



Changes made in Deposit and Loan Fund

The interest rates for both deposits and loans made by parishes are increased

by John F. Fink

Revisions have been made in both policies and procedures for the Archdiocesan Deposit and Loan Fund (ADLF). The changes were announced by Archbishop Edward T. O'Meara in a letter to pastors Aug. 25 and in an interview Sept. 4.

The ADLF makes it possible for parishes to build, maintain, renovate, and expand parish buildings and properties without borrowing from external lending institutions. Parishes deposit excess funds into the fund and borrow against it, receiving interest on the deposits and paying interest on the loans.

The fund was established in 1934 and, according to Archbishop O'Meara, "Over the years the loan fund has made possible a great deal of growth in the archdiocese. If the fund did not exist we would have been unable to do many of the things we have done. Parishes would be unable to do the things they need to do."

The archbishop particularly noted two points in the revision: that interest rates will be reviewed annually and withdrawal of deposits will no longer require permission of the archbishop. The new policy also defines "excess funds" and says that deposits will earn interest quarterly instead of semi-annually.

The rate structure for the fund has not been revised in more than 12 years. Interest rates have been 4 percent on deposits and 4 1/2 percent on loans. These rates are now being revised to 5 1/2 percent on deposits and 6 percent on loans. The rates on deposits will be effective beginning Jan. 1, 1987 and the rates on loans will be effective beginning July 1,

1987. Between January and July loan repayment schedules will be renegotiated in light of the new rate for loans.

The policy revisions and the new interest rates were recommended to the archbishop by the members of the archdiocesan finance council composed of Eugene Henn, Norm Hipskind and Charles Wagner. The archbishop emphasized that these three men had devoted a great deal of time to the revision.

Each parish and agency of the archdiocese is required to deposit into the ADLF all funds on hand from time to time in excess of anticipated cash receipts and disbursements for the following 90 days.

Each parish and agency may also request loans from the ADLF for capital improvements and major renovations. Applications for loans are made to the secretary for temporalities, Msgr. Gerald A. Gettelfinger. A condition of a loan is that at least 80 percent of the total cost of the project must have been raised in the form of cash and/or pledges not to exceed three years.

Before a loan is granted, the application is reviewed by the secretary for temporalities and the finance council and each makes recommendations to the archbishop. The loans are repaid in accordance with the repayment schedule established at the time the loan is approved.

Archbishop O'Meara said that the ADLF is healthy and has a positive balance. As of last June 30, the end of the archdiocese's fiscal year, parishes had \$8 million in deposits and \$6.9 million in loans. Thirty-seven of the parishes in the archdiocese had loans from the fund, 22 of them in six figures. Of those 37, only four parishes were unable pay

anything on the principal of the loan last year.

The archbishop said that he is "very pleased with the responsible way parish leaderships address their loans. I feel very strongly that we have a good thing here. Parishes that have funds they don't need at the moment are helping their sister parishes in the archdiocese to do things that might be impossible otherwise."

"This is not just a business matter," he continued, "but a matter of ecclesial cooper-

ation. Very few parishes have not benefited from the fund during the 52 years of its existence."

Msgr. Gettelfinger and the members of the finance council have scheduled five meetings in the archdiocese to explain the fund's revisions. The meetings are meant for pastors, associates, parish council and finance committee members. The meetings will be held in Indianapolis Oct. 21, New Albany Oct. 23, Terre Haute Oct. 28, Connersville Oct. 30 and Columbus Nov. 11.



CHRISTMAS STAMPS—A snowy winter village scene and the "Perugino Madonna" are the designs for the 1986 Christmas stamps. The modern stamp was designed by Dolli Tingle of Westport, Conn., and the traditional stamp is from a 15th-century painting from the National Gallery of Art in Washington by Pietro di Cristoforo di Vannucci commonly known as Il Perugino because of his longtime residency at Perugia, Italy. The stamps will be available at U.S. post offices beginning Oct. 25. (NC photos)

Archdiocese to host Golden Jubilee Celebration

140 couples representing 7,000 years of married life will be honored Sunday in the Cathedral

An 80-year-old cathedral with a fresh new look will welcome 140 bright-eyed couples of about the same vintage this weekend when the Archdiocese of Indianapolis hosts its annual Golden Jubilee celebration.

A 2:30 p.m. Mass on Sunday, celebrated by Archbishop Edward T. O'Meara, will draw 900 people to the newly-renovated St. Peter and Paul Cathedral in Indianapolis. The honored guests, couples married 50 years or more, will renew their marriage vows during the liturgy, and the archbishop will confer a special blessing on them.

Afterward, the jubilarians and their families will be feted at a reception in the Catholic Center at 14th and Meridian Streets, across

the street from the cathedral. Those married 50 years in 1986 will receive personalized certificates to mark the occasion and Archbishop O'Meara will give religious mementoes to 14 couples who have passed the 60-years-married milestone.

The celebration will bring couples from 21 counties throughout central and southern Indiana—from cities as far away as Jeffersonville, Tell City, Batesville, Richmond and Terre Haute, and from towns as tiny as Starlight, Dover, New Middleton, Sunman, Camby, Fults, Floyds Knobs and Liberty.

The jubilarians range from 50 to 67 years married and, totalled, represent 7,000 years of married life.

Two couples will share the honor of longest-married. Nunzio and Philomena Bruno of Indianapolis, members of St. Joan of Arc Parish, celebrated their 67th anniversary on Sept. 10. Andrew and Lorena Kutter of St. Andrew Parish, Richmond, will be married 67 years on Oct. 28.

Not far behind are George and Pearl Baker of Clarksville, parishioners at St. Anthony Parish. The Bakers will celebrate No. 67 next June.

One couple will mark their wedding date on the day of the celebration. Oswald and Roselle Litzelman of St. Michael's Parish, Indianapolis, will reach No. 54 on Sept. 14.

"People are amazed there are so many long-married couples," said Valerie R. Dillon, director of the archdiocesan family life office, which plans the event. "Actually, there are many more—we sent out almost 700 invitations. But frail health, long distances to travel and other reasons cut down the number who attend."

She added that some couples have come each year and "we've become like old

friends. Whether they realize it or not, these wonderful people are a sign of hope in a troubled time for families. They give us a feeling that we, too, can be faithful to our commitments," she said.

The jubilarians and their families will play an active role in the Mass. Among priests concelebrating with the archbishop will be Father Marty Peter, pastor of St. Malachy Parish, Brownsburg, nephew of Norbert and Marie Peter of Tell City, who are parishioners of St. Mark's, Perry County. The Litzelmans and Tanaza and Juanita Codarmaz of St. Gabriel Parish, Indianapolis, will bring up the gifts. Readers will be Marilyn Kannapel, daughter-in-law of Frank and Josephine Kannapel of Most Precious Blood Parish, New Middleton; and Richard Pohlman of St. Monica Parish, Indianapolis, son of Richard and Louise Pohlman, St. Lawrence Parish.

Altar servers will be Adolph Dwenger of St. Meinrad Seminary, son of Clarence and Bessie Dwenger, St. Ann Parish, Hamburg; Kenneth Goebel, grandson of Vernon and Josephine Goebel, Holy Family Parish, Richmond; and Robert Nevitt, grandson of Joseph and Rose Metelko, St. Martin Parish, Martinsville.

The Holy Name Choir of Men and Boys, directed by Jerry Craney, will provide special musical selections during the liturgy. Charles Gardner, archdiocesan director of music, will be cantor.

Special ushers assisting the large crowd will be John and Donna Withem, Holy Name Parish, Beech Grove; Steve and Jan Ketterer, St. Jude, Indianapolis; Pat and Val Lay, Holy Cross, Indianapolis; and Steve and Mary Kay Lasher, St. Simon Parish. All are involved in marriage ministry.

Other couples married at least 60 years are: Stanley and Beatrice Combs, New Albany, of St. Mary Parish; William and Pauline Dauby, Tell City, St. Paul Parish; William and Mary Garrett of Indianapolis, St. Bridget; Charles and Helen Hanley, Terre Haute, St. Benedict; John and Angelina Mercurio, of Indianapolis, Holy Rosary.

Raymond and Rose Miller of Osgood, St. John the Baptist Parish; William and Della Schantz of St. Matthew, Indianapolis; Lawrence and Edna Schmutte, Immaculate Heart, Indianapolis; Leo and Alma Wagner, St. Michael Parish, Brookville; and Bert and Cecelia Wawrzyniak, Christ the King Parish, Indianapolis.

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FROM THE EDITOR

More about the Father Curran controversy

by John F. Flink

The controversy over the silencing of Father Charles Curran is not going to end soon. As expected, he intends to use the internal processes at Catholic University to fight dismissal from his position as a professor of Catholic theology despite the decision of the Vatican's Congregation for the Doctrine of the Faith, approved by Pope John Paul II, that "one who dissents from the magisterium as you do is not suitable nor eligible to teach Catholic theology."

In the meantime, Father Curran has been defended by a number of Catholic groups, especially those who fear a diminishing of academic freedom at Catholic University and other American Catholic universities. The Leadership Conference of Women Religious, for example, with some 600 participants at a meeting in late August, passed a resolution expressing fears that Father Curran's silencing threatens freedom of theological inquiry and academic freedom.



WE HAVE TO keep in mind the proper role of theologians. Because they must continue to search for a deeper understanding of the mysteries of the faith, to find new approaches to the old doctrines, they have always been given considerable leeway to question those old doctrines. They must be able to present their ideas and to debate them freely and openly, even if this implies dissent from what the church has taught traditionally.

But theologians are not the official teachers of the church. That function is the province of the bishops in union

with the pope. Theologians' opinions, therefore, are subject to the oversight and judgment of the bishops and the pope.

The church has to decide at what point the academic exchange passes over into the pastoral realm. When do the theological speculations of a Father Curran, a Father Hans Kung, or a Father Leonardo Boff have such an impact on Catholics' thinking that they seem to have become alternative teaching authorities? The Vatican decided that each of those three exceeded that point, that they were teaching their own speculations as gospel truth as if it had the same validity as the church's traditional teachings.

AMERICA MAGAZINE has pointed out that, when Brazil's Father Boff was silenced for a year, various members of the Brazilian hierarchy came to his defense, but, so far at least, no U.S. bishop has come out publicly in Father Curran's defense. In an editorial they asked "if the U.S. hierarchy could not do for Charles Curran a bit more of what the Brazilian bishops did for Leonardo Boff."

It seems clear, though, that the U.S. bishops are not about to let this case drive a wedge between them and the Vatican. Thus Father Curran's own bishop, Matthew Clark of Rochester, N.Y., who defended Father Curran when it was first known that he was being investigated by the Vatican, was quick to say that he accepts the authority of the pope as the final word on the matter. And Cardinal Bernardin, who, as chairman of the board of Catholic University, tried to find a compromise, has accepted the decision. The U.S. bishops have always been loyal to the Holy See and no one should expect anything else in this case.

Father Curran made an issue over the fact that his dissent was against "non-infallible" teachings. Here he ignored the teaching of the Second Vatican Council's document *Lumen Gentium*, which explicitly says that "religious sub-

mission of mind and will" must be given to the church's authoritative teachings as well as to those that have been declared infallibly. This is known as the church's ordinary magisterium.

Father Curran also likes to point out that other church doctrines have been changed over the years, particularly pointing out that Father John Courtney Murray lived long enough to see his views about religious freedom accepted by Vatican II after he was forbidden to expound those views. There could be other examples such as the Augustinian view that marital sex was exclusively for procreation and the formal condemnation of interest-taking on loans.

It's true that the church has changed its positions on those issues and that the changes came as a result of the arguments of theologians. But that doesn't change the fact that theologians may not teach their views as authentic Catholic doctrine until the bishops and the pope accept them as such.

PERSONALLY, I regret that the Vatican would not accept the proposed compromise that Father Curran would remain a Catholic theologian at C.U. but would not teach sexual ethics. That way the church would have been able to continue to profit from his expertise as a theologian but would ensure that he would not teach his views on the sexual matters about which he dissents. The Vatican declined this compromise "because of the organic unity of authentic Catholic theology, a unity which in its content and method is intimately bound to fidelity to the church's magisterium," according to the letter from the Vatican to Father Curran.

Since Father Curran will now be going through Catholic University's internal processes, perhaps some compromise still can be reached.

Church officials plan details of 1987 papal trip to U.S.

by Stephanie Overman

WASHINGTON (NC)—U.S. church officials are working out the details of a visit by Pope John Paul II to southern and western U.S. cities Sept. 10-18, 1987, while waiting for Vatican approval of the entire plan.

The Sept. 10-18 dates have not been confirmed by the Vatican, but Father Robert Lynch, National Conference of Catholic Bishops' associate general secretary, said Sept. 3 that "we have asked dioceses to work in that time frame."

Pope John Paul is scheduled to visit Miami; Columbia, S.C.; New Orleans; San Antonio, Texas; Phoenix, Ariz.; Los Angeles; Monterey, Calif.; and San Francisco, according to several church sources.

Father Lynch, overall coordinator for the visit, said detailed plans must be prepared in the United States and then submitted to the Vatican.

"The Holy See will not agree to a visit and confirm it until it receives such a detailed program," he said. "We have to come up with minute-by-minute specifics—and be prepared for some or all of them to be changed."

Members of the papal trip office traveled around the country in late August meeting with local church officials. Father Lynch is expected to go to Rome in late September.

Father Lynch said generally the papal trip office hopes "to identify significant

groups in the church" and include in the itinerary programs relating to them and to the theme of the visit, "Unity in the Work of Service: Building Up the Body of Christ."

One source familiar with the process said plans call for Pope John Paul to arrive on Sept. 10, 1987, in Miami, where he will meet with priests and U.S. Jewish leaders. On Sept. 11 he will travel to Columbia, S.C., to meet with ecumenical leaders and then go on to New Orleans.

In New Orleans, plans call for the pope to meet with permanent deacons and Catholic educators.

On Sept. 13 he will depart New Orleans for San Antonio, where he will meet with members of Catholic Charities USA and visit a parish before flying to Phoenix. There he will meet with members of the Catholic Health Association and with Indians.

The source said the pope is to arrive in Los Angeles Sept. 15 to meet with communication industry representatives and the U.S. bishops.

He then goes to Monterey to meet with farmworkers and to San Francisco to meet with members of religious orders and lay ministers.

Promoters of the cause of Francis Xavier Junipero Serra have expressed hope that Pope John Paul will beatify "California's apostle" while the pope is in Monterey, but, according to the source, present plans do not allow time for a beatification Mass.

Beatification is the final step before being declared a saint.

Pope John Paul's only major visit to the United States took place in 1979 when he toured Boston; New York; Philadelphia; Des Moines, Iowa; Chicago; and Washington. He also has stopped twice in Alaska during Far East trips.

Father Lynch, who also coordinated the 1979 trip, said he believes Americans are still enthused this time around. "I think everybody is excited.... He's still a charismatic and popular leader."

Sister Catherine McNamee, president of the National Catholic Educational Association, said Sept. 4 that the meeting between Catholic educators and the pope in New Orleans is expected to be a two-way discussion.

"We're getting our message together," said Sister McNamee, a member of the Sisters of St. Joseph of Carondelet. Like others involved in the papal visit she stressed that the plans have not been approved by the Vatican yet.

"The program is divided in half," she said, with the first half consisting of "people in ministry making presentations" and the second for Pope John Paul's response.

The pope will meet both with Catholic elementary, secondary and religious educators and with representatives of Catholic colleges.

Father Thomas J. Harvey, executive

director of Catholic Charities USA, said Sept. 4 that Catholic Charities is preparing a film to show Pope John Paul the poverty and suffering in American society and "the sacramental presence of the church" in responding to that suffering.

The film will be followed by statements from two representatives and then Pope John Paul will speak. "It will be a dialogue, but a prepared dialogue," Father Harvey said.

In Texas the state's bishops have launched a \$2.5 million fund-raising project to prepare for the anticipated visit and will launch a catechetical program on the first Sunday of Advent, Nov. 30.

OFFICIAL
APPOINTMENTS
Effective September 4, 1986

REV. SAMUEL CURRY, from pastor of St. Jude the Apostle Parish, Spencer, granted permission to serve in the Diocese of Pensacola-Tallahassee, Fla.

REV. PAUL DEDE, appointed administrator of St. Jude the Apostle Parish, Spencer.

Archbishop
O'Meara's Schedule

SEPTEMBER 12

SEPTEMBER 13

SEPTEMBER 14

SEPTEMBER 15

SEPTEMBER 16

SEPTEMBER 17

SEPTEMBER 18

SEPTEMBER 19

SEPTEMBER 20

SEPTEMBER 21

SEPTEMBER 22

SEPTEMBER 23

SEPTEMBER 24

SEPTEMBER 25



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Indpls. North Deanery to
honor outstanding educators

The Indianapolis North Deanery board of education will again honor outstanding educators from its nine northside Catholic parishes and Chatard High School.

The second annual "Educator of the Year" award presentation will be held on Wednesday, Sept. 17, at 7:30 p.m. at St. Luke's Church. The awards ceremony will be preceded by a Mass celebrated by Archbishop Edward T. O'Meara. Following the ceremony a reception will be held to honor the educators who were nominated.

Thirty-two educators were nominated. Nominees were classified into three groups: professional educators—teachers and administrators; adult educators; and outside school educators.

Those nominated were: Margie Bates,

Ruth Blanford, Judy Corbett, Sussane Sullivan and Sandra Wellman, St. Luke's; Barbara Woehler, Dan Hannan and Marita Washington, St. Andrew's; Marty Kivett, Bernie Stroup, Chris Doyle and Debbie Dietrick, St. Pius X; Teresa Cooper and Betsy Jeanran, Immaculate Heart; Jeff and Linda Cain, Dan Shea and Jean Meyer, St. Lawrence.

Denise Goldberg, St. Thomas Aquinas; William Morris, Dee and Ray Rathz, Nancy McKeown and Kathleen Sadowski, St. Joan of Arc; Ray Guye and Sally McGlinchey, St. Matthew; Barbara Gaffney, Janet Meyer, Anne Louder and Sister Mary Luke Jones, Christ the King. Those nominated from Chatard High School were Sr. Louise Hoeing and Ede Mehl.



Archdiocesan Catholic Charities

Counseling helps with school-related problems

by Peg Powers

"I hate school! The teacher doesn't like me. The kids won't play with me. And my stomach is hurting real bad again today. I can't go to school!" Jason will not voluntarily leave the house for the bus stop. What do you as a parent do with this dilemma? You feel sorry for your child, want to rescue, but know that he has to go to school.

Do you pull Jason all the way to the classroom door thinking all the time that your spouse will have the honor tomorrow?

Do you take the day off work and have a "fun day" with Jason?

Do you take the day off work, and make him stay in bed so he does not use the stomach ache routine again?

Or, maybe there is some truth to his saying the teacher doesn't like him. It's time to enroll him in a different school!

Megan, a fourth grader, has been in school for two months, and as her parent, you get a call from her teacher. She wants a conference. "Your daughter will not pay attention in class. Megan is too social. She just doesn't mind her own business. And she's lazy, too, because her class assignments and homework are never complete."

This is news to you. Many conflicting

thoughts go through your head: "Is Megan able to handle fourth grade work? She was having some trouble last year. Maybe she should be tested. No, we won't do that. She might be labeled! Oh, it's probably that the teacher expects too much. This is her first year of teaching. Megan's brother is a good student. Megan can do it. We'll just take her TV away on school nights."

As a parent of a sixth grade high school student, you are informed by the principal that your son, Chris, has had sporadic school attendance for the last six weeks. Chris has missed 12 days of school. You were not aware of the absences, but you have noticed that Chris has been very moody, irritable, argumentative one minute and pleasantly cooperative an hour later. Since he started high school, he has been hanging around a new group of kids. There is something about these new friends you don't like. His grades have not been what you expected either. You ask yourself, "Is high school just too much for Chris to handle? Why is he so influenced by his friends? He used to listen to me. Now I can't get him to talk to me at all. Maybe it's me! I just don't know how to talk to teenagers. Or could it be a delayed reaction to the divorce three years ago. I thought he was over that. Or maybe it's drugs! Is he...?"

Back-to-school time can bring stress not just for the kids, but for their parents, also. Some are ordinary stresses like buying all the right school supplies or putting together car pool schedules and homework routines. Other school situations, like those just mentioned, are more complicated. They arouse a lot of strong feelings in parents, such as guilt, total frustration ("Here we go again"), or anger with the child, oneself, and the world. And parents may feel inadequate if they cannot relieve their children of stresses and fears. Some may want to rescue their kids, especially the younger ones. Some parents may have faced problem behavior for so many years and tried so many different solutions that they are exhausted and/or angry.

When parents are faced with back-to-school dilemmas, they can often look to the child's school for help. In the Archdiocese of Indianapolis, 21 of the schools provide the service of a social worker/counselor for parents and teachers. These schools contract for the counseling/consultation services through Catholic Social Services (CSS) in a program that has been offered to the Catholic schools for 15 years. Peg Powers, ACSW, the program director, supervises the 13 counseling staff members who service these 21 schools.

By conferencing with school social workers, parents can get information, clarification, support, and/or counseling, depending on the situation. These professionals are ex-

perienced in facilitating a cooperative working alliance between the family and school. As a team, the parents and school staff can join their ideas and come up with a workable plan, individualized to meet the needs of the particular student. School social workers believe that any successful intervention at school requires parent input and cooperation.

Sometimes all that is needed is clarification over the phone, but more often a conference is scheduled. Most schools that contract the social work service send introductory letters in September to all parents explaining the service and giving the name of the social worker and the schedule for school services. In addition, all of the counselors can be reached by calling the CSS office at 236-1500 and leaving a message with the receptionist.

The grade and junior high schools receiving social work services and their consultants are: All Saints, Donna Stroude; Central Catholic, Jan D'Amora; Christ the King, Ella Vinci; Holy Cross Central, Jan D'Amora; Holy Spirit, Suzanne Dufek; and Immaculate Heart, Susan Thomas.

Our Lady of Greenwood, Donna Stroude; St. Andrew, Linda Evans; St. Christopher, Susan Thomas; St. Gabriel, Mike Cernik; St. Lawrence, Millie Brady; St. Luke, Marsha Goldfarb; St. Malachy, Lani Hickman; St. Monica, Jan D'Amora; St. Philip Neri, Joyce Kuntz; St. Roch, Joyce Kuntz; and St. Thomas, Bridget Brown.

The high schools are: Cathedral, Linda Evans; Chastard, Lynn Woods; and Roncalli, Bridget Brown.

Another service, separate from the social work, is school consultation on academic testing and learning styles. Pat Welch, a psychologist, provides this contracted service at All Saints, Holy Angels and St. Philip Neri.

During the 1985-86 school year, more than 7200 hours of counseling or consultation were provided to about 1200 individuals by the Catholic Social Services school program. Besides parent and teacher consultation, social workers also provided individual counseling to students and families; group experiences and programs on communication skills, friendship skills, etc. to students; and consultation with the administrators about broader school concerns.

School social workers believe that the needs and feelings of students and parents should be listened to and respected. There are definite reasons why children and adolescents are not successful or show signs of stressful behavior in school. The best approach in finding solutions is a "team approach" with families and school staff working together to help the child to succeed in school and thus, in life.

St. Charles and St. Pius in Milan are helping the needy

by Barbara Jachimiak

The church communities of Milan are living their Christian faith, and their action is much more than just attending church services on Sunday.

St. Charles and St. Pius Catholic Churches have joined with the non-Catholic churches in town to open clothing, food, and money banks for the needy in the area. The banks have been organized through the Council of Churches in Milan.

The clothing bank is housed in the basement of St. Charles Rectory and the food bank is in the United Methodist Church building. Appie Thompson of St. Charles parish is in charge of the project and is assisted by Fay Fletcher of the Milan United Methodist Church, Eleanor Nichol of St. Paul's Evangelical Lutheran Church, and Buster Johnson of Milan First Baptist Church. Reed Thompson, Appie's husband, is the keeper of the treasury or money bank.

"It started with our Christmas project," Appie Thompson said. "Each year at that time we give each needy child a new outfit and a new toy. People in the community thought it was nice but asked, 'What about the rest of the year?'"

She noted the Council of Churches picked that up and the clothing bank was started about two years ago. Thompson reported it was not open to the public until last month. It was found that the amount of clothing available was sufficient to warrant opening the clothing bank to the public the first and third Thursdays of each month from 9:00 a.m. to 12:00 noon. Thompson added that it was open by appointment at other times.

She also reported that mostly canned goods are stored at the food bank and meat and dairy products are purchased as the need arises. This bank is open by appointment only and has been in operation about five years, she added.

When the banks were first organized most of the leads were obtained from the welfare department and the town trustees, Thompson noted. "We have a small money fund,"

she said, "which is from rotated donations from all the churches. Each church takes a month to collect the money and can raise it any way they want." She also said, when a large sum of cash is needed, the bank works with the trustees who pay the major portion of the bill and the money bank pays the rest.

"We don't want people to become dependent on us," she noted. "If someone is out of work temporarily or needs help with a large bill, we try to ease the burden." Thompson explained that supplies for the combined food bank are gathered the same way as cash donations.

Community Vesper Services on July 4 held by the Council of Churches in Milan was one occasion for collecting food and cash for the banks. "We don't hand any money to anyone," Thompson emphasized. "We pay the electric or gas bill directly to the supplier of the service."

Fay Fletcher, who had been helping Thompson serve customers at the clothing bank on opening day, explained that the Council of Churches had been giving cash and food to the needy for 20 years. "But we have been doing it locally for about five years and added the clothing bank about two years ago."

Fletcher noted that the local churches have been keeping their members informed that the clothing, food and cash banks are working like they are supposed to. She concluded, "The food bank is replenished by the combined churches four times a year." She is a member of Milan United Methodist Church.

Father Bob Ullrich, pastor of St. Charles and St. Pius, added that the Council of Churches was instrumental in starting the program and his parishioners are equal partners with members of the Protestant churches in Milan.

Pastors of other churches in the town involved in this Christian work are Rev. Scott Johnson, United Methodist Church; Rev. John McKenna, St. Paul's Evangelical Lutheran Church; and Rev. Bob Rutbul, First Baptist Church.



CLOTHING BANK—Appie Thompson and son, Tom, Fay Fletcher and Father Bob Ullrich stand at the entrance to the clothing bank in the basement of St. Charles Rectory in Milan. It was opened to the public for the first time the third Thursday in August. (Photo by Barbara Jachimiak)

Black Catholics reflection day Sept. 21

by Richard Cole

In preparation for the first National Black Catholic Congress to be held in this country, an archdiocese-wide reflection day has been organized for Saturday, Sept. 21 at the Catholic Center in Indianapolis.

The purpose of the day of reflection is to focus on evangelism in the black community, according to Father Kenneth Taylor, pastor of Holy Trinity in Indianapolis and one of those involved in organizing the event. "We will examine issues the Indianapolis Black Catholic community feels is important for the church to look at," he said. The goal is to prepare a list of specific issues for the congress to address when it meets next May at Catholic University in Washington. The list will then be combined with those from other dioceses to form the agenda for the congress.

In addition to discussing issues and voting them according to priority, the participants at the reflection will also nominate delegates to attend the congress.

Rev. Archbishop Edward T. O'Connor

COMMENTARY

And in this corner with the Catholic view...

by Dick Dowd

Oh, boy! The church has a real truth, communications and image problem when the media serves up Zaza Gabor and Phil Donahue with their explanations of how marriage is viewed in our society.

Time was when you could expect to find famous Catholics on the cover of Catholic Digest every even month of the year. They showed how Catholics could combine faith with fame and fortune.

Sometimes they were Catholics connected to the silver screen: Bing Crosby, Dennis Day, Bob Hope's wife Dolores. Sometimes the converts of Bishop Fulton Sheen like author-diplomat Clair Boothe Luce—wife of Henry, the founder of the Time magazine empire. In sports: Notre Dame's famous coach, Knute Rockne, and the New York Yankee's homerun king Babe Ruth.



We did not look to these people to explain the faith, merely to live it as best they could. Our explanations, when we needed them, came from Father John A. O'Brien and the piano playing popularist of the Queens Work magazine, Jesuit Father Dan Lord.

Today, however, when there are national call-in TV programs like Larry King's and every reporter is trained to get at least a half a dozen quotes from the latest pickets outside of any church... everybody seems to be an expert on Catholic positions.

So it isn't only what Pope John Paul says but what Zaza Gabor says about marriage, and it isn't only what Cardinal Bernardin says it's what Phil Donahue reports about the church's position on women, the world, marriage and no family, that goes down as Catholic thought.

With my own eyes, for example, I have seen a priest who has been thrown out of one religious order appearing on one national television channel as a spokesman for the Catholic Church and the archbishop who runs the Vatican Press Office, John Foley, appearing on another.

Like the signs on superhighways that are all the same size no matter how big or how small the town, the archbishop and the priest, both identified as "speaking from the Catholic viewpoint," get equal weight and equal billing.

In August, the press reported that Miss Gabor, a self-proclaimed Catholic, with views akin to the Roman emperor who made his horse a senator, felt so fond of her own animal, she wanted it to be a part of her newest wedding at the track. She explained that since none of her half dozen marriages nor those of her intended 8th groom had been blessed by the Catholic Church, she thought she might like a Catholic wedding.

Phil Donahue, whose morning TV talk show provides what one wag calls a "keyhole view of the world," was on national television for a week in August also talking about animals, the "human" animal.

Mr. Donahue, I gather, considers himself in that broad penumbra of former Catholics who remember the church with a certain amount of quaintness.

Phil, of course, is deliberately outrageous and demonstrated this with his segment on marriage for the "human animal." Was there anything good to be said about a long life together? Nope. About differences between "animal" and "human" sexual relationships? Nope. About the hallowed biblical view of the two becoming "one flesh" that comes from Genesis? Nope.

The Donahue's show conventional wisdom on marriage: Living together "till death do us part" is passe for both animal and human mates. We heard it solemnly pronounced as if no other modern, intelligent view existed at all.

Our media-drenched society presents one of the great challenges for the church today.



We have a significant number of people whom my friend, the editor of the *St. Louis Review*, Msgr. Ed Sudekum, calls "intellectually hyphenated" Catholics.

The media trots them out regularly: pro-choice-Catholics; anti-abortion Catholics; pro-Sandinista-Catholics; anti-Sandinista-Catholics; pro-divorce-Catholics; ex-Catholics; dissenting-Catholics—"etcetera, etcetera and so forth."

Of course we can't station a licensed theologian outside every TV studio ready to go on. But, like the folks at Xerox and Polaroid who keep reminding us such trade names shouldn't be used lightly, perhaps the media could be just a wee bit more careful about where they get their views about Catholic thought.

The Fr. Curran case is a reporter's dream story

by Richard B. Scheiber

Here is a man, a Roman Catholic priest, who has built a reputation as a scholar and a teacher, as well as a theologian, being disciplined by the Vatican for his teachings on Christian marriage and sexual morality.

There is no doubt Curran is popular, nor is there any doubt he is an effective teacher. He may also be personable and well liked by both students and colleagues, but the fact is, what he teaches about sexual morality and the indissolubility of marriage is definitely not Catholic doctrine.

So here is this important person, nice guy



that he is, standing up to the Holy Father and the bishops, telling them they are wrong, and that they, not he, should change their teachings, ignoring the fact that what is in question are official church teachings, not the personal opinions of some archbishop or bishop far across the sea. This kind of defiance is not the sort of thing priests are noted for. Most seem to understand the vow of obedience and the danger of scandal.

David vs. Goliath; man bites dog; priest nips at bishops. It is the classic news story. Neither does it hurt that the head of the Vatican congregation calling Curran on the carpet is a Cardinal named Ratzinger. Who could ask for anything more?

God does have a sense of humor! One of Curran's defenders is Richard McBrien, a theologian at the University of Notre Dame and a columnist for a number of Catholic newspapers. You may have

spotted him on a CBS Evening News report, commenting about the Curran situation.

According to McBrien, what Curran teaches is "mainstream" Catholic theology. Besides, McBrien says, if the church's teaching is so correct, why isn't it more persuasive? In other words, most Catholics don't pay much attention to Catholic sexual morality teachings, therefore the doctrine must be wrong.

I found these observations interesting. For one thing, I wonder who decides what "mainstream" Catholic theology is. If people like Curran and McBrien take it upon themselves to decide, they are in the wrong business. They, not the Holy Father, Peter's successor, should be in charge. Besides, I thought Christians weren't supposed to "go with the flow," but rather to be a sign of better things.

What is also interesting is that when the

Holy Father and the bishops teach on other matters, such as the arms race, world hunger, social and economic justice, the same people who chide them on sexual ethics hail them as prophets, people who give us hard teachings we tend to ignore. To our shame, ignore them we do, in about the same numbers we ignore the sexual morality doctrines.

Does this mean that because so many of us are not "persuaded" into action by the social doctrines, those doctrines are not "mainstream" either? If the criterion is persuasiveness, both sexual and social doctrines flunk the test.

No, I rather think the teachings are valid and necessary. When we ignore them or violate them, we don't invalidate anything at all. Instead, we prove, over and over, the reality of Original Sin and its effects on human beings.

Curran case is a crash course on moral theology

by Fr. Eugene Henrick

Moral theologian Father Charles Curran may no longer teach as a Catholic theologian because of his dissent from church teaching, the Vatican said in a statement released Aug. 18 in Washington, D.C.

This news about Father Curran came as no surprise. Since 1979 when Cardinal Franjo Seper notified Father Curran that his views were under investigation many observers felt this would happen.

I read the official texts released in August by Cardinal Joseph Ratzinger, head of the Vatican Congregation that terminated Father Curran's right to teach as a Catholic theologian, and Archbishop William Hickey of Washington, D.C., chancellor of The Catholic University of America where Father Curran teaches, and also Father Curran's response. I was struck by the tone of all three.

The words "heresy" and "scandal" were not used. Nor was Father Curran forbidden to hear confessions or celebrate Mass. Both sides beseeched the other to reconsider their positions, to re-examine history and the arguments of the case.

Both sides pointed out how they were defending theology and the good of the faithful. Whatever is made of the event in the media and whatever follows, the official stance on both sides was gentlemanly in these statements.

Is there any redeemable merit in the controversy? If we sidestep the question of who



is right, there is one very good thing that is happening: We are experiencing through the mass media the same type of argumentation used in classrooms to teach moral theology. The Catholic in the street is being given a crash course in moral theology.

It is a fact that most Catholics have studied very little moral theology and do not know exactly how positions on abortion, contraception, premarital intercourse, etc., are arrived at.

Likewise they do not understand the basis for academic freedom, infallibility and intrinsic morality. All of this is involved in the controversy. This is not to say that Catholics don't know the difference between right and wrong. Most of us just don't have the luxury of time and talent to study these important issues.

No one will deny that we are moving into a new era of genetic engineering with questions of morality never before faced. As we move into the 21st century all of us should be taking crash courses on how science, the times we live in, morality and church authority on moral issues interact.

We are in one of those teachable moments. It is a time of heightened interest in moral issues. Moreover, it is when the last word on moral issues is being scrutinized like never before.

No one likes controversy which causes

disunity. However, controversy that heightens our desire to get at the exact truth of a moral issue can be worthwhile.

It is my hope that this controversy will remain gentlemanly and that it can be turned into a teachable moment which will carry us into a new century with a stronger moral theology capable of meeting its demands adequately.

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Bishops suggest rules for dissent have changed

by Jerry Filteau

WASHINGTON (NC)—The old rules of theological dissent aren't applicable anymore thanks to increased news coverage and popular interest, several U.S. bishops have suggested.

The bishops were commenting on the case of censured Catholic University of America theologian Father Charles E. Curran.

The older rules need changing, the bishops suggested, not because the church wants to suppress intellectual inquiry but because theological dissent can have such an immediate impact on the way people think and act.

Norms for public dissent spelled out by the U.S. bishops in a pastoral letter only 18 years ago "are simply not workable," declared Archbishop James A. Hickey of Washington at a press conference Aug. 19.

According to the Washington archbishop, who is chancellor of Catholic University, the Vatican decision to revoke Father Curran's license to teach as a Catholic theologian shows "that there is no right to public dissent" in the church.

Father Curran, who has taught moral theology at Catholic University since 1965, was told Aug. 18 that after a seven-year investigation the Holy See considers him neither "eligible nor suitable" to teach any longer as a Catholic theologian.

In a letter to his archdiocese Aug. 22, Archbishop John R. Quinn of San Francisco wrote that there once was a generally accepted set of rules for dissent.

But that, he said, was in an era when Catholic theologians engaged in speculative



Archbishop James A. Hickey

writing only for a specialized audience, often writing in Latin or in journals which were read "almost exclusively by theologians or priests."

The situation today "is dramatically different," he commented. "Today there is wide generalized and media interest in theological issues. There is instant communication... Consequently, like so many other issues in the church, the issue of dissent presents new dimensions which the church must weigh seriously."

Bishop Howard Hubbard of Albany, N.Y., also discussed how wide publicity affects theological dissent.

"There has to be a place for theologians



Archbishop John R. Quinn

to explain the meaning of faith in a contemporary context," he said in an interview Aug. 26 with *The Evangelist*, Albany diocesan newspaper. But today, he added, the theological arguments "are on the front page of the local newspaper or are the leading story on the nightly television news."

"We haven't come to grips with that very well," he commented. Father Curran has emphasized that the whole Vatican investigation leading to his censure was based exclusively on his writings in scholarly books and journals. The Holy See's inquiries never cited his classroom teaching, his lectures or his writings or interviews in the popular media.

In a telephone interview Sept. 4 Father Curran welcomed the public discussion on dissent by the various bishops. However, he added, "at the present time they are dissenting among themselves" over the issue.

He said he viewed Archbishop Hickey's comments as closing off the possibility of public dissent. On the other hand, he said,



Bishop Howard Hubbard

that possibility was still left open by Archbishop Quinn's letter and by a long pastoral letter on theological dissent written earlier this summer by Archbishop Daniel Pilarczyk of Cincinnati.

Father Curran also questioned the contention of all four bishops that the situation has changed since they addressed the question of dissent in their 1968 pastoral letter "Human Life in Our Day." There they affirmed "a lawful freedom of inquiry and of thought" in the church and "general norms of licit dissent."

In the months before the pastoral was issued, the major religious news story was controversy and dissent of Catholic theologians and others regarding the teaching on artificial contraception in Pope Paul VI's encyclical, "Humanae Vitae" (On Human Life).

"When those norms came out, there was quite a bit of front-page coverage of dissent," Father Curran said. "You cannot say the situation has changed."

The Vatican had to act on Father Curran, critics say

by Jerry Filteau

WASHINGTON (NC)—The Holy See had to take action against Father Charles E. Curran because "what he is teaching is not Catholic theology," said moral theologian William E. May at a press conference in Washington Sept. 4.

May, who teaches with Father Curran at The Catholic University of America, used the words "fine," "admirable," "good Catholic" and "holy" to describe Father Curran as a person.

But the priest "is dead wrong" in his dissent from Catholic teachings and in his belief that all Catholics have a right to dissent from church authority, May said.

Father Curran, also a moral theologian, has been declared by the Holy See not "suitable nor eligible" to function as a professor of Catholic theology. He is currently appealing a decision to revoke his ecclesiastical license to teach on Catholic University's theology faculty.

The press conference at the National Press Club was sponsored by Christendom College, a small college in Virginia's Shenandoah Valley that professes "unequivocal loyalty to Catholic doctrine."

Joining in sponsorship was the Fellowship of Catholic Scholars, a New York-based association formed to promote and defend Catholic teaching.

Appearing with May were St. Louis University historian and Catholic commentator James Hitchcock; Christendom College president Damian Fedoryka; and Jesuit Father Richard Roach, a moral theology professor at Marquette University, Milwaukee.

May and Father Roach said they had joined Father Curran in 1968 in a statement of dissent from the teaching against artificial birth control in Pope Paul VI's encyclical "Humanae Vitae" (On Human Life).

"I was dead wrong in dissenting," Father Roach said. "I think the effects of dissent can be seen in the massive defections from religious life and from the priesthood, and in a serious disintegration of married life."

He said that in 1979 "I repudiated all the dissent. I thank God for the grace to repudiate it. I think that dissent has just done unbelievable spiritual damage."

"I certainly would not be here, wearing the signs of priesthood, if I had not received



William E. May

the grace to abandon that whole mess," he added.

May, who was recently named to the Vatican's International Theological Commission, said he signed the 1968 theological dissent statement because "I had been impressed by the plausibility of some of the arguments" of those who opposed the church teaching, even though "I did not think that contraception was morally legitimate."

However, he said, he "quickly realized... the phoniness of the arguments" against the encyclical "and the dreadful things to which they led."

May described dissent as widespread among American Catholic theologians and argued that Pope John Paul II is taking measured steps "to remind us who we are, to remind Catholic theologians who they are. I don't think he's out to 'get' people, to excommunicate them."

The pope is trying to "bring unity to the church in all its moral life" and is telling theologians "if they are out on a limb, to come back," he said.

Fedoryka described the Curran case as a question of "truth in advertising." He called Father Curran's dissent on certain moral issues part of a broader "rejection, by teachers at Catholic institutions, of such basic elements of the Catholic faith as the divinity of Christ, the virgin birth, the infallibility of the church."

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POINT OF VIEW

U.S. boycotts U.N. population fund because of its support for forced abortions

by Douglas Johnson

China's controversial population control policies erupted into the headlines again in late August, when the Reagan administration announced that the United Nations Fund for Population Activities (UNFPA) would receive no U.S. funds this year.

UNFPA lost the money—\$25 million—because it vigorously supports China's population program, which is now widely acknowledged to rely heavily upon compulsory abortion.

Spokespersons for population-control groups promptly denounced the cutoff as an attack on family planning services. Actually, the U.S. administration did not reduce funding for family planning by one penny. The \$25 million was simply re-directed to non-U.N. population programs.

The National Right to Life Committee (NRLC) spearheaded the campaign for a

U.S. boycott of the China/U.N. program. NRLC takes no position on family planning programs—so long as "family planning" means contraception or sterilization rather than abortion.

All three branches of the federal government have concluded that UNFPA is deeply implicated in a program which includes forced abortion—often during the final months of pregnancy—on a massive scale.

According to many knowledgeable journalists, academics, and government experts, no Chinese woman can give birth unless she has received a "birth coupon." Any woman with an "unauthorized" pregnancy must abort. Married couples (with rare exceptions) are granted only one "birth coupon," at a time determined by the government.

The Peking correspondent for *The Washington Post* interviewed hundreds of Chinese citizens and doctors. He learned that the women who somehow managed to resist the

staggering fines, bullying sessions, and other forms of coercion, often saw their babies killed at birth.

In 1985, the House of Representatives passed (by more than a two-to-one margin) an amendment strongly condemning these practices, and repealing a longstanding law guaranteeing annual U.S. funding of UNFPA. Weeks later, Congress enacted a second amendment, sponsored by Congressman Jack Kemp (R-NY), which flatly prohibited further U.S. funding of any organization which supports coercive abortion.

In response, the administration suspended U.S. aid to UNFPA in late 1985. This cutoff was challenged in federal court by the Population Institute, a private organization heavily funded by UNFPA. On August 12, the administration position was unanimously upheld by a panel of the U.S. Court of Appeals in Washington—the nation's second-highest court. The opinion was written by

Judge Abner Mikva, formerly a strong supporter of legal abortion as a congressman. Mikva ruled that the evidence "amply supports" the administration's judgment that UNFPA supports coercive practices in China.

UNFPA has: committed \$100 million to China; assigned advisors to the Peking headquarters that issues birth quotas; purchased \$12 million worth of IBM computers to monitor the program; provided the technical experts who have trained thousands of Chinese population officials; and presented China with the U.N.'s award for the "most outstanding" population program.

To withdraw from China's "effective" program would violate "U.N. principles," UNFPA officials say. Fortunately, the boycott imposed by Congress and the Reagan administration is based on loftier principles, such as those enunciated by the Nuremberg Tribunal when it convicted Nazi officials of "crimes against humanity" for forcing Polish women to submit to abortions.

President Reagan recently called compulsory abortion "the ultimate human rights issue." China's brutal practices may continue, but the U.S. will not share UNFPA's complicity in those practices. Of that, we can be proud.

(Douglas Johnson is legislative director of the National Right to Life Committee.)

Parental apathy is cited as reason for moral illiteracy

PITTSBURGH (NC)—Moral illiteracy among Catholic college students is caused by parental apathy toward religious education, not by catechists or textbooks, according to Father Robert Friday.

"Most of the students cannot articulate a credible notion or definition of morality or of sin," said Father Friday, associate dean and professor of religion and religious education in the school of religious studies at The Catholic University of America, Washington.

Father Friday, a priest of the Pittsburgh Diocese, spoke at a training program for Pittsburgh catechists.

"If I asked why the Catholic Church teaches as it does about birth control, abortion, war, capital punishment or the economy, even the brightest students that I have on the undergraduate level usually hazard an 'I guess it's in the Bible,'" he said.

To the college student, freedom of conscience means "do what you feel you should do," he added.

However, morality and freedom of conscience are not about feelings, but about beliefs, Father Friday said.

Students know what the Catholic Church teaches about artificial contraception, abortion and homosexual activity, but few students appreciate "that the church teaching on sexuality is something good, aesthetically beautiful and radically humanizing. They

seem to know only what you can't do," he said.

Father Friday said both students and teachers blamed uninterested and uninformed parents as a factor in the moral development of students.

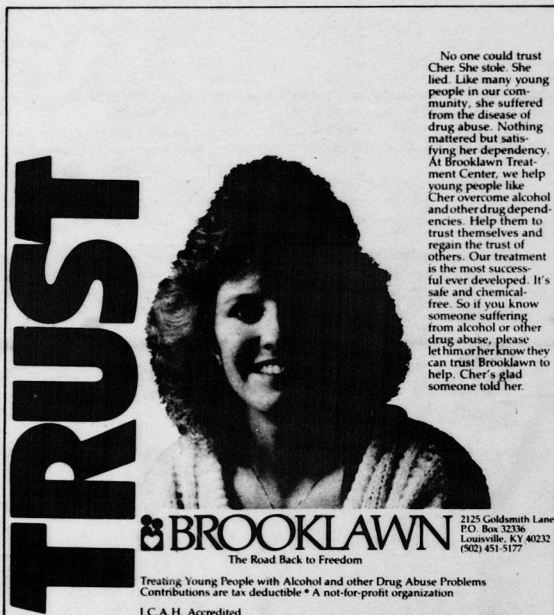
"Parents don't learn with the child," he said. "They simply ask whether the homework is done instead (of asking) 'what are you learning?'" he said. When parents do not know what is being taught, they cannot reinforce the teaching, he said.

Parents are often closed to the possibilities of change or development, he said, but "moral learning is an ongoing, developmental growth process," not just learning facts. Until parents are better informed, problems will continue, he said.

Moral training is needed for a well-informed conscience, Father Friday added.

Mindless obedience to authority is immaturity and unworthy of a Christian, Father Friday said.

"A well-informed conscience must take into consideration and give very heavy weight to church teaching. But the church never said that you must always only do what the teaching says. It doesn't mean pick and choose. It means you have the absolute responsibility to be informed about what the church teaches and why—and then to follow the conscience," Father Friday said.



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CORNUCOPIA

Never ending love affair

by Cynthia Dewes

The gauntlet has been thrown, the petard hoisted, the challenge delivered, and the battle of the grandmothers is on. There sits little Bert or Bertha, middle name "cute," innocently slobbering on a piece of zwieback while his grandfathers draw up battle plans.

Grandma One says sweetly, "Come to Granny, honey" and hugs the goosy darling to her amplexes. Grandma Two pretends to leaf through a magazine. Her wheels are visibly turning.

"What's that on your face, sweetie?" she says, leaning over to tickle baby's cheek. The Innocent turns his attention to Grandma Two and smiles all over himself. Grandma One frowns.

"Isn't it time for baby's nap?" she says to no one special, and marches him away. Grandma Two sniffs and remarks, also to no one special, "That child is fussed over entirely too much."

The scene changes. Grandpa One is reading the paper while the Innocent, (still, maybe always) drooling over his zwieback, sits at his feet. Grandpa Two enters, says Hello to Grandpa One and picks up the baby. He nuzzles him and the baby puckers up.

"Mary!" he calls anxiously, "You'd better come take the baby. He needs something."

Grandpa One looks over his paper and makes funny faces at baby. Baby screams bloody murder. Grandpa One returns to paper.

Both grandpas enter the room and pass the baby back and forth, patting and clucking, and scolding both grandpas simultaneously.

Parents, meanwhile, are lying low. They have learned to expect the little dramas which are enacted whenever the alternate generations meet, and they believe in letting nature take its course. They also appreciate the time it gives them to rest up from night feedings, potty training and teething.

They live for these moments when they can actually take a bath with the door shut, or read a magazine article all the way through at one sitting. They treasure a hot cup of coffee.

Baby loves it too. He is, after all, the center of the universe, and the attention of his grandparents proves it. Look at all those big people, some with lots of hair on their faces, some with none on their heads, playing the fool and smiling at every vulgar noise he can muster. Talk about power.

Too bad it won't last. There will come a day when yanking out Grandma's tulips or knocking a fly ball into Grandpa's windshield won't be as adorable as blowing a few spit bubbles is now. Small hands pat-a-caking chubbily will soon enough be turned to the later models, usually dirty and usually up to the elbow in the cookie jar.

But the love affair will remain intact. Grandma and Grandpa will continue to offer the most comforting laps (and later, ears). Grandchildren will always represent a second chance at unconditional love.

Some things never change, and the special bond between grandparents and grandchildren is one of them. These are two generations that know no gap.

check it out...

✓ Knights of Columbus Council #6923 will sponsor its 4th Annual Oktoberfest on the weekend of September 19-21 at St. Louis de Montfort Church, 1141 Hague Rd., Fishers. Teen dance Fri. night; adult dance Sat. 8 p.m.-midnight; German music by the Original Alpine Express on Sun. German food, crafts, hot air balloon rides. Call 842-6778 for advance ride tickets.

✓ St. Pius X Parish, 7200 Sarto Dr. will sponsor a six-part Friday night film series by Dr. James Dobson called Turn Your

Heart Toward Home beginning Friday, Sept. 19 with a 6 p.m. potluck dinner followed by the film "A Father Looks Back" at 6:45 p.m. in Msgr. Ross Hall. Films will begin at 7:30 p.m. on the following Fridays, with another 6 p.m. potluck dinner on the last evening, Oct. 24. Babysitting will be available on dinner evenings.

✓ Holy Cross Parish will commemorate its feast day on the theme "A Celebration of Mission" on Sunday, Sept. 14 at an 11:30 a.m. outdoor Mass celebrated by Father Cosmas Raimondi at Highland Park, 1200 E. New York St. A pitch-in picnic will follow the Mass. Bring salad and/or dessert, beverages and tableware for your family; meat and bread provided. All present and former parishioners are invited. If transportation is needed call Jean Knarr at the parish office.

✓ A three-part Sunday Seminar on An Ascending View--A Contemporary Look at Scripture presented by Jim Welter will be sponsored by St. Roch Adult Catechetical Team and Friday Morning Scripture Class beginning Sunday, Sept. 14 with "A Look at the Old Testament" from 7 to 9 p.m. in the school hall, Summer and Meridian Sts. A free will offering will be taken. Registration is encouraged. Call 784-7051.

✓ Hospice will offer a free class in "Living Through Grief" from 7-8:30 p.m. on five consecutive Monday evenings beginning Monday, Sept. 15 in the Storyhour Room of Jeffersonville Public Library, 211 E. Court Ave., Jeffersonville. To register or for information call 812-288-4232 or 812-945-4596.

✓ A charismatic teaching on "Prayer Meeting and You" will be delivered by St. Monica parishioner Bill Pfeifer of the Spirit of Joy Prayer Group at 7:30 p.m. on Thursday, Sept. 18 in St. Louis de Montfort Church, 1141 Hague Rd., Fishers. For information call 842-6778 or Leonard Bielski at 927-6871 days.

vips...



✓ Mr. and Mrs. James Yohler celebrated their 50th Wedding Anniversary on September 6th with a Mass of Thanksgiving in St. Gabriel Church, Connersville, followed by a reception in the K of C Hall. The Yohlers were married Sept. 8, 1936 in the same church. They are the parents of one son and one daughter, and they have five grandchildren.

✓ The 30th annual Assembly of the Leadership Conference of Women Religious was held recently in Milwaukee emphasizing the prophetic role of women and an understanding of the power and meaning in women's experience. Attending from the Archdiocese of Indianapolis were: Oldenburg Franciscan Sisters Annata Helehan, councilor; and Providence Sisters Nancy Nolan, general superior, Joyce Brophy, provincial, and Marsha Speth, provincial officer.



✓ Jesuit Father Paul O'Brien has been named Acting Rector of the Brebeuf Jesuit Community and superior of the 12 Jesuits in residence there. He remains as alumni director and coordinator of Brebeuf's volunteer service program. Father O'Brien is a

member of the original Brebeuf Jesuit Community and school faculty, having come as a seminarian-teacher when the school opened in 1962.

✓ Marian College assistant professor of biology Jerry Stumpf was recently elected to membership on the board of directors of the Indianapolis Alpha Association of Phi Beta Kappa.

✓ Providence Sister Lawrence Ann Liston will celebrate her Silver Jubilee in religion on Saturday, Sept. 20 with a liturgy and buffet luncheon in her honor at 11 a.m. in Our Lady of Grace convent, Beech Grove. Sister Lawrence Ann, daughter of Mr. and Mrs. Lawrence Liston of St. Joseph Parish in Terre Haute, attended St. Ann elementary school and Schulte High School there. She holds education degrees from St. Mary of the Woods College and Indiana State University, and has completed the Religious Leaders Program at the University of Notre Dame. At present she is director of schools for the archdiocese.

✓ Sacred Heart of Jesus Parish, 1530 Union St. will honor its organist, Regina Kirach for 25 years of service on Saturday, Sept. 20. Mrs. Kirach will present an organ recital at 4:30 p.m. in church, followed by Mass at 5 p.m. and a public reception in Sacred Heart Hall. She has served the parish since 1961 when she took over "temporarily" after the sudden death of the previous organist.

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Vatican orders Archbishop Hunthausen's authority curbed

SEATTLE (NC)—Under Vatican orders, Archbishop Raymond Hunthausen of Seattle has relinquished complete authority over several areas of archdiocesan activity to his auxiliary, Bishop Donald Wuerl.

The areas included liturgy, the archdiocesan church court, seminarians and priestly formation, laicized priests, and moral issues of health care and ministry to homosexuals.

They were among those highlighted as problem areas during a 1983-85 Vatican investigation of Archbishop Hunthausen's administration in Seattle.

At a press conference Sept. 4, Archbishop Hunthausen and Bishop Wuerl both said they had been "working out of a different understanding" of the special responsibilities the Holy See assigned to Bishop Wuerl when he was named a Seattle auxiliary bishop last December.

"I don't know where the blame is" for the misunderstanding, Archbishop Hunthausen said, but it has "caused a great deal of suffering for both of us."

Archbishop Hunthausen told reporters that church law provides for the possibility of auxiliary bishops being assigned special responsibilities as part of their appointments, but he thought the degree of responsibility delegated to the auxiliary in this case was "unusual."

The archbishop said the Vatican intention to give Bishop Wuerl complete and final authority over certain aspects of church life in Seattle was made clear to him when he met in June with Archbishop Pio Laghi, papal nuncio to the United States. "It was subsequently confirmed to me in a letter (from the nuncio) dated July 1, 1986," he said.

Originally, he said, he understood that his new auxiliary's responsibilities in those areas were to be more of "a general oversight" rather than "delegated by me to have complete and final decision-making power over them."

He and Bishop Wuerl repeatedly underscored that they were committed to shared responsibility in governing the archdiocese and promoting unity.

A written news release from the archdiocese described the five areas over which Bishop Wuerl would have control as:

► The staff and operations of the archdiocesan tribunal, the local church court whose work is primarily judging requests for marriage annulments.

► Liturgy.

► Clergy formation, seminarians and the continuing education of priests.

► Matters concerning priests who are leaving the ministry or who are laicized.

► Moral issues in health care institutions and ministry to homosexuals.

Archbishop Hunthausen told reporters that the "broad governance" of the archdiocese remains his, and that he retains full authority over a "vast array" of archdiocesan offices, programs and activities.

Bishop Wuerl said his authority over seminarians would

cover such matters as what seminary would be best for a seminarian to attend, but would not include deciding whether a priesthood candidate should be ordained. "The call to orders comes from the archbishop," he said.

Father Michael G. Ryan, archdiocesan chancellor and vicar general, said the authority over liturgy given Bishop Wuerl seems to involve such matters as archdiocesan programs and development and enforcement of guidelines for liturgical celebration, rather than "the actual celebration of the liturgy throughout the archdiocese."

"It would be a total anomaly if the archbishop were no longer seen as the chief liturgist of the archdiocese," Father Ryan said in a telephone interview.

He said Bishop Wuerl's authority over liturgy might also extend in some ways into catechetical preparation for the sacraments. One liturgical concern expressed in the Vatican investigation was that first confession did not always precede first Communion.

When a reporter asked Archbishop Hunthausen if he ever considered resigning during the Vatican investigation, he started to answer two or three times but stopped, then said, "I would just as soon not answer that question."

After a moment he added that he was "as human as anyone else" and had experienced "the whole gamut of emotions" during the two-year investigation.

(See ARCHBISHOP on page 21)

Removal of authority was disciplinary matter

by John Thavis

VATICAN CITY (NC)—Removal of Archbishop Raymond Hunthausen's authority over key activities in the Archdiocese of Seattle was a "disciplinary" action meant to correct an extraordinary situation, said an official of the Vatican's Congregation for Bishops.

The official, Msgr. Marcello Costalunga, undersecretary of the congregation, said Sept. 8 said that the measures were not necessarily permanent and that "one hopes everything will eventually return to normal."

He said the Vatican congregation removed the archbishop's control in certain areas to "strengthen and better guarantee pastoral governance" in the archdiocese.

"These are disciplinary measures to correct a specific situation," Msgr. Costalunga said.

He said the congregation had taken similar action in other "rare" cases, but said he could not immediately name any examples.

He added that it could be embarrassing to discuss similar past cases because the action represents a "negative" mark on a bishop's record.

"These are extraordinary, exceptional situations, but unfortunately they happen," Msgr. Costalunga said.

He said he hoped Archbishop Hunthausen would in the future return to the full governance of the archdiocese, but did not say what conditions would be necessary for such a change.

Vatican spokesman Joaquin Navarro-Valls described the Vatican action as a "regular" procedure done in line with canon law. He said he thought the action could be reversed "if discipline is restored in the archdiocese."



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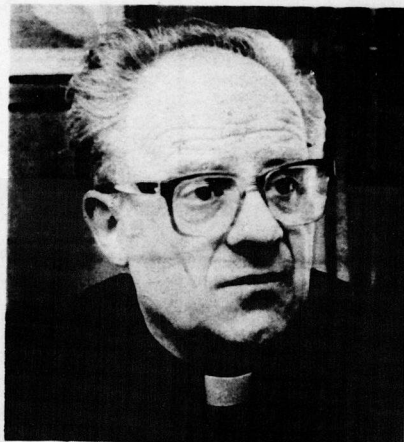
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Today's Faith

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Does faith have any purpose?

by Father Don Tafelous, OGB
NC News Service

Woody Allen is probably complaining when he says "there's no religious feeling that can make any thinking person happy."

A fair number of popular evangelists preach that faith or trust in God will bring financial improvement, better health or physical and mental cures, more joyous living, success in sports or the stock market. This they do despite all the faith-filled believers who lie on sick beds for years, suffer persecution or live in subhuman poverty.

But taken as a simple statement of fact, Allen's comment makes more sense to a Christian. Faith in God does not assure what so often is meant by happiness: constant joy, prosperity, health. Certainly it may be accompanied by these blessings. But faith's promise is deeper.

Faith brings a profound assurance. But it can co-exist with doubt, discouragement and uncertainty; it can be present while we agonize over seemingly impossible financial situations or harsh family circumstances.

"God does not ask you not to feel anxious but to trust in him no matter how you feel" (Thomas Merton).

What is faith's purpose? What is legitimate or

illegitimate to ask of faith? Human experience, coupled with the life and teachings of Jesus, can cast some light on these questions.

If it were held that those who believe in Jesus are always going to be winners, what does that mean for the contestants who are both believers and losers? How can we expect that belief in Jesus will lead to wealth, or at least financial success, when Jesus takes such pains, in Luke's Gospel for instance, to point out wealth's dangers?

While we look forward to the time when God will wipe away every tear, can we really promise every believer that Jesus will here and now cure every cancer and salvage every tottering marriage? That's too simple and it insults those with great trust in him who suffer. Above all, look at the Savior himself:

His obedience and faithfulness led him to a crucifixion at an early age, hardly success in terms of human existence. One doesn't read of Mary going to the neighbors to show them clippings about how well her son has done.

It might be helpful to attempt to say what faith should, can and maybe even must do. For instance, faith should give the believer an attitude deeper than passing feelings of joy or sorrow, a kind of trust that survives our own foolishness and the misfortunes caused by forces outside us.

That deep confidence and trust should give us

something "like a rock" on which to build the rest of our life. "It does not make life easy; rather it tries to make us great enough for life. It does not give us escape from life's burdens, but strength for meeting them when they come" (J. Christensen).

Faith offers a way through life, not a way out of it. Faith can do any number of things for us:

- 1) It can get us out of bed in the morning, that is, motivate us with a sense that life is worthwhile.
- 2) It can even get us out of bed with some zest and courage—but will it always do that?
- 3) It can give us confidence in how matters will turn out, an assurance that God is still in charge though the evidence may seem very slight.
- 4) It can achieve the impossible—a healing, the solution to hard problems—though more often, I think, faith makes it possible to endure the conditions of ordinary human life.
- 5) Faith can—and this may summarize the rest—help us live, help us in a life which like the Savior's may involve pain and tragedy.

Finally, faith is by no means simply a gift, a consolation, a reservoir of strength. Faith is a task, a charge. Faith is a way of living.

In other words, faith must include active love. Faith is not only belief in God's kingdom—God's reign—but a willingness to cooperate in bringing about that kingdom for others and in our world.

Faith helps make sense out of our lives

by Fr. Herbert Weber
NC News Service

Dr. Tom Dooley wrote a letter Dec. 2, 1960, from a hospital bed in Hong Kong. The famous young doctor who spent his career in the jungles of Laos was dying of cancer. He wrote: "How do people endure anything on earth if they cannot have God?"

Similarly, many faithful followers of Christ have been known to remark, especially at the death of a spouse, parent or child, that they could not imagine how a person without faith endures such human trials; without God, there seems to be meaninglessness.

Sickness and death are often the times when the

Faith is a relationship that draws the best out of someone—as happens in good relationships.

real significance of faith becomes clear to people. Yet, for believing men and women, faith says a lot more about living than dying.

A couple of years ago, there was a commercial—I believe for a certain beer—that said there is no sense working for a living if you never really live. It went on to suggest that by drinking their beer, everyone could "really live!"

The truth is, there are many who do not live fully. They may hold jobs that use their skills and talents, love their spouses and have fine families, and even develop a social conscience, but remain two-dimensional. I believe faith allows people to reach a completion of what they can be.

Of course, what is meant by faith here is a relationship that draws the best out of someone—as happens in good relationships.

I recall a young man who rather suddenly started to behave more responsibly than before and make greater commitments than ever. It was as if he was now living a fuller life. When I commented on the change, he simply smiled and said that his new self came about because of Ellen, his fiancée. Then he quickly added that she had not forced him to change,

(See NEW VIEW on page 13)



Our concept of faith will change over time

by Katharine Bird
NC News Service

In the Gospel of St. John, why is it that the first miracle Jesus performs is to make wine at the wedding feast of Cana? Wouldn't it have been more in keeping with the seriousness of his mission for him to heal somebody?

Origen, a third-century Christian theologian, wrestled with that question in his writing, recalled the Rev. Robert Wilken, professor of the history of Christianity at the University of Virginia in Charlottesville and a Lutheran minister.

The answer Origen arrived at is that Jesus comes in different ways to different people, Wilken said. Jesus comes to some as the light, to some as wisdom, to others as the Redeemer. For some, he continued, "Cana teaches that Jesus Christ is at his best in bringing joy. He builds on good situations."

Looking at what people find in faith brings home the truth of Origen's observation that faith plays different roles in people's lives, Wilken said. "For some, faith is a rock carrying them through the dark days of life." This is seen in "Against All Hope" (Knopf Publishers), where Cuban poet Armando Valladares testifies that faith enabled him "to make his way through the degradation, the pain and the loss of hope" during the 22 years he was imprisoned in Castro's Cuba, Wilken said.

Successful, creative people, riding high in their careers, are likely to find that belief helps "them put life into perspective," the church historian continued. Faith gives them a "sense of a world not simply taken up with their own selves."

For example, Bach, the great composer of glorious church music such as the "St. Matthew's Passion," was able to maintain a perspective on his work because of his "personal, emotional faith" and his "tender feelings for Jesus," Wilken suggested. The music reveals that Bach had a sense of "his need for grace and his sin."

At the same time, Wilken observed, even though faith fulfills various functions in people's lives, talking about faith in terms of what it does for them, what they get out of it, "makes religious people feel uncomfortable."

Asked why, he replied that belief in God is larger than any one person's concerns or interests. As St. Augustine observed, in God people find "a good you love for its own sake, not for something else."

People instinctively understand that "faith has to have an inexhaustible end," Wilken continued. St. Gregory of Nyssa, the fourth-century church father, taught that "faith is in pursuit of a goal one will never reach, a goal that eludes." He recognized that faith "has to be big enough so all can find it satisfying"—a child just beginning to believe, a person whose faith is weak, the profoundly committed Christian.

The Austrian poet Rainer Maria Rilke early in the 20th century, in correspondence with a young man having doubts about his faith, warned against thinking of faith "in finite terms, as a little stone you hold," forever the same, Wilken said.

Instead, Rilke advised thinking of faith as developing over time. He pointed out that "the faith of a child is embryonic and beginning. It's not mature," he observed.



LIGHTHOUSE—"For some, faith is a rock carrying them through the dark days of life," says the Rev. Robert Wilken, a Lutheran minister and professor of the history of Christianity at the University of Virginia. He adds that faith gives successful people a "sense of a world not simply taken up with their own selves." (NC photo)

Believers are drawn to God because he is "an object of beauty and seductiveness," Wilken concluded. God provides "fulfillment and satisfaction" over the long term. And, in response to what people perceive in God, they will find themselves growing morally, spiritually and religiously.

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The Bible and Us

On finding a faith beyond abstractions

by Fr. John Castelet
NC News Service

Jesus had the very definite and uneasy feeling that someone was following him. Suddenly he turned and, sure enough, two strangers were following him. Interested, he asked them, "What are you looking for?" (John 1:38).

That seems like such a natural, ordinary question to ask. But when you stop to think of it, it is one of the most important questions anyone can ask.

What are you looking for, really? Why do you work, study, struggle so fiercely for advancement, for

self-fulfillment? One usually can answer the question easily enough by pointing to some immediate goals. But even with the attainment of those goals, one is unsatisfied, still searching.

For what? What are you looking for?

Like the two disciples, most people are looking for meaning in life, for some sense of purpose. What's it all about anyway? Is life worth living?

The curiosity of the two men following Jesus was aroused when John the Baptist called him "the Lamb of God." So they had taken off after him,

People who came to Jesus found a person who could lead them to the goal of all life's striving.

sensing that he might have the answer to their question. But when Jesus asked what they were looking for, all they could do was stammer "Where are you staying?"

That was enough. Jesus said simply: "Come and see." The men accepted the invitation and discovered in him the answer to the fundamental question of life's meaning.

This is basically what people want from faith: meaning, but not just in the abstract. People who came to Jesus did not get a lecture on the purpose of life. What they did find was a person, one in whom they could place complete trust, one who could lead them to the goal of all life's striving.

People had to "come and see," and what they saw was a man who called God his Father and assured them that they could address the Creator of the universe intimately, confidently. In Jesus they learned of God's love for them and his intentions for their happiness.

In the Bible faith is a lasting interpersonal relationship with God in Christ. From this relationship flow confidence, a sense of self-worth, purpose, peace, love, joy.

In a famous passage in Romans, St. Paul, speaking in the name of bewildered humanity, agonizes over the trap in which people feel themselves caught. They want to do the right thing and find themselves consistently doing the opposite. He ends up with the frustrated cry: Who can free me? (7:24)

But Paul goes on immediately to give the answer: Only God, through Jesus Christ our Lord, can rescue us from this maddening slavery to self, to the twisted value system of a self-centered society.

"What are you looking for?" A way out to freedom and into life's real meaning. Faith makes this possible. It puts one into energizing contact with him who is the source of all meaning. It is a truly liberating contact.

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Discussion Points and Questions

1. What do you think faith is for? What difference does faith make?
2. Looking back over the history of your own life, what are some roles faith has played for you?
3. "Faith offers a way through life, not a way out of it," writes Benedictine Father Donald Talbot. What does he mean?
4. If a non-believer asked why you are a Christian, how would you respond?
5. Why does the Rev. Robert Wilken tell Katherine Bird that speaking of faith in terms of what it can do for them often makes people uncomfortable? Do you agree?

Education Brief

Answers and questions on topic of 'What is faith for?'

What is faith for?

The question has a slightly odd sound, as if to suggest that an answer to it must somehow prove faith's usefulness, demonstrate its worth. So we must be careful with this question or we'll end up asking whether faith "works well," whether it is sufficiently "efficient" for us.

The fact is that if the word "faith" is understood to point toward a relationship of love between God and people, someone might counter with another question: Does anyone ask that love's usefulness be proven?

Another consideration complicates the attempt to tell what faith is for. If faith is a gift from God, then its purpose is not simply ours to define or even totally understand. Faith is the design of God.

Of course, people do bring something to faith. In fact, they bring a great deal: themselves. But that also complicates the effort to probe faith's purpose. For when a person looks back over the contrasting moments in a life's history, it will likely be realized that faith does not simply play "a" role; it plays numerous roles.

► Faith draws one toward greater self-understanding.

► Faith is a life force, leading to compassionate behavior like that of Jesus and to action that promotes justice.

► Faith is a bond with a community that celebrates God's presence and activity.

► Faith is a source of hope; of courage; of comfort; of happiness.

► Faith is an urge to understand — to grasp life's potential and meaning.

Moreover, as it is lived, faith knows many moods.

► At times one moves quietly in faith, searching for a moment of restful contemplation.

► Other times faith is expressed in lively celebrations.

► Sometimes extraordinary suffering or great happiness seem to set the stage for strong faith.

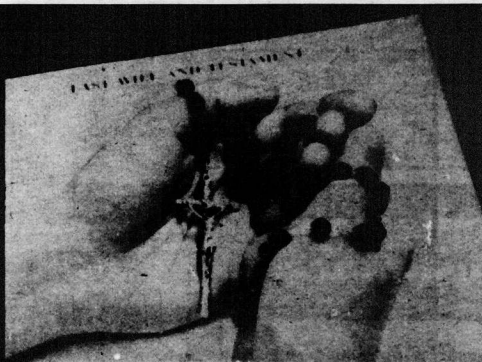
► But usually faith must fulfill its roles in the context of ordinary events.

Because faith takes these various forms and plays many roles in the lives of people, there tends to be considerable variety among the members of a given faith community. People come into a parish, for example, with differing personalities and backgrounds, differing needs of the moment.

So, finally, what is faith for? Maybe the question is worth thinking about after all. In doing so, you may be surprised at the number of roles it is playing, and has played, for you. Thinking about it, too, may

increase understanding of the others who are part of your own community.

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Story of Bishop Ignatius

by Jonann Manternach
NC News Service

Long ago, when Christ's church was very young, Ignatius was bishop of a city called Antioch, in what is today known as Syria. He was born soon after Jesus' death and resurrection. Ignatius probably knew some of Jesus' apostles, perhaps John and Peter.

Little is known about Ignatius before he became a bishop. But he was one of the most loved leaders of the early church.

For 40 years Bishop Ignatius' faith helped him inspire the Christians of Antioch

For 40 years Bishop Ignatius inspired Christians to place their lives in God's hands.

to place their lives in God's hands, even when they were threatened with persecution by the Romans. His faith inspired them to live according to Christ's way.

As an old man, Ignatius' faith in Jesus Christ helped him face the horrible death of a martyr, just as that same faith helped him live a worthwhile life. In the year 110, the Roman emperor, Trajan, ordered the arrest of Bishop Ignatius for being a Christian.

A Roman court condemned him to death. But the judge ordered soldiers to take Ignatius by boat to Rome where he would be executed. The journey to Rome was long and difficult. The soldiers were rough and cruel to Bishop Ignatius. But he used the time to write seven letters to Christian communities in the Roman Empire.

His letters tell us much about the faith life of the early church. They also reveal how important faith in God and in Jesus Christ was to Ignatius. Wherever the ship docked along the way, groups of Christians came to encourage the brave bishop. He urged them to remain faithful to Christ no matter what.

The letters of the bishop reveal what a difference faith can make. "Pray for all people," he wrote. "There is hope yet that they may change their lives and come to

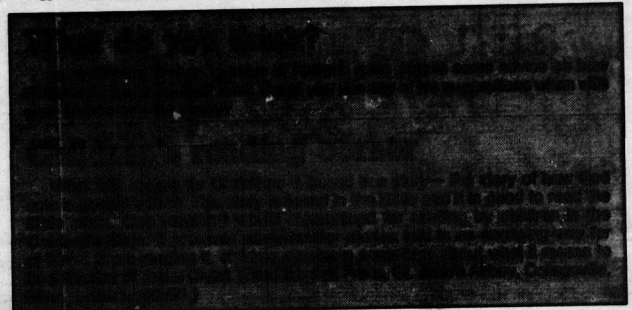
'Pray for all people,' he wrote in a letter. 'Let them learn how to live from your example.'

know God. Let them learn how to live from your example. Meet their anger with patience. Counter their boasts with humility. Pray for them when they curse you."

Ignatius encouraged Christians to overcome violence with gentleness. "Don't try to get even with them when they hurt you," he wrote. "Let our kindness prove that we are their brothers and sisters."

After living that way himself for so many years because of his faith in Jesus Christ, it is not surprising that the bishop refused to deny his faith in the face of death. In the year 110, Ignatius was executed at the Coliseum in Rome. Catholics celebrate his faith-filled life each Oct. 17.

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THE SUNDAY READINGS

by Richard Cain

TRIUMPH OF THE CROSS SEPTEMBER 14, 1986

Numbers 21:4-9 Phil. 2:6-11
Psalm 78:1-2, 34-38 John 3:13-17

OK God, this Sunday is the Feast of the Triumph of the Cross. I have to admit, the cross is hard for me to celebrate. Pain is something I tolerate, not celebrate. Show me through these readings how I can celebrate the cross in a healthy positive way.

This first reading is a little weird. The Israelites are tired of marching around the desert so they complain to Moses and to you. As a punishment you send serpents to attack them. The people are sorry and ask Moses to intercede with you. You tell Moses to make a bronze serpent. Whoever is bitten and looks at the bronze image is healed.

It seems like pagan magic. And besides, I'm not comfortable with the idea that suffering is your way of punishing us. In fact, Jesus is critical of this way of looking at suffering. (John 9:3)

I know that you work with people where they are. The people of this time thought in these terms. So the question becomes, what were you trying to teach them through this experience.

Faith gives us a new view

(Continued from page 9)

but somehow his old way of living seemed inappropriate as their relationship grew.

One reason that faith allows someone to live a fuller life is that it provides a new vantage point from which life's activities can be viewed. Just as a salesman sometimes sees everything from the angle of "Will it sell?" and a teacher wonders "How will I teach this?"—even when they are not at work—so, too, faith-filled persons look at their world through new glasses.

This new way of looking at self, others and the world is full of expectation and trust. Faith frees people enough that they can count on the loving involvement of God in their lives. Thus, persons of faith start to change in the way they live and love, just as the young man did because of his relationship.

Often people do not say it this way, but what they are looking for when they participate at Mass, attend parish formation programs or renewal days is nothing

Faith frees people enough that they can count on the loving involvement of God in their lives and change the way they live.

more than a way to help their faith relationship grow. As it grows, the quality of their entire life changes too.

I have noticed that when couples preparing for marriage make faith a part of their relationship they have an additional ability to communicate. Their shared faith in God is a unifying force, enabling them

I try to put myself in their position. The first thing I realize is how much I need you, God. All it takes is a snakebite or one of a thousand other things and, poof, I'm dead. The experience leaves me with a more humble and grateful attitude.

In the gospel reading, the rabbi, Nicodemus, seeks out Jesus for some religious discussion. He gets more than he bargains for. Nicodemus acknowledges Jesus as a "teacher come from God." (3:2) But Jesus challenges Nicodemus to see him as something more: a savior. In describing his role on earth to Nicodemus, Jesus makes a reference to the first reading: "Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that all who believe may have eternal life in him."

When I struggle with sin and guilt, I want to avoid acknowledging my need for you because I am scared of being condemned. But here you remind me that you sent your Son not to condemn me but to save me.

Normally, I imagine you as being very powerful and aloof and not needing anything—certainly not me. But when I look at Jesus on the cross, I see you in a new way. I see you choosing to be needy and vulnerable. I don't know how to relate to a God that no one has ever seen or heard. But I do know how to care for a hurting human being.

So that's a breakthrough. Through the cross you enable me to face my own need so I will let you help me. That's a kind of victory, I guess.

The second reading has always meant a lot to me. For one thing I like the symmetry. The first half talks about Christ's double humbling. The divine Son of God lets go of (in a certain way) his divinity and becomes a man. Then he even lets go of his human life by dying on the cross. The second half talks about Christ's double exaltation. He is lifted up from death

to pull together better and inspiring them to a greater sense of commitment to each other and to God.

Those who live by faith discover a new way of viewing life. As they grow in love for God, people become more aware of how much God loves them. They become convinced that their commitment and love for God is matched by God's commitment and love for them.

In turn, God's love for the human family, evident in the way he invested so much of himself in his people, spurs believers on to a deeper sense of what their commitment as Christians involves.

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God and a drop of water

by Fr. John L. O'Neil, O.F.M.

Imagine one drop of water.

Imagine that it is a million of water molecules all linked to form the drop of water.

Imagine one, just one, of those millions of water molecules. Its two hydrogen are bonded to one oxygen.

Imagine the inside of this one molecule of water. See all the electrons hurrying around the tiny nucleus in their orbits around the nucleus of each hydrogen and oxygen.

Now, God too, watches and regulates that drop of water, each of its millions of water molecules, every electron and neutron in every molecule. He does that not only for this one drop of water, but for every drop of water in the oceans, rivers, lakes—all at the same time. What a mind!

Some of these water molecules are in me, they are part of my body. God knows about and watches over every last one of them. I have no reason in me that are secret from my God. He literally knows everything in me.

So why do I hold back from Him sometimes? Why not reach out to the who knows everything about me and tell me all about me?

in the resurrection. Then he is made the head of all creation.

But it's more than just an intellectual thing. The words fill me with a sense of awe, like the view from a mountain or a plane. For in a few short sentences, I see your whole plan for creation. I especially like the humility of Jesus and what happens to him as a result of it. It speaks to something deep inside me, like the perfect story-with-a-happy-ending.

I realize that I have a role to play in that story, too. For in saving me you give me a share in your identity. This brings me back face to face with your cross. For you, the cross is a way to reach me. For me, then, the cross becomes a way for us to reach others.

But this is still more in the head than in the heart. I don't know what to do, except to live it with you day by day. With your help, I am going to try to see you more in that helpless man on the cross. And I am going to try to see myself more in him, too, and to let you show him through me to others. Then we will all be closer.

That's something I can celebrate.

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the Saints

ST. EMILY DE RODAT



BORN AT RODEZ, FRANCE, IN 1787
MARIE GUILLEMETTE EMILIE DE RODAT
WAS RAISED BY HER GRANDMOTHER
NEAR VILLEFRANCHE-DE-ROVERGE.
ATTENDED SCHOOL THERE AT MAISON
SAINT-CYR AND AT 18 BEGAN TO TEACH
WITH THE APPROVAL OF HER SPIRITUAL
ADVISER, MRS. MARTY. SHE JOINED
SUCCESSFULLY THE LADIES OF NEVERS,
THE PICPUS SISTERS, AND THE SISTERS
OF MERCY, BUT FELT SHE DID NOT FIT IN
WITH ANY OF THESE CONGREGATIONS.
IN 1815, SHE DECIDED THAT INSTRUCTING
POOR CHILDREN WAS HER VOCATION, AND
WITH THREE COMPANIONS BEGAN TEACHING
IN HER OWN ROOM AT MAISON SAINT-CYR,
AND THE CONGREGATION OF THE HOLY
FAMILY OF VILLEFRANCHE WAS FOUNDED.
SHE STARTED HER OWN FREE SCHOOL, IN 1816
AND WHEN THE SAINT-CYR COMMUNITY
BROKE UP, SHE BOUGHT THE PROPERTY FOR
HER NEW CONGREGATION WHICH, DESPITE
HER CONSTANT ILL HEALTH, SHE EXPANDED
TO 38 FOUNDATIONS IN THE NEXT 26 YEARS.
IN TIME, SHE EXTENDED THE SCOPE OF THE
ORDER TO NURSING SICK POOR, VISITING
PRISONERS, AND Caring FOR THE AGED,
ORPHANS, AND WAYWARD WOMEN; SHE
ALSO FOUNDED SEVERAL CLOISTERED
CONVENTS.
EMILY DIED ON SEPT. 15, 1852, AND
WAS CROWNED BY POPE PIUS IX
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Question Corner

Communion query

Are non-Catholics allowed to receive it?

by Fr. John Dietzen

Q I belong to a Catholic organization which I do not want to name but which includes people of several faiths. Our gatherings take us to various churches, Catholic and Protestant.

I am confused and some of my friends are too by different rules our non-Catholic members are told about going to Communion at a Catholic Mass. Most priests tell the people they are sorry but non-Catholics, even Christians who are Protestants, should not receive Communion at our Mass. They're nice about it but the answer is obviously no.

Some priests, though, say right out that all the people there who are baptized and want to receive Communion are welcome to do so at that Mass. We've had some who are kind of hazy but ended up saying about the same thing.

It certainly sounds mixed up. Is it all right for non-Catholics to receive Communion this way or not? Or is it up to priests to do whatever they think? (Pennsylvania)

A To answer your question directly, the practice of accepting non-Roman Catholic Christians to Communion in the manner you indicate clearly contradicts the explicit regulations and policies of our church. No parish priest, for example, has the right or authority to act against them.

Several times in recent years I have quoted these regulations more extensively than is possible in this

column. They are found primarily in the Instruction of the Vatican Secretariat for Promoting Christian Unity (June 1972) and are summarized briefly in the Code of Canon Law, especially in Canon 844.

In individual instances of grave necessity, the diocesan bishop or conference of bishops may provide for administration of the sacraments, including the Eucharist, to Christians of other denominations if all the obviously necessary conditions are fulfilled.

But even bishops have no authority to allow what you describe. I doubt that any of them, knowing how such actions can adversely affect the movement toward the unity of the Christian churches, would want to do so.

I am among those Christians who today are, to put it mildly, deeply shamed and hurt by the division between Christian believers. Some of my most painful experiences and decisions as a priest have resulted from it.

Among other things, this separation is a scandal to "non-believers," an intolerable handicap to the witness we followers of Christ are supposed to be to the world and one of the heaviest crosses we are asked to bear with each other in this age.

However, this centuries-old rent will not be healed in a few years. And in the view of those who dedicate themselves at the highest levels to the cause of Christian ecumenism, it will be overcome not by our own skills at compromise and spontaneous concessions, but by the Spirit who works in all of us to be faithful members of our Christian communities.

Just as other Catholics, priests may disagree with the church on this or that matter. However, when people, Catholic or not, consult a priest about such

questions, they obviously seek the church's official teaching and policy on the subject, not the individual priest's feelings about it.

It seems to me that in such cases people have a right to receive what they ask for, even if we are painfully uncomfortable telling them. If they do not, and are instead told something else which the priest or other Catholic spokesperson believes "ought" to be, it nearly always results in confusion and hard feelings when they eventually discover what the church's rule really is.

(A free brochure on questions Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

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

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Family Talk

How children deal with death

by Dr. James and Mary Kenny

Dear Dr. Kenny: My brother-in-law died a year ago when my youngest son was 20 months old. They had a very close relationship and my son spent a lot of time with him. I was wondering if you could explain something which really has me baffled.

I very rarely talk about my brother-in-law since his death is still very painful for me, but my son does constantly. He talks as though they still do things together. He'll say they were at the park today and went down the sliding board, or when he gets something new, he'll say that it's from my brother-in-law. But what upsets me the most are the times when he talks of seeing him.

One time he said that my brother-in-law was crying. When I asked him why, he said because he was sad. Another time he said my brother-in-law told him he loved him and then kissed him. Just recently he said that he was up in the sky with him and God and that God told him he had to leave.

What amazes me is that he will bring these up out of the clear blue. How is it that at his age he can remember him so well? Is it possible that he really does see him? Your enlightenment on this will be greatly appreciated. (Pennsylvania)

Answer: Yes, children are amazing. They speak right to the heart of things. In their innocence, they often are less upset than we adults by serious matters. And they remember better or at least differently than adults.

Children will talk of matters that adults are afraid to face. They have few inhibitions. If they don't like someone, they say so. And they speak of death in a matter-of-fact manner that may be unsettling to adults.

Children are not as upset emotionally by death as we adults. Perhaps they will retain some of the optimism of inexperience. Perhaps they do not fully appreciate the finality of death. Or perhaps God protects them in some way.

A common adult's way to respond to tragedy and death is not to think about it, to put the fact aside. The emotional hurt of grieving is hidden away because, as you say, it is too painful.

Babies and toddlers are very good at picking up mother's mood. Your son may be responding to your unconscious feelings, acting as a display screen for your own unaddressed grief. He may be "good" for you in bringing up a hurt that needs to be faced emotionally. Your tiny son may help you work it through.

Very young children remember in images, not in words. His "visions" could be his way of recalling his uncle. Creating new and present visual situations with his memory may be your son's way of dealing with the loss. In any case, the images appear to be positive and it sounds as though your son is dealing well with his loss.

"Is it possible that he really does see him?" you ask. I don't know. Surely there are many strange and wonderful things in this world and the next that we do not understand.

Your son's reaction appears to be a normal and healthy way to handle the absence of a loved one. Don't be disconcerted by the fact that, at 20 months, he sees things rather than says things. Feel free to talk with him, in his visual way, about a person you both cherished. Let him share his "vision" with you.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 572, St. Joseph's College, Rensselaer, IN 47978.)

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Imagine the inside of this one molecule of water. See all the electrons hurtling around the tiny nucleus in their orbits about the nucleus of each hydrogen and oxygen.

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So why do I look for God in my excitement? Why do I reach out to God to know everything about my life? Why do I?

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But it's more than just an intellectual thing. The words fill me with a sense of awe, like the view from a mountain or a plane. For in a few short sentences, I see your whole plan for creation. I especially like the humility of Jesus and what happens to him as a result of it. It speaks to something deep inside me, like the perfect story-with-a-happy-ending.

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the Saints

ST. EMILY DE RODAT



BORN AT RODEZ, FRANCE, IN 1787, EMILY GUILLEMETTE EMILIE DE RODAT WAS RAISED BY HER GRANDMOTHER NEAR VILLEFRANCHE-DE-ROVERGE. ATTENDED SCHOOL THERE AT MAISON SAINT-CYR AND AT 18 BEGAN TO TEACH WITH THE APPROVAL OF HER SPIRITUAL ADVISER, ABBE MARIT. SHE JOINED SUCCESSFULLY THE LADIES OF NEVERS, THE PACUS SISTERS, AND THE SISTERS OF MERCY, BUT FELT SHE DID NOT FIT IN WITH ANY OF THESE CONGREGATIONS. IN 1814, SHE DECIDED THAT INSTEAD OF POOR CHILDREN WHOSE VOCATION, AND WITH THREE COMPANIONS BEGAN TEACHING IN HER OWN ROOM AT MAISON SAINT-CYR, AND THE CONGREGATION OF THE HOLY FAMILY OF VILLEFRANCHE WAS FOUNDED. SHE STARTED HER OWN FREE SCHOOL IN 1816 AND WHEN THE SAINT-CYR COMMUNITY BROKE UP SHE BOUGHT THE PROPERTY FOR HER NEW CONGREGATION WHICH, BEYOND HER CONSTANT ILL HEALTH, SHE EXPANDED TO 36 FOUNDATIONS IN THE NEXT 36 YEARS. IN TIME, SHE EXTENDED THE SCOPE OF THE ORDER TO RAISING SICK POOR, VISITING PRISONERS, AND Caring FOR THE AGED, ORPHANS, AND WIDOWED WOMEN; SHE ALSO FOUNDED SEVERAL CLOISTERED CONVENTS. EMILY DIED ON SEPT. 15, 1852, AND WAS CANONIZED BY POPE PIUS XI IN 1950. HER FEAST IS SEPT. 15.

Vatican Letter

Vatican's caution sometimes frustrating

by Agostino Bone

Nicaraguan Bishop Pablo Antonio Vega wandered Vatican hallways for about three weeks in August trying to get the Holy See to make another strong statement about his expulsion from Nicaragua.

The 67-year-old bishop had lunch with Pope John Paul II and then had his picture taken with the pontiff. He wrote a 29-page report on Nicaragua's deteriorating church-state relations.

But he left town without drawing another condemnation out of the Vatican.

Although he was frustrated, the Central American bishop saw nothing sinister in the Holy See's lack of reaction to his pleadings—and Pope John Paul II had strongly criticized the expulsion a few days after it happened.

Bishop Vega attributed his experience to a difference in attitudes between church officials on the scene in Nicaragua and Vatican officials.

"For us events and actions are (immediately) important. The Vatican is always waiting for more information," the bishop said shortly before leaving Rome.

"We have to do things to show that we are not backing down from the government. If we seem weak, the church loses its credibility with the people," he added.

Bishop Vega expressed the feelings of many church people on the front line of church-state tensions who arrive at the Vatican expecting firm public support.

As Bishop Vega implied, the reason is not Vatican indifference, but the cautious approach it uses to face crises.

The Vatican prefers to work quietly and behind the scenes, taking care to avoid unnecessarily ruffling government feathers or adversely affecting long-range plans

The Vatican prefers to work quietly and behind the scenes. The aim often is to keep lines of communication open so that bad situations don't get worse.

for solving specific issues. The aim often is to keep lines of communication open so that bad situations don't get worse.

Church officials noted that while Bishop Vega was wandering Vatican halls, the papal nuncio to Nicaragua, Archbishop Andrea Cordero Lanza di Montezemolo, was meeting with Nicaraguan government officials.

Soon afterward, Nicaraguan church and state officials announced they would resume talks on mutual problems.

Another case points up the Vatican's cautious approach to controversy.

When the secretary general of the southern African bishops' conference, Father Smangalis Mkhathshwa, claimed he was tortured in detention, the Vatican withheld comment for several days—even while church officials in other parts of the world were loudly condemning the South African government. "We know Father Mkhathshwa was arrested and questioned at length, but we don't know whether there was real torture involved," said a Vatican official Aug. 27, the same day two

U.S. cardinals and Bishop James W. Malone, president of the U.S. bishops' conference, issued strong statements on the case.

"Before we talk about torture, we want more reliable information" from Vatican representatives on the scene, he said. "Then we may take some action."

When the information came, the Vatican did act.

An Aug. 31 statement signed by Cardinal Agostino Casaroli, Vatican secretary of state, on behalf of the pope, criticized "the detention and mistreatment of Father Smangalis Mkhathshwa."

The Pope Teaches

Sin is the rejection of God and his divine law

by Pope John Paul II
Remarks at audience Sept. 9

In our catechisms today we consider the reality of sin. The evil of sin does not appear in its true dimension outside of the bond that exists between God and each human person. Although we may seek to ignore sin by giving it other names or interpretations, it becomes ever more burdensome when we try to obscure its reality rather than recognize it for what it truly is, the rejection of God and his divine law.

In the sacred Scriptures we see the original sin of humanity described in the context of the mystery of creation. The book of Genesis emphasizes the original goodness of all that God created and in particular the goodness of man and woman created in his own image. On the basis of the Genesis account of creation the church teaches that Adam and Eve, before they sinned, shared in a glorifying grace and thus were "just" in God's sight.

Our first parents achieved certain gifts which were later lost through sin, especially their privileged friendship with God. These gifts were lost as a donation over themselves and as a "stealing" of common goods which had been entrusted to them with the solemn intention to be used for the good of all.

The book of Genesis also tells us how the second Adam, Jesus Christ, by his perfect obedience, in his rejection of original justice, was able to restore to man the original state of grace. They lived the promised fruit of freedom. The church teaches that through his sacrifice on the cross, the Lord offered redemption to all who turn to him in faith and love.



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ENTERTAINMENT

Viewing With Arnold

'Mona' explores dregs of London's urban life

by James W. Arnold

Hooker, asked why she met her pimp in a church: "It's the one place nobody ever goes."

—Mona Lisa

In an old Ingmar Bergman film, there is a rare hopeful line about love in all of its forms, familiar and strange, being the surest sign of God's presence in the world.

Most Bergman characters, of course, live in the frozen darkness of the spirit, and search for signs of hope with desperation, like one trapped in a cave looking for a crack of sunlight.

Even so, that discovery is one of the positive rewards in writer-director Neil Jordan's "Mona Lisa," which is far from wholly satisfying but one of the more interesting adult movies making the rounds this summer. Shot in the seamy



tenderloin districts of London and deftly acted from a fresh script, it's the funny, disturbing and violent story of a small-time hood who falls in love with a beautiful prostitute.

Sort of love blooming amid the ruins, to put it delicately. Sadly for him, this odd but likeable hero, warmly played by Bob Hoskins in a performance that won the best actor award at Cannes, finds that modern love is a very complicated affair.

They're definitely an odd couple. George is short, balding, rough-edged, an ex-con just out of the slammer. He's given a fringe job by his sleazy ex-boss (Michael Caine) as a chauffeur for Simone, conveying her to assignments in posh hotels and townhouses. Simone (Cathy Tyson) is half his age, tall, black, cool—and as smooth as polished mahogany.

She's also more sophisticated, by light years. She gives him money for clothes, because his lack of class (ironically) shames her. He buys a tan leather jacket and Hawaiian shirt. In

turn, he idealizes her. He jokes to a friend: "She's a nun-in-disguise."

George knows it's not Romeo and Juliet. "I was given you, and you were given me," he observes. Isn't that, more or less, true of us all?

Part of George's charm is his innocence, a significant flaw in the movie. He's not bright, and he's been gone a few years, but it's hard to believe this tough guy is so naive about the vicious realities Simone is involved in. He's shocked that the King's Cross streetwalkers are so young, and his friendly questions about whether Simone's trysts were enjoyable for her reveal his ignorance of the dehumanized nature of her business.

Finally, when Simone gets to like and trust him, she sends him on a quest for Cathy, a teenage girlfriend she's afraid may be lost in the darker, kinkier side of the trade, and indeed she is. George is shocked again to discover the true nature of Simone's concern for Cathy—a sad end to his love affair—but most of the audience will be less surprised than he is.

Irish-born filmmaker Jordan, who at 36 is one of the stars of the current wave of New British Cinema, explores the dregs of the London sex scene like the levels of Dante's Inferno, using the stunned and very straight George as a kind of surrogate for the audience. His moral purpose seems clear. None of the details are seductive, and at times the mood recalls the anger of American films like "Taxi Driver" and "Hardcore," in which a religious father searches for his daughter in the porn dungeons of Los Angeles.

George's tender relationship with Simone expresses itself only in small,

indirect moments, and it's in harsh contrast to the gross ugliness of the commercial sex that envelops them. We observe a system that exploits and brutalizes women and markets sex without love or joy. The ending, while bloody and melodramatic (like "Taxi Driver"), is also cathartic. And it offers a twist, since this time it's a woman who strikes and destroys those who would enslave her.

While Jordan evokes pity for the teenage girls hooked on this racket by whatever it takes—pimps who love them or drug them or abuse them—he is realistic about the dim chances of getting them out. Mostly, they don't want to; the trap is totally closed.

Despite the gritty environment, "Mona Lisa" is lightened by humor and Hoskins' affectionate cockney reading of George, a crook you'd be glad to split a bottle with at the local pub. The title comes (of course) from Nat Cole's 40-year-old pop song, which (with "When I Fall in Love") is played often—but not too often—behind the action.

(Improbable love blooms amid the tar pits of London lowlife; vivid but untempting vice atmosphere; language, violence; for mature audiences only.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

Born American O
Bullies O
That's Life 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.

'Leave It to Beaver' is back in new format

by Tony Zana and Henry Herz

"Leave It to Beaver," the popular family entertainment show, began life in black-and-white in 1957 and has continued in syndication ever since.

"The New Leave It to Beaver Show" continues the next generation of the story with the two Cleaver boys, Beaver and Wally, now the parents of their own brood of mischievous youngsters.

That's about all their many fans need to know, other than that the first show premiers Monday, Sept. 8, 6-6:30 p.m. EDT on WTBS, the cable superstation from Atlanta.

Of the two shows previewed for the press, the one that showed a montage of clips from the original black-and-white programs was by far superior to the all-new show involving a case of puppy love, with the laughs coming not from the script but from a canned laugh track.

Fans, of course, will want to see how Beaver (Jerry Mathers) and Wally (Tony Dow) look as adults. Be assured that they look fine but also know that they have outgrown their acting ability. Mrs. Cleaver (Barbara Billingsley), by the way has aged beautifully in her new role as grandmother.

Ted Turner, WTBS owner and longtime advocate of family entertainment, has ordered 72 of the new shows. One hopes the new scripts can measure up to the wholesome comedy of the originals. (RH)

"A Desperate Exit," Sept. 17, 4-5 p.m.

"A Desperate Exit" is billed as the premiere presentation of the "ABC Afternoon Specials." The award-winning series for youngsters starts the season with a relatively uninteresting drama about teen suicide, hardly compelling viewing for youngsters seeking a respite from the already pressure-ridden teen years.

The drama features Malcolm-Jamal Warner (of "The Cosby Show") as the popular and accomplished student who is obsessed with being perfect. The program views his suicide from the perspectives of those who knew and loved him.

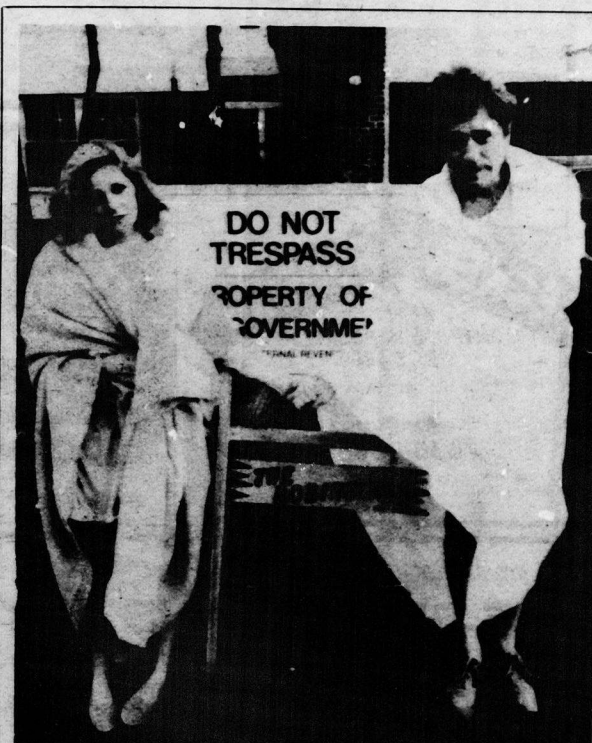
The selfishness and waste of suicide define the emotional limits of the program. The effect upon the survivors is anger and guilt as they learn that no one really knew the youngster's real feelings about himself and his peers.

As a profile of teen suicide, the program does little to assess the climate which has caused the problem, which has reached epidemic proportions. There is a token comment uttered by a teacher about no problem being too great as a guideline for the intended young viewer, but there is no further development. What comes across strongly is the indignation—righteous or otherwise—of friends and relatives who realize they all were distanced, to varying degrees, from this young man's fears and anxieties.

The most important aspect of the show is pointing out how to recognize early warning signs of a troubled personality. Considering the difficulty of professionals in spotting these clues, one wonders how youngsters can be expected to sensitize themselves to them. The show also contains the expected reference to drugs and the melodramatic treatment of his best buddies as they soul-search for reasons for their friend's suicide. It's all a token gesture toward getting to the heart of the problem without disturbing conventional social science ideas and without the slightest insight into the spiritual implications of taking one's life. (TZ)

"A Chance to Learn," Sept. 17, 9-9 p.m.

Showing how local community action can deal successfully with the growing



TV FARE—Helen Shaver and George Segal star as an average American couple whose house is confiscated during an IRS audit in "Many Happy Returns," a CBS television movie which airs Sept. 18. (NC photos)

problem of adult illiteracy is "A Chance to Learn," airing on PBS. A wide and interesting variety of local basic reading programs from around the country are shown, most of them staffed by volunteers, but others carried on by professionals working within the local school system.

All this variety shows the many different options open to any community that wants to do something to help residents with reading problems. Indeed many of these basic

reading programs also teach other skills useful in personal and community life.

The appeal of the documentary, produced by Barbara Holecck, is in its capturing of a series of success stories—the satisfaction of adults at last unlocking the mystery of the alphabet. With an effective narration by actor Pernell Roberts, the documentary provides encouragement for viewers to get involved in the fight for adult literacy. (RH)

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Send to: The Active List, 1600 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

September 12

St. Anne Parish, Hamburg will hold its annual Turkey Supper from 5-8 p.m. Adults \$4; children \$2. Raffles, crafts, homemade bread, door prize.

A city-wide Ultreya will be held at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call Bob Roberts 846-4291 for information.

September 12-13

Monte Carlo '86 will be sponsored by Christ the King at 6 p.m. each evening. Adult games, food, tier garden, bands. Over 21 please.

September 12-13-14

A Marriage Encounter Weekend will be held from 8 p.m. Fri. through 6 p.m. Sun. at Beech Grove Benedictine Center. For reservations call George and Ann Miller 788-0274.

A Tobit Weekend for engaged couples will be held at Beech Grove Benedictine Center. Call 788-7581 for information.

A 4th Day Community Retreat for Curialists will be held from 7:30 p.m. Fri.-2:30 p.m. Sun. at Mount St. Francis Retreat Center. For information call Joe Lohred 815-944-9970 or the Center 812-823-6817 weekdays from 9 a.m.-4 p.m.

A Women's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. For information call 545-7681.

Benedictine Father Martin Duseau will direct a Retreat for Married Couples in St. Jude Guest House, St. Meinrad College. For reservations call 812-357-4585.

September 13

A Natural Family Planning Class sponsored by the Couple to Couple League will be held from 7-9:30 p.m. at St. Christopher Parish, Speedway. Call 247-5847 for information.

Dr. Sheila Murphy will conduct a Workshop on Women, Men and Relationships from 9 a.m.-3 p.m. at Beech Grove Benedictine Center. \$30 fee includes lunch. Call 788-7581 for information.

St. Philip Neri Parish presents "Fall Fiesta '86" at 6:30 p.m. Spaghetti Dinner: adults \$3; children under 12 \$1. Outdoor dance, raffle.

A "Magic of Love" Luncheon/Style Show sponsored by the Birthline Guild of Catholic Social Services will begin at 11 a.m. at Rita Charles, 12136 N. Meridian St. \$15/guest; \$25/pair; \$15/contributor. Call 236-1550 or Joyce Beckerich 251-4923 for additional information.

An Oldies but Goodies Dance will be sponsored by Archdiocesan Black Catholics Concerned from 6-10 p.m. at St. Joan of Arc social hall, 50 E. 42nd St. \$5/couple; \$3/single. Call 926-3334 or buy tickets at the door.

St. Thomas More Parish, Mooresville will hold its third Annual Apple Fest and Pig Roast from 11 a.m.-4 p.m. Food, game booths, hay ride, Craft Fair.

September 14

St. Pius Parish, Troy will hold its annual Fall Festival serving turtle soup, chicken and ham dinners, hamburgers and homemade pie from 11 a.m. Entertainment, prizes.

St. Mary Parish, Rushville will hold its Annual Fall Festival from 9 a.m.-4 p.m. serving chicken or ham dinners from 11 a.m.-2 p.m. EST. Drawings, country store, homemade foods.

St. John the Apostle Parish, Bloomington will hold its Annual Parish Picnic from 1-4 p.m. Volleyball, horseshoes, children's games. Drinks furnished.

Holy Cross Parish will celebrate its feast day on the theme "A Celebration of Mission" with an 11:30 a.m. outdoor Mass at Highland Park, 1200 E. New York St. Picnic follows.

A five-part series by Clayton C. Barbeau on Creating Family begins at 10 a.m. with "Husband/Wife Relationship" at St. Luke Parish. Babysitting available in nursery.

Kevin Barry Division of Ancient Order of Hibernians will hold its Annual Picnic at 11:30 a.m. at Citizens Gas Co. picnic grounds, 7000 E. Thompson Rd. Mass at 1 p.m. Pitch-in dinner, barbecue chicken, hotdogs, refreshments, games. Call 783-9441 for more information.

A Sunday Scripture Series sponsored by St. Roch Adult Catechetical Team and Friday Morning Scripture Class begins from 7-9 p.m. with "A Journey Through the Old Testament" presented by Jim Welter in the school hall. Free will offering. Registration encouraged. Call 784-7051 for information.

September 15

Separated, Divorced and Remarried Catholics (SCRD) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a

program on small group discussions. For information call 236-1586 days or 844-5034 or 882-2944 evenings.

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at the K of C Hall, 4th and Walnut Sts., Bloomington for a talk by Tony Kemper, director of the Bloomington chapter of the dePaul Learning and Reading Center. For information call Patrick Fitzgerald at 812-336-1500.

Terre Haute Deanery Center will begin "Feed My Lambs," a catechetical training series from 7-9:30 p.m. in the Religious Education Center, 2301 Ohio Blvd. St. Margaret Mary Parish DRE Mary Ann Wallace will facilitate. \$6 fee for three-part Mon. night series. Call 812-232-8400 for information.

September 16

The Mature Living Seminars on Our Many Worlds continues from 10 a.m.-2 p.m. with "The World of You!" in room 251 of Marian Hall, Marian College. Bring bag lunch or buy inexpensive cafeteria meal.

The Mother and Unborn Baby Care Pregnancy Problem Centers will hold an information night at 7 p.m. in suite 819, 445 N. Pennsylvania St. For information call 632-3720 or Mrs. Wilson at 784-6833.

A Leisure Day on "What Do I Say?" will be conducted by Therese Maxwell at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

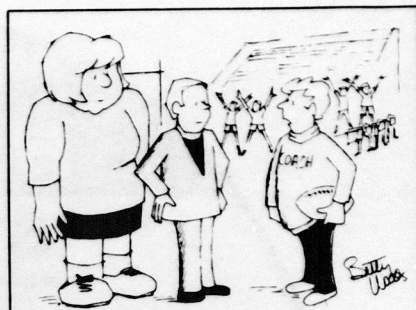
September 17

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

The Children of Divorce Program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for information.

An Over 50 Day on "The True Treasure" will be conducted by Father John Maung at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by the regular meeting and program at



"You're right, father. Maybe we should allow girls on our football team."

7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 236-1506 for information.

North Deanery Board of Education Outstanding Educator Awards Night will be held at 7:30 p.m. at St. Luke Parish, Indianapolis.

September 18

The evening series on Scripture continues from 7:30-9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$5. Call 257-7338 for information.

September 19

A six-part film series on Turn Your Heart Toward Home by Dr. James Dobson begins at St. Pius X Parish with 6 p.m. potluck dinner followed by "A Father Looks Back" at 6:45 p.m. in Magr. Ross Hall. Babysitting available.

September 19-20

An Enneagram III: Integration Workshop will be held at Beech Grove Benedictine Center. Call 788-7581 for information.

St. Malachy Parish, Brownsburg will hold its 7th Annual Country "Fare" and Hog Roast from 6-10 p.m. Fri. and from noon-10 p.m. Sat. Porkburgers, roast pork dinners, Monte Carlo, crafts auction, teen area.

September 19-20-21

A Women's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

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

September 20

The 6th annual Deanery Religious Education Conference will be sponsored by Terre Haute Deanery Center at St. Margaret Mary Parish, 2465 S. 7th St., Terre Haute from 9 a.m.-3 p.m. Registration required. \$3 fee. For information call 812-332-8400.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany will hold its annual Festival from noon-8 p.m., serving barbecue chicken dinners from 3-7 p.m. Adults \$4.75; seniors \$3.75; children 6-12 yrs. \$2.50; children under 6 free.

The Fifth Wheelers Club will hold a Wiener Roast. For information call Mary 862-6510.

Sacred Heart Parish, 1530 Union St. will hold a Silver Jubilee Celebration honoring Regina Kirsch as parish organizer. Jubilee recital: 4:30 p.m. in church; liturgy 5 p.m.; reception afterward in parish hall.

All Saints School PTO will hold its annual Fall Festival from 11 a.m.-3 p.m. at 1206 27th St., Columbus. Chili dinner, games, prizes, raffle, booths.

The Southern Indiana Christian Center will sponsor a benefit dance featuring the "Marlens" from 9 p.m.-1 a.m. at the Sheraton (Continued on page 19)

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N.Y. Gov. Cuomo clashes with another bishop

by Tracy Early

NEW YORK (NC)—New York Gov. Mario Cuomo, who had a public dispute with Cardinal John J. O'Connor in 1984 over public policy on abortion, has come into conflict with another prelate of the New York Archdiocese.

Touching off the new controversy was a directive to archdiocesan parishes by Auxiliary Bishop Joseph T. O'Keefe, archdiocesan vicar general. In a periodic newsletter he sends to pastors, he said they should exercise "great care and prudence" in deciding on speakers at events such as Communion breakfasts and graduations.

"It is not only inappropriate, it is unacceptable and inconsistent with diocesan policy to invite the individuals to speak at such events whose public position is contrary to and in opposition to the clear, unambiguous teaching of the church," Bishop O'Keefe wrote.

Cardinal O'Connor on Sept. 7 defended the directive as "common sense" and said it should be applied to all speakers, including political figures.

Bishop O'Keefe named no individuals in the newsletter.

Cuomo, however, questioned the policy in comments to *The New York Times* Sept. 4. The next day Bishop O'Keefe told the *Times* that he would never invite Cuomo "to speak to young people at a graduation" because the governor was "so smart he would confuse young people."

Cuomo, also through the *Times*, replied that the archdiocesan policy could lead to "restraint of intellectual activity" and said lay people have a "right to be heard."

The new dispute recalled the Cuomo-O'Connor controversy during the 1984 presidential election campaign, when Democratic vice-presidential nominee Geraldine Ferraro came under fire as a Catholic who backed legalized abortion.

Cuomo at that time waged a widely publicized campaign arguing that a Catholic politician could personally reject abortion but also for legitimate reasons consider legalized abortion an acceptable public policy.

Bishop O'Keefe said he was not thinking of Cuomo in drawing up the parish guide-

lines. But in later comments he related the guidelines to the governor, saying he would not invite Cuomo to speak at the New York parish where he is pastor.

The Cuomo-O'Keefe dispute developed mainly through comments by the two men to the *Times* and other news media. "Which people will decide who agrees with church teaching?" Cuomo told the *Times* in initially questioning the guidelines. "Will you have ecclesiastical courts?" On the same day as that interview, Cuomo spoke to a Democratic women's group and again defended a woman's legal right to abortion and use of Medicaid funds for abortion. He told a reporter afterward that he personally opposed abortion but as governor had to follow secular law. "I believe what the church believes," he said.

Bishop O'Keefe in one television interview suggested that Cuomo might be "letting ambition block out a clear vision of the

truth." He told the *Times* that Cuomo, who has been mentioned as a candidate for the presidency, "might be trying to distance himself from the official teaching of the church" to avoid having his Catholicism raised as an election obstacle.

Cuomo, also in the *Times*, responded, "I would no more distance myself from my Catholicism than the bishop would."

Cardinal O'Connor, speaking to reporters after Mass at St. Patrick's Cathedral Sept. 7, said, "It would be a matter of judgment whether an individual in a given set of circumstances expressed views which were so contradictory to the church on abortion or any other matter that it would create scandal."

Cuomo said he thought the dispute had become "kind of overblown," but "the whole society is sensitive to this. People are afraid of church-state involvement and people are right. It's a dangerous business."

THE ACTIVE LIST

(Continued from page 18)
Lakeview Hotel, Clarksville.
For information or tickets call Jane
812-461-3117 or 812-461-3118.

September 21

St. John Academy Alumnae
will hold their 27th Annual Reunion
beginning with Mass at 9:30 a.m.
in St. John Church, followed by a
brunch buffet at the Atkinson
Hotel. Call Jean Hahn Gates
535-4195 for information.

A Pre-Can Day will be held
from 12:45-5:30 p.m. at the
Catholic Center, 1400 N. Meridian

St. \$15 registration fee. Pre-regis-
tration required. Call 226-1480.

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

The Sunday Scripture Series
sponsored by St. Roch Adult Cate-
chetical Team and Fri. Morning
Scripture Class continues from 7-8
p.m. with "Searching For the Real
Jesus" presented by Jim Welter.
Call 784-7051 for information.

The Creating Family series by

Clayton C. Barbeau continues at
St. Luke Parish at 10 a.m. with
"Creating Family."

St. Louis Parish, Batesville will
hold its annual Festival at 10:30
a.m. featuring country style
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YOUTH CORNER

Providence students use unique acting style

by Liz Vissing

The Master of Ceremonies rose and began to speak. A smiling hush settled over the old people in the park shelter. While they listened, the miracle of enchanted make-believe made them all little children as the residents of the Ken Ellis Senior Citizen Center met the Providence High School Summertime Instant Theatre Company....

The Summertime Instant Theatre Company is an improvisational acting troupe that has given eight performances over the summer in such locations as the Farmers' Market in New Albany, the campus of Bellarmine College in Louisville and the Ken Ellis Senior Citizen Center in Jeffersonville.

What makes The Instant Theatre Company's acting unique is the role the audience

plays in developing the story. Director Rebecca Reisert creates a framework for each skit and the audience fills in the blank spaces to form a story. Before each story, a narrator asks the audience to answer about 20 questions. These answers determine the characters and basic plot movement, so no two shows are ever the same.

The student actors love it. Sophomore David Miller says, "It's fun, it's exciting!... When people participate and give funny answers, it all makes me feel good."

The students also talk about the closeness that develops among the actors and the special feeling that comes from seeing how their work touch people. "Theater people are different," said senior Kathy Hughes. "They're relaxed and outgoing. They show their feelings and care about one another."

Another student actress, Kari Kelton, said participating in the Providence drama programs makes her feel good on a deeper level. "When I was in the spring musical, one of my friends in the show told me her sister's husband had died several months before. Seeing the musical comedy made her laugh for the first time since her husband died. That really made an impression on me."

The students especially like doing the improvisational acting for children. "Children get more out of improvisational theater," said senior Holly Witten. "They are more creative, think more clearly, relate better and aren't inhibited. They get all excited when their words are used in a skit."

Reisert, chairman of the performing arts department at Providence, explained why the company has chosen to do improvisational theater. "In



IMPROVISATION—Kari Kelton (from left), Kathy Hughes and Jennifer Day act out what the audience tells them to do as members of the Summertime Instant Theatre Company. (Photo by Liz Vissing)

our shows our audience matters. They are the ones who help create the show. Each time one of our traveling groups performs, we create instant community, a group of people actively working together for a common goal."

In addition to the Summertime Instant Theatre Company, Reisert also offers two

other summertime theater programs for Providence students, the Providence Players and three one-week creative dramatic workshops for grade school students. Over 40 of the high school students served as teachers for the workshops.

A strong principle underlying the programs is service. "All of us in the performing arts department stress that talent is a gift, a divine gift. We feel that a talented person has an obligation to share that gift with others. That's the reason the talent was given in

the first place. So at Providence, we try to be a channel. At one end are the students with the desire to share their talents. At the other are people who enjoy or benefit from those talents."

The sound of applause slowly faded and youthful goodbyes and smiles cheered the Ken Ellis Senior Citizens as they called out to the departing performers. "That was great," "You all sure are cute," "Did you hear them use my word?" "Thank you for coming," "We love you, please come again."

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Carpet Column

JIM O'BRIEN

DuPont LAUNCHES STAINMASTER

This is a news scoop. Remember you are the first to know and you read it right here in this column.

Stainmaster, "a quantum leap forward in anti-staining technology," was introduced by the DuPont Company's carpet fibers division last week. "This isn't simply a new and improved step but a real leap forward in anti-staining technology," says Bob Axtell, residential business manager.

"Protecting carpet against common household stains is high on the list of what consumers want from their carpet investment," Axtell continues. Stainmaster is particularly effective against common household stains, such as children's drinks, carbonated soft drinks, ketchup and most foods or beverages containing artificial colorings.

Two key elements of the Stainmaster program are: (1) most common household stains can be removed with tap water and a mild detergent; and (2) the length of time that the spill is on the carpet has much less effect on the difficulty of its removal.

DuPont is backing the product with a full five-year stain warranty. This is the first certification program for a residential carpet product since the introduction of DuPont 501 nylon in 1959.

DuPont plans "an unprecedented consumer advertising campaign," according to Tom McAndrews, director of DuPont's carpet fibers division. Television advertising will begin in October and the impact of the TV spots will equate that of the famous American Express Card or Michelob Beer campaigns.

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Lennon

What would
your decision be?

by Tom Lennon

Question: Is it right to leave somebody on the floor to get stepped on all night? (Maine)

Answer: This question from a high school sophomore is presumably about someone who has had too much alcohol or other drugs at a party and has passed out.

Is the question for real or is it a put-on? Judging from other letters and questions that come this way, I think it springs from a real life situation.

The immediate answer that comes to mind is this: No, it's not all right to leave somebody on the floor to get stepped on all night.

Instead, give the person help. First make sure the person is still breathing. Then get her or him off the floor and on to a sofa or bed.

Let the person sleep away the hours. If the party comes to an end, you'll either have to call the person's parents or arrange for someone to drive her or him home.

These acts of kindness are the immediate and obvious response to the question above.

But there's another answer, one that may shock. It comes from Jim, a 24-year-old recovering alcoholic whose story was told several months ago in this column.

He read this week's question and then said in a calm, matter-of-fact way, "I'd just let the guy lie there."

He continued: "Maybe some people will accidentally

kick him, or maybe someone will unknowingly step on his hand.

"When he wakes up, maybe the guy will be in pain and feel very foolish."

"Maybe it will bring him to his senses and he'll do something permanent about his drinking. Most guys and girls I know never did anything about their drinking until they'd suffered enough pain."

"I went through an awful lot of suffering before I came to my senses."

"It may sound heartless to leave the guy lying on the floor, but I don't mean to be hardhearted. I just think this might be a way of giving the guy a push in the right direction."

What do you think? Is Jim being cruel or kind? Would it be better to lift the guy or girl to a sofa or maybe take them home right away to the safety of their parents?

What do you think the drunken friend would want you to do?

What would your decision be?

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

Terre Haute
youth Mass

The monthly youth Mass for youth in the Terre Haute Deanery will be Sunday, Sept. 21. For more information, contact the youth minister in your parish or Terre Haute Deanery Coordinator of Youth Ministry Russ Inerra at 812-232-0400.

Orthodox leader says encyclical risks division

ROME (NC)—The leader of Russia's Orthodox Church said Pope John Paul II's encyclical on the Holy Spirit, which condemned Marxism as anti-God, risks further divisions between Christians and Marxists.

Patriarch Pimen of Moscow and All Russia also said the encyclical "Dominum et Vivificantem" (Lord and Giver of Life) "practically pushes Catholics to accept the contemporary capitalistic system."

He said the encyclical, published last May, differed from

the Second Vatican Council's teachings on dialogue and collaboration with non-believers.

In the document, the pope said Marxism was the purest example of atheistic ideologies, which he condemned as a form of "rebellion" against God. Its language regarding Marxism was unusually strong for the Polish-born pontiff.

The Moscow patriarch said the pope's message also left an unfair impression that socialist countries are unqualified to collaborate in efforts toward peace and justice.

The patriarch was quoted in an interview published Sept. 5 by L'Unita, the newspaper of the Italian Communist Party.

The Russian churchman said the encyclical focused its attack on theoretical materialism as found in socialist states, but failed to criticize the excesses of Western consumerism.

"The encyclical does not touch on the question of practical materialism which, unfortunately, is widespread in the world's developed countries," he said.

Patriarch Pimen also said he approved of Pope John Paul's call for an interdenominational prayer meeting for peace this fall in Assisi, Italy, but said the meeting should spell out in concrete terms action the world's churches should take to halt the arms race.

He said the participants should compose a "universal message" that addresses such issues as renouncing the first use of nuclear weapons, ending nuclear arms tests, and placing outer space off limits to nuclear weapons.

He did not say whether he would attend the meeting, scheduled for Oct. 27.

Archbishop Hunthausen

(Continued from page 8)

He said he never did receive a copy of the full final report on the investigation, which Archbishop James A. Hickey of Washington, D.C., conducted for the Holy See.

Archbishop Hunthausen said that when Bishop Wuerl was assigned as his auxiliary, it was clear the auxiliary was to have special responsibilities in the specified areas.

But at that time, he said, the two "judged it best to make no public announcement to that effect" in hopes of assuring Bishop Wuerl "the best possible climate for beginning his ministry among us."

Bishop Wuerl was associate general secretary of the Diocese of Pittsburgh when he was named auxiliary of Seattle in December 1985.

From 1981 to 1985 he was rector of St. Paul Seminary in Pittsburgh, and he served in Rome from 1969 to 1979 as secretary to the late Cardinal John Wright, head of the Vatican Congregation for the Clergy.

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—M.A.H.

St. Jude's Novena

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever.

Sacred Heart of Jesus pray for us. St. Jude, worker of miracles, pray for us.

St. Jude, help of the hopeless, pray for us.

Thank you, St. Jude. —M.A.H.

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Book review

What happened at the synod

John Paul's Extraordinary Synod: A Collegial Achievement, by Xavier Rynne. Michael Glasier (Wilmington, Del., 1988). 132 pp. \$6.95.

Reviewed by
Joseph R. Thomas
NC News Service

"John Paul's Extraordinary Synod" is a book badly in need of an audience. Church

professionals, clerical and lay, are well aware of what happened at the synod—more precisely, what didn't happen—and aren't likely to be overly interested in an "insider" book that doesn't reveal much more than is generally known. And the general Catholic public, untouched by the synod for all practical purposes, is an even less likely audience.

Which is not to say that the

synod, held less than a year ago in Rome, was devoid of significance. In reaffirming the collegial principles enunciated by the Second Vatican Council, the synod rejected those forces which would have turned the clock back could they have done so.

Also, as proper as it may have been to hold a synod to mark the 20th anniversary of the council, such celebrations

nevertheless are not the sort of dramatic stuff that goes into the making of a memorable book, even when that book is the product of a mind as fertile as that of Xavier Rynne.

By now, of course, one either knows who Xavier Rynne is or doesn't much care. It is a good measure of Rynne's problem that Msgr. George G. Higgins, in his foreword, makes much of the mystery while echoing Rynne's recitation of the sources he contacted for the material in the book.

Still, let us say this: while Rynne doesn't have much to work with, he does as well as anyone has a right to expect with what was available. He synthesizes well, captures the sense of tension and drama that broke out from time to time, doesn't presume too much background knowledge on the part of the reader and pinpoints the key questions that faced the synod and why they were of import.

His summation of the contemporary condition of the church is as masterful as his

synopsis of the main themes that emerged at both the synod and the council which it celebrated. His style is polished and knowing, although his habit of dropping in foreign phrases here and there is annoying.

The two documents coming out of the synodal deliberations are included in the book. One was a brief message to people everywhere and the other was the synod's report of its deliberations. The latter

basically represents a consensus of the issues that surfaced at the language-group discussions that followed four days of plenary sessions. Each section of that document concludes with the suggestions that were the main fruit of the meeting.

It is not Rynne's fault that these are churchy. The synod undertook the task assigned to it and avoided the temptation to expound on worldly affairs. (Thomas is editor in chief of The Christophers.)

Fr. Jordan Telles from Batesville buried

CALUMET, Mich.—The Mass of Christian Burial was celebrated here Aug. 29 for Franciscan Father Jordan Telles, a native of Batesville, who died Aug. 26 at the age of 78. Father Telles was administrator of St. Francis of Assisi Church in Dollar Bay, Mich. at the time of his death.

Father Telles attended St. Francis High School Seminary in Cincinnati, Ohio and was received into the Franciscan Order in 1928. He was ordained a priest in 1936. Until 1961 he served as a teacher, athletic director and associate pastor in Cincinnati and Kansas City, Kans.

For 10 years Father Telles worked in Catholic missions in Keweenaw County, Mich. He was

responsible for building "Our Lady of the Pines" Church at Copper Harbor, dedicated in Aug. 1963. After working in Michigan's Upper Peninsula he served parishes in Ohio and Illinois until returning to Michigan as pastor of Sacred Heart Church in Calumet in 1975. He became administrator at Dollar Bay in 1981.

Survivors of Father Telles include seven sisters: Carol Mott, Cincinnati; Mildred Pitchford, Phoenix, Ariz.; Mary Wolf, Madison, Wis.; Florence Lewis, Clayton, Ga.; Carolyn Robinson, South Bend; and Rose Voegelé, Batesville; and three brothers: Paul and James of Cincinnati; and Francis of Batesville.

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(The Critterion 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 Critterion*. Ordinatees and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BANET, Martha, 60, St. Mary of the Knobs, Floyd Knobs, Aug. 19. Wife of Kenneth; mother of Becky Madden; sister of Clara Tippins.

† BARKER, Sheila F., 64, St. Mary, Greensburg, Aug. 13. Sister of Michael and Susan O'Carroll and Ellen Smith.

† BARRETT, Edward J., 70, St. Pius X, Indianapolis, Aug. 28.

† BECKER, Doris A., 66, Christ the King, Indianapolis, Aug. 31. Sister of Gustav.

† BELIN, George R., Sr., 70, St. Joseph, Shelbyville, Aug. 19. Husband of Ruth; father of George, Jr.; brother of Frances Kolesny, Marjorie Romanak, Wilmina DeLallo and Carl.

† BOEHMER, Laura, 65, St. Louis, Batesville, Aug. 26. Mother of Rosemary Haskamp and Irene Miller grandmother of 13; great-grandmother of 22; sister of Charlotte Mendenhall; sister-in-law of Alma Lindenmeier.

† BOYLE, Helen M., 68, St. Margaret Mary, Terre Haute, Aug. 21. Mother of Martha Pifer, Dr. Kathleen, and Helen Frederick; sister of Mrs. Frank A. Mortimer; grandmother of five.

† CABELL, Anthony P., "Tony," 73, St. Patrick, Terre Haute, Aug. 25. Husband of Dorothy Russell; father of Margie Ann, Jane Drew, Kathleen Henson, Mary Kelly, Anthony P., Patrick, Timothy and Mark; brother of William; grandfather of 20.

† DAVIS, Robert C., 22, St. Joseph, Shelbyville, Aug. 28. Son of Donald C. and Sylvia; brother of Phillip L., Dawn Kappes, Donna Annette and Delores Hall; grandson of Leo and Anna Stegman.

† DICKMAN, Kenneth G., 40, St. Louis, Batesville, Aug. 22. Brother of Frank, Edna Bedel, Kate Molown and Martha Winsor.

† DuVALLE, Stewart, 62, St. Anthony of Padua, Clarksville, Aug. 22. Husband of Gertrude; father of Marilyn Robinson; grandfather of five.

† EDDY, Edith M., 62, St. Patrick, Terre Haute, Aug. 20. Aunt of George W., Jr.; great-aunt of one.

† GERTH, Elsie J., 73, St. Ambrose, Seymour, Aug. 26. Husband of Michael C. Correll; father of Ronald L., Daniel L., and Teresa Kries; grandfather of six; brother of Anna Maschino.

† GETTELFINGER, Anthony, 22, St. Bernard, Frenchtown, Aug. 28. Son of Anthony, Sr. and Judy; brother of Jean M. Jenkins, Cheryl A. and Tina L.; grandson of Mary; step-grandson of Pearl Hiestand.

† GRADY, Richard B., Sr., 61, St. Pius X, Indianapolis, Aug. 28. Husband of Mary Gentry; father of Richard B., Jr., William, Theresa Regis and Mary Foreman; son of Florence.

† GRAY, Glen Joseph, 63, St. Joseph, Terre Haute, Aug. 23.

† GRAYBELL, Gerald E., 63, St. Mary, North Vernon, Aug. 28. Husband of Mildred; father of Rosemary and Mary Ann Deager; brother of John.

† HAGEDORN, Charles "Bos," 75, St. Paul, Tell City, Aug. 24. Brother of Lois Grimes, Vivian Stables, Nora Robison and Casper.

† HALL, Harold R., Sr., 63, Our Lady of Perpetual Help, New Albany, Sept. 1. Husband of Ronald, Harold, Jr., John Michael, David, James, Kevin, Katie Buckel, Joyce Browning, Nancy Seacat and Karen Keeler; grandfather of 18.

† HENSLEY, Florence Mae, 84, Our Lady of Lourdes, Indianapolis, Aug. 28. Mother of Rena Mitchell and Roy Alphon, Jr.

† MARCHEL, Mary H., 90, St. Paul, Tell City, Aug. 22. Mother of Joseph E., and Virgie Lee Smith.

† MARTINI, Leo, Sr., 85, St. Martin, Yorkville, Sept. 1. Husband of Hilda; father of Jerome, Leo, Jr., Floyd, Ralph and Dennis; brother of George, and Sophia Koch.

† MERVAR, Anthony L., 73, Holy Trinity, Indianapolis, Aug. 29. Brother of Olga Simonton, Antonia Madley, Mary Berkopes and Angela Moss.

† MOFFITT, Albert (Al) C., 67, St. Jude, Indianapolis, Aug. 20. Husband of Jean; son of Elizabeth; father of Kathleen Tilson, Donna, Jim and Joe; grandfather of five; brother of William, James, and Betty B. Higginbotham.

† MULLIGAN, James E., 62, St. Mary, Greensburg, Aug. 14.

† MYERS, Wilhelmina, 65, St. Mary, Rushville, Aug. 26. Mother of Romond Benedict; sister of Al Doll and Sister Hilreda.

† PFAU, Charles H. (Herb), 70, St. Philip Neri, Indianapolis, Aug. 29. Husband of Josephine F.; father of Kathryn Pierpont, Theresa Helen, Peggy and Charles J.; brother of Mary Annette Mueller, Marjorie Klemm, Theresa Horstman, Victor, Ralph, Francis and Donald.

† RIDDLE, John W., 73, St. Paul, Sellersburg, Aug. 28. Husband of Dee Dee; father of John and Mike; grandfather of three.

† SABELHAUS, Danny Ray, 4, St. Mary, North Vernon, Aug. 25. Son of Robert and Bernice; brother of Kelly and Tracy; grandsons of Robert and Ella, Charles and Vivian Campfield, and Fred and Elva Campfield.

† SCHIEDLER, David G., 64, St. Mary, Greensburg, Aug. 25. Father of Thomas, Mary Jane Elliott and Suzanna Martin; brother of Richard, Margaret Hahn and Stella.

† SCHINDLER, Louis J., St. Anthony of Padua, Clarksville, Aug. 27. Husband of Delores; father of Bud, John, Jeanne Denny and Joyce Schmitt; brother of Moe, Catherine Hadley and Mary Kase; grandfather of 17; great-grandfather of two.

† TAYLOR, Mary Loretta, 68, St. Philip Neri, Indianapolis, Aug. 28. Mother of Maribeth Ransel, Franciscan Sister Roseanne, Richard L., Thomas J. and John S.; sister of Mary Annette Mueller, Marjorie Klemm, Theresa Horstman, Victor, Ralph, Francis and Donald Pfau.

† WEWER, Howard J., 94, St. Mary, Greensburg, Aug. 13.



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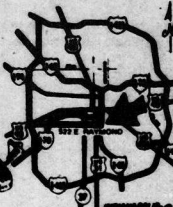
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Father Jenco wants to help his former captors

by Tracy Early

NEW YORK (NC)—Servite Father Lawrence Martin Jenco wants to help the young Shiite Moslem men who held him hostage.

"What are they going to do with their lives?" Father Jenco said he had been asking himself about his captors, whom he described as very poor young men who had ended their formal educations at age 10.

When Catholic Relief Services officials asked Father Jenco, who was CRS director in Lebanon when he was taken hostage in January 1985, for suggestions regarding his captors, he recommended scholarships for vocational training, he said.

Father Jenco's comments came Sept. 5 at his first news conference since his release July 26. He was in New York to meet with the CRS board.

Father Jenco, asked about his feelings toward his captors, replied, "There were days I loved them and days I did not love them very much. There were also days perhaps I hated them."

He said that when he left "they asked for my forgiveness and I for theirs." He said that the young guards probably did not understand, but that he was seeking forgiveness "for my own anger inside."

Father Jenco said the guards became "depressed" at times and needed the "ministry" of the older men they were guarding.

"It's not easy guarding five adult men," he said. "They were just as much held prisoner as we were."

The guards were "very religious, fundamentalist" Moslems, Father Jenco said. "We would always tell them, this is wrong, but that didn't go too far," he said.

However, he indicated that the guards were not personally abusive. "They did their best to treat us with respect," he said. "If they didn't, we would challenge them."

Father Jenco suggested that Americans need to give Islam more attention. He said there are 600 million Moslems in the world and "we Americans are not too well informed."

"Islam is going through a tremendous reformation," he said. Moslems worship "the same God as you and I," he said, and have a reverence for Abraham and for "the Lord Jesus and his mother Miriam."

Three Americans held with Father Jenco—Associated Press correspondent Terry Anderson, David Jacobson of Beirut's American University Hospital and Thomas Sutherland of the university's agriculture department—remain in captivity. Another hostage, the Rev. Benjamin Weir, a Presbyterian minister, was released in 1985.

Father Jenco said the CRS decision to use local personnel and not send another American to Lebanon to replace him was "a wise policy at this moment." He said he had not yet talked with CRS director Lawrence Pezzullo or his Servite provincial about what his own next assignment might be.

Father Jenco said that when he met with President Reagan and Nancy Reagan, the first lady's warm, personal manner became a part of the healing process.

"Mrs. Reagan became my sister talking with me," he said. "I cherish that."



HOMEcoming—Servite Father Lawrence Martin Jenco, left, and Magr. Robert Charlebois, senior director for Eurasia at Catholic Relief Services in New York, share a laugh as Father Jenco makes his first visit to CRS since being released as a hostage in Lebanon. The Illinois priest was CRS director in Lebanon at the time of his kidnapping. (NC photo by Chris Sheridan)

Irish bishop says Irish terrorists divorce themselves from the church

by Austin Carley

LONDONDERRY, Northern Ireland (NC)—Catholic Irish terrorists separate themselves from the church when they commit murder, said a north Irish bishop in a recent sermon.

Although he did not mention the outlawed Provisional Irish Republican Army, Bishop Edward Daly of Derry (Londonderry) during an Aug. 31 sermon described the terrorists as "those cruel individuals with distorted minds and even more distorted principles" who have "the gall to say they were doing this in the name of freedom." He

said they have "even the greater gall to call themselves Christian."

The 52-year-old bishop, in a later interview, said his sermon was prompted by the murder of a young man.

When the terrorists "shoot people in cold blood as they sit in their cars, in pubs or in their homes" they are following the gospel of Satan and cannot consider themselves in good standing with the church, Bishop Daly said.

The bishop also said those who "offered excuse or reason for such atrocities, as well as those who planned and supported them, all share in the guilt."

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