraplegic at a general audience last November and



Rick Hansen

praised his effort to promote awareness of the capabilities of disabled persons.

After meeting with the pope, Hansen set out for a long trip through China.

At U.N. headquarters, the 26-year-old paraplegic talked about physical and political obstacles along his trek route—which began in his hometown, Vancouver, B.C., in March 1985 and is scheduled to end there next March.

HE SAID he developed severe stomach pains in Portugal which forced him to drop North Africa from his itinerary.

In Eastern European, the journey went smoothly through Poland and Czechoslovakia, Hansen said, but East Germany denied him a visa and the Soviet Union would only allow him to fly into Moscow.

In China, he said he was greeted by Deng Pufang, one of the sons of Chinese leader Deng Xiaoping and himself a paraplegic.

Hansen said he travels 50 miles daily on his journey, rain or shine.

"To be disabled is nothing to be ashamed of or afraid of," he said at a press conference. "It is something that exists and that must be faced and overcome."

The young Canadian was paralyzed from the waist down at the age of 14 following an auto accident. Before that he was considered a star athlete, winning honors in basketball, baseball, pole-vaulting, volleyball and other sports.

AFTER adjusting to life in a wheelchair, Hansen began coaching sports. In 1974, he received the Most Inspirational Athlete award from his high school.

Since then, he has been named National Disabled

ST. PHILIP NERI

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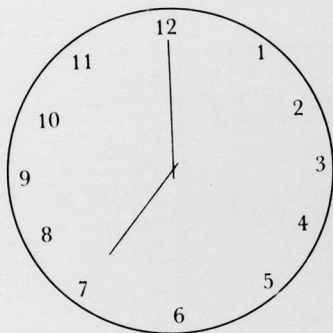
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September 13, 1986

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YOUTH CORNER

Michigan girl becomes flying missionary in Africa

by Catherine Haven

GROSSE POINTE PARK, Mich. (NC)—When Kristine Bresser first heard about Tanzania, she did not know where it was, much less how to pronounce the name.

Even her parents' encyclopedia was too dated to pin down the country that was once a British African possession called Tanganyika.

But early in August Bresser, just turned 20 and still sporting a thin band of braces on her teeth, left home to devote nearly four years of her life as a missionary pilot and paramedic in one of the world's poorest nations.

In the Diocese of Arusha, Tanzania, she will join the flying doctor service of Holy Ghost Father Patrick Patten, also from Grosse Pointe, a Detroit suburb. The service provides health care to near-

ly 150,000 people living in an area of more than 23,000 miles in East Africa.

Half of the area's children die from disease before age 5. Life expectancy for the survivors is about 35 years.

BRESSER said that being a missionary pilot was not what she envisioned for herself while a student at Star of the Sea High School in Grosse Pointe.

"All I ever wanted to do was fly," she said.

The parishioner at St. Clare of Montefalco in Grosse Pointe Park began flying with her father when she "was still in a car seat."

At age 18 she purchased one-sixth interest in a single-engine, two-seat Ercoupe and began flying lessons. After she got her license in June 1985, she began looking for work where she could combine her

love of flying with her desire to work for the church.

"I had dedicated my life to God in February while flying," she said. "I love flying so much, and God had given that to me."

"My dad always said he'd like us to give two years of service for society or the country—I always thought that meant going into the Army, and that wasn't the life for me."

BUT FEW agencies were willing to take an 18-year-old pilot. Many told her she was too young or needed experience in aircraft mechanics.

She had almost given up when a friend found an ad for a pilot in a church bulletin. Bresser applied, and was accepted.

Bresser was to spend the first four months in Tanzania learning Swahili. Eventually,



DREAM COME TRUE—Kristine Bresser, 20, joins the flying doctor service to bring health care to people in Tanzania in East Africa. Since she was little, she had wanted to fly and to serve others. (NC photo)

she will work with Father Patten, pick up some mechanical experience and practice flying and landing on the region's short airstrips, pockmarked by hyena burrows, thorn bushes and tall grass.

She said she will fly doctors to remote villages and sick villagers to health clinics.

"Father Pat's going to train me, help me with navigation and take me flying," she said. "He'll always be there if I need help...plus I'll be trained as a paramedic."

Lennon

My parents won't let me ride with friend at the wheel

by Tom Lennon

Question: A friend of mine turned 16 recently and has a driver's license. My parents won't let me go places in the car with her driving because they feel she's not experienced enough. I know they feel they're protecting me, but why would my friend's mother want to transport us around if she can just hand her daughter the keys to the car? I'm afraid this will put a strain on our friendship. (Kentucky)

Answer: Your parents' attitude and restrictions may create some momentary awkwardness between you and your friend.

In talking with her, you might emphasize that you do not lack confidence in her ability to drive. It is simply your parents' concern about her lack of experience.

If your friend respects you and your parents and if she wants the best for you, there should not be an enduring strain on your friendship.

You're no doubt right about your parents wanting to protect you. Once your friend has six months experience and has been in a wide range of driving situations, perhaps your mom and dad will feel more at ease about letting you ride with her.

It may be too that your parents feel they don't know enough about your friend and about what I call her "driving personality."

Is she the type of driver who talks non-stop while driving and doesn't give full attention to the traffic situation?

Is she fond of going faster than the law allows?

Does she take unnecessary risks?

Will she want to have five or six other teens in the car and get into some crazy driving high jinks?

Worrisome questions like these may be plaguing your parents now. It would seem that only time will give them the assurance that your friend is a driver they would want their 16-year-old daughter driving with.

Probably you feel frustrated. You may find it helpful to hear about Brian, now almost 18. He came to see me about two years ago to air some gripes against his parents.

Although he had enough money saved up to buy a car, his parents would not give him permission to do so. They said he had to wait until he was 18.

He had his heart set on getting one and was angry with his parents for being so strict.

Later Brian's dad told me: "It seems to me that in many cases teens do a lot of maturing between the ages of 16 and 18, at least in regard to driving."

"During that two-year process, I want to protect Brian as much as I can. I want him to have a better chance of living until he is 18 and of not being crippled or otherwise injured."

Maybe that's sort of the way your parents are feeling these days.

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

September 20th at 7:00 PM

Backpacking trip for New Albany youth

The first weekend of October, a group from the New Albany Deanery will rough it on a backpacking trip to the Red River Gorge in Kentucky's Daniel Boone National Forest. The cost of the trip will be around \$20. The group will leave Friday evening, Oct. 3,

and return Sunday afternoon, Oct. 5.

To register or for more information, contact the New Albany Catholic Youth Ministry Office at the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130. 812-945-0354.

Knights vow new campaign to stop legal abortion

CHICAGO (NC)—Bolstered by words of support from President Reagan, the Knights of Columbus vowed to embark on a new nationwide campaign against legalized abortion during their Aug. 5-7 convention in Chicago.

Declaring that "without life, there is no liberty or pursuit of happiness," delegates of the 1.4 million Knights called for a constitutional amendment or congressional legislation to overturn the 1973 Supreme Court decision legalizing abortion virtually on demand.

They also vowed an educational campaign to convince the American people and elected officials that abortion is an attack on humanity and reason, not a concern limited to religious belief.

President Reagan, who addressed the convention by satellite Aug. 5, praised the commitment of the Knights to "the sanctity of life itself" and said it is against the American heritage "to turn our backs on massive, legalized abortion."

Reagan also urged support for the administration's efforts to aid the contras, anti-government guerrillas in Nicaragua, declaring that Nicaragua's Sandinista government is engaged in "a brutal persecution of the church." He said further delay in U.S. military aid to the contras "is risking the lives of Nicaraguan patriots."

In a resolution on Nicaragua, the more than 400 convention delegates condemned persecution of the church there, expressed support for the country's chief church leader, Cardinal Miguel Obando Bravo of Managua, and called on the government to lift its ban on recently exiled Bishop Pablo Antonio Vega of Juigalpa.

Bishop Vega had been scheduled to speak to the convention, but he had to cancel his appearance because he was discussing the Nicaragua situation with Vatican officials.

IN OTHER resolutions at the convention, the Knights declared war on drug abuse and pornography, endorsed Reagan's recent Supreme Court nominations, and urged Knights to pray the rosary, fast and give alms in the name of peace as a response to the U.S. bishops' 1983 peace pastoral.

Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, addressed the Knights at the chief banquet of the convention.

He praised the Knights as "the church's largest and most generous fraternal society" and American Catholics in general as "a generous people" noted for their willingness "to extend the compassion and mercy of Christ to those in need."

Noting that Pope John Paul II plans to visit the United States in 1987, Bishop Malone said he would like the pope to discover on that visit how prayerful, how generous and how loyal to the church and the faith American Catholics are.

He singled out the anti-abortion fight, marriage and family life, and Catholic education as outstanding areas of commitment by American Catholics and by the Knights of Columbus in particular.

On abortion he said that "in the beginning, Catholics were the opposition for the most part." But in the years following the Supreme Court abortion decision "many besides Catholics have joined the pro-life movement. Abortion is so evil, it cannot and will not prevail. This is not a Catholic issue nor even a uniquely religious issue. It is an issue of human rights."

He praised Catholic efforts to build and maintain Catholic

education but said the contribution of Catholic schools is "largely unnoticed and unappreciated" by the American people.

He berated the government for being "unable at best and unwilling at worst to help church-related education flourish and grow."

"We have something to give the nation, but we cannot tolerate any longer a nation unwilling to give in return," he said.

VIRGIL C. DECHANT, supreme knight, focused on abortion in his address Aug. 5 saying abortion is not a religious or "Catholic" issue but "a human issue pure and simple. It is a matter of justice."

Calling protection of the unborn a civil rights concern, he quoted Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame and former chairman of the U.S. Commission on Civil Rights: "The fundamental civil right is a right to life."

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Curran may not teach as Catholic theologian

(Continued from page 1)

drawing near in his case, Father Curran indicated that he was prepared to go to court if necessary to retain his teaching post.

Archbishop Hickey said he "fully" supported the Holy See's judgment on Father Curran. "The Holy Father and the bishops have the right and the duty to ensure that what is taught in the name of the church be completely faithful to its full and authentic teaching," he said.

Bishop Matthew Clark of Rochester, N.Y., Father Curran's home diocese, said, "In recognition of the ultimate authority of the Holy Father who has confirmed this decision and in a spirit of collegiality with him, I accept the decision as the final word on this matter and urge all members of our community to accept it in a similar spirit."

Bishop Clark earlier had urged a compromise which would allow Father Curran to continue teaching on the Catholic University theology faculty. In his statement he emphasized that Father Curran remains in "good standing as a priest."

Bishop James Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, said the basic issue in the Curran case "concerns the fact that someone who does not accept the teaching of the church on crucial points cannot reasonably expect to occupy a position which requires that he teach what the church teaches."

"Neither I nor anyone else relishes this controversy for its own sake... I hope it will not become an occasion for prolonged confusion and bitterness," Bishop Malone added.

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Healing is part of Catholic tradition

THE HEALERS, by Robert Baldwin. Our Sunday Visitor (Huntington, Ind., 1986). 160 pp., \$4.95.

Reviewed by
Fr. Jay C. Haskin
NC News Service

In "The Healers," author Robert Baldwin intends to demonstrate the deep rootedness of the healing ministry in

the Catholic tradition beginning with the ministry of the Lord and continuing to the present day.

Several biographies of Catholic Christians—some officially canonized saints; others not—are presented, reflecting the sense of healing during the various phases of church history.

The overall intent of "The Healers" is to demonstrate

"that the healing ministry, far from being a 20th-century quirk of Pentecostals and charismatics, is actually a tradition founded by Christ and exercised by saintly Christians for nearly 2,000 years."

Baldwin, a former editor of the Providence Visitor, diocesan newspaper in Rhode Island, points out that almost without fail, all healers themselves experienced personal

suffering and resultant pain. This undoubtedly enabled them to respond more lovingly toward crosses present in other persons' lives.

A chapter on "The Miracle Man of Montreal" concerning Blessed Brother Andre Besette, a prime mover in the building of St. Joseph's Oratory in Montreal, cannot fail to inspire. This unpretentious man relied on the curative

power of St. Joseph's intercession as a reality in the modern age. The Oratory continues in this tradition, welcoming pilgrims from around the world.

"The Healers" is written in a popular style and should not be considered as a scholarly overview of the healing ministry. At times it appears more as justifying the book's premise rather than making a clear presentation of material which would speak for itself. Sweeping statements are fre-

quently employed without proper documentation. Better identification of source material should be provided for important quotations.

For holistic health a person needs medicine and faith. The proper order should follow. Prayers 38:9,12. "My son, when you are ill, delay not, but pray to God, who will heal you. Then give the doctor his place lest he leave; for you need him too."

Mark this book as demonstrating the integral part of the healing ministry in the Christian faith.

(Father Haskin is vicar for administration for the Diocese of Burlington, Vt.)

Fictional tale based on story of Elisha

MERARI, by Gloria Howe Bremkamp. Harper and Row (San Francisco, 1986). 188 pp., \$13.95.

Reviewed by
Anne Bingham
NC News Service

Those inclined toward romance novels set in the really olden days might be

interested in "Merari," which takes place in Samaria about 850 B.C.

Based on the story in 2 Kings about the family which puts up the prophet Elisha in its spare bedroom, the book pits believers in the Lord Jehovah against the followers of Baal; Elisha against the house of Ahab and Jezebel; and the high-born matron Merari against the pagan

king, who has had designs on her virtue since adolescence. Guess which side wins on all fronts.

The author displays an understanding of the literary conventions in which biblical incidents are related, and she includes just enough historical detail to create an atmosphere without sounding like an archeological encyclopedia.

The book is a nice, clean read for junior high schoolers and beyond, perhaps a suitable complement to a first Old Testament class. More sophisticated readers, however, might be put off by the relative simplicity of the plot and writing style.

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

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 connections to it.)

† **HOWELL**, Mary L., 73, St. Philip Neri, Indianapolis, Aug. 14. Mother of Daniel R., Michael C. and Gerry J.

† **HUSER**, Joseph N., 92, Holy Name, Beech Grove, Aug. 4. Father of Dorothy Rose Nelson, Marie Bernadette Kern, Joseph L. James R. and John A.; brother of Rose Haerle, Elizabeth Cancelli, Catherine H. Suttman and William H.; grandfather of 39; great-grandfather of 48.

† **KAHL**, Leo, 79, St. Philip Neri, Indianapolis, Aug. 11. Husband of Helen Decker; father of Richard and James.

† **KEEDY**, Gerald T., 48, St. Lawrence, Indianapolis, Aug. 27. Father of Michael J.; son of Louis J. and Glenn C.

† **MEGRI**, Mary, 71, St. Catherine of Siena, Indianapolis, Aug. 4. Wife of Anthony Sr.; mother of Eugene, Daniel and Anthony Jr.; grandfather of 12; great-grandmother of three; sister of George Teague.

† **MURTAUGH**, Anna H., 97, St. John the Baptist, Dover, July 31. Mother of Justin, Elvira, Virginia McGuire and Marian Rantmeesters; sister of Elsie Bischoff.

† **OBBERMEYER**, Shirley A., 57, St. Louis, Batesville, Aug. 10. Wife of James J.; mother of David, Jamie, Judith Ann Smith, Marie Elaine Neht, Nancy and Barbara Schebler; daughter of Elmore and Edna Mae Ahr; grandmother of eight; sister of Elmore, Jr., Robert and Nicholas Ahr, Roberta Rengering and Sandra Breen.

† **PEPERAK**, Augustine, 80, Sacred Heart, Terre Haute, Aug. 10. Mother of Rita DePase, Mary Pinson, Frances Piepenbrink and Michael A.; grandmother of 10; great-grandmother of one.

† **PERRYMAN**, Wesley A., stillborn, St. Paul, Tell City, Aug. 3. Son of Lester and Roxanne; brother of Eric and Shawn; grandson of Mr. and Mrs. Chester Perryman and Mr. and Mrs. Charles Pierce; great-grandson of Marie Hotchkiss.

† **REICHEL**, Norma J., 60, Holy Spirit, Indianapolis, Aug. 3. Mother of Stephen P., John F., Robert D. and Theresa A.; grandmother of three.

† **RESZKA**, Ralph, 60, St. Charles Borromeo, Bloomington, Aug. 2. Husband of Dee; father of Linda Richardson, Walter, Mark and Frank; grandfather of five.

† **RUDIE**, Nell C., 77, Sacred Heart, Jeffersonville, Aug. 3. Wife of William.

† **SELLS**, Joseph Michael, 30, St. Michael the Archangel, Indianapolis, Aug. 1. Son of Bill and Joan; brother of Christopher B., Jeanne M. Milan and Blaise Ann; grandson of Jean and John Wasara, Mr. and Mrs. Peter G. Mannos, Joseph M. Kosovich and Ruth Jane Sells.

† **THOMAS**, Anna C., 91, St. Anthony, Indianapolis, Aug. 4. Mother of Willard E. and James D.; grandmother of nine.

† **WHITE**, Dorothy Wieseka, 59, Holy Family, New Albany, June 22. Wife of Carl; mother of James Fenwick; daughter of Elizabeth Wieseka; sister of John Wieseka, Helen Balmer, Ethel Martin, Mary Hall, Norma Lamb, Ann Foley and Louise Elmer; grandmother of two.

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† **FISHER**, Frank M., Jr., 60, Holy Name, Beech Grove, Aug. 11. Husband of Mary R. Salamone; father of Mark D., Keith M., Marcia D. and Karen M.; grandfather of six; brother of Barbara Humphreys.

† **FISHER**, Thomas, 63, Holy Name, Beech Grove, Aug. 2. Husband of Marianne R. Jelase; father of Elaine Patrice Timmerstein, and Keith Thomas; brother of Kenneth, John, David, Richard, William Sr., Mary Ann and Sr. Judith Rose; grandfather of three.

† **FORD**, Eleanor, 79, St. Mary, Greensburg, Aug. 11. Wife of Raymond; mother of Rosemarie Preuss, Dorothy Brown, Anna Mae McCrary and Betty Lou Clark; sister of Hilda Burkhardt and Anna Desch.

† **GAUGHAN**, Barbara, 81, St. Catherine of Siena, Indianapolis, Aug. 4. Mother of James, John, Catherine Edwards, Patricia, Theresa Jones, Barbara Beach and Rita Jenkins; grandmother of 39; great-grandmother of 55; great-great-grandmother of one.

† **HAMMERLE**, Clarence Joseph, 81, St. Louis, Batesville, Aug. 8. Husband of Hildegard Lauck; father of Helen Rose Shields and Robert A. Wenning; brother of Robert and Edna Bedel; grandfather of one.

† **HERR**, Winona, 86, St. Paul, Tell City, Aug. 1. Mother of Betty Jean Rust; sister of Lily Meckert.

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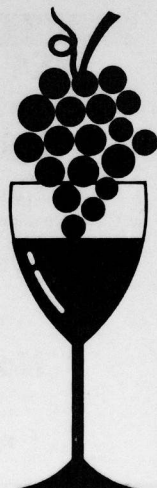
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Vatican official calls sex education texts 'travesty'

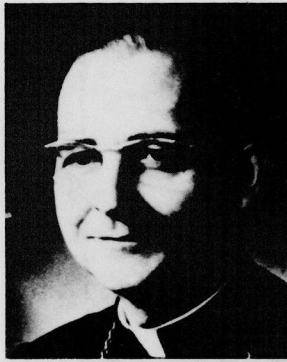
by Sr. Mary Ann Walsh
NC News Service

The Vatican official in charge of family programs, Cardinal Edouard Gagnon, has called a sex education textbook series printed with the permission of Archbishop Daniel W. Kucera of Dubuque, Iowa, a "travesty of sex education."

In response, Archbishop Kucera asked whether it was appropriate for the Pontifical Council for the Family, which the cardinal heads, to comment on the series, called *New Creation* and published by Wm. C. Brown Co. of Dubuque.

The elementary school textbook series carries Archbishop Kucera's imprimatur ("let it be printed"), church permission for the book to be published. The series is estimated by a Brown official to be used in more than a third of the nation's dioceses.

(It was not immediately known how many, if any, schools in the Archdiocese of Indianapolis are using the series. According to Mike Carotta, coordinator of adolescent catechetics for the archdiocese, most of the elementary schools that have a sex education program use a series published by Benzinger. The "Growing Up Sexual" program, by Carotta and Valerie Dillon, director of the archdiocese's Family Life Office, is used ex-



Cardinal Edouard Gagnon

tensively in junior high grades in archdiocesan schools.)

Cardinal Gagnon criticized the books in a private May 28 letter to Nancy Evers of Milwaukee, who had complained to him about the series, used in the Milwaukee Archdiocese.

Cardinal Gagnon's letter, which is being



Archbishop Daniel Kucera

circulated by Catholics United for the Faith, a group dedicated to upholding traditional church teaching, called the series "scandalous" and said that "despite repeated warnings of the Holy See, both the editors and teachers continue to use and spread" it.

The letter added that Pope John Paul II "is also informed of the matter."

The May 28 letter urged families to "unite and join in battle against this travesty of sex education."

ARCHBISHOP Kucera, in an August statement, said he had never been contacted by Cardinal Gagnon or any other Vatican official about the series. He also said the Vatican offices responsible for catechetics are the congregations for Catholic education, for the clergy, and for the doctrine of the faith, not the Council for the Family.

In Rome, Cardinal Gagnon could not be reached for comment. His staff declined comment on specifics of the controversy, but Msgr. Diarmuid Martin, an official at the Pontifical Council for the Family, said Cardinal Gagnon's office would have a right to speak on the series, given its mandate to teach people "about family values, which include sex education."

Another Vatican official, Msgr. Hilary Franco, said the Vatican has received "several complaints" on the series over the last year and is now looking into the matter in detail.

Msgr. Franco, a retired priest of the New York Archdiocese who is on the staff of the clergy congregation, said he was not aware of Cardinal Gagnon's criticism of the series and said complaints he knew about centered

on "the orthodoxy of the series" in general and not just on the sex education aspects.

IN DUBUQUE, Ernie Nedder, head of Brown's religious books division, defended the series, which critics have said dwells on clinical aspects of sexuality and provides detailed descriptions of sexual organs and processes without giving proper moral guidance.

"New Creation is designed to provide parents and teachers with a resource which offers children a guided, consistent, wholesome and faith-filled approach to catechetics in human sexuality," Nedder said, reading from an explanation printed in each book in the series.

Nedder also said that he has never heard directly from Rome on the series. He estimated that the series is used throughout the nation in one or more schools in 70 to 80 of the more than 170 U.S. dioceses. The series has been in use for only about a year and half.

Criticism of the series has prompted at least one prelate, Bishop Leo Maher of San Diego, to request that the books not be used in his diocese.

BUT IN CHICAGO the series has been praised by archdiocesan officials. Victoria Brother Donald Hood, director of administrative affairs of the Chicago archdiocese, Office of Catholic Education, cited an internal communication from the office's parent consultant, Suzanne Bordenaro. She noted the criticism of the series but still praised it and said it was "based on sound Catholic theology and on the 1983 document 'Educational Guidance in Human Love' issued by the Vatican Congregation for Catholic Education."

Brother Hood said he personally had been surprised at "how positive parents describe" the series, which he described as "explicit." He added that the archdiocese had received criticism of what he considered a much milder sex education series. Those complaints, he said, came from people "against the idea of sex education in general."

Father John Forliti, theological consultant for the New Creation series, said he examined the series to assure that it had "a good pastoral approach, respected church teachings, and was essentially good catechetics."

The priest, who is vice president for student services at the College of St. Thomas, St. Paul, Minn., said that in studying the series he thought of "the needs of kids, what information they should have, and what they can handle."

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