

## Lay views sought for synod on laity

by John F. Fink  
and NC News Service

The views of lay Catholics in the Archdiocese of Indianapolis will be sought this fall in preparation for the October 1987 world Synod of Bishops on the laity.

Lay ministry in the church and the world, the role of women, and the needs of youth are among 10 topics on which Catholics will be asked to comment.

The consultation in the archdiocese will be done through the parishes, with parish councils deciding the best way to get lay views. The parishes will forward the responses to the archdiocese which will, in turn, send them to the Committee on the Laity of the National Conference of Catholic Bishops in Washington.

It is expected that a letter from Archbishop Edward T. O'Meara to pastors and parish council chairpersons will be sent next week. The letter will detail 10 topics for which views are requested and will include a response summary sheet. The response will be due back at the archdiocesan level by Dec. 8.

Representatives from the archdiocese will also attend a meeting in Belleville, Ill., in February. That meeting is one of four meetings being sponsored by the bishops.

The topic for the 1987 synod in Rome will be "The Vocation and Mission of the Laity in the Church and the World." The consultation in the United States in preparation for the synod is being sponsored by the Committee on the Laity headed by Bishop Stanley J. Ott of Baton Rouge, La.

In August Bishop Ott sent bishops of the country a consultation form and asked them to make it "available to parishes and to other lay groups" in their dioceses. He said he hoped the consultation plan would "encourage honest and constructive dialogue."

"What is most important is that laity have an opportunity to voice their experience, their needs and their ideas regarding their own vocation and mission in the church and in the world," Bishop Ott said.

He urged the bishops to complete diocesan consultations before a series of regional consultations, scheduled to begin next February, take place.

Questions the consultation document asks include:

► Views on how the lay vocation is or should be lived in the family, work place,

civic life, the parish, the wider church, the world in general.

► Views on adult education and spiritual formation to help lay people understand and fulfill their vocation better in those areas.

► Positive and negative aspects of the large growth in lay ministry since the Second Vatican Council.

► The experience of shared responsibility of the laity in the church in such structures as parish and diocesan councils or diocesan synods where those are taking place.

► The role of women in the church and in society.

► Youth needs.

Dolores Leckey, director of the laity committee's secretariat in Washington, carried the message in Washington, (See CONSULTATION, page 2)

## Fr. Curran decision fires new round of church controversies

by Jerry Filleau

WASHINGTON (NC)—By revoking Father Charles E. Curran's license to teach as a Catholic theologian, the Holy See may have hoped to end 20 years of controversies in America over Catholic sexual teachings.

But the most immediate effect was a whole new round of controversy prominently splashed in the newspapers and played nightly on television news shows.

New debates raged over church teachings and Father Curran's dissenting views on artificial contraception, abortion, premarital sex, masturbation, homosexual relations, divorce and euthanasia. New questions were asked about the whole underlying issue of the authority of church teaching and whether or not dissent from such teaching was permissible.

For a summary of Father Curran's and the church's views on the disputed issues, see page 6.

Some people saw academic freedom in U.S. Catholic universities under fire. Others saw the right of people to be given clear Catholic teaching in those institutions vindicated.

The debate began Aug. 18 when Archbishop James A. Hickey of Washington, chancellor of The Catholic University of America where Father Curran teaches,

released copies of a letter to Father Curran from Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith.

Approved by Pope John Paul II, the letter concluded the Vatican's seven-year investigation of Father Curran's views with the declaration, "One who dissents from the magisterium (Catholic church teaching) as you do is not suitable nor eligible to teach Catholic theology."

Archbishop Hickey also notified Father Curran that, as university chancellor, he had initiated the process of revoking Father Curran's ecclesiastical license to teach on the faculty of Catholic University's theology department.

The archbishop advised the theologian that he had a right to invoke the university's due process procedures to fight the decision. He asked Father Curran to inform him by Sept. 1 whether he intended to take advantage of those procedures.

No stranger to controversy in his 21 years at Catholic University, Father Curran remained silent for nearly two days. His supporters, meanwhile, voiced fears that the decision weakens Catholic scholarship and the credibility of the church, while his critics hailed the action as a long-needed brake on Catholic dissent from authoritative teaching.

Msgr. George Kelly, a professor at St. (See FATHER CURRAN, back page)



NO DISSENT—The Vatican decision against theologian Father Charles E. Curran means "that there is no right to public dissent," Archbishop James A. Hickey of Washington, chancellor of the Catholic University of America, tells a press conference in Washington Aug. 19. Jesuit Father William J. Byron, president of Catholic University, right, looks on. (NC photo by Michael Hoyt)

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### Labor Day statement

## U.S. policies must meet changing labor force needs

WASHINGTON (NC)—U.S. labor and welfare policies and employer practices must meet the needs of the nation's changing labor force, said a statement for Labor Day from the U.S. Catholic Conference in Washington.

The statement was issued by Cardinal John J. O'Connor of New York as chairman of the USCC Committee on Social Development and World Peace. Labor Day is observed this year on Sept. 1.

Labor Day provides an opportunity to reflect on "rapid changes in work and family life," the statement said. It noted that the current draft of the U.S. bishops' proposed

pastoral letter on the economy, due to be voted on this November, offers a "comprehensive treatment" of the subject.

The statement said Catholic social teaching can contribute to the discussion about government's role in work and family. Papal encyclicals for a century have defended

(See LABOR DAY, page 2)

### Marriage Special

A special 16-page supplement on Christian marriage will be found in this issue beginning on page 11.

the criterion

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## The Vatican's decision about Father Curran

by John F. Fink

I can't recall the last time a strictly internal church matter has attracted as much secular media attention as has the case of Father Charles Curran, the Catholic University professor who the Vatican has decided may no longer teach as a Catholic theologian. I'm still trying to decide whether we should feel flattered by all the attention. Certainly no other church would get so much attention. But obviously those who make the decisions about what will be discussed in the media have decided that people are interested in the Father Curran case.

Thus it made all the newspapers, including articles, columns and editorials. It was reported extensively on TV news shows and in Time and Newsweek. There were interviews on the MacNeil-Lehrer Report, The Today Show and Good Morning America. Last Sunday NBC's Meet the Press interviewed Father Curran and my good friend Archbishop John Foley, president of the Vatican's Pontifical Commission for Social Communication, and ABC's This Week With David Brinkley included a discussion about the case (I didn't see CBS's Face the Nation because it's on at the same time as Brinkley). Public radio's All Things Considered covered the controversy over two days (I haven't ever talking with anyone who represented the church's position on the issue).

On the Brinkley show, it seemed strange watching four non-Catholic journalists (although it's possible that Mary Ann Dolan is a Catholic) talking about an issue that's strictly a Catholic Church controversy. It seemed even stranger that it was Sam Donaldson who seemed to have



the best grasp of the main issue, saying that a church has a right to decide what its dogma is and who is allowed to teach it. And when Mary Ann Dolan said that many Catholics agree with Father Curran on the issue of birth control, Donaldson said that the Catholic church has never decided morality by majority vote.

ALTHOUGH DONALDSON articulated the main issue, it's obviously not as simple as he made it because matters of academic freedom and a theologian's right to dissent are also involved. Universities cannot just fire a professor who has both tenure and a contract, so the controversy is sure to continue for some time.

The whole controversy reflects the great amount of pluralism that exists in today's church. Your position on the Curran affair undoubtedly reflects your own beliefs about the church and its authority. Some people are rooting for Father Curran because of their dislike for the Catholic Church. Then there are people who are rooting for Curran because they like his views on sexual matters better than the stricter teachings of the church.

On the other hand, there are people who might like to have Father Curran's position prevail because it would be easier to follow his morality, but who admire the church for standing up for traditional morality even if many people cannot follow its teachings. Then there are those who understand the proper role of theologians and deplore the present controversy, wishing that a compromise might have been able to be reached that could have prevented the Vatican's action. And finally there are those who applaud the action because they believe the Vatican should be cracking down on dissent within the church.

REFLECTING ON the Curran case made me think of the parallels between theologians and Catholic publications.

Periodicals like *The Criterion* exist, among other reasons, to serve as a forum for Catholics to express their opinions about issues in the church, just as theologians are free to do in their journals. However, just as theologians are obliged to teach only what the church teaches authoritatively, so is *The Criterion*.

So you should find many different opinions reflected in the pages of *The Criterion*, but it will not itself teach something that is contrary to the church's teaching.

Here is how the Vatican II document "Communio et Progressio" (Pastoral Instruction on the Means of Social Communication) put it: "When the events of the day raise questions that touch fundamental Christian principles, the Catholic press will try to interpret these in accordance with the magisterium of the church. Apart from this, clergy and laity will encourage a free expression of opinion and a wide variety of publications and points of view. They should do this because it will satisfy the different interests and concerns of readers, and because it contributes to the formation of public opinion in the church and the world."

"In Catholic newspapers which are recognized as the official organs of the church," the document continues, "an unrestricted liberty of expression should be maintained in those pages where it is made quite clear that the editors are not committing themselves in a particular question that is still under discussion."

This, I believe, is good advice not only for Catholic publications, but also for theologians. They should have "unrestricted liberty of expression" in questions that are "still under discussion" in order to "contribute to the formation of public opinion." But when the question has been settled by the magisterium then it is up to the theologians to interpret the events of the day in accordance with the magisterium's "fundamental Christian principles." I think this is what Father Curran forgot.

## Consultation for laity synod

(Continued from page 1)

ried out a preliminary consultation this spring through Faith Today, an adult religious education supplement that appeared in *The Criterion* and some other diocesan newspapers. In a Faith Today article Mrs. Leckey asked people to write to her about their experiences of faith and God in their lives.

She said Aug. 6 that she received about 500 responses from that request, and she summarized some of them in another Faith Today article in June.

The diocesan and parish-level consultation has two main goals, Mrs. Leckey said: ▶ To make sure that the U.S. bishops attending the synod "really have heard the voices of our Catholic laity."

▶ To raise the consciousness of the Catholic laity themselves regarding their vocation and their mission."

Mrs. Leckey said that more than 50 dioceses had already nominated official representatives to a series of regional meetings to be held around the country next February through May under the sponsorship of the bishops.

The schedule for those consultations is: ▶ Feb. 6-8 in Burlingame, Calif. ▶ Feb. 20-22 in Belleville, Ill. ▶ March 13-15 in San Antonio, Tex. ▶ May 1-3 in Holyoke, Mass.

In addition, Mrs. Leckey said, more than 80 national Catholic lay organizations will be consulted separately, with a meeting for their input scheduled in Belleville March 27-29.

Four delegates to the synod from the National Conference of Catholic Bishops are to be elected at the bishops' meeting in Washington this November.

WORLD SYNODS, representative gatherings of bishops to advise the pope on major concerns facing the church, are usually held

every three years. The one in 1987 will be the seventh ordinary assembly since the Synod of Bishops was established after the Second Vatican Council.

The synod on the laity was originally scheduled for the fall of 1986, but it was delayed a year after Pope John Paul II called

an extraordinary synod in 1985 to discuss the state of the church in general since the council.

The topic of the 1987 gathering is "The Vocation and Mission of the Laity in the Church and the World 20 Years after the Second Vatican Council."

## Bps.' Labor Day statement

(Continued from page 1)  
workers' rights and "assigned to government a positive and active role," the statement added.

It noted that in the last 25 years the economy has changed, the job market has shifted, workers have been dislocated and more women—married and unmarried—have joined the labor force to help support their families.

"The past 25 years have radically altered many basic assumptions about work and family. Men and women can no longer assume they will have stable employment and lives," the statement said. It said rising rates of divorce and out-of-wedlock births also have had an impact.

The statement said a major item on the public policy agenda today is welfare reform. Family, it said, "must be at center of this discussion."

Current policy offers little support for mothers "at the bottom of the economic scale" to stay home full time with their children, the statement said.

For example, unmarried mothers who are poor can go on welfare to stay home full time but have a low standard of living, or they can put the children in day care and take a minimum wage job that offers only a slightly better income.

The statement outlined five criteria for welfare reform that would protect human dignity:

- ▶ Promotion of family stability.
- ▶ Adequate levels of assistance.
- ▶ Opportunity for healthy child development.
- ▶ Support for eventual self-sufficiency.
- ▶ Humane administration.

The statement said there is also a need for support of families who are further up the income scale but who, with both parents working, still face a standard of living below what their parents had with one income.

Some employers provide child care, paid and unpaid pregnancy and family leave and flexible hours, but in the absence of such voluntary action, the government has "a role in safeguarding the well-being of young children and supporting family life," the statement said.

The Labor Day statement has been issued annually since the 1950s.

## Urban Parish Cooperative meets

About 100 Indianapolis parish leaders attended the Urban Parish Cooperative (UPC) New Life planning conference last Sunday, Aug. 24, at the Benedictine Center. The Institute of Cultural Affairs facilitated the meeting.

At Sunday's conference, groups were formed to envision the goals of the cooperative for 1990. Major obstacles were acknowledged and each group proposed actions that would move toward their positive goals.

Possible actions include increasing and

training of staff, collaboration of efforts and programs, renovation or disposal of unusable buildings, and obtaining funding.

The cooperative, organized in October, 1984, and directed by Immaculate Heart of Mary Sister Mary Kinney, consists of fourteen inner-city parishes which have agreed to pool resources. Offices are in St. Joan of Arc School, 500 E. 42nd St.

The UPC will sponsor a training session for parish facilitators on Saturday, September 6 from 9 a.m. to 4 p.m. at the Catholic Center.

## Marian nursing program accredited

The associate degree program for licensed practical nurses at Marian College of Indianapolis has been accredited by the National League for Nursing.

The college has been officially notified of the decision following a meeting of the league's board of review in New York City.

Accreditation by the NLN is considered a sign of high quality in a nursing program and follows an extensive self study by the faculty, an on-site visit by a survey team, and scrutiny by a board of review.

According to Sally Beckman, R.N.,

chairperson of Marian's department of nursing, there was not one recommendation for improvement. Both the survey team and the board of review were highly complimentary of Marian's program.

Marian College's nursing program is directed at the non-traditional student who is attempting to move up the nursing career ladder. It enables a licensed practical nurse to earn an associate degree and become eligible to sit for the registered nurse examination and then take courses to earn a bachelor of science degree in nursing.

## OFFICIAL APPOINTMENTS

Effective August 25, 1986

REV. STANLEY HERBER, appointed Dean of the New Albany Deanery.

REV. JAMES HIGGINS, appointed Dean of the Bloomington Deanery.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



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## Archbishop O'Meara's Schedule

Week of August 31

TUESDAY and WEDNESDAY, Sept. 24—Catholic Relief Services Board meeting, New York, N.Y.

SATURDAY, Sept. 6—Parish Visitation, Most Sorrowful Mother of God Parish, Vevay, Eucharistic Liturgy at 6 p.m.





## Archdiocesan Catholic Charities

## RSVP: A response to America's seniors

by Barbara Paredes-Summer

One of the best programs for volunteers in the United States is also one of the best kept secrets in Indiana where there are 23 project sites and more than 8,000 volunteers giving close to 1.5 million hours of service to their communities.

The Retired Senior Volunteer Program has been with us since 1973. It was launched nationally in 1971 with a modest 11 projects. Today, there are 760 RSVP projects nationwide with close to a half-million senior volunteers giving more than 64 million hours of service each year to non-profit, community service agencies, and health care facilities.

Everyone knows what "respondez s'il vous plait" means at the bottom of invitations: a request for a response. RSVP has elicited a generous and committed response from American seniors. It has also been accepted with gratitude and affection by the communities which the program serves.

RSVP was created in recognition of the fact that America has a population of seniors that is growing at a fast pace. Between now and the year 2020, there will be a 50 percent

increase in the number of people over age 65. RSVP is proof that seniors do not have to be a problem in the community.

Every volunteer in the program brings to the job a wealth of experience, a lifetime of learning, a vast cultural resource. Volunteers come from all walks of life, all levels of society, from school dropouts to retired professionals, from farmers and housewives to retired religious men and women.

RSVP is a response to the need of Americans 60 and over to be productive, to contribute to the communities in which they live, and their need for affirmation.

Every RSVP project has for its priority to develop the capacity for enabling all volunteers to work when and where they want. Sometimes it means seeking out a particular volunteer station for one volunteer who states a preference for working with a special segment of society. RSVP Indianapolis has just added the Indiana Council for the Blind to its list of active stations, because one volunteer said that she would like to help in that agency.

The first feature of the program that allows volunteers to work is a local sponsor

that matches federal funding for the program. In Indianapolis, the sponsor is Catholic Social Services. Then there are transportation, either provided or reimbursed; meals, either provided by the volunteer stations or reimbursed by RSVP; and insurance to and from and on the job and supplementary insurance for those who use their own vehicles.

The other important factor is the staff that runs the RSVP projects, creating new programs, seeking out stations, recruiting volunteers, scheduling, transporting, keeping records and raising funds.

Then there is the unquantifiable human factor: person to person, ironing out kinks in relationships, listening, building trust, and planning recognition activities for the volunteers. An advisory council, made up of members from the community support the staff in carrying out projects. After all these years, RSVP, for all its achievements, has not sought nor received much media attention.

This year, the 15th anniversary of RSVP, the state association of RSVP directors wants to call attention to the program. The

week of Sept. 14 to 20 has been proclaimed RSVP Week for Indianapolis by Mayor Hudnut. A reception is planned for the governor's proclamation on Sept. 15 when all RSVP directors will convene in Indianapolis with as many volunteers as they can take with them to celebrate the occasion.

RSVP Indianapolis will give special honor to its pioneer volunteers who have been active since they joined in 1974. All other volunteers who have served at least 30 hours since 1975 will receive special certificates for giving their time and skills to the community.

For 1987, RSVP in Indiana will start organizing a statewide fund raiser in conjunction with Hoosier Celebration '88. It will be in the form of a story-telling contest for persons 60 and over. More than a fund raiser, this activity was envisioned to recognize seniors as the keepers of culture and to encourage the oral tradition of passing history from one generation to another.

These activities should encourage the community to pass on the good news that is RSVP, just as a secret is passed on from person to person.

## New school administrators in archdiocese receive orientation

The Office of Catholic Education (OCE), Archdiocese of Indianapolis, held an orientation workshop for all new educational administrators on Aug. 15 at the Catholic Center, Indianapolis. In attendance were newly employed Catholic school principals, parish coordinators and directors of religious education.

The purpose of the workshop was to acquaint the administrators with the staff services and resources of the OCE.

Frank Savage, executive director of education and Ellen Brown, coordinator of boards, presented an overview and discussion of the archdiocesan education structure. "Who's who at the OCE" was the theme of

a tour and introduction of the various staff personnel at the OCE and resource center.

During the afternoon session, department of schools and religious education department staff members met with principals and coordinators/directors of religious education, respectively, for orientation in their specific areas.

A closing Mass was held in SS. Peter and Paul Cathedral with Msgr. Gerald A. Gettelfinger as celebrant.

The new administrators this school year are: Precious Blood Sister Dorothy Abele, Holy Name Parish, Beech Grove; Tom Agnew, St. Matthew Parish, Indianapolis; Mary Kay Andres, Holy Spirit Parish, Indianapolis; Kathleen Barnosky, Nativity Par-

ish, Indianapolis; Rita Bott, St. Mary Parish, North Vernon; Cassandra Bowers, St. Anne Parish, New Castle; Robert L. Brewer, St. Gabriel School, Connersville; David J. Burkhard, Little Flower Parish, Indianapolis; Diane Burns, St. Malachy Parish, Brownsburg.

Mary Frances Crowley, St. Rose of Lima Parish, Franklin; Providence Sister Dorothy Deal, Annunciation Parish, Brazil; Patricia Douglas, St. Lawrence Parish, Lawrenceburg; Gwen Goss, St. Paul the Apostle Parish, Greencastle; Margaret Green, St. Mary Parish, North Vernon; Ron Greulich, St. Thomas Parish, Fortville; Mary E. Hazelwood, American Martyrs Parish, Scottswood; Jan Herpel, Batesville Deaneary Resource Center, Oldenburg; Cathy Horn, Christ the King School, Indianapolis; Frances Jackson, St. Charles Parish, Milan.

Evelyn Jones, St. Rita School, Indianapolis; Rita Jones, St. Bridget Parish, Liberty; Barbara E. Leek, St. Christopher

School, Indianapolis; Emily Lemming, Seton Catholic School, Richmond; Providence Sister Merry Marcotte, St. Ann Parish, Terre Haute; Larry Neidinger, Secocina High School, Indianapolis; St. Joseph Sister Gerry O'Laughlin, Holy Angels Catholic School, Indianapolis; Marsha Olivera, St. John the Apostle Parish, Bloomington; Eda Pastore, St. Joseph Parish, Rockville; Bertha Patterson, St. Anne Parish, Hamburg.

Fred Schmits, St. Susanna School, Plainfield; Carole Storch, Chatard High School, Indianapolis; Bob Sugrue, Catholic Education Center, Richmond; Virginia Suttner, St. Charles School, Bloomington; Catherine Swanson, St. Michael Parish, Greenfield; Patty J. Treacy, St. Ann Parish, Indianapolis; Benedictine Sister Mildred Wanne-muehler, St. Agnes Parish, Nashville; Joanne L. Werling, St. Andrew School, Indianapolis; Marty Werner, Holy Family Parish, Oldenburg; James R. (Bob) Yost II, Chatard High School, Indianapolis.



**NEW LEADERS**—Joseph Peters, Office of Catholic Education, meets with some of the new school administrators during the orientation workshop.



**NEW DIRECTORS**—Mike Carotta (left), Matthew Hayes and Sister Antoinette Purcell talk with new religious education administrators.

## Daughters of Charity have annual ministries meeting

The Daughters of Charity were "called anew" during their annual ministries meeting Aug. 4-7 in Evansville, the provincial headquarters of the east central province.

The Daughters of Charity staff St. Vincent Hospital in Indianapolis.

Some 230 sisters from the various works and missions of the province were welcomed by Sister Gertrude Bastnagel, provincial superior (visitatrix). During the first day of the meeting the sisters met in small groups that dealt with ministries of health, education and social ministry.

The entire community attended the afternoon session, which addressed life and death

choices and discussed the use of two documents—the living will and the durable power of attorney.

The second day of the meeting focused on the topic of evangelization and included both formal presentations and small group discussion.

The third day included a commissioning ceremony and then a series of reports by Sister Gertrude and other members of the provincial administration and staff.

The meeting concluded with a liturgy, a highlight of which was a symbolic lighting of the community candle which will be passed from house to house in all nine states of the province during the next year.

## St. John's schedules Masses for after Colt home games

St. John Church has announced its schedule for special Masses on the Sundays when the Indianapolis Colts games are played at home. St. John's is directly across the street from the Hoosier Dome in downtown Indianapolis.

According to St. John pastor, Father William Stineman, additional Masses and regular Sunday services have been modified to better serve the Catholics attending the Colts games. Following is the Mass schedule. All Sunday afternoon times are approximate, depending on the time each game actually ends.

Sept. 21, 3:30 p.m. Other Masses at 8 and 9:30 a.m. No 11 a.m. Mass.

Sept. 28, none. Due to late start, only Masses at 8 and 11 a.m.

Oct. 12, 3:30 p.m. Other Masses at 8 and 9:30 a.m. No 11 a.m. Mass.

Oct. 26, 4:30 p.m. Other Masses at 8 and 11 a.m.

Nov. 2, 4:30 p.m. Other Masses at 8 and 11 a.m.

Nov. 9, 4:30 p.m. Other Masses at 8 and 11 a.m.

Nov. 30, 4:30 p.m. Other Masses at 8 and 11 a.m.

Dec. 14, 4:30 p.m. Other Masses at 8 and 11 a.m.

St. John's regular schedule includes a 5:30 p.m. Saturday Mass.

# COMMENTARY

## Is it realistic to think church will stop bingo?

by Dick Dowd

I'm sure my father was kidding when he used to talk about pastors in his youth checking for sawdust in usher's pockets.

"Who would put sawdust in their pockets and then go to church?" I innocently asked.

"Well," he said with the lopsided grin that his grandson Michael has inherited, "anyone who wanted to keep the coins from clinking as he slipped them out of the basket into his pocket."

Whether any usher ever pilfered pennies from the collection or not, the use of church funds has always been a topic of great interest... and great puzzlement. In my own experience, the gambling aspect has never been far from a good deal of church fund raising: card parties, chance books, bingo.

Since my parents didn't object, I never



even thought about the annual "Forty-sixty—and a dollar for a dime" money wheel at St. Anne's Church bazaar. Or the bingo tent that provided entertainment as well as seats and shade for the older folks who enjoyed the game.

I did a lot of thinking about it years later when I spent hours preparing for Jesuit Father John Hutchinson's ethics classes. He drilled us on the differences between morally right, morally wrong and morally neutral—distinctions which have served me well over the years.

He also pointed out that great problems could be created for society if proper distinctions were not made. This was before the age of ecumenism, so those Protestant churches which condemned dancing, card playing and gambling were usually the first examples given of society's troublemakers.

As he explained it, if you thought card playing was wrong and still played cards (an innocent pastime, he assured us), then you thought yourself a sinner. And if in your own mind you were already a sinner (though in fact you had not really done anything wrong

at all), it was easier to give in to real temptations: debauchery, devil worship or worse.

To me bingo, lotteries, and card parties are still indifferent acts (another term we learned) and morally neutral. Whether they are good or bad for an individual depends on the circumstances. To spend your children's food money on lottery tickets and let them starve is wrong. But so is spending your children's food money on alcohol or candy or cigarettes, for example, if it leaves them with nothing to eat.

So if you're going to ban gambling as a way of raising funds for church work, you need a more creative reason than simply saying it's wrong.

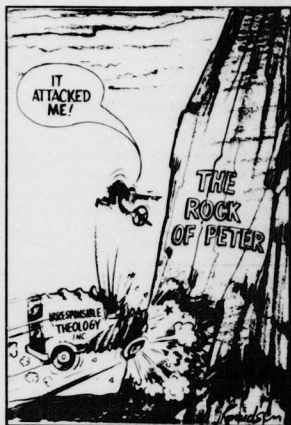
The most recent ban against gambling for church fund raising came from Bishop Warren Boudreaux of Houma-Thibodaux, La. He called it "unworthy of our God" and a poor way to teach "stewardship of money" to the people. If we can't afford it, we shouldn't have it, said the news report which summed up his views.

I sympathize with the bishop for trying to swim upstream against the current, but I wonder if his advisors realize just how strong that current really is?

At present 22 states and the District of Columbia use some form of state-wide lottery to raise funds for public services. The amount collected last year was somewhere in the neighborhood of \$4.6 billion dollars.

During this November's elections, 8 more states will be deciding whether to ride with the tide: Florida, Idaho, Kansas, Montana, North Dakota, South Dakota, Nebraska and Oklahoma.

If all these 30 states, which have the power to tax citizens directly to get the cash they need, are looking to state-wide gambling to add "painlessly" to their treasuries,



is it reasonable to expect that the citizens of those same states can be easily convinced to contribute voluntarily to their churches?

I remember when I was small there used to be a "seat fee" in my parish: 15 cents, two for a quarter to get you in the door. All side doors were locked before Mass. Altar boys, of course, went in the sacristy door free.

Like Bishop Boudreaux, our pastor felt the practice "unworthy." He stopped charging people on their way into church. Instead he asked all families to add a quarter to their weekly envelopes. Parish worry warts told him it wouldn't work. But it did. On my last visit, the church, the school and the convent were still in business. But then again, I think they kept the bingo.

## Be wary of those who claim to have a direct pipeline to God

by Richard B. Scheiber

I don't know about you, but people who claim they have a direct pipeline to God make me a little jumpy. I don't mean people who pray. We all have that kind of pipeline. Our trouble is, we don't use it enough, or we don't use it correctly.

The ones that bother me are those who claim God speaks right back to them, giving them specific instructions. For example, Evangelist Pat Robertson says he may be a candidate for the presidency. One of Pat's aides says Pat won't know until later when God tells him whether or not he (Pat, not God) should run.

The nice thing about that, if Pat really means what he says, and waits for God to give him a direct revelation about it, we will never see Pat's name on the ballot. I don't



believe the Lord operates that way. In fact, the evidence is overwhelming that he doesn't. God likes to give hints and let us figure things out for ourselves. That's what free will is all about.

People who are convinced God speaks to them directly almost always cause trouble for the rest of us lesser mortals. Take the Ayatollah Khomeini, for example. Not that Pat Robertson is another Ayatollah. Far from it. But can you imagine what would happen if the Lord really insisted that Pat run for president?

In the first place, Pat would win hands down. Ronald Reagan's landslides would look like a handful of rolling pebbles by comparison. When God puts his mind to it, he doesn't mess around.

Then there would be the inauguration, on a bright, warm, sunny day in January. God smiles on his chosen ones.

Then the trouble would begin.

Having spoken only to Pat, and not to all those grubby senators and congressmen, one of two things would happen. Either God would give Pat day-to-day detailed instruc-

tions, to which all those other "godless" people would pay no attention, or God would, as is his wont, speak rarely, and when he did speak, would do so quietly and mysteriously. By the time Pat figured out what he was supposed to do, the crisis would be over.

In either case, government would be paralyzed, and not much would get done in Washington. Granted, that may not be too far from what goes on there now, and less government might not be an unmixed curse, but who would get the blame? Having listened to God, Pat wouldn't take it, and he couldn't really blame Congress, because Pat can't help it if the Lord speaks only to him and not to them.

Guess who's left. President Pat could quite logically pass the buck upstairs. As far as the people would be concerned, God would be the villain, and they'd turn on him. God would be in deep trouble. We'd make Russia's "godless" society look like a Billy Graham rally.

Of course God could intervene directly in human affairs if he chose. But having made free will part of our nature, he expects us to

use it. He gave us plenty of detailed instructions through his chosen people in the Old Testament, and even sent his divine Son to us to elaborate on those instructions. He still speaks to each of us, but does it in quiet ways, through other people and through events. Jesus even embodied himself in the church, which is you and me, and speaks to us through that church as well. Trouble for most of us is, when God speaks, however he chooses to do it, we don't pay much attention.

There are, of course, still private revelations, such as the Marian apparitions throughout the world. But these are private revelations, not part of the body of inspired revelation found in scripture. Those private revelations approved by the church always support traditional church teaching, and bind only those directly involved.

"Pipeline to God" people, like high voltage electrical lines, need to be approached with real caution. So are those who talk of "ongoing revelation." All of which points out the wisdom of the church doctrine that public revelation ceased with the death of the last apostle, St. John.

## How to deal with the confusion about the priesthood today

by Fr. Eugene Hemrick

What does it mean to be a priest? Is he a man set apart to bring the sacred to society? Is it correct to call him another Christ? Should he be looked upon as a member of a ruling elite?

Or should a priest be seen as a cultic figure whose responsibility it is to make the sacramental life of a community grow? Are celebrating Mass and hearing confessions the specific functions which set him apart from the laity?

Or should a priest be seen in the role of the

Old Testament prophets who championed the cause of the needy, of justice and morality?

From now until the turn of the century I believe we are going to see bishops, religious superiors, the laity and priests themselves asking questions like these. There are numerous reasons for this.

First, the declining numbers of priests have caused considerable concern. One reason given for the decline is that priests themselves are not sure of the priesthood's meaning and as a result are not encouraging

young men to consider the priesthood. The Second Vatican Council's emphasis on the laity's priestly role has diminished the once-held thinking that a priest is set apart and responsible for the sanctity of the laity.



In a time when there were more priests there seemed to be no reason to define its meaning. The fact that there were so many priests was evidence, it seemed, that we knew what being a priest meant. I can remember in the seminary that of all the treatises we studied, the sacrament of holy orders was given the least development. No one questioned its meaning, nor did we in studying it.

Today there are different schools of thought on the meaning of priesthood that are causing a fuss and sending everyone back to the books. For example, some theologians picture priests as men set apart, in authority, an elite group working with the bishop and responsible for the spiritual well-being of their "flock."

Other theologians place less emphasis on authority, viewing priests less in terms of an elite and more as members of the congregation, attuned to its social and spiritual needs.

How should we deal with the seeming confusion about the priesthood today?

One way is to see the problem of defining priesthood in the context of the times in which we live? We are in the midst of a changing society in which nothing is taken for granted. Nor the priesthood be taken for granted.

With each new age priests, like the rest of the population, need to take a look at their changing world and redefine what being a priest means in this new context. Although the essence of priesthood will never change, our emphasis, and our understanding of how priests can be meaningful to the world, needs constant updating.

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# ENTERTAINMENT

## VIEWING WITH ARNOLD

### 'Common' is a hopeful but flawed morality tale

by James W. Arnold

I thought you'd be the perfect son. Now, they tell me there was only one of those guys. —Dialog from "Nothing in Common"

"Nothing in Common" is a contemporary fathers-and-sons movie that ought to be uplifting but doesn't quite get off the launching pad.

Tom Hanks, the ultimate in contemporary, plays David Basner, wonder boy creative director at a Chicago ad agency, Mr. Personality, man on the way up, life of the party, frequent but uncommitted bedmate of beautiful women. During the film, David learns his parents, Max and Lorraine (Jackie Gleason, Eva Marie Saint), are breaking up after 36 years, and that his father has been fired from his lifelong job as a salesman.

He also learns that Max is seriously ill from diabetes. So what does he do? Tell them to call later? Drop them a note on the way



to the Club Med? No, he all but quits his job, tells them to shove the big account he's been trying to snare so he can become a partner, and goes home to nurse the old man and get to know him.

The only thing more surprising would be if he'd gone to work for Mother Teresa in Calcutta.

The problem is not just that David is a schmuck who develops a conscience for no convincing reason. That's bad enough. Somewhere in his past must be the seeds that blossom into this inspiring choice, breaking through the crust of his immature materialist lifestyle. But the screenplay offers no hints.

Just the opposite in fact. Father and son share little but girly magazines. Max has been a womanizer all his life and hasn't come near Lorraine in 30 years. He's been such a lousy husband that she deserves the Medal of Honor for either perseverance or stupidity. That's about all we learn of Mom and Dad, and it doesn't suggest why their son, totally in love with himself, suddenly gets religion.

Worse yet, David is a likeable schmuck. That is, the audience is never encouraged to

see him as possibly a guy with confused values. Women, it's true, may view him as conceited, but always in that wacky, charming, Tom Hanks-style. At times, it's just too cute, as in his lusts with Sela Ward, the gorgeous ice-cool boss's daughter and future executive who is every bit as manipulative as he is.

The point is, nobody in the theater is thinking of David as a guy who needs to reform; he's just a happy all-American hedonist, like the hero in most movies. Thus, the irony of his final choice, as well as the tension (golly, do I really want to give up all this fun and success for Dad?), is close to zero.

Helpful would be the familiar skill of an actor like Jack Lemmon, who has always been able to project, simultaneously, a character's surface charm and the inner hollowiness. He can also go further, to the character's subtle awareness of his status as sinner, and his suppressed hunger to change his life. That's what's wrong with "Common." Since there is no sense of sin, there is no sense of redemption.

It's probably not Hanks' fault. A genuine talent, he's the total energy in this film, although a bit hyperkinetic, constantly tapping drumsticks or tossing sharp pencils into the soft soundproof ceiling tiles of his office. The fault is with script and director Garry Marshall, the TV sitcom king ("Happy Days," "Laverne and Shirley"), who has recently switched to the big screen (last movie: "The Flamingo Kid").

Marshall is good with upbeat funny stuff, and there's much of it here, as Hanks-as-David struggles to win the crucial airline account by playing golf and hunting ducks with the eccentric head of the company. The film also catches some of the creative insanity in a good ad agency as the staff tries to invent original campaign ideas. They make a marvelously zany, acted-out presentation for a TV ad about Grandma Going Home that

never works in reality because they can never find the right actress for Grandma.

Also successful are a series of unlikely jokes about the bald agency head's toupee, largely because the boss is played by the superb Hector Elizondo. And John Kapelos, as the director of the ill-begotten Grandma commercial, contributes a nice moment, soothing David in a crisis by reminding him of their early days in the mailroom.

On the realistic or dramatic side, "Common" is mostly a dud. You can see plenty of Chicago, which is becoming a prime movie and TV location. And it's useful in suggesting, probably for the first time in movies, the nature of diabetes as a quiet killer.

But Gleason (now 70) fails to give his curmudgeon of a character even a veneer of charm or "Death of a Salesman" poignance. He shouts and blusters through his big moments with Hanks and Saint, whose talent is scarcely diminished from her halcyon 1950s days in live TV drama and "Waterfront." But most of it here is wasted. These people are not real, but paper figures representing the confused moods and inhibitions of the parental generation.

We'd like to believe that "me generation" sons will ride to their rescue, but they need a rescue party of their own.

(Hopeful but flawed morality tale; frequent non-marital sex situations, language; okay for adults but not especially recommended.)

USCC classification: A-III, adults.

## Recent USCC Film Classifications

Armed and Dangerous ..... A-III  
The Fly ..... O  
Stand By Me ..... 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.

### 'Cop' refreshingly astute but lacks dramatic energy

by Tony Zaza and Henry Herx

Portents of things to come can be seen in "D.C. Cop," the pilot for a new series airing Wednesday, Aug. 27, 9-10 p.m. EST on CBS.

A socialite-diplomat is shot at a swank Washington party. Michael Halsey (Cotter Smith), a journalist turned detective, is given the no-win assignment of finding the killer and learns that the wrong woman was murdered and a politician is implicated.

This mild-mannered, high-minded action-drama is a significant departure from its violence-filled predecessors in a genre which exploits vulgarity and classlessness.

Dialogue is literate and the Halsey character is wise, intelligent-looking and works without a gun. Cotter Smith appears a rougher version of Dick Cavett. Physically, he's dominated by bigger, stronger-looking women but James Grady's script doesn't provide the women in the cast much chance to shine.

The location is a dominating factor in the hourlong program and provides a strong sense of place and economic setting. This is a Washington of wealth and high station. It so glistens and glows that it virtually becomes a character in itself.

Mel Damski, the veteran TV director, moves the drama at a snail's pace, making certain all the new characters get their feet wet. It easily could be a tight half-hour show and still maintain all its spirit and substance.

Set in the capital, "D.C. Cop" may promise a varied multiethnic, multinational cast, the potential for some interesting social perspectives on big government structure and workings and more complex plots depicting international scandal. In its present form it is refreshingly astute but lacks dramatic energy. (TZ)

#### "The Women of Summer"

Almost 2,000 working women attended summer classes at the exclusive Bryn Mawr College from 1921 to 1938. The effect this had on their lives is recounted in "The Women of Summer," airing Wednesday, Sept. 3, 9-10 p.m. EST on PBS.

Started by educational innovators at Bryn Mawr, the summer school was funded by

large corporations and wealthy families. By trying to improve the minds and goals of undereducated workers, it was part of an era in which reformers were trying to end the abuses of sweatshops and child labor.

It ended in the struggle to organize workers during the Great Depression. When some students and faculty members went to observe a strike at a local cannery, the program's financial backers withdrew their support and the Bryn Mawr Summer School for Working Women became history.

"The Women of Summer" vibrantly documents that history and what it accomplished. Many of the women went on to become union leaders, community organizers and teachers.

Produced and directed by Suzanne Bauman, the program intercuts the women's interviews with an intelligent selection of period stills and newsreel footage.

Ms. Bauman is most concerned with showing the solidarity of these women as the forefathers of today's feminists. The result is a warm and sensitive portrait of a group of individuals who took the opportunity given them and returned it many times over to those with whom they worked. (HH)

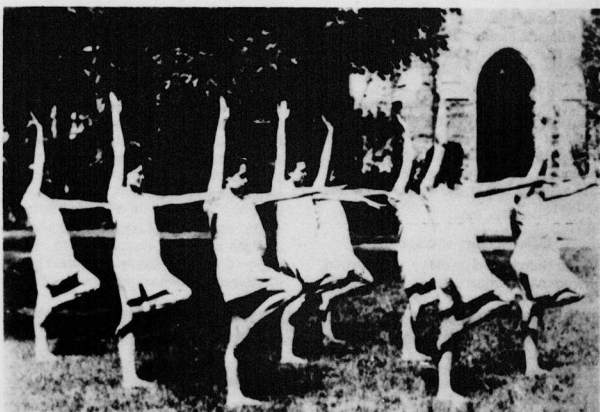
#### "The Global Assembly Line"

Looking at the flight of American manufacturing jobs to overseas locations is "The Global Assembly Line," airing Tuesday, Sept. 2, 9-10 p.m. EST on PBS.

American businesses are finding it more profitable to have their products assembled in underdeveloped countries where the pay is low and working conditions minimal. The businessmen interviewed on the program explain that this is an example of free enterprise.

Presenting the workers' point of view, the program shows that not only are American workers victimized by such offshore production but that it also exploits foreign workers, 90 percent of whom are women.

From laid-off factory workers in Tennessee to California's Silicon Valley, the program travels to "free-trade zones" in the Philippines; before the fall of President Ferdinand Marcos and in northern Mexico,



PBS SPECIAL—Women do a dance on the lawn at the Bryn Mawr Summer School for Women Workers between 1921 and 1938. "Women of Summer," a documentary airing Sept. 3 on PBS, retells the story of this experiment and the women who were enriched by it. (NC photo)

where mostly women workers toil long hours in unhealthy working conditions.

Anyone concerned about the ethics of offshore production by some American corporations will learn in detail the extent of the

human exploitation upon which it is based. Among the funders of this compelling program about economic injustice here and abroad are the Maryknoll Fathers and Brothers and Protestant groups. (HH)

## TV programs of special interest

Sunday, Aug. 31, 6-7 p.m. EST (ABC) "Case Busters." In this "Disney Sunday Movie" two amateur sleuths place their grandfather's security service in jeopardy when they join forces with a cocky teen-age burglar to try to foil a million-dollar crime.

Sunday, Aug. 31, 7-8 p.m. EST (ABC) "My Town." A small community suddenly becomes the scene of mystery, adventure, intrigue and human folly as seen through the eyes of a young girl. This is a Disney family-oriented story.

Sunday, Aug. 31, 9-10 p.m. EST (PBS) "It's Up to Us." This program reports on a group of black women from a Georgia-based health center who traveled to Nairobi, Kenya, in July 1985, for an international meeting marking the end of the U.N. Decade of Women. The program presents their impressions of the gathering and the exchanges between the American contingent and women from around the world on everything from feeding the hungry to nuclear war.

Monday, Sept. 1, 8-10 p.m. EST (PBS) "Georgia O'Keeffe." In this 1977 award-winning documentary, the late artist shares her thoughts about her life and work, especially the many paintings of the New Mexico desert. Using photographs and home movies, the program is both an historical document and an inspiring portrait of the woman.

Wednesday, Sept. 3, 7-8 p.m. EST (PBS) "Cathedral." First broadcast last April, the program tells the story of the building of a medieval French cathedral and the culture from which it came. Based on the book by David Macaulay, the program is a popular history that should appeal especially to the young and imaginative.

Friday, Sept. 5, 9-10 p.m. EST (NBC) "NBC News Special Report." This program deals with the national problem of cocaine and crack addiction, its social and political implications, and why the problem has reached major proportions.

# New tax plan will hurt donations to charities

by Liz Schevtchuk

WASHINGTON (NC)—If government can give, government can take. And it did, to the tune of \$13 billion from charities in the latest congressional tax reform plan.

Five years ago, Congress gave charities a boost by allowing taxpayers who do not itemize on their tax forms to begin claiming deductions for their charitable contributions.

That action, like other tax policies adopted over the years, according to non-profit groups, aided charitable activities by encouraging donations.

Now, the latest tax plan will remove these benefits—and charities predict the changes will cost them \$13 billion in lost revenue.

The tax plan, a complicated amalgamation of separate House and Senate tax reform proposals based on earlier congressional and presidential schemes, was approved by a House-Senate conference committee late Aug. 16.

Conference committee action cleared the way for yes-or-no votes on the new tax bill

by both chambers after Congress returns from its summer vacation Sept. 8.

Both chambers were expected to pass the tax bill, though not without some final bickering on the House and Senate floors.

Loss of the non-itemizer exemption alone will cost charities some \$6 billion, according to Independent Sector, a coalition of non-profit groups that includes Catholic Charities USA and the U.S. Catholic Conference, public policy arm of the U.S. bishops.

In addition, charities also foresee adverse effects from reductions in the number of tax brackets. Donors are considered less likely to contribute if they do not face as steep a tax rate and think they have less to gain from writing off a large donation.

Finally, charitable institutions say, the non-profit sector also will be hurt by new provisions which remove some tax breaks claimed for gifts of appreciated property, such as the works of art or architecture often given to universities, hospitals, museums and local charities by wealthy benefactors.

Taken together, these three major

changes will cost charitable institutions some \$13 billion, warned Independent Sector.

Mathew Ahmann, associate director for governmental relations for Catholic Charities USA, said "we're very pleased" because the new tax plan spares the poor from paying taxes, but added that "we're terribly disappointed overall" about the treatment of charities.

"I don't know when the non-profits have worked so hard" on an issue, Ahmann added, referring to lobbying on the tax bill. "It's kind of a heart-breaker."

He said that prime beneficiaries of the non-itemizer charitable deduction tax break have been churches and charitable institutions. "There isn't any doubt it's going to affect non-profit income," Ahmann said of the legislation.

But, as Ahmann noted, there is some good news in the tax bill as well.

One of the most sweeping changes, supported by church and charitable groups, would remove some 6 million poor people from the tax rolls.

In addition, several provisions in the conference committee legislation reflect measures sought by churches and charities:

► The earned income tax credit, for low-income workers, would increase from \$550 to \$800 maximum; it would not be phased out until the income reaches \$9,000-\$17,000 and thus is more generous to the worker than the present phase-out limit of \$6,500-\$11,000.

► A tax credit for child care costs of working parents would be retained.

► The personal exemption would increase to \$2,000 by 1989, up from the present \$1,000, and would be indexed for future inflation.

► The standard deduction (zero bracket) amount claimed by non-itemizers would increase for all taxpayers. For joint returns, for example, the standard deduction would increase to \$5,000 up from the current \$3,670.

► Taxpayers could continue to write off state and local taxes, an exemption considered important in areas with high percentages of poor and disadvantaged persons dependent on government services.

Although many of the new provisions will be welcome when they take effect in the future, Catholic, Protestant and Jewish leaders told Congress that immediate tax relief for the poor this year would be especially welcome too.

The U.S. Catholic Conference, National Council of Churches and Synagogue Council of America praised the increases in the standard deduction, personal exemption, and, in particular, the earned income tax credit.

"We believe, nonetheless," they added in a letter to Congress, "that some substantial tax relief for the poor in the current year is required. It would be truly a shame if, in the very year that historic tax reform becomes reality, taxing the poor into poverty would not only continue but reach an all-time high."

## Summary of church, Curran positions on disputed issues

WASHINGTON (NC)—Here is a summary of Father Charles Curran's views along with church doctrine on the main theological issues cited by the Vatican in its decision that Father Curran may no longer teach as a Catholic theologian.

### Public theological dissent.

Father Curran argues that the points on which he dissents are not "matters of divine and Catholic faith" but rather are matters "of ordinary, non-infallible teaching." Citing a U.S. bishops' 1968 pastoral letter, he argues that there is room for public theological dissent within the church.

Cardinal Joseph Ratzinger, in his letter to Father Curran, responded, "The church does not build its life upon its infallible magisterium alone but on the teaching of its authentic, ordinary magisterium as well." The magisterium is the church's teaching authority.

### Indissolubility of marriage.

The church teaches that a sacramental, consummated marriage is indissoluble.

Father Curran argues that the New Testament teaching on marital indissolubility represents an ideal to be striven for and not an absolute norm binding on all and urges that the church allow divorce in certain limited circumstances.

### Abortion, euthanasia.

Church teaching affirms "the sacred and inviolable character of human life from the moment of conception" and condemns abortion and euthanasia as "unspeakable crimes."

On abortion, Father Curran argues that "truly individual human life begins at the time of individuation which occurs between the 14th and the 21st day after conception." He would not require an absolute prohibition of abortion but would argue that "one can be justified in taking truly individual life only for the sake of the life of the mother or for a value commensurate with life itself."

On euthanasia, he says he never wrote an in-depth study but he has argued "tentatively" that "when the dying process begins there seems to be no difference between the

act of omission (not using extraordinary means) and the positive act of bringing about death."

### Masturbation.

Church teaching holds that masturbation "is an intrinsically and seriously disordered act." Father Curran says masturbatory acts "are ordinarily not very important or significant and usually do not involve grave matter. Such actions are generally symptomatic of other realities and should be treated as such."

### Artificial contraception.

Church teaching holds "that every marital act must remain open to the transmission of life," and therefore acts aimed at obstructing that purpose "are forbidden as intrinsically wrong."

Father Curran objects that this approach ties moral judgments too closely to the physical or biological structure of the act rather than to a broader moral framework of intentions, meanings and relationships. He

contends that artificial contraception and direct sterilization "are not intrinsically evil but can be good or evil insofar as they are governed by the principles of responsible parenthood and stewardship."

### Premarital intercourse.

The church teaches that sexual relations outside marriage are always intrinsically and seriously wrong. Father Curran says he would admit exceptions "only in very rare and comparatively few situations."

### Homosexual acts.

According to church doctrine, homosexual acts always "lack an essential and indispensable finality and must therefore always be considered gravely wrong." Father Curran says that homosexual relationships fall short of the full meaning of human sexuality. But he would propose that "for an irreversible, constitutional or genuine homosexual, homosexual acts in the context of a loving relationship striving for permanency can in a certain sense be objectively morally acceptable."

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## QUESTION CORNER

# Can a layperson be pope?

by Fr. John Dietzen

**Q** One of the Old Testament prophets said that the days are coming when God will make a new covenant with his people and he will plant his law in our hearts.

Is this new covenant the means God intends to use to fulfill another prophecy, that he will create a new heaven and a new earth? Also, if we are the other party of that covenant, how do we determine what our part of the new covenant is? (Kentucky)



**A** Christian belief is that this new covenant between God and our human family was announced and inaugurated by Jesus himself, especially in his death and resurrection. Through this covenant God is leading us to the full maturity of creation and the transformation of this creation into what Scripture calls a new heaven and a new earth.

The purpose of what we call Christian revelation, or the Christian message, is to tell us what is God's part and ours in this unfolding of his reign. As Jesus makes clear, the supreme identifying characteristic of this growing kingdom is that love-love of God and neighbor—will be its master energizing force. Love will be the fire that animates and permeates its every event and relationship. Our part in all this is no secret. The whole

of the New Testament (covenant), especially the Gospels, spells out how we are to spark that love by following the person, the message and example of Jesus Christ.

**Q** Would you settle an argument between a friend and myself. Can a lay person be elected pope? He says yes; I say no, because the pope is bishop of Rome, which seems to exclude laymen pretty clearly (South Dakota).

**A** In a way, you are both right. It always has been assumed apparently that a layman could be elected to the papacy. He then would be ordained a priest and bishop in order to assume his responsibilities.

This is now explicit in church law. The new (1983) Code of Canon Law, speaking of the election of the Holy Father, provides that one who is already a bishop obtains this authority from the moment he accepts his election to the pontificate. However, "if the one elected lacks the episcopal character, he is to be ordained a bishop immediately" (Canon 332).

In other words, a layperson, or anyone else not already ordained bishop, could be elected but, as you say, would need to be ordained to the episcopacy in order for his authority and responsibility in the church to have full effect.

**Q** I have a question about Reverend Jimmie Swaggart. I don't always agree with his theology but I admire his energy and his ability to communicate.

what would the church do with him? How would our church use this man? (Missouri)

**A** I sometimes think I have heard them all but readers always remind me otherwise.

I imagine Jimmie Swaggart would swallow his teeth if he heard your question. Judging from his comments in the past, I suspect that joining the Catholic Church, at least now, is nowhere on his list of possibilities, let alone priorities.

To answer your question, people of every range and degree of talent have found ways of using them in the life and ministry of the church. I'm sure he would too.

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## FAMILY TALK

## 'Why doesn't my son like school anymore?'

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My son, who is 10, has always been reasonably happy in school and does average-to-good school work. Near the end of last school year (fourth grade), he began saying he didn't like school. It was difficult to get him going each morning.

Now as we start talking about fifth grade in the fall, he again says he doesn't like school. How can I find out what is bothering him? How can I get him to go to school willingly? (Florida)



**Answer:** I agree with you. It would be helpful to know what is bothering him. The best way to find out if there is anything specific is to try some open-ended exploratory statements with your son.

"Let's talk about school.... Tell me about your teacher.... Tell me about the other kids.... Tell me about your subjects."

If he is unable to tell you anything specific, you might try a story or drawing technique. Get him to tell you a story about the trials and troubles of three little monkeys who attended school in the jungle. Or ask him to draw pictures of his classroom, his teacher and his classmates.

Don't be too quick to reassure your son, to counsel him or to pressure him into going to school. Instead, take time to hear him out. Encourage him to tell you more, including his feelings. Put yourself in his place and try to understand the feelings even though you may think they are unwarranted.

Feelings always are hard to understand, even our own, but especially the other person's. Language has a rational bias which leads us to be critical of mere feelings. Try to accept your son's feelings whatever they are.

The three major causes of school phobia are fear of the teacher, being teased by other kids and fear of failure.

Sometimes other children tell stories about a teacher, exaggerating her strictness or expectations. Perhaps you can find out in advance who will be teaching your son in fifth grade. Arrange for you and your son to meet him or her before school starts.

If your son is afraid of being bullied or teased, you may want to try some role playing with him so he can practice handling meanness. Let him play the bully and you play the part of your son.

If he fears failing his subjects, maybe he would benefit from some tutoring. Or maybe you need to lower your own expectations. It also can help to arrange for success in other areas.

You might determine that there is no specific school fear, just a general unwillingness. In this case, here are some simple guidelines:

1. Assume that he will be going to school. School is required, so there can be no argument about this fact.

2. Don't beg or argue. The more attention you give to his reluctance the more you are likely to foster it.

3. Stay positive. Find ways to make school attendance pleasant and rewarding. You might use a chart to keep track of his attendance and give him credit for his hours in school.

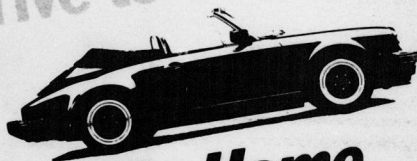
4. If his reluctance hardens into actual resistance, go with him and stay there yourself for a half hour. Keep this up for a week.

Not wanting to go to school is very common. All of us learn to do things we don't want to do. That's part of growing up.

(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

## Doctrinal congregation's negative image lingers

by Agostino Bono

VATICAN CITY (NC)—Pilgrims and tourists attending the Wednesday papal general audiences stroll by the building housing one of the most controversial agencies in the Catholic Church's history.

The five-story structure, almost a square block in size, is located next to the iron gate entrance to the building leading to the Paul VI audience hall.

The 400-year-old building, called the Palace of the Holy Office, is the home of the Vatican Congregation for the Doctrine of the Faith, the church agency for monitoring theology, faith and morals.

The title of the building is a reminder that the doctrinal congregation has gone through a series of name changes in its 444-year history aimed at improving the agency's negative image as a condemner of heretical thought and punisher of heretical thinkers.

For centuries it was popularly called the Roman Inquisition and its cardinal-members were known as inquisitors. In 1908 St. Pius X changed the name to the Holy Office in an effort to overcome the inquisitional image. The current name comes from the post-conciliar 1965 reforms of Pope Paul VI, aimed at making the congregation's work more public and positive.

"The defense of the faith is better served today by promoting doctrine," said Pope Paul's decree changing the name.

Yet the negative image lingers, as the agency rarely makes news unless it is criticizing theological trends or punishing theologians, such as in the case of U.S. moral theologian Father Charles Curran.

Throughout the agency's history, its basic mission has been the same: to assist the pope in preserving the integrity of the church's doctrine on faith and morals.

For centuries, the pope directly headed the agency.

It was founded as a permanent organization in 1542 by Pope Paul III as the Tribunal of the Inquisition. Its cardinal members were called "universal judges and inquisitors." Its role was to defend the faith by combating intellectual errors and false doctrines. It had the power to investigate, judge and punish people.

Similar tribunals had been set up

sporadically by previous popes, but not on a permanent basis.

Pope Sixtus V, who ruled from 1585 to 1590, named it the Congregation for the Holy Inquisition and ranked it first among the church's central agencies. He also ordered construction of the building now known as the Palace of the Holy Office.

Even though the congregation has gone through several name changes, the image of the inquisition remains. Many Italian news organizations still refer to it as the former office of the inquisition.

The negative connotations rankle the current prefect, 59-year-old Cardinal Joseph Ratzinger.

He says the post-conciliar reforms gave the congregation a positive role of promoting sound doctrine and critically accompanying theologians in their efforts to deepen understanding of the faith.

The congregation's task of defending the faith "may also entail disciplinary interventions," the cardinal said in a 1985 book-length interview published in English as "The Ratzinger Report."

"But essentially they are coupled with a positive mandate, precisely 'to promote sound doctrine in order to provide preachers of the Gospel with new energies,'" he said, quoting from Pope Paul's reforms.

## The pope teaches

## The Son of God appeared to destroy the devil's work

by Pope John Paul II  
Remarks at audience Aug. 29

In recent weeks our catechesis has focused on our belief in Satan whose power, as a limited spiritual creature, is subject to the dominion of God, creator of all that is seen and unseen. Although divine providence has permitted Satan to cause much harm to individuals and society, nevertheless he is not capable of destroying the definitive end to which humanity and all creation tends. He cannot ultimately hinder the building up of the kingdom of God. For the justice and love of the Father toward his children in Christ will take place definitively at the end of time.

The whole history of humanity points toward the world's salvation which has been gained by Christ's victory over "the prince of this world." As St. John attests, the great certitude of our faith is: "The prince of this world has been judged."

The Son of God has appeared to destroy the work of the devil. The church in turn shares in Christ's victory, for she has received from him the power to expel demons. Through her faith in Christ and by prayer the church exercises this victorious power, which can assume the form of exorcism.

As history continues to unfold under the powerful influence of what St. Paul calls "that spirit now at work in the sons of disobedience," we who believe know that we are called to struggle for the final triumph of the good. Furthermore, we are aware that as Christ's second and final coming at the end of time approaches the struggle with the spirit of evil will become ever more violent. Yet we are comforted and strengthened by the assurance of divine revelation that the struggle will be concluded with ultimate victory. At the end of time the Son will subject to the Father the entire universe so that "God may be everything to everyone."

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Carpet  
Column

JIM O'BRIEN

SIMPLE TIPS LIGHTEN  
"PILE" OF PROBLEMS

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# THE SUNDAY READINGS

22 SUNDAY IN ORDINARY TIME

AUGUST 31, 1986

by  
Richard  
CainSirach 3:17-20, 28-29  
Psalm 67:4-7, 10-11  
Hebrews 12:18-19, 22-24  
Luke 14:1, 7-14

How do you catch a monkey?

Take a glass bottle with a narrow neck just big enough for a monkey hand to slip inside. Place an interesting trinket in it and tie it down where the monkey can see it. Monkeys are very curious animals. Sooner or later, one will come down and examine the bottle. Seeing the trinket inside, it will stick its hand inside to grasp the trinket. Now, because a fist is bigger than an empty hand, the monkey's hand is trapped in the bottle. Even though faced with capture, the monkey (I am told) will not let go of the trinket so it can slip its hand out of the bottle and escape.

I am a lot like that monkey.

In this case, the trinket is my pride. Even though it's the trap that can put me at the mercy of Satan, I often find it hard to let go of it.

Two of this Sunday's readings focus on pride and humility. The other reading is a pep talk for times of discouragement in my faith.

Humility. It conjures up the fear of losing my identity, of becoming a doormat. But that is not what the Bible means by the word. Humility in the Bible is seeing myself as I really am. Good but needy. Not more, not less.

Why this is so hard is beyond me. Theologians call it "the mystery of iniquity." The puzzling power God allows me as a free creature to pretend I don't need him—even though I depend on him for everything.

Humility, then, is honesty. As the first reading makes clear, it is essential to having a good relationship with God. For God cannot be fooled. The "greater" I am, the more vital it is to practice humility. For the more God has loaned to me, the more there is to deceive myself with if I try to call it my own.

When the author Sirach says not to look into things too great for me, he is not saying that I should discard my brain. For in a near-

verse not included in the reading, he also says, "...Where there is no knowledge there is wisdom." (3:24) Humility involves a continual prayerful discernment between the limits that come from God and limits that come from ignorance, fear or distrust. Humility means responding to what I take to be God's call—even though it means risk and the discomfort of not being in control.

Humility involves a continuous attitude of listening. For as air carries my voice, so all reality reverberates to his.

The last verse in the reading is clearer to me if I rephrase it like this: "Alms atone for sins like water quenches a flaming fire." If acting as though I belonged to myself rather than God is sin, then giving of myself to others because God wants me to is a way of smothering the destructive power of sin by acknowledging my dependence on him.

The gospel reading makes the same point: If I want to grow in humility, start with my actions. Jesus is invited to the home of a religious leader for a meal. He calls attention to the way in which the guests compete for the seats of honor at the meal. His criticism is based on Proverbs 25:6-7. It states: "Claim no honor in the king's presence/nor occupy the place of great men/For it is better that you be told, 'Come up closer!'/that you be humbled before the prince." (I wonder if the guests realize what Jesus is implying about himself—that he is the king?)

A banquet is a common symbol in Scripture for heaven. Thus, Jesus was using their behavior at the meal to help them see the way in which they were acting before God.

Jesus goes on to make a second point. If the religious leader invites only people who will respond by inviting him to their dinners, what good is there in that? He should invite the poor and the handicapped because then his actions show more clearly where his heart is.

## the Saints by Luke

St. Laurence Giustiniani



BORN IN VENICE IN 1381 OF A NOBLE FAMILY, LAURENCE REFUSED HIS MOTHER'S WISH FOR HIM TO MARRY. INSTEAD, AT 19 HE JOINED HIS UNCLE MARINO QUERINO, A CANON REGULAR OF ST. GEORGE'S CHAPTER, IN A COMMUNITY ON THE ISLAND OF ALGA NEAR VENICE. LAURENCE LIVED A LIFE OF POVERTY AND WENT ABOUT VENICE BEGGING BEFORE BEING ORDAINED IN 1406. HE WAS MADE PROVOST OF ST. GEORGE'S, PREACHED WIDELY, TAUGHT RELIGION AND WAS APPOINTED BISHOP OF CASTELLO (WHICH THEN INCLUDED VENICE IN ITS DIOCESAN BOUNDARIES) IN 1433.

HE BECAME KNOWN FOR HIS PIETY, CHARITABLE WORKS, REFORMS AND PEACEMAKING. IN 1451, POPE NICHOLAS SUPPRESSED THE SEE OF CASTELLO AND TRANSFERRED THE METROPOLITANSHIP OF GRADO TO VENICE WITH LAURENCE AS ARCHBISHOP. HE WROTE SEVERAL MYSTICAL TREATISES, AMONG THEM "THE DEGREE OF PERFECTION".

LAURENCE DIED IN VENICE ON JAN. 8, 1455, AND WAS CANONIZED IN 1670. HIS FEAST IS SEPT. 4.

The point is that the way I act reveals a lot about how I view myself and God. Jesus is asking me, how can I act in ways that say honestly who I am—good and dependent on God? By wisely giving of myself to others.

The second reading is from the Letter to the Hebrews. The original audience seems to have been Jewish Christians discouraged by persecution and tempted to go back to their old faith. But the letter really speaks to anyone discouraged in their faith and tempted to retreat.

The letter is one of the most breathtaking books in the Bible because it is a visit to the mountain top. There high above my immediate frustrations, I can see the larger pattern of how God is working and where human history is headed.

The letter makes the point that when I see the larger picture, going back doesn't make any sense. Since the original audience was made up of Jewish Christians, the author

uses two symbols which had special meaning to them. The symbol for the old is Mt. Sinai where the Jewish Law was given to Moses. The symbol for the new is Mt. Zion (Jerusalem) where God would come to live at the end of time.

On Mt. Sinai God appeared to the Jews as someone to be feared and obeyed. But on Mt. Zion, God through Jesus appears to us as someone to be trusted and loved. Why go back to the old when the new is so much better?

The author makes another point. The purpose of the old was to serve as a sign pointing to the new. When I am disappointed with the real thing, it is tempting to go back to the sign because I remember the wonderful images my mind cooked up to fill in the gaps in the sign's brief message. But that is to prefer my illusions to God's reality.

How hard it is, sometimes, to let go of the trinket.

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# Catholic Marriage

A Special Supplement to The Criterion

## The 5 stages of marriage

*Recognizing them helps couples work through them*

The wedding day is over... the small cake is stored in the freezer for your first anniversary date... you've returned from the honeymoon and gone back to work. What now?

If you are a typical newlywed couple, you are probably still in a state of euphoria, that blissful condition that causes the world to seem rosy and your partner the most beautiful creature in the universe! It's a lovely time in life, so enjoy it! Sociologists, aptly enough, call this the "honeymoon stage" of marriage.

But there may be some of you out there who've begun to ask (ever so quietly): Is this all there is? Is this how marriage is supposed to be? What's happened to my partner? She/he isn't the same as before: He's sloppy in the bathroom—and doesn't intend to change! She's crabby when she gets up and on Saturdays and Sundays, she doesn't even get dressed! He's sullen and uncommunicative with my parents. She spends money like we've got a fortune!

If you're experiencing any of these latter feelings, don't be alarmed; it's a perfectly normal experience that every married couple eventually goes through. In fact, there's a name for this too: the disillusionment stage of marriage.

How unromantic, you say? Not really, for without this stage the dewy-eyed romanticism of the honeymoon days can never grow into mature love.

Failed marriage is common, and you probably have friends who already have called it quits. The peak time for divorce these days is between the third and fourth year of marriage. For this reason, family experts urge that young couples understand the various stages that are a normal part of marriage so they can work through them



THE BEGINNING—Marriage usually starts out in the "honeymoon" stage.

successfully and with confidence in themselves as a couple.

What, then, are the stages? Roughly, there are five: Honeymoon, Disillusionment, Work/renegeation, Integration and Fulfillment.

as an equal. She had visions of setting up a cozy home and after a while starting a family. He would take an interest in and appreciate her talents in fashion and art.

The first year was a shock. She felt a greater need for freedom and space to be alone. He felt threatened by this. After the wedding, she found herself less interested in affection than before and he became more demanding. Communication was difficult. He felt she was changing what they had agreed on and building a wall between them. She was sensitive to any criticism and he would overreact to her defensiveness. There were some nasty fights and a lot of tension. What had happened to the dream?

Bob and Jody are not alone. Most couples enter marriage with unrealistic expectations. When the

As we've already indicated, the Honeymoon Stage is that glorious, exciting, romantic period which begins when the couple falls in love and begins to make plans for the future... and ends when reality sets

heavy. "Young married couples are dealing with reality very suddenly and frequently alone," said St. Christopher parishioner Peggy Koenig who has been married a little over a year. "The church is very supportive when you are engaged and when you have children. But when you are just starting out as a couple, you're on your own."

A number of other factors contribute to this feeling of isolation. Getting married puts some distance between each member of the couple and their old friends. Often one or both members of the couple moves away from family which weakens another important source of support. Couples also rarely have had any close contact with others who are newly married. Because they lack this experience, it is harder for them to know that what they are going

in. This can last for several months into the marriage... maybe a year, at most. But some couples who know one another very well and who date for a long time, may pass through this first stage even before the wedding day!

At a younger age, we might call this stage one of infatuation. There is the conviction that this person who loves me is perfect, the only person I could ever be happy with, someone whose love is all I will ever need. I see him and get butterflies. I touch her and my heart pounds. Just being together is bliss.

Most couples in this stage believe marriage will be like this for their whole lives. When the first nasty quarrel occurs, when each begins to see some of the flaws in his/her partner's character, the thought occurs: Maybe we made a mistake. You aren't the person I thought I married. The Disillusionment Stage has set in. Unless they recognize the inevitability of this period, the couple may become miserable and unhappy and begin to pull against one another. They may blame the other person for the petty quarrels, the put-downs that creep into their conversation. Eventually, the couple—once so full of love and hope—pull out of the relationship before it has even had a chance to develop.

Instead, our newlyweds need to accept how normal it is to struggle in the early months and years, to know that this difficult stage is what will help them grow deeper in their love and their intimate knowledge of each other. Sadly, too many couples truly believe they have made a mistake in their choice of partners, and that the wise thing is to separate "before children come." And they think their experience is unique, not knowing that virtually every couple before them has struggled with the same reality.

What to do? If you think you might be in this stage of marriage—patience, gentleness, humor and trust will be your best allies. You need to continue to talk, talk, talk with one another, sharing your negative feelings as gently as you

(See THE STAGES, page 20)

Fortunately, the church is beginning to realize the need that newly married couples feel for support and the opportunity that exists to head off early the problems that lead to divorce or unhealthy relationships.

For some time, Marriage Encounter has existed to give couples new communication skills to strengthen their marriages. But those who have experienced Marriage Encounter say it works best when the couple has at least three to five years of experience in their marriage.

One person who has been working to develop programs for the newly married is Franciscan Father Martin Wolter at the Alverna Retreat Center in Indianapolis. For many years, he worked with Marriage Encounter before developing the Tobit program (See NEWLY-MARRIED, page 20)

## Newly married ministry: beginning to grow here

by Richard Cain

Bob and Jody (not their real names) had a dream of what their marriage would be like. Bob's wife would be a special friend. Together they would plan a vision for the future and make it come true. Family and children would be central to that vision. His wife would believe in him and always treat him well. He would share himself honestly and without fear of rejection and so would she. He would be very romantic and she would drink it up. They would frequently express their affection for each other.

Jody had a similar dream. Since childhood, she had looked forward to someone who would make her feel special. Her husband would be

# Two-career marriages

by Valerie Dillon

How to succeed in a two-career marriage—that's the challenge confronting thousands of young couples at a time when working wives have become the national norm.

Many experts believe the financial independence and career involvement of both partners heightens the chance of divorce, which has risen to 50 percent and peaked at three years into the marriage. Too little time together, conflicting interests, role confusion and simple stress also contribute to the demise of many such marriages.

How can a working couple establish a solid relationship? We sought answers from two husband-wife teams, both of whom enjoy considerable career success as well as strong marriages.

## I. The Delaneys

Meet Ed and Ann Delaney, attorneys-at-law, politically prominent, married 19 years and the parents of three children including two teenagers.

If you spend any time with the Delaneys you discover that—for all their career success—these are people whose marriage and children are the central focus. They have survived the trauma of the early years without sacrificing personal career goals.

How did it happen? What were

their struggles and strategies? Have they insights to offer today's young marrieds?

The first years for Ed and Ann Delaney were marked by financial struggle and dogged hard work. They met while she was a freshman, he a junior at State University of New York, Binghamton. Ann collapsed four years of study into three and married Ed, a former Jesuit seminarian, in her senior year. This may have been the hardest time. "Our engagement was not viewed with universal approval," smiles Ed. "But we made our own



THE DELANEYS—Ann, Timothy, Kathleen and Ed. Jennifer (in inset photo) could not be present for this picture.

decision and we were willing to pay a price for that decision."

Money was the ongoing stress. Ed went off to the Navy's officer's training school at Newport, while Ann took a job in Albany, N.Y. "I couldn't afford not to be working and there were no jobs in Newport," she says simply. Navy language school in Monterey, Calif. brought them together again. Ed's clearest image of that time was of "Ann, pregnant, white, Avon lady in an all-black neighborhood."

She remembers "vividly" the financial crisis during the pregnancy. When her due-date approached, it was at the end of Ed's pay cycle. "It didn't cost you for the hospital, but you had to pay for the mother's food during hospitalization—\$7, and we didn't have \$7. One of the women took me to the officer's club to play bingo. It cost \$2, and I had that, and I won \$20. . . so we didn't have to borrow the money to get me out of the hospital." Kathleen, now 18, was born shortly thereafter.

Government cutbacks in 1969 forced Ed out of the Navy, and the couple, now in Washington, D.C. were left without insurance to cover the birth of their expected second child. "Nobody would give us coverage because of the pregnancy," Ann recalls. They moved in with Ed's parents, during which time 16-year-old Jennifer was born.

By 1970, Ed was attending Harvard Law School and Ann worked two and three jobs at a time, including waiting tables at night. It was a constant question of "where will we get \$5 for this or that?"

They shared the daily care of their two young daughters and Ed admits his once-a-week, day-long stint with five kiddies and split with four mothers, was "a great experience." He proudly tells of bringing Kathleen, then 5, to his final year of law classes. "She would sit quietly in the back of the room, and all the women thought I was the greatest because I brought my daughter to class."

The roles reversed themselves when, upon graduation, Ed joined a law firm in Indianapolis, and Ann resumed her law studies, begun earlier at American University. For almost three years, Ann commuted several times a week to Indiana University School of Law at Bloomington. "I didn't mind the drive—it was the only quiet time of the day for me." It was Ed's job to

morning, and I was home by the time they got back."

Perhaps the most difficult period of their 19 years together was when Ann was studying for the bar exam. Ed had taken a job as counsel to the majority party in the State Senate, leaving the house at 6 a.m. and returning at midnight. It was 1977, the year of the "Great Freeze" which closed the schools. The weather was 10 below, the water pipes broke, Ann had two "screaming kids in the house all day long" as she tried to study, and Ed couldn't be there to help out. "One day I said: I don't think I can take any more of this, but, fortunately, the weather broke and somehow we all survived."

On graduation, Ann joined the county prosecutor's office, and their household juggling act continued when Timothy, now a bright-eyed, talkative 5-year-old was born. However, Ann's parents moved to the city in 1981, and this lightened the load when Ed ran for the Indianapolis City Council and Ann was the Democratic party's candidate for lieutenant governor in the last election.

The Delaneys describe their marriage as "somewhere between traditional and equalitarian." Ann points out Ed has never "spontaneously cleaned house nor had the urge to cook."

"I do the traditional things—pound the nails, paint, move things that weigh a lot," Ed declares. But they agree that decisions are made very much on an equal basis.

Given their hectic lifestyle, how have they managed to nurture their own relationship? Though they believe time together and "working at it" are crucial, that hasn't been their strong suit.

Instead, the secret seems to lie in their mutual admiration and respect, a joy in family, and their shared passion for the law and politics—issues they haven't stopped discussing since college days, when Ann was student government president.

They see professional sharing as "an incredibly valuable thing. You can be more frank with your spouse than with any other human being," says Ed, a partner in Barnes and Thornburg. "You know this person has your best interest at heart and is not competing with you, and is someone whose judgment you respect."

Ann, once in criminal work but

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## II. The Kings

It was love that brought Toni Peabody back to Indianapolis from Alaska, where she spent four years as a Jesuit volunteer. Her September, 1978, wedding to Richard King was a three-day celebration at Camp Attisbury, where Rick's father was post commander. The couple raised flowers for the ceremony and garden vegetables to feed wedding guests who came from all corners of the country. Father Mike Welch of St. Christopher's Parish and a priest from Alaska were celebrants.

Their unconventional beginnings continued through eight years of

marriage where too much work and too little time for each other seems to have been their key struggle.

A graduate of Indiana University School of Law, Indianapolis, Rick already was working for the state medical association when they married. He had a private law practice as well and Toni recalls him turning down "a lot of cases."

"Rick would be offered another case, and we knew it would allow us to do this or that financially. It's an inner struggle, yet if you accept more work every time, you're never going to be home."

In the first year, Toni did social work at Catholic Social Services. She then entered graduate school at

Indiana University School of Social Work, becoming pregnant during the school year. When she gave birth to Richie, now a gregarious 6-year-old, it was Rick who encouraged Toni to go back immediately to finish her degree.

"So, I went to class one day, had the baby, and went back to school two weeks later."

It was that third year of marriage the couple recalls as their most difficult. "After Richie was born, I was in school fulltime. I was nursing and doing internship at the (St. Vincent) stress center. And Richie didn't sleep through the night for the first 15 months."

"The other thing that was weird—here I was in graduate school with all these academic types who are all fired up. And here I was, nursing a baby, a brand new mother, and I was exhausted all the time. And it seemed like a real conflict in values. There was a tension between my values. I felt tied down because I couldn't do some of the professional things I wanted to do... that tension between wanting it all. You get caught up in that group dynamic. Also, I was president of the student association. It was the most stress we ever had, and it was hardest on our marriage."

"I tried to help out a lot," Rick explained, "but I couldn't take over altogether. It's really the most dramatic change a couple faces—that first child. And graduate school adds to it. We know so many people who divorced while they were in grad school."

Toni got her masters in social work in 1981, and Richard jokes: "We both worked so hard, I thought my name should be on the diploma too."

By now, Toni was clear on one career issue: "There's no way you can have a fulltime job, have little kids and a home... without something

giving." She took a four day a week job in program management and planning at St. Vincent Stress Center. Three years ago their second son, "J.T." (the "J" is for Justin) was born.

For the past two years, Toni has worked flex-time at the Family Life Office, where she does ministry to the widowed and divorced, runs the Speaker's Bureau and a monthly Pre Cana day.

"I have really felt day care in the home has been the answer for us," says Toni. "If at any time we didn't have good if not excellent care, I would give up the job." Their "home babysitter," a middle-aged woman, Mrs. Robinson, has been with them for three years. "She's helped us run things smoothly."

In Toni's mind, Mrs. Robinson gives their sons some things she and Rick cannot, "like the way she cared for her mom when her mom was dying. I think this showed the boys that your family is always first. They can learn from seeing her caring and loving and working through a family trauma."

"We work extra hard at getting good help," adds Rick. "You just make a commitment to finding someone." He feels strongly that many parents basically neglect their children in this area. "They place so much emphasis on education—\$10,000 to go to college—but they pay the least amount for child care."

"If people are going to work, they should make that money available, unless they're destitute. But I know people who are concerned about cost, but they turn around and have brand new TVs and stereos."

What is the hardest part of being two working parents? "Not having enough time to ourselves," declares Rick. "You feel guilty, so if you have free time you want to spend it with your children since you're both (See THE KINGS, page 18)



**HAPPY HOMECOMING**—Toni Peabody holds younger son, J.T., while husband Rick King gives six-year-old Richie a hug.

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# Family Spirituality

*It calls for a more complex formula than just praying and eating together*

by Judy and Norm Hipskind

Once upon a time, young couples were advised, "the family that prays together, stays together."

If that saying were taken literally and used as a test of family spirituality, we, the Hipskind family, would fail miserably. Our family is anything but "together" with our oldest son, Tim, in Hawaii; Jim in southern Indiana; Maureen in California; Suzie in Cincinnati; Kevin having just headed up to South Bend, and Anne, now returned home after a summer at Girl Scout camp in Brown County.

Family spirituality today seems to call for a more complex formula than just praying together. The question is: How do we maintain a sense of family at all in today's fast-paced world?

Sport leagues, work schedules, church, involvements and social events make it difficult to find time even to share a meal together. In this mobile society, we find family members scattered from coast to coast and even from continent to continent. The high divorce rate has given rise to single parenting and forced us to re-evaluate the sense of traditional family—the one we once knew that "prayed together and stayed together."

Family spirituality still exists as

a reality for the family that takes time to examine it, but, admittedly, it is a more difficult concept to define today. It has a supernatural connotation that makes it hard to relate to, especially when we experience some of the evils of the day. Like all families, the Christian family can find itself touched by drugs, alcohol, teen pregnancy. We are surrounded by the effects of our materialistic, "throw-away" culture.

Yet, in the midst of these happenings, there exists for the Christian family a sense of the holy. The difference is not simply that we "pray together" but in how we live our lives:

► The Christian family fights to keep a focus beyond the immediate seal of the world, maintaining a constant tension between God's values and the world's.

► The Christian family faces problems with a vision of hope that allows us to make choices that are life-giving, that move us toward the "good."

► The Christian family knows that "God makes all things work together for the good of those who love him." (Rom. 8:28)

Family spirituality, then, has Christ and his Gospel message as its center, as well as belief in his promises and trust in his work because we have seen such evidence

in our lives and in those around us.

Although there are certain common characteristics, each family experiences spirituality in a different way. This depends on the particular ages and stages of a family and on the makeup and structure of its members.

For us, family spirituality has been based on the traditions of our Catholic Faith with their roots in both sides of the family tree. From this heritage, we nurtured the beginnings of our Christian life as a new family.

From the start, we used the rituals and practices of our two families' traditions, from birthday celebrations to night prayers. Often our table centerpiece corresponded to the color and theme of liturgical seasons. During Advent, we filled a crib with straw for each good deed as we awaited Jesus. On Christmas Day, the Christ Child was placed in the crib with great ceremony by the youngest member of the family. During Lent, we often used a tree branch on which each of us secured our own cocoon containing Lenten intentions. Miraculously, on Easter Sunday, the cocoons burst forth into butterflies to symbolize the resurrection.

Praying together has always been an important practice for us. Spontaneous prayer at our table has yielded varied response: Kevin, then 6, said: "Even though it was awfully hard when Annie pulled up my new cucumber plants, I forgive her." Then, there was the time we invited the pastor to dinner. Salads already were on the table when we sat down. As Father began to eat his salad, young Tim said, "Father, at our house, we pray before we eat."

Our children loved all these



SPIRITUALITY—Praying together provides

practices when they were young. But family spirituality happens with real live people, so growth occurs and change is required. It calls for wisdom on parents' part to know how to respond.

A greater fullness of family spirituality is realized when individual members begin to input their own beliefs and values. When our children became teenagers, we experienced the beginning of a new stage of growth. We can see now this was a transition period. It was not a comfortable period—there were times when we wondered if there was any semblance of family spirituality at all. Our children began to question, to probe the tradition of our religion. We tried to give them something solid to push against.

Our oldest daughter presented us

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support and strength to the family unit. With a poem, "Children" by the prophet Gabrain, and it helped us to see this stage as an important one. It directed us to "let go and let God..."

"Your children are not your children.

They are the sons and daughters of life's longing for itself.

They come through you but not from you.

And though they are with you yet they belong not to you.

You may give them your love but not your thoughts.

You may house their bodies but not their souls.

For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.

You may strive to be like them,

but seek not to make them like you. For life goes not backwards nor carries with yesterday."

It has not been easy to let go of our children, but we realize the importance of doing so. We have watched our older children walk confidently out on their own, facing contradictory values and trials along the way. We have felt helpless at times. But we knew prayer was our best resource, believing the Father keeps calling his children to himself. We have placed trust in the grace of their Baptism, and with eyes of faith we have seen them grow "in grace and love."

Just as our children searched for their own answers, we too have seen a need to update ourselves in the knowledge of our Catholic faith. We have taken advantage of many forms of adult education over the years. Involvements in the church have challenged us to grow; Scripture study and personal prayer have deepened our faith in Jesus Christ.

Now it seems we are entering the fullness of family spirituality. As our young adults mature, discover and share their own talents and their own talents and their unique experience of God, they add a new dimension to our family's spiritual life. This is important for us for openness, acceptance of one another. It is important for us to listen to one another and to see how God is present among us in new ways.

It is both exciting and scary to learn from Tim that he has left his job with an engineering firm in Honolulu to accept a one-year commitment as assistant to the vocations director for the archdiocese there. There is a sense of mystery about his decision but life becomes less predictable when we

open ourselves more and more to God's will.

Jim's "cathedral" is the out-of-doors. No doubt God has guided his choices over the years and he now looks forward to an associate degree in landscaping at Vincennes University.

Maureen is our first to get married. Since the day she and Doug announced their plans, there has been a sense of family support and excitement that has inspired us as parents. We were impressed with the mature way they approached the sacrament and designed their wedding ceremony. A new sense of God will emerge from this couple. It will be uniquely theirs, but will touch us as a family.

It seems that Suzie's years as mom's helper in pre-school C.C.D. and later as fulltime teacher laid the groundwork for her choice. Suzie's love of children and sense of ministry show as she prepares to teach 4th grade this fall in Cincinnati.

Stages of family spirituality change over the years and differ from family to family:

Some pray together,  
Some stay together.

Some are actively involved in church work and community projects. But underlying these practices of religion is the virtue of love. I Corinthians states, "If I have not love, I have nothing." Love flowed out of our family in many small ways over the years. It shows itself still in the ways we reach out, support, and care about one another as individuals. But it is when we act as a family that love becomes a visible sign of God's presence. We have experienced it as we observe other families in church together, when we see parents with young children, caring so deeply. We were observers of our own family two years ago when our children had a surprise party for our 25th wedding anniversary. It was a gift to us to see a sense of unit, of love in their planning, in their spirit of hospitality, and in the liturgy so carefully arranged by them.

Experiencing the various stages of family spirituality gives us a strong sense of God's presence among us and in us. Though we may not always "stay together," we can continue to "pray together"—to support and strengthen each other even though distance divides us.

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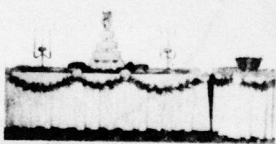
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# Money management

Share your philosophies and together make a plan

by Valerie Dillon

Money may not be the root of all evil, but—ask any marriage counselor—it can cause major problems in the newly-married.

Seldom is it a case of too little money, say the experts. Rather, financial quarrels most often stem from poor money management or strongly differing values about money.

Take the case of "Bill" and "Barb," a young professional couple in their late 20s. Bill, an architect, makes \$32,000 a year, and Barb's annual income as a medical supplies salesperson is \$24,500. Combined, they have a very comfortable annual income.

But they have fallen into the installment trap. Monthly payments

on two automobiles, a sky-high condominium mortgage payment, some debts each carried into the marriage, plus a tendency to impulse buy—and charge—clothing, sporting equipment and other luxuries, has caused escalating pressures and problems.

Another young couple, let's call them Marty and Phyllis, earn much less. His teaching job and her part-time employment in a department store, don't provide for many frills and they have a simpler lifestyle. However, the couple argues frequently—not about the lack of money but over how to spend it. Each has a different idea about what money is for: Marty sees money as a way of making life more interesting and fun. Vacations, dinner at a nice restaurant, tickets to a ballgame all

are legitimate and important to Marty. He is a great gift-giver, and likes to surprise Phyllis with flowers and other small gifts she feels they can't afford.

Phyllis looks on money as a means to a safe and secure future. She wants to handle the family funds, and every penny she can lay hands on is stashed into their savings account. Often she quibbles with Marty over pocket money.

If either of these profiles fits you and you want to prevent discord, two steps may save you:

- Share your philosophies about money with each other;
- Work together on a simple financial plan.

## SHARE PHILOSOPHIES ON MONEY

This means, think through and talk about your individual values concerning money:

► What is important to you? What is worth spending money on?

► What is important to your spouse? Do the two of you have some common ground?

► What will be important in your future? What are your dreams for three years, five years, 20 years from now?

It helps to realize, as you share your feelings about money, that these attitudes most likely developed in your early life in your family of origin. Reflect back to those early years: When you were a child, did you experience money as a bribe or an incentive? Was it your parents' way to show love? Or was it a substitute for love or time not spent with you? Did you see it as a way to feel good about yourself, as a proof that you were worthwhile and successful? Did your parents use money as a way to enjoy life? A way to impress people? Any of these attitudes can be unconsciously learned as a child grows up. When the person marries his new partner may well have totally different life experiences, therefore different

expectations for how money should be spent and what it should do.

Below is an exercise to help you to surface your values about money, and to see how you perceive yourself and your partner:

Write down the first financial thought that comes to your mind for each of the following:

Need \_\_\_\_\_  
Want \_\_\_\_\_  
Wish \_\_\_\_\_

\*\*\*

Check as many as you think apply:

	Man	Woman
Organized	<input type="checkbox"/>	<input type="checkbox"/>
Thrifty	<input type="checkbox"/>	<input type="checkbox"/>
Impulsive	<input type="checkbox"/>	<input type="checkbox"/>
Stingy	<input type="checkbox"/>	<input type="checkbox"/>
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You have been married six months and someone gives you \$1,000. What would you do with it?

As you talk about your backgrounds, your present motivations about money, and your objective financial situation, they may become clear. Many people avoid such a step, thinking it will only cause further bickering and stress. But, if you put forth the effort to develop such a plan, it can help you escape money woes in the future, and eliminate quarrels as well.

## WORK TOGETHER ON A PLAN

Four principles underlie the development of such a plan:

- You must work together, making this project a joint venture, even if one person is the avowed financial expert of the family.
- You must strive to reach agreement on specific elements of

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the plan, compromising when you must, and committing yourselves to abiding by your decisions.

► Whatever other specifics are included, you need to provide for personal allowances in your plan: each partner should have an amount—however small—to spend with no strings attached.

► Financial forms you devise for record-keeping ought to be very simple. One model, from a pre-

marriage manual, *Perspectives on Marriage*, suggests three forms:

**Income Form.** This form would tell how much money will come in and where it is coming from. Often young couples don't start with this, but it's helpful to list every item of income for the year; then convert it to a monthly basis. This includes salaries and other work income, interest, cash gifts, bonuses, sale of real estate, etc.

When in doubt, put down the minimum. List only the net amounts of regular paychecks. If income changes, adjust totals immediately.

**Fixed Expense Form.** This will have two lists: (1) unavoidable expenses which include rent or mortgage payments, church contributions, insurance premiums, personal debts, real estate taxes, and (2) savings and rainy-day resources.

With big expenses, it's easier to ensure that the cash will be there when the payment is due if you divide your total yearly payment into monthly amounts. When you put aside \$20 each month to meet a \$240 insurance premium, the money will be there at year's end.

In the second category, experts warn that you need to treat savings as a vital budget item. The first goal for newlyweds is an "emergency fund" for unforeseen expenses such as illness, home repairs, moving costs and other such items. One recommended goal is to freeze two months of your total yearly income for this fund. For instance if a couple earns \$36,000 yearly, then \$6,000 should be set aside. Once an emergency fund is in place, you need to begin putting away money each month, as much as possible and hopefully between 5 and 15 percent. An automatic payroll deduction plan can help you do this.

**Daily Expense Form.** When you have spent the bulk of your money on standing expenses and savings,

you have left each month a certain amount of money for day-to-day living. Here is where personal decisions and values come into play. How much money do you want to spend on food—at home or out—candy, liquor, cigarettes, pet supplies? How much will you assign to household services, such as repairs, cleaning supplies, yard or household help? What will you allocate for clothing, dry cleaning, repairs? What about transportation, including car repairs, new tires, public transportation, parking?

How much do you estimate your medical care, medicines, glasses, vet bills will cost? How much money are you willing to spend on personal care, including haircuts, hairdresser, cosmetics etc.? How about education and recreation—newspapers, magazines, theater tickets, movies, lessons, health club, vacations?

You need to make a list of all such potential expenses and estimate costs in each category. It is in this broad, almost endless listing that personal differences and disagreements most often arise. You are urged to be realistic and general at first in your budgeting. Keep careful track of expenditures, a detailed record of all such expenses for a couple of weeks. Compare these with your estimated budget—you may discover some surprising patterns. If you find some items way out of line, agree on a limit and stick to it! Above all, keep talking, sharing and working with each other.

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# The Kings

(Continued from page 13)  
working. So the opportunities for intimacy are fewer."

His new position with the medical association requires more travel and responsibility, so making time for each other has become a "juggling act." They sit down every week or two with their calendars "to figure out when we can do something or not do something. It gets pretty involved—with my travel and Toni's weekend work."

"Sometimes we have a date for 30 minutes for coffee, or we'll go out to lunch together," Rick explains. "Or, before we go out in the evening, we'll take 45 minutes away from the house to run errands. We turn the car radio off and have time just to talk while we run around."

Do they mind this frenetic lifestyle? Says Rick: "I don't think Toni would be happy not working, and what makes her happy makes me happy. Her career makes her a better-rounded individual and more interesting to me, and I'm glad for her."

Toni points out that "our life is really work and home. It's not like we have a third piece in our life—golf, civic involvements, other things. We do a lot of stuff with our kids, take vacations with the whole family—like nine of us in a cabin!"

Do they share their work with each other? "Mostly we talk about

how to deal with people on the job, and Toni's really good at that," says Rick, but he sees it just as the start point. "We don't focus on sharing our jobs at home all the time—if you only talk jobs and children, that gets boring. You've really got to keep in touch with each other, and the only way to do that is to talk about everything."

Is theirs an equalitarian a marriage as it seems? "We have some things that are quite traditional," says Toni. But they fully share the care and nurturing of the children; both cook—Rick does meat or vegetable dishes when company's coming—and they share a comfortable ambivalence toward housework. Neither appears to worry about the equality issue.

"I only wanted to marry someone I thought was as smart or smarter than I was, and more interesting than I could be sometimes—that's why I married Toni," Rick declares.

"There are some times when I think she's my spouse, sometimes my best friend and sometimes my sister."

In his view, the most important thing for young couples is to "remain friends," adding, "For some of the same reasons you got married, you have to stay married, including friendship."

For Toni, the key to success is

two-fold: "One or both of you has got to pay attention to the marriage. Somebody has to devote time to it. I think this goes back and forth—it could be either partner, but of course, if one partner works at it but the other isn't interested, it won't work out." Her second belief is in priorities. She remembers advice from Father Joseph Dooley, pastor of St. Mary, Richmond.

"I was getting ready to go to grad

school," she recalls. "Father Dooley said, 'Just remember, this is your career, but your marriage is your vocation.' I've heard this in my mind 100 times. I think sometimes, especially women, if we touch any kind of success, we forget that. And I think men forget it even more."

This priority—marriage first—is something Toni and Richard agree should apply to both husband and wife.

## The Delaneys

(Continued from page 12)

now a partner in civil law with Townsend, Yosha, Cline and Price, adds, "I don't think you fully appreciate what someone else is going through unless you've done it. When you're in a case, it's a tremendously draining experience and your partner can understand, be patient, maybe take the kids out for a while."

What advice, if any, do the Delaneys have for young couples?

Said Ann Delaney, "To have a successful marriage takes work; it takes give and take; it takes the conviction that you aren't going to be on a honeymoon the entire course of the marriage. I find that a lot of young people expect that life will be like 'Loveboat'—always romantic. This expectation was also there years ago, but then there was a taboo about divorce. Now those taboos aren't there.

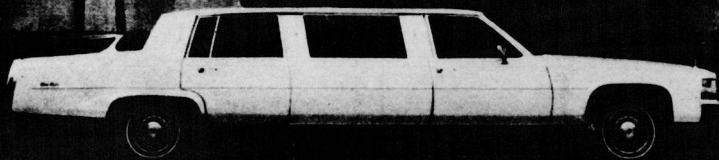
"I think you have to be a little

careful when you choose a partner; you need someone with somewhat similar experiences and values and expectations. Also, anyone who thinks you can have a child and not have it change your lifestyle just doesn't understand what having a child is all about."

Her husband Ed takes a different tack: "I think young people need to put more emphasis on being something and less emphasis on having something. If you set out and define yourself just as consumers, you'll lead boring, frequently unsuccessful lives. So you need to put a lot of time and energy in the first years on improving yourselves, each one helping the other do that, accepting the sacrifices you need to make.

"If you can gain your partner's respect by working hard, rather than on being simply a fellow consumer, that will carry you through a lot of difficult times."

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# Family planning

*It is an issue of values and of faith*

by Mary Helen Eckrich

On a morning in July I sat in a doctor's examining room and heard the gentle whisper of love. I heard for the first time the heartbeat of my grandchild who won't be born until November. My heart quickened with the magic of the moment and I was reminded of the precious gift that each child is... a gift of love from God... made real through the love of the parents.

As couples make plans for marriage they often fail to discuss their plans for family. Yet, this is an issue of values and of faith which needs to be communicated if they are truly to become one. We have been given the potential to be co-creators with God in the new life produced by our love. Our appreciation of this gift of fertility is expressed in the meaning we assign to our sexual relationship and in the way we understand and live out the covenant commitment in Christian marriage.

"Covenant commitment" implies equality in relationship and shared responsibility. In planning a family a couple shares equal responsibility for communicating their feelings, needs and values. Together they are responsible for discovering accurate and complete information on which to base their shared decisions. Finally, they will be responsible for working together as partners to see their planning through to fulfillment.

The methods of family planning can be divided into two categories: natural and artificial.

Natural methods do not use any drugs or devices. Instead they rely on the signs and symptoms of the woman's natural reproductive cycle to determine the times of fertility and infertility. This information allows the couple to choose to abstain during the time of fertility to avoid pregnancy. It also enables them to choose to have intercourse at this time when pregnancy is not likely to occur. It does not interfere with the fertility of either the man or the woman.

Artificial methods, morally unacceptable in church teaching, prevent pregnancy through the use of chemicals, drugs or devices which change or interfere with the normal processes of the reproductive systems. Some are contraceptive in that they prevent conception. Others, the IUD and some forms of the pill, do not prevent conception but instead create a hostile environment in the uterus, which prevents the implantation of the fertilized egg. The pill and the IUD have some potential undesirable side effects, and for some women may even be harmful.

Natural family planning makes use of all the information regarding the woman's fertility cycle and can be learned from qualified instructors or from excellent books now available. (Example: *No-Pill, No-Risk Birth Control*, Nona Aguilar, Wade Publishers, Inc.) By observing the changes in vaginal sensations, changes in mucus discharge, and cervical changes, the woman can know when fertility is approaching. This observation is called the "ovulation" or "Billings Method."

A woman's basal body temperature rises at ovulation. When it has remained high for three days the fertile phase of the cycle has

(mucus, etc.), and the temperature pattern, the couple can know when fertility is approaching and when it has passed. If pregnancy is not desired then abstinence from sexual relations is necessary during the fertile phase. NFP is 98-99 percent effective and can confidently be used with irregular cycles, breast feeding and menopause.

Couples who use NFP often speak of it as a lifestyle rather than a birth control method. Husband and wife share, warmly and openly, growing relational intimacies and love rather than, as some think, struggling with scientific data and burdensome abstinence.

Christian sacramental marriage calls us to mature responsibility, to unselfish giving, to self-sacrifice, to unconditional love. This is an ongoing challenge, but couples using NFP are content that they are not alone in their efforts. By definition, the sacrament guarantees the presence of God in their marriage if they but believe in the power of his love.

NFP requires communication on a daily basis at a level of intimacy perhaps not achieved otherwise. Through dialogue, couples risk vulnerability as they reveal their needs and fears. They discover that some of their expectations have been unrealistic, and that helps them grow in understanding and forgiveness. Through intimate communication they experience loving acceptance of their personhood.

Choosing to postpone intercourse encourages the appreciation of the wholeness of the other. It brings a better understanding of the true meaning of sexual intercourse in their relationship as they discover other ways of expressing their love. It does not ask either of them to alter (even a little) the person they are. It helps them live out the vows they made to give and receive the total person.

Decision-making must be based on maximum information about alternatives. Below are some little-known facts about artificial birth control methods.

**Oral contraceptives—the pill:** The pill is a prescription drug that chemically alters the woman's reproductive cycle so that ovulation does not occur. The estrogen-progestin combination pill is taken for 21 days each month. Another form containing only progestin is taken continuously. Each must be taken exactly as prescribed for effectiveness.

In addition to preventing ovulation the pill causes a thick mucus build-up at the cervix which acts as a barrier to sperm. In instances where ovulation does occur, as in the low dosage pill, the fertilized egg is unable to implant in the uterus made hostile by the effects of the pill.

**Physical side effects and health risks:** Breast tenderness, nausea, vomiting, breakthrough bleeding, headaches, depression, weight change, abnormal sugar metabolism, cystitis, high blood pressure, heart attack, stroke, blood clots, gall bladder disease, liver tumors. Most doctors advise discontinuing the pill when a woman reaches her late 30s.

**Intrauterine device (IUD):** The IUD is a small metal or plastic device placed within the uterus by a

physician. The IUD does not prevent fertilization, but its presence causes the uterus to reject the implantation of the fertilized egg. It acts as an abortifacient.

**Physical side effects and health risks:** Heavy menstrual bleeding, cramps, painful intercourse, anemia, breakthrough bleeding, pelvic infection, blood poisoning, perforation of the uterus, septic abortion, ectopic pregnancy.

**Diaphragm:** The diaphragm is a shallow cup of thin rubber which is coated with a sperm killing cream or foam and placed in the vagina by the woman before intercourse. It covers the cervix (opening to the uterus) and prevents the sperms from entering. The spermicide also damages or kills sperm. The device must be fitted by a physician and be re-checked if the woman gains or loses weight.

**Physical side effects and health risks:** Irritation or allergic reaction to rubber and/or spermicide, bladder infection.

**Spermicides:** Spermicides are foams, jellies, creams or suppositories that

are placed in the vagina before intercourse. They form a barrier to the passage of the sperm and damage or destroy the sperm. A prescription is not needed for their purchase. The aerosol foam seems to be most effective.

**Physical side effects and health risks:** Irritation or allergic reaction to chemicals, bladder infection.

**Condom:** The condom is a thin sheath of rubber that fits over the erect penis. It prevents the sperm from entering the woman's vagina. No prescription is needed for its purchase. Care must be taken that they not be torn or punctured, and that no spillage of sperm occurs upon withdrawal from the vagina. Some couples find that they lessen sensitivity, and some women find them uncomfortable.

**Physical side effects and health risks:** Irritation or allergic reaction to the rubber material.

NOTE: The above information on birth control methods was taken from "Family Planning: A Guide for Exploring the Options," by Charles and Elizabeth Balsam; Liguori Publications.



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# Newly-married ministry

(Continued from page 11)

to help engaged couples prepare for their marriages. More recently, he has developed a series of retreats and evening programs for couples at various stages in their marriage.

"Newly Married Couples" is a retreat for couples married one to five years. "Growing Couples" is for couples married five to 10 years, and "Togetherness" is for couples of all ages. All three retreats are basically the same in that each provides an opportunity for the couples to look at the strengths and weaknesses of their marriages in a relaxed setting with other couples who are going through the same experiences.

According to Father Martin, his retreats are meant to support rather than compete with other programs like Marriage Encounter. For example, in Marriage Encounter the focus is on teaching a method of communication. In Father Martin's retreats the focus is on identifying and solving problems. "It's more an analytic type of thing," he said.

For couples who find it difficult to get away for a whole weekend, there are also two evening programs. "Marriage Enrichment Evenings" meets for three evenings in a row, usually Tuesday, Wednesday and Thursday. The "Wedding Ring" meets on the same day of the week for three weeks—usually Thursday evenings.

All the programs are concerned with laying a solid foundation for the marriage, according to Father Martin. "If a couple develops a solid foundation for their marriage during



Father Martin Wolter

the first five years, then they will find the ways to keep their marriage alive," he said.

The most teachable moment for a couple is not six months before but six months after the wedding, he said. This is the time when young married couples realize that they need new insights, skills and supportive relationships. Father Martin's programs are designed to provide the new insights. The skills can come through programs like Marriage Encounter or through counseling.

But the place where the supportive relationships can best be provided is in the parishes. "Unfortunately, not many parishes are doing this," Father Martin said. What is needed, he said, are clubs or organizations for young married

couples and/or sponsor couple programs for young married as well as engaged couples.

"By their nature, sponsor couple programs are geared toward follow-up," Father Martin said. "Unfortunately, it's minimal at this point."

The main problem holding up the development of ministry to the newly married in the church is lack of cooperation among those engaged in this ministry, according to Father Martin. "Each person thinks he or she can do it at the local level," he said. "What we need to see is that each of us has a part to play."

His ideal is a vows-to-grave comprehensive marriage support system in the church. A model for that has existed in the Christian Family Movement. It developed in Spain back to the 1940s, according to Father Martin, and sponsored the development of Marriage Encounter. "It was supposed to be a support system for couples," he said. "It's (still) alive but not all that healthy."

One parish that has started a support group for young married couples is St. Christopher's. The group started in April of this year when the pastor, Father Mike Welch, brought together four couples who had expressed an interest in such a group, according to Koenig. She and her husband, Joe, are one of three couples who coordinate the group.

"It was very easy to do because there was a lot of need, interest and energy," she said. "It took us about four months from the conception of the idea to where we felt like we knew each other and could work well together."

The group meets once a month to organize. The aim is to have three or four activities a month "so not everyone has to come to everything," Koenig said.

The group has identified four areas of need. They are social, service, spiritual and educational. The group began with the social area and is now looking for an area of service especially suited for young married couples. Two possibilities the group has identified include welcoming engaged and newly married couples to the parish and working with the elderly and disabled.



Peggy Koenig

The spiritual area has been more of a challenge, according to Koenig. "This is the scary area to embark on because we feel like we need an expert." So far, the group has started a Bible study.

There is considerable interest in the final area of education, especially education for good marriages, Koenig said. Couples hear about all the divorces, but they don't hear as much about ways to keep a marriage going. "They feel instinctively that there is a way for their marriage to survive," she said. "But they would like to know more about how."

She also noted that having the support of the young married group has already made a difference in the young couples' spiritual lives—particularly at Mass. "There's a difference between attending and celebrating," she said, "and the difference is a sense of community."

For couples interested in strengthening their marriages, there are a growing number of resources available. Besides the programs at Alverna and parish programs, the Archdiocesan Family Life Office and the Office of Education Resource Center have a number of books, workbooks and tapes on the first years of marriage. For more information, contact the Family Life Office at 1400 N. Meridian, P.O. Box 1410, Indpls., Ind. 46206 317-236-1586. For information about Father Martin's retreats, contact Alverna Retreat Center, 8140 Spring Mill Rd., Indpls., Ind., 46260 317-257-7338.

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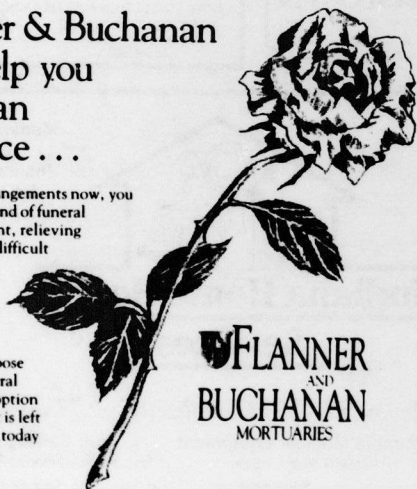
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## The 5 stages of marriage

(Continued from page 11)

can, and reassuring your spouse that the love that brought you together is still there, and growing deeper.

One day—on a bright sunny morning or a cool lovely evening—the two of you will discover the pain and anger is a little less. Suddenly, you will find within yourself a hard core of determination that this marriage is going to work, because together, you are going to make it work. Happy day—you have passed through disillusionment to the Work Stage of marriage, one which may last for a few years or many.

When you are in this stage, negotiation and re-negotiation are the key concepts. Your love is secure and realistic, if often tested. Your decision has been made: we are going to make a "go" of this marriage. So now, you work at it by sharing, discussing, arguing, compromising, forgiving, being forgiven, loving (hating at times), and taking two steps forward, even as you take one step back every so often. You may quarrel over children, sex, money, in-laws and how cool to keep the air-conditioning, but, gradually, you learn to do so with minimum damage to one another and your relationship. When your plans don't work out, when one of you disappoints the other, you re-

negotiate your expectations. You're not afraid to fight.

Eventually, if you're lucky and you work hard, you reach the Integrative Stage of marriage, which really is a continuation of the previous period, but with more assurance and pleasure, and fewer disruptions. Many couples never arrive here, but continue to battle over certain issues and problems their whole lifetime together. When you reach integration, it will be the point where you lovingly live with one another's weaknesses, and accept that this partner of yours will never meet all of the needs and expectations you first thought were your due. Together you share the problems of a growing family, the challenge of generativity as you mature both in age and wisdom.

Finally, in the later years of marriage, probably as your children leave home to marry, to establish their own lives, the couple who has worked through these many life stages will reach Fulfillment. This is that final and beautiful stage of marriage when there is the unconscious awareness that life together has been good, and that married love—in its challenge and its pain, its hard work and its exquisite joy—truly is a holy way of life.



# Bingo second only to Mass in drawing parishioners

**NOTRE DAME (NC)**—Only Mass beats bingo in attracting participation in U.S. Catholic parishes, said a report released in August by the Notre Dame Study of Catholic Parish Life.

Coming in as a distant third and fourth were adult religious education and children's religious education, the report said.

Trailing still further in popularity were parish school or sports activities, Lenten services or devotions to Mary, and parish social and fraternal organizations.

"Bingo is a curious phenomenon among Catholics," the report commented.

"Bingo as a social phenomenon has a staying power among many parishioners that has outlasted the concern expressed by many bishops, pastors and fellow parishioners about bingo as part of the regular parish budget and stewardship program," it said.

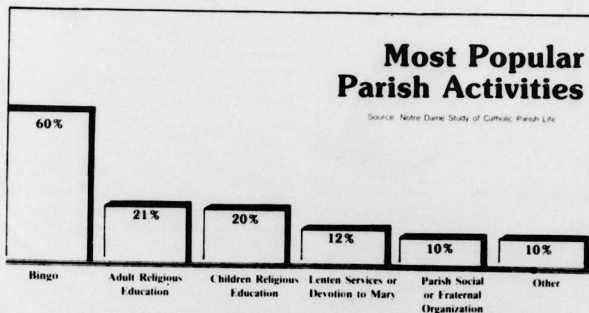
**AMONG PASTORS** or administrators of 1,099 U.S. Catholic parishes who were surveyed as part of the Notre Dame study, virtually all listed Mass at the top of "three activities...most well attended by parishioners," said the report.

Following Mass, it said, "60 percent of the parishes listed bingo, 21 percent listed adult religious education, 20 percent listed religious education of children."

School activities or sports were listed among the top three by 17 percent of the pastors, devotional activities by 12 percent, social or fraternal organizations by 10 percent.

When pastors were asked to list three main activities in terms of their importance to the vitality to the parish, bingo again came in second after Sunday Mass, although the figure was not as dramatic.

Among activities that were a major source of vitality, the report said, the list after Mass included, in descending order, "bingo (29 percent), children's religious education (25 percent), parish school activi-



**BINGO A WINNER**—Only Sunday Mass tops bingo as the most well-attended activity in Catholic parishes, a new study shows. The Notre Dame Study of Catholic Parish Life, which surveyed pastors and parish administrators, showed that Mass almost always was listed as the most well-attended but bingo clearly was in second place with a 60 percent ranking. (NC graph by Betsy Jones)

ties and sports (24 percent), adult religious education (20 percent), social and fraternal organizations (18 percent)."

Parish councils, social services, justice activities, liturgical preparation and youth ministry also got mentioned with some frequency, but less than the other categories listed.

**DATA ON** bingo's popularity and importance in parish life were a sidelight in the report, which was devoted mainly to technical analysis of different kinds of services parishes offer people and how these relate to the needs that people feel.

On how parish services relate to felt needs, the report provided extensive data indicating that people are most likely to turn to the parish for faith support, religious education, counseling or help at key times such as marriage, sickness or death in the family, or as an outlet for a desire to serve others.

For the most part, the study found, there was a fairly close correlation between the expectations of Catholics in those areas and the

kinds of services parishes were most likely to offer.

The largest "opportunity gap," or "unrealized potential" for parishes to provide services which people say they would want, came in the field of what the Notre Dame study called "severe personal or family problems."

These areas—help with marital or family crises, unwanted pregnancy, drug or alcohol abuse, unemployment or serious money problems—were the group in which people most often indicated that they thought current parish programs were inadequate, the report said.

**IT ALSO** reported that urban, suburban or rural location, age, education level and income level, all made a difference in the kind and degree of expectations people had from their parishes.

Recently, Cardinal Joseph L. Bernardin of Chicago expressed concern that the church relied so heavily on raising funds by playing bingo and Bishop Warren L. Boudreaux of Houma-Thibodaux, La., banned it by 1991.

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SPIRITUAL LEADERSHIP PROGRAM

### WHY A SPIRITUAL LEADERSHIP PROGRAM?

The aim of the program is to develop skills and integration in leadership which depend upon the spiritual growth of the individual in a faith life.

The program seeks to meet a need in parishes today where people are interested in or are already exercising leadership. There is a need for a combination of information, skills, and integration in four areas:

- PERSONAL JOURNEY.
- 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 presenters.

### 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 ministry, engage 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:

SPIRITUAL LEADERSHIP PROGRAM

BEECH GROVE BENEDICTINE CENTER  
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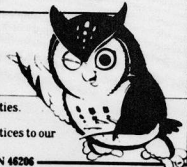
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# The Active List

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, 1600 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206



## 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 Michi 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.

\*\*\*

The Ladies of the K of C 4th degree will sponsor a Flea Market Sale beginning at 8 a.m. at the This-N-That Restaurant, 5413 Clinton Rd., Terre Haute.

## 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.

\*\*\*

## September 1

St. Peter Parish, Franklin Co. will hold its 66th Annual Chicken Dinner and Labor Day Festival

serving from 10:15 a.m.-2 p.m. EST. Adults \$4.50; children under 12 \$2. Carry-outs available.

\*\*\*

Deadline for sign-up for Catholic Widowed Organization (CWO) 4th Estate Cookout to be held Sept. 6. Mail \$6 check payable to CWO to Ann Wadell, Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46202.

\*\*\*

St. Anthony of Padua Parish, Morris will hold its Annual Labor Day Picnic from 10 a.m.-3 p.m. Chicken or roast beef dinners. Adults \$4.50; children \$2.

\*\*\*

Separated, Divorced and Remarried Catholics (SDRC) will meet for a pitch-in dinner in Greenfield. Call for directions. Call 236-1596 days or 844-5034 or 882-2944 evenings.

## September 3

The Executive Board of the Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

## September 4

The first of a three-part Evening Series on Scripture will be held from 7:30-9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$5/session. Call 257-7338 for information.

\*\*\*

The St. Francis Hospital Calix

Unit will meet at 6:30 p.m. in the cafeteria.

## September 5

First Friday devotions of Rosary and Way of the Cross will precede the noon Mass at 11:45 a.m. in St. Mary Church, 317 N. New Jersey St. Refreshments served afterward.

## September 5-6

A 24-hour retreat for business persons called Christians in the Market Place will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$45 with \$15 deposit. Call 257-7338 for information.

## September 5-6-7

A Healing Retreat led by Fr. Rick Tucker will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$60 with \$20 deposit. Call 257-7338 for information.

\*\*\*

A Women's Serenity Retreat will be held at Fatima Retreat House, 5383 E. 56th St. Call 545-7661 for information.

## September 6

The World Apostolate of Fatima (The Blue Army) will hold a First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone is welcome.

\*\*\*

The Catholic Widowed Organization (CWO) will enjoy a Cookout at the 4th Estate from 4-8 p.m. BYOB.

## September 7

St. Gabriel Parish, Connersville will hold its Fall Festival serving family style chicken dinners from 11 a.m.-3 p.m. EST. Adults \$5; children under 12 \$2. German band, country store, beer garden.

\*\*\*

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

\*\*\*

© 1986 NC News Service



"I keep telling you — we could really save some bucks if I didn't go to school this year."

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

\*\*\*

St. Vincent Hospital Calix Unit will meet at 8:30 a.m. in chapel for Mass followed by a meeting in the cafeteria at 9:15 a.m.

\*\*\*

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

\*\*\*

The 125th Anniversary celebration of Nativity of the Blessed Virgin Mary (St. Mary) Parish, North Vernon, will begin with Mass at 3 p.m.

\*\*\*

St. Roch Parish Picnic and Reunion will be held beginning at 10:30 a.m. Mass in the school's south grove. Food, games.

\*\*\*

An Ice Cream Social will be held from 2-5 p.m. at Providence Retirement Home, 703 E. Spring

St., New Albany. \$1.50 admission. Games, prizes, raffle.

## 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.; 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: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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### September 5-7

Director: Fr. Rick Tucker

### Scripture Series

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### September 4, 11 & 18

7:30-9:00 PM

### "Christians in the Market Place"

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### September 12-13 (24 hours)

### "Intensive Journal" Workshop

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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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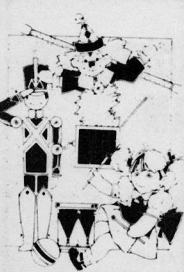
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# Vatican hopes to develop weekly television show

by Sister Mary Ann Walsh

WASHINGTON (NC)—The Vatican's television center is working with three U.S. priests to develop a Vatican-originated weekly TV program for English-speaking audiences.

The proposed program, "A View from the Vatican," would be "a one-hour weekly religious 'Today' show that will probe and present the world as seen from the Vatican," Father Edmund Nadolny, chief fund-raiser for the project, said in a telephone interview.

Father Nadolny, a priest of the Archdiocese of Hartford, Conn., together with Father Raymond Bluett, a retired priest from the Diocese of San Bernardino, Calif., and Father Terrance A. Sweeney, an ex-Jesuit and an award-winning television scriptwriter, presented the idea for the program to the Vatican.

In response, Florenzo Tagliabue, secretary general for the Vatican Television Center, which began in 1983, urged the three priests in a July 23 letter to develop pilots for the program. He added that Vatican TV could produce the show and said the Vatican could reach a final decision on the project in September.

Tagliabue also said that the program "should be done at top quality," so that "it could be offered to a great number of American independent television stations and in all the countries of the English-speaking world."

Father Nadolny said that Pope John Paul II "will approve the pilots" and that a meeting between the American and Vatican representatives will take place in Rome in September to finalize program topics.

Meanwhile, Father Nadolny said, he is seeking financial backers for the project and "looking for the Catholic Dan Rather and Barbara Walters" to anchor the show.

The program overview described a show with five segments: news, interviews on international issues, pieces on Vatican and Roman art trea-

sures, interviews with celebrities visiting the Vatican, and the pope's weekly Angelus greeting.

Father Nadolny, who is

raising money for the effort under the Father Nadolny Good News Fund Inc., said the project hoped to cut into the money going to Protestant

television evangelists from Catholics. He said Catholics are estimated to give millions of dollars to Protestant programming.

He said his program is not tied to the Catholic Television Network of America, established several years ago by the U.S. bishops. He added that in

the United States he hopes to see the program picked up by commercial television stations or syndicated like the popular show "Wheel of Fortune."

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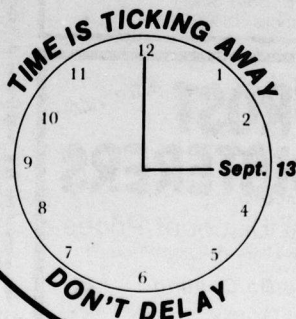
## South African priest tortured

PRETORIA, South Africa (NC)—The Southern African Catholic Bishops' Conference has filed an urgent application to the Pretoria Supreme Court to restrain South African police from assaulting its imprisoned secretary general, Father Smangalis Mkhathshwa.

In an affidavit to the Supreme Court, Father Mkhathshwa's secretary, Dominican Sister Celia Smit, said that during an Aug. 21 visit the priest told her that two men dressed in track suits had approached his cell, blindfolded him and taken him to an unknown destination, where he had been forced to remain standing for 20 hours, still blindfolded. Sister Smit said when she visited Father Mkhathshwa, "he was experiencing difficulty in standing up straight and walking. He had a stick in one of his hands and was using it to stay on his feet."



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## YOUTH CORNER

## Youth from archdiocese help Appalachian poor

Richard Cain

It's a farm. But what grows there is hearts.

The place is Nazareth Farm in Center Point, West Virginia. Run by a priest and staffed by college students on summer break, it is a place where youth come from all over the country to work as volunteers with the poor of Appalachia.

Despite the lack of glamour, the week-long service activity has slowly but steadily been growing in youth in the archdiocese. This year, at least two groups of youth went. There were 10 youth from Terre Haute and also a group from Columbus.

It's not a vacation. The volunteers sleep in a barn. Their bath tub is a creek. They wash their hair under the freezing water of a pump. They work long hours in the hot sun doing whatever needs to be done. Fixing a roof, visiting shut-ins, tending to the chores that need to be done on any farm. But they come back with a greater awareness of God's gifts and a deeper sense of service.

"My feelings about going to the farm were mixed," said Sharon Loftus, a member of the youth group at St. Joseph in Terre Haute. "I wanted to go to help people as well as make new friends. But I wasn't sure about using out-

houses and only taking one shower a week."

But after having gone, Loftus has no regrets. "I have realized how blessed I really am and learned a lot about others who have very little," she said.

Seeing the poverty is a shock for some. But seeing the riches hidden behind the poverty is the real eye-opener. "What I really expected to see in Appalachia was a lot of withdrawn, depressed and poor people," said Shelly Berg, a member of the youth group at St. Benedict in Terre Haute. "Instead, I found that they were friendly and loving and didn't seem to mind their situations."

Chad Risley, from Sacred Heart in Terre Haute agreed. "It was quite amazing to see how the poor of West Virginia live in filth and a lot of times in hunger but yet are happy and content," he said. "It was quite fulfilling working with and teaching those less fortunate."

"But they also taught us a lot. One of those things was how to love unconditionally. They loved us for what we are—not for any gifts we brought or for any work we accomplished."



**CYO TALENT CONTEST**—This year's winners are (from left): Laura Callon of Holy Name in Beech Grove (1st place in variety-dance division), Melanie Canatsey of St. Mary in Danville (1st place in vocal division), Amie Kilgore of St. Catherine in Indianapolis (2nd place in vocal division), Tara Evans of St. Christopher in Indianapolis (1st place in instrumental division), Matt Nowlin of St. Luke in Indianapolis (2nd place in instrumental division), Debbie Hagist of St. Rose of Lima in Franklin (overall best act for her variety-dance entry), Michelle Whittemore of Nativity in Indianapolis (2nd place in variety-dance division) and Laura Wakeland of Holy Spirit in Indianapolis (3rd in variety-dance division).

## Umpires needed for CYO kickball program

The Catholic Youth Organization is recruiting umpires for the Fall 1990 kickball program. Between Sept. 4 and Oct. 10, around 750 games will be played in the Indianapolis metropolitan area and new umpires are needed to assure that all games will be covered by a competent official. Adults and youth between 16 and 65

who would enjoy umpiring and are available weekdays from 4:30-6 p.m. are encouraged to contact the CYO Office. No experience is necessary. Training will be provided. Umpires are scheduled as to their availability. For more information or to join, contact the CYO Office, 500 E. Stevens St., Indpls., Ind., 46203 317-632-9311.

## My boyfriend is paying more attention to another girl

by Tom Lennon

**Question:** I've been going out with this certain guy. Lately he has been paying a lot more attention to this other girl than to me. He says they're just friends but they spend a lot of time together. I can't talk to him about it. Sometimes he doesn't even

notice me when he's with her. What should I do? (Texas)

**Answer:** There are at least two activities not worthy of humans: trying to control another person and trying to possess another person.

If you indulge in either or both of these activities you are very likely to make a painful situation even more painful and probably will create a great mess and perhaps lose "this certain guy" forever.

Trying to control another person usually is filled with endless frustrations. Most people simply don't want someone else taking control of their lives and actions. Would you?

So beware of formulating all sorts of strategies to make this guy come back to you and forget the other girl. He'll be a much happier person if you let him have his freedom.

If you try to keep a tight hold on him, he is likely to resent your approach and be turned off by it and by you. Odds are you'll lose him.

Never try to possess a friend. Such a tactic can turn into "smother love" and is

deeply annoying. Would you want someone trying to have exclusive rights to you? I suspect you'd get tired of such an arrangement mighty fast.

So beware of regarding this guy as your property. That's another sure way to lose a friend.

Although it may be very painful and difficult for you, try to stay cool and graceful. Be around and be friendly but don't overdo it. Don't make a great effort to call attention to yourself.

An old cliché might be useful in this situation: "Let go, let God." He does have a hand even in situations such as you describe. Perhaps God is using present events in your life to point you in the direction of new friends and new activities.

It's not out of place to pray about what some might describe as frivolous things. What you are feeling now is important to you and so has importance for God.

Try to let go gracefully and give yourself up to the new life of the future.

And avoid trying to control all events absolutely.

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## Quest and Search retreats

There will be a Quest retreat Oct. 3-4 at the CYO Center in Indianapolis. Quest is for high school freshmen and sophomores. The registration deadline is Friday, Sept. 19. The retreat will begin Friday at 6 p.m. and end Saturday at 5 p.m. There will also be a Search retreat Oct. 17-19 at the CYO Center. Search is for juniors and seniors. The registration deadline is Friday, Oct. 3. The retreat will begin Friday at 7 p.m. and end Sunday at noon. Other Quest retreats are scheduled for January 9-10

(registration deadline Dec. 20) and March 27-28 (registration deadline March 6). The Nov. 7-8 Quest is already full. Other Search retreats are scheduled for Jan. 23-25 (registration deadline Jan. 9) and March 13-15 (registration deadline Feb. 27). There will also be a Christian Awakening Retreat Feb. 18-21. The registration deadline for this retreat is Feb. 6. To register or for more information about any of these retreats, contact the CYO Office, 500 E. Stevens St., Indpls., Ind., 46203 317-632-9311.

## 5 archdiocesan football teams favored in UPI pre-season poll

Roncalli High School in Indianapolis was the unanimous pre-season choice of the UPI Board of Coaches to win first place this season in the 3A division of high school football. Cathedral High School in Indianapolis was second and Pro-

vidence in Clarksville was fifth. Also ranked were Chatham, third in the 4A division, and Ritter, fifth in the 2A division. Both high schools are in Indianapolis. The divisions are organized by school size with 5A being the largest school.



# Priests launch an international group for clergy

CHICAGO (NC)—Priests from around the world have launched an international group for clergy which they say will create a sense of brotherhood among its members, foster their awareness of worldwide issues and form a support network.

A plan for such an organization emerged during a meeting in Chicago Aug. 4-8.

Sponsors included the Chicago-based National Federation of Priests' Councils, the National Conference of Priests of England, the National Federation of Councils of Priests of Canada and the National Council of Priests of Australia.

Other countries represented were South Africa, the Philippines, Ireland, Trinidad,

Zimbabwe, India, Malawi, Nigeria and Papua New Guinea.

The U.S. priests' federation is an organization of about 90 official diocesan priests' councils—there are 171 Latin-rite territorial dioceses and archdioceses in the United States—plus several other priests' associations and male religious orders.

Organizers said the idea for an international priests' group came from a 1984 convention of the National Federation of Priests' Councils held in San Antonio, Texas.

Two years and 24 international telephone conference calls later the steering committee for the project met for the first time.

One committee member, Father Tony

Redden of Cleve, Australia, said the aim of the organization would be to foster brotherhood and an awareness of issues and build a network of support for priests in their work.

Father James Burdett of Salinas, Calif., said he saw the Chicago meeting as the beginning of that network.

He said another important aspect of the gathering was meeting priests who represented Africa, where, he added, the church is growing rapidly and church-state tensions are increasing.

"The concerns of North America and Europe are not the concerns of Africa," he added.

An African priest, Father John Aman-

kawah of Ghana, said the church in Africa is struggling with what he called "twin currents" of Second Vatican Council reforms and moves toward political independence in a number of countries.

Throughout all the discussions, said Father John Rose of Edmonton, Alberta, "there was a tremendous love for the church and a great affirmation of the priesthood."

Father Redden, president of Australia's priests' council, said another meeting will be held in August 1988 in Africa or Asia. He said the organization, now called "Assembly of Priest Representatives—English-Speaking Countries," will keep bishops' conferences informed of its work.

# Priest says Lebanese Christians feel abandoned

by Barb Fraze

WASHINGTON (NC)—Lebanese Christians feel "abandoned" by the world, said the director of Lebanon's Catholic Center for Information.

"We are neglected, we are abandoned," said Father Antoine Gemayel, the center's director. He also said that Christians "are not fighting; we are defending ourselves."

The Maronite Catholic priest said Lebanese do not want to be treated "as terrorists." Lebanese are the victims of outside forces, he said, with people from Syria, Iran, Libya and the Soviet Union using about 5 percent of the Lebanese people to fight.

"We are the victims of terrorists in Lebanon," Father Gemayel said during an Aug. 19 Washington interview. He spent several weeks in the United States in July and August.

"You still have three Americans kidnapped; our whole community is kidnapped," he said.

While Americans "are welcome to free the Americans," he asked that they remember others suffering in Lebanon.

Father Gemayel said he accompanied Cardinal John O'Connor of New York when the cardinal made a three-day trip to Lebanon in June. Cardinal O'Connor, president of the Catholic Near East Welfare Association, witnessed 14 people living in one small room and saw a lady picking food from the trash.

Father Gemayel said although the cardinal gave no speech, he saw a few tears stream down his face.

However, he said, when the cardinal left Lebanon, the media coverage he received concerned the Palestinian refugees.

Christians and Moslems have been fighting in Lebanon for

11 years. A main cause of the fighting, which has left more than 100,000 people dead, is the Moslem demand for revision of the current distribution of political power, which favors Christians. By law, the president of Lebanon must be a

Maronite Catholic, and Christians hold a majority of seats in the parliament and top military posts.

Lebanon's 3 million population is about evenly divided between Moslems and Christians.

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# Review of book on South Africa

**Dispensations: The Future of South Africa as South Africa** See it, by the Rev. Richard John Neuhaus. Eerdmans (Grand Rapids, Mich., 1986). 317 pp., \$16.95.

Reviewed by  
John H. Carroll  
NC News Service

This study of the views and attitudes of South Africans regarding the future of their country is revealing and helpful as background to current developments.

Tragically a cycle of repression, violence and then martial law and vigilantism with mounting casualties has overtaken many of the moderate positions expressed by spokesmen of various groups to the author, the Rev. Richard John Neuhaus, on his recent visit to South Africa.

Mr. Neuhaus has been an observer of the South African

scene since the 1960s, when he was active in the American civil rights movement and in charge of a large black church in Brooklyn, N.Y. At present he is editor of "The Religion and Society Report" and director of The Center on Religion and Society in New York.

During his latest trip to South Africa, before the current wave of violence escalated, the author traveled throughout the country and interviewed numerous South Africans of differing backgrounds.

The principal point in many of these discussions was the new dispensation that began Nov. 2, 1983, when the white voters of South Africa approved power sharing with South Africans of "Colored" (mixed race) and Indian origin. The author attempts to discover what this dispensation may mean for the future of the country.

The range of personalities who expressed their views provides an interesting insight into the various groups who make up the population of South Africa and their attitudes about their relations with one another.

(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.)

† ASHCRAFT, Daisy B., 71, St. Ambrose, Seymour, Aug. 14. Wife of Hubert K.; mother of Judith Schmidt, Michele Judd, Susan E.

Mr. Neuhaus presents the viewpoints of Afrikaner, British, African, Cape Colored and Indian communities and Catholic, Jewish and Protestant clergymen and spokesmen. Attitudes vary greatly even within these groups.

The position of the Catholic Church, for example, has been one of opposition to apartheid. Catholic leaders must address a diverse constituency. In addition, Afrikanerdom has been inculcated with a deep fear of the Roman danger."

Mr. Neuhaus concludes his work by exploring with hope possible peaceful solutions to problems in this wealthy and

beautiful but troubled land. The inexorable march events, however, may overtake non-violent options at present South Africa and the world with the frightful prospect of another Algeria or Lebanon.

Carroll is a retired U.S. government employee who teaches history courses at Georgetown University's School of Summer and Continuing Education.)

## MAY THEY REST IN PEACE

Beineke, Hubert H. and Joseph L.; grandmother of 13; great-grandmother of two; half-sister of Speed Collingsworth, Jr.; sister of Eva Barnes, Lillian Rochmer and Vivian Weasner.

† BURGER, Herta G., 82, St. Columba, Columbus, Aug. 9. Mother of Robert J., and Mary Ann Rumble; sister of Elsie Satterblom.

† CESNIK, Anthony, 73, Holy Trinity, Indianapolis, Aug. 18. Husband of Mary C.; father of Michael, Anthony, James, Kathleen Thompson and Barbara; grandfather of seven.

† EDMONDS, Dorothy, 67, Our Lady of Perpetual Help, New Albany, Aug. 15. Wife of L. Alfred;

mother of Linda L.; sister of Henrietta Herrell, Betty Sitzman and Rosemary Kercher.

† GEDRICK, Joseph, 71, Sacred Heart, Terre Haute, Aug. 13. Husband of Lena; father of Marlene Ross and Darlene Kelsheimer; brother of Anton, Charles, Mary Wailly and Helen Honkisz; grandfather of four; great-grandfather of one.

† HAGUE, Agatha B., 76, Holy Spirit, Indianapolis, Aug. 14. Aunt of Martha Dawson; great-aunt of six; sister-in-law of Mrs. William Hague, Sr.

† HAUSERPERGER, Mary Joann, 55, St. Ambrose, Seymour, Aug. 2. Wife of Raymond; mother of Gib,

Allen, Beth Ritz, Barb McAdam, Fred, and Sally Hinton; grandmother of eight; sister of William (Bill), George (Vic), James L. Edward and Gerald (Gene) Sinko and Ora V. Shaffer.

† HEUSER, Charles M., 34, St. Augustine, Jeffersonville, Aug. 10. Son of Charles Y. and Mildred M.; brother of John R., James E., Mary Ann Tucker, Nancy E. Kahn and Carolyn.

† KEANE, Joseph P., 64, Our Lady of Lourdes, Indianapolis, Aug. 10. Husband of Wilma; stepfather of Denise Isenberg, Melanie Foley, Craig and Randy Woodall; brother of Ann Cannadja; grandfather of eight.

† McDONALD, Mary Margaret Foley, 67, Little Flower, Indianapolis, Aug. 9. Wife of Earl R.; mother of Mary Ann Kot; sister of Catherine Scott and Josephine Fontaine.

† McGEE, Harold C., 79, St. Lawrence, Indianapolis, Aug. 13. Husband of Margaret C.; brother of Dorothy Peek.

† MEYER, John (Jack), 67, St. Lawrence, Lawrenceburg, Aug. 15. Husband of Velia (Val); father of Mary Ann Firth, Joanne Lester and Michael; grandfather of four.

† MICHALS, Charlotte W. Worden, 84, St. Lawrence, Indianapolis, Aug. 13. Mother of W.G., Shirley Chaillet, Carol Bowles and Lyn Head; sister of Margaret Schieman and Lea Bisig; grandmother of 21; great-grandmother of eight.

† MILLER, Cornelius "Jiggs," 64, St. Ambrose, Seymour, July 30. Father of Jerry L., Michael L., Karen Wills and Glenna Christine; grandfather of three.

† PERRY, Dorothy L., 61, Nativity of Our Lord, Indianapolis, Aug. 15. Wife of James Fred; mother of Timothy Duggan, Thomas, Sally Kidwell, Carol Rupert, Loreen Kegeris and Maribeth; sister of Ruth Williams; grandmother of nine.

† QUEMA, Sammie, 78, St. Catherine of Siena, Indianapolis, Aug. 13. Husband of Mildred; brother of Ramone.

† STEINMETZ, Bernard A., 78, St. Jude, Indianapolis, Aug. 15. Husband of Ruth; brother of Tilda Hiller and Frances.

† TRACY, Thomas J., 64, St. Ambrose, Seymour, July 27. Husband of Alberta M. Zumbingst; father of Richard, Thomas, Jr., Patrick, Jonathon, James F., Teresa Kramer, Mary Brown, Kimberley Terrell and Julia Aker; brother of Eileen Prather, Patricia Tracey and Richard; grandfather of 13.

## Sr. Irene Mahoney dies

CHICAGO, Ill.—Providence Sister Irene Mahoney died here Aug. 16 at age 61. She received the Mass of Christian Burial on Aug. 19 in St. Joseph Chapel, St. Mary of the Woods, and was buried in the convent cemetery.

Sister Irene was born in Chicago and entered the Congregation of the Sisters of Providence in 1922. She pronounced final vows in 1950. She served as a teacher in several elementary schools in Illinois and Indiana. In the Indianapolis Archdiocese she taught at Cathedral and St. Joan of Arc grade schools in Indianapolis, and at St. Mary School, Richmond.

Survivors of Sister Irene include a brother, John, of Chicago; five sisters: Ann O'Malley, Margaret McInerney, Kathleen Morley, Theresa Sullivan and Helen Wall, all of Chicago; and many nieces and nephews.

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# Archbp.: church has role in non-partisan politics

by Al Antezak

LOS ANGELES (NC)—Discussions of the church's role in politics must distinguish between partisan politics and the search for the common good, said Archbishop Roman Arrieta Villalobos of San Jose, Costa Rica.

"A church indifferent to the welfare of the people would be a church unfaithful to its mission," the archbishop told journalists in mid-August.

Archbishop Arrieta noted that although canon law clearly prohibits participation in

partisan politics, "the participation of the church in the search for the common good, particularly in Central America, has become an everyday role."

The archbishop is a past president of the Central American bishops' conference and a former vice president of the Latin American bishops' council.

"There is a situation of extreme poverty in the great majority of the people in Central America, overwhelming majorities who have nothing," said Archbishop Arrieta.

"That is one of the main reasons for what

is happening in Central America today. That situation must change. Social justice, as taught by the church, must receive close attention from those in government and those economically well-off."

He said if the church can "close the gap between those who have nothing and those who are well off, we will make a solid contribution."

The Costa Rican prelate also said his country, whose constitution bars an army, "sets a wonderful example for the entire world."

"Lack of an army allows us to allot the national budget to the integral development of the citizens," he said.

He said religious freedom "is profoundly valued" by the people of Central America, and he appealed to the Nicaraguan government to respect religious rights "for all men who wish to worship God according to their conscience."

Nicaraguan church-state relations have deteriorated in the past year because of what church officials see as persecution. The two sides have agreed to meet in September.

## Fourth of bishops answering poll favor married priests

LOS ANGELES (NC)—Nearly a fourth of 145 U.S. bishops responding to a survey favored optional celibacy for priests, according to a Los Angeles priest who quit the Jesuits over what he called efforts to suppress the results.

But the validity of the survey—the results of which were published Aug. 20 in the Los Angeles Times—also was debated because of the possibility that bishops who oppose changing the church's celibacy rule for priests may not have responded.

The survey was sent to 312 U.S. bishops by Father Terrance A. Sweeney, who left the Jesuits Aug. 15. Of the 145 who answered, 35—24.3 percent—said they approved of optional celibacy, 109 said they would not approve and one did not answer the question.

The survey also found that nearly 20 percent of those who responded would approve of asking married and resigned priests to return to active ministry. Nearly 30 percent would approve of ordaining women as deacons but less than 8 percent would approve of ordaining women priests.

Father Sweeney also sent the survey to 122 cardinals around the world but only 10 responded and he did not include them in his findings.

Father Sweeney, 41, said his Jesuit superiors initially encouraged him to pursue his survey last fall but that last December he received orders to "cease and desist all work on the survey" and to destroy all the material he had gathered.

He resigned from the Jesuits Aug. 15, saying he would leave rather than comply with an order to destroy the results.

Father Sweeney, author and a winner of several Emmy awards for television writing and production, said he consulted three sociologists about how to analyze the survey results. He did not consult experts before he constructed his four-question survey.

Archbishop William Levada, an auxiliary bishop in Los Angeles who will be installed as archbishop of Portland, Ore., in September, told the Times that while Father Sweeney apparently had not publicly dissented from official Catholic views, his poll lacked "a serious purpose and authorization" that would assure its being "objective and impartial."

Gallup Poll President George Gallup Jr. told the Times he was impressed by the size of the response, but that some "subjective elements" had influenced the poll's results.

Dean Hoge, a sociology professor at The Catholic University of America in Washington, told the Times the poll could be skewed because those opposed to change may not have replied to it.

But Gallup said that even if every bishop who did not respond to the survey were considered to be against optional celibacy for priests, that would still mean that nearly one of eight bishops would approve of permitting priests to marry.

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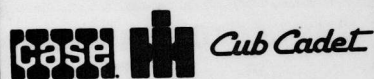
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# Father Curran decision fuels church controversies

(Continued from page 1)

John's University in New York and president of the Fellowship of Catholic Scholars, called the decision "long overdue," saying Father Curran has been a known dissenter for 20 years, while the church took only "three years to deal with Martin Luther."

But Father Richard McBrien, chairman of the University of Notre Dame theology department, called the action a "devastating blow against Catholic University" that will hurt all "Catholic higher education."

Three key U.S. bishops in the case issued statements emphasizing the Vatican's right to determine who can teach theology in the name of the church. These were Archbishop Hickey as university chancellor; Cardinal Joseph L. Bernardin of Chicago, chairman of the university's board of trustees; and Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops.

A fourth bishop directly involved, Bishop Matthew H. Clark of Rochester, N.Y., the diocese Father Curran belongs to as a priest, said that "in recognition of the ultimate authority of the Holy Father" he accepted the decision "as the final word on this matter."

When Father Curran broke his silence Aug. 20, he admitted that he had received little public support from the U.S. hierarchy, and that even private indications of support had come from only about 40 bishops, or about one-eighth of the hierarchy.

Lack of hierarchical support, he said, was



**CONTROVERSY**—Current Vatican trends to reassert church authority are a form of "creeping infallibilism," moral theologian Father Charles Curran tells an Aug. 20 press conference in Washington. Father Curran's press conference came two days after the Vatican's removal of his license to teach as a Catholic theologian. (NC photo by Rick Reinhardt)

one of the differences between his case and that of Brazilian liberation theologian Father Leonardo Boff, another theologian under Vatican fire. Father Boff reportedly enjoys wide support from the Brazilian bishops.

Archbishop Hickey said at a press conference Aug. 19 that the Vatican decision demonstrated that "there is no right to public dissent" from church teachings, and earlier norms set by the U.S. bishops for such dissent "are simply not workable."

Father Curran said the next day that if Archbishop Hickey was right, most Catholic theological journals around the world would have to be shut down, because what was defined as public dissent in his case focused exclusively on his scholarly writings.

He also accused Cardinal Ratzinger of what he called "creeping infallibilism" or "creeping infallibility" because of what he viewed as efforts by the cardinal to "fudge" the classical theological distinctions between infallible and authoritative but non-infallible church teachings.

Father Curran said Cardinal Ratzinger started linking his dissent to infallible teachings only in the last phases of the seven-year investigation, when the doctrinal congregation spelled out its final conclusions on his dissent and its decision at his refusal to retract. Before that, he said, the congregation had consistently discussed his dissenting positions as disagreement with authoritative but non-infallible teachings.

On the practical level of what happens next, Father Curran said he planned to use "every means available" to retain his teaching post at Catholic University.

But in a situation complicated by conflicting claims of church authority and academic freedom and by changes in university sta-

tutes since Father Curran received his contract as a tenured professor, he and university authorities would be working with lawyers to sort out the issues and plan the strategies in a potentially long appeal procedure.

Cardinal Ratzinger, in his July 25 letter released Aug. 18, rejected a compromise Father Curran had suggested earlier under which he would retain his teaching post but agree not to teach sexual ethics.

Father Curran last spring rejected a different compromise suggested by Jesuit Father William J. Byron, president of the university, under which he would be given a teaching post in another department of the university.

But the possibilities of some other kind of compromise to end the dispute seemed to remain open, and some of Father Curran's colleagues urged both sides not to close off such possibilities.

Dominican Father William Cenkner, dean of Catholic University's school of religious studies, which includes the theology department, suggested several ideas for compromise, warning that without further resolution of the case "the credibility of theology undertaken in our institutions of higher learning stands in jeopardy."

The executive council of the school of religious studies also called for a "resolution of the differences" over Father Curran's right to teach, saying this "is necessary for the health and credibility of theology undertaken in Catholic universities."

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