

Sisters request salaries equivalent to lay

Archbishop O'Meara says the request is one that the archdiocese must respond to

by John F. Fink

The women Religious serving in the Archdiocese of Indianapolis have requested that they receive salaries and benefits equivalent to those of lay professionals by 1990.

A committee representing the three women Religious communities which have motherhouses within the archdiocese (the Sisters of Providence, the Beech Grove Benedictines and the Oldenburg Franciscans) made the request of Indianapolis Archbishop Edward T. O'Meara. The archbishop then met on Sept. 17 with the general superiors of the three communities: Benedictine Sister Mary Margaret Funk, Providence Sister Nancy Nolan, and Franciscan Sister Annata Holohan. Also at the meeting was Franciscan Sister Margaret Horney, treasurer of the Oldenburg Franciscans.

In receiving the request, Archbishop O'Meara said that "it is perfectly reasonable for the sisters to make the request and it is one that the archdiocese must respond to." He said that he didn't know when there would be a response.

The request from the sisters is that, by 1990, benefits (retirement, health/life insurance, training) be the same as that for the equivalent lay professional serving the archdiocese; that non-cash salary such as transportation and housing be converted into the cash salary the equivalent lay professional would receive; and that the women Religious receive the equivalent salary (less tax deductions) of the lay professional. The sisters are not subject to income taxes since all salaries are paid to the religious orders.

While stating that the method of implementing the policy is for the archbishop to refine, the sisters recommended the following schedule: 1986-87—promulgation of the policy; 1987-88—in addition to the current salary, sisters would receive one-third of the difference of the sister salary and the lay salary while retaining current benefits;

1988-89—sisters would receive an additional one-third of the difference of the sister salary and the lay salary while retaining current benefits; and 1989-90—sisters would receive the full professional salary at the current

year equivalent to the professional lay salary with exact benefits, less the tax factor.

To arrive at the salary figure requested by 1990, the sisters suggested that the archdiocese should use the same personnel prac-

tices as are currently used in hiring lay persons for the same positions and then subtract the dollar amount for taxes as specified by the government.

(See *SISTERS'*, page 3)



21 YEARS A PRISONER—Ramon Grau Alsina, 62, nephew of former Cuban President Ramon Grau San Martin, waves as he makes his way to a Miami bus taking him to his wife and children, whom he hadn't seen in 21 years. Grau, assisted by U.S. Catholic

Conference staffer Tanya Medina, was one of about 100 political prisoners released by the Castro government to the United States in mid-September. See related story on page 24. (NC photo from UPI)

Looking toward next year's synod on the laity

Lay Catholics discuss lay vocation in the world

by Robert L. Johnston

CHICAGO (NC)—Eyeing the 1987 world Synod of Bishops on the laity, some 300 U.S. lay Catholics from virtually every walk of life met in Chicago Sept. 12-14 to discuss the lay vocation in the world.

Input for next year's bishops' synod was the group's immediate goal. But the conference also suggested directions in lay initiative and responsibility which could

have long-range impact on the U.S. church regardless of the synod.

The conference focused not on lay ministry within the church but on the role of Catholic lay people in the home, the workplace and the world in general.

Participants included physicians, lawyers, business and government officials, journalists, social workers, artists, teachers, homemakers, union leaders and church workers.

John McDermott, conference chairman, said an apparent focus in synod planning on ministry within the church by the laity "may be leading to an unfortunate distortion in the church's priorities concerning the laity."

McDermott, who is urban affairs director for Illinois Bell and former editor and publisher of The Chicago Reporter, said, "We want the American Catholic experience to be appreciated and understood, the lessons of our strengths—the flourishing of the Catholic community in a democratic, pluralistic, highly developed, capitalistic society—as well as our special problems and needs."

Historian David J. O'Brien of Holy Cross College in Worcester, Mass., in a keynote address, said church teaching and human dignity demand that the church focus on "the formation of lay Christians for service in the world of which they are a part."

"Ministry in the church and ministry in the world are two sides of the same coin of a church which claims to be Christ's presence in history," he added.

"If we have lacked a sense of meaning in

our lay lives," he said, "if we are angry with the church for often failing to appreciate the authentically religious character of our lives as family members, workers and citizens, it is at least in part because of the failure of nerve in which we all have shared."

"That loss of nerve has not to do with our faith in Christ or our love for God's church, but with our loss of confidence in God's presence in history."

Hosted by the Chicago-based National Center for the Laity, the three-day meeting drafted no resolutions and raised more questions than answers. It was described beforehand as "a beginning, not a conclusion."

McDermott called the conference the "beginning of the second act" of American Catholicism.

In the first act, he said, "the church has survived and is safe in America," but now "the challenge facing us is not survival but the challenge of power and responsibility—how to live our Christian vocation in ways worthy of our status and resources."

Rhode Island state Sen. David R. Carlin Jr. noted the difficulty of defining a particular "Catholic" involvement in political dialogue, but he urged Catholic contributions in areas such as human rights and justice for the poor.

He warned of a loss of Catholic identity, saying that "unless effective new institutional forms are found for Catholic lay persons, especially the professional and semi-professional lay person, the process of assimilation will sweep all before it."

Margaret Steinfelds, author of the child-care study, "Who's Minding the Children?" said today's church must resolve the conflict "between the ethos of the family and the ethos of the workplace" if the old ethos dividing home and work responsibilities along male-female lines no longer works in present-day society.

She urged development of a new "sense of vocation—of women in the workplace and of men in the family."

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the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Sisters are facing up to economic realities

by John F. Fink

As the lead story on page 1 of this week's paper reports, the women Religious who are serving in the Archdiocese of Indianapolis have asked Archbishop O'Meara to establish a policy whereby the sisters will, by 1990 receive the same salaries and benefits as equivalent lay professionals serving in similar positions. In making this request, the sisters are simply facing up to economic realities.

The *Criterion* has reported before about the sisters' serious retirement problems. Because of the large proportion of elderly sisters compared with those still working, the debt for retirement costs for religious orders in this country has reached \$2.5 billion.

That debt was created partially by inflation, but also partly because no one expected the number of sisters to decline so precipitously. If there were more sisters earning income to help with the retirement costs of the elderly sisters, there would not be the retirement debt there is today.

BUT THE SISTERS aren't trying to pay off their retirement debt by trying to get large salaries. They are trying to secure the future for their present sisters by requesting salaries equivalent to what the lay people working in the same jobs are receiving. That doesn't mean a huge bonanza. The lay people who work for the church usually are also making sacrifices; people don't get wealthy working for the church.

At the present time in this archdiocese, a sister receives

a salary of \$700 per month which, if she works a full 12 months, is \$8,400 per year. In addition, there are various arrangements made for housing and cars, insurance, and \$800 per year toward her order's retirement fund. The sister herself, of course, does not receive her salary. It is sent to her religious order which, in turn, takes care of her financial needs. That salary, by the way, is considerably larger than sisters' salaries used to be.

THE QUESTION ARISES: Do our parishes and schools owe larger salaries to the sisters to make up for the low salaries they were paid in the past? That question was addressed by Milwaukee Archbishop Rembert G. Weakland recently in a column he writes for his archdiocesan newspaper, and I'd like to quote several paragraphs:

"One cannot say that in justice the parishes owe such money to the sisters when such was not contracted for. It is also dubious to me if one generation of parishioners has to pay in justice an obligation of a previous generation when it was not at that time agreed to. 'It would also be very injurious to the whole concept of the vow of poverty of the religious to see it in this fashion. There was goodwill on all parts. The sisters certainly expected that they would be able to take care of their elderly sisters.'

"They had no way of foreseeing the tremendous number of dropouts and the great reduction of novices, as well as the tremendous rise in health costs. This has left them without resources for the retirement of their elderly.

"Moreover, the sisters assumed these teaching roles in our schools, not as people out for a job, but taking them on as their mission and their apostolate. They never looked upon this work as just a job but as a part of the mission of the church which their vow of poverty permitted them to assume at less than ordinary costs."

If Archbishop Weakland doesn't see it necessary to make up for past low salaries, nevertheless he does believe that today's sisters should be paid equivalent salaries to lay people, because the Archdiocese of Milwaukee is one of the few dioceses (maybe the only one) that is doing that. At least, as he said in his column, "This has been accomplished in all central offices of the archdiocese and the discrepancy has been reduced in most parishes."

Archbishop Weakland also says that there is "a duty to help take care of retired sisters" and, "Sisters' retirement needs is a problem to be faced by the whole Catholic community."

IN THIS ARCHDIOCESE there has been no official reaction yet to the sisters' proposal, although you can tell that Archbishop O'Meara is sympathetic toward the sisters. There are still a lot of unknown factors, including how much it would cost parishes, schools and the archdiocese.

Each institution that is now providing housing and/or cars, for example, would have to come to an agreement with the sisters on the value of those fringe benefits. If several sisters are sharing those benefits, how is the cost to be distributed? If an additional sister moves in or one of the sisters moves out, would this affect the salaries of the other sisters? Would the salaries paid for the sisters have rent and car payments deducted? These and many other questions still have to be answered.

The sisters still look on their service to the schools and parishes in the archdiocese as part of their mission and their apostolate. As Providence Sister Nancy Nolan said, "That's why we are women Religious." And they will continue to live their vows of poverty, living simply and frugally. There's no reason why they can't do both and still be paid what they're worth.



Beech Grove Benedictines receive grant to face the future

by Sr. Mary Luke Jones

The Sisters of St. Benedict, who for 25 years have quietly served most of the southern half of Indiana as teachers and nurses, are now taking bold steps to preserve the survival of themselves and their work.

With the help of an \$80,000 grant from Lilly Endowment, Inc., the 103 sisters headquartered in Beech Grove will plot out their financial future, revamp their administrative structure and modernize their religious art, music and prayers.

Their continued well-being is critical to the existence of the facilities they operate: St. Paul Hermitage, a residence for retired persons; and the Beech Grove Benedictine Center, the largest spiritual and educational development center in the Indianapolis area. In addition they work in 23 parishes throughout the Archdiocese of Indianapolis and in a South American mission.

Faced with typical problems confronting many religious orders of Catholic sisters—

an aging population, decline in religious vocations, the prospect of financial hardships and unresolved conflicts about the role of women Religious in the church—the Benedictines are forging a plan to meet their challenges head-on.

According to Sister Mary Margaret Funk, the elected leader of the Beech Grove Benedictines, "We are trying to plan for our religious community in a way that combines the best of our traditions with the best of business management."

The grant will enable the sisters to seek to accomplish that goal in several ways. Some of the funds will be used to educate the sisters in redefining their vow of poverty in contemporary terms. "We need to know the value of the dollar," says Sr. Mary Margaret. Centralized financing and a fundraising program are goals the sisters have set to remain fiscally responsible and able to continue their various services to the people of God.

Following the Rule of St. Benedict, writ-

ten in the 6th century, the sisters will also research the history of their order to gain a greater understanding of its traditions and expressions throughout the changes in the church. How 1986 women can remain faithful to a rule written by a man in the year 520 is the challenge they face.

The Beech Grove Benedictines, who can trace their roots to Elchstatt, Germany, make up one of 53 autonomous Benedictine motherhouses in the United States. In 1961 the sisters at Ferdinand, Ind., established the new foundation in Beech Grove. The then-archbishop, Paul C. Schulte, supported the move by donating the land for St. Paul Hermitage. Thousands of retired persons have benefited from the archdiocese's generosity and the skillful administration and care they have received from the sisters and staff of the Hermitage.

The sisters also established an academy for girls which was in operation until 1978. That facility became the Beech Grove Benedictine Center in 1981. The Center provides activities ranging from a swim in its Olympic size pool, to a day of retreat, to workshops for boards of education, parish councils, or school faculties.

Benedictines meet three times a day for common prayer. Prayer structures are also a target area for the grant. Inclusive language and contemporary renderings of the psalms will be combined with the ancient chants. "Our goal is to merge the best of the old with the best of the new," states Sr. Mary Margaret. According to St. Benedict, "Prayer should be short and pure... because God regards our purity of heart and tears of compunction, not our many words."

In addition to improving their prayer life, centralizing finances and reexamining their Benedictine heritage, the Lilly grant has also enabled the sisters to appoint a development director. The role of the director, Sr. Mary Luke Jones, is to plan for the future, raise additional funds and coordinate the communications coming from the sisters to the communities in which they live and work. The development program is a sign of the sisters' hope for the future and their commitment to the work of the church.

In spite of the national decline in religious vocations, the Beech Grove community has an active vocation team which has recruited four new members over the past two years. Senior members, women who have vowed themselves to God for 40, 50 and 60 years, are well cared for and remain active in various ministries and activities.



Sister Mary Margaret Funk

Sr. Mary Margaret sums up the current status of the Beech Grove Benedictines by stating, "As an institution our finances are sound. Our age and health are concerns but not alarming concerns since we have taken measures to provide good health care and a retirement fund. In addition, our spirit and commitment is strong as we are continually looking for ways to refocus our mission and live out our religious life."

In an age when women Religious are finding themselves growing older and experiencing financial difficulties, the Beech Grove Benedictines are looking to the future with hope.

Benedictine monks make vows

Four monks of St. Meinrad Archabbey recently pronounced their solemn vows as Benedictine monks of the archabbey. Archabbot Timothy Sweeney presided at the ceremony in the Abbey Church.

Br. Louis Mulcahy was born in 1928 in

Lynn, Mass. He attended Boston College and Weston College of Theology. He is at work on a Masters of Divinity degree in St. Meinrad School of Theology.

Br. Austin Newberry is a native of Pensacola, Fla. He received a B.A. in history from St. Meinrad College and an M.A. in religious studies from Indiana University, and is currently in the School of Theology at St. Meinrad, where he is preparing for ordination to the priesthood.

Br. Alexander Palm, who grew up in Reno, Nev., graduated from St. Meinrad College in 1980 with a B.A. in English, and is at work on an M.A. degree in religious studies at Indiana University, as well as the Masters of Divinity degree at St. Meinrad.

Br. Julian Peters, from Toledo, Ohio, graduated from St. Meinrad College with a degree in classics and is studying for the priesthood at St. Meinrad School of Theology.

By making his solemn vows, a Benedictine monk becomes a permanent member of the archabbey with the right to vote in the archabbey chapter. He professes vows of stability, fidelity to the monastic way of life, and obedience in the presence of the archabbot and the Benedictine monks. The vow of fidelity to the monastic way of life also includes poverty and celibate chastity as essential qualities.



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Archbishop O'Meara's Schedule

Week of September 22

THURSDAY, Sept. 20 - Confirmation at St. Gabriel Parish, Carmel, Indiana; 7:00 p.m. with reception following.

FRIDAY, Oct. 1 - Confirmation at St. Ignace Parish, Ellettsburg, Ind.

MONDAY, Oct. 6 - Confirmation at St. Ignace Parish, Ellettsburg, Ind.

WEDNESDAY, Oct. 15 - Confirmation at St. Ignace Parish, Ellettsburg, Ind.



Archdiocese of Indianapolis Catholic Charities

Teen pregnancies involve special needs

by Linda Fitzgerald

America's youth are troubled! Teen pregnancy, suicide and drug abuse prevail. Some recent studies show that of these major and serious social ills, teen pregnancy ranks first.

What does this mean and where does it lead? What special problems and risks abound when babies give birth to babies? More and more infants of these moms are born with very special sets of needs.

St. Elizabeth's Home, where the youthful and pregnant often turn for help, is con-

cerned for the on-going health, well-being, and comfort of both mom and baby. The needs relative to our special needs babies are among our most pressing problems. Our goal to place each child, regardless of physical or mental capacity, racial or ethnic origin, is often pressed to find stable, healthy family environments for these "special" babies.

Why is teen pregnancy so synonymous with high risk births? According to Tony Logan, executive director, the "overriding cause is the youth of the mother"—child-moms he calls them. Following closely, according to national psychologists, social workers and others knowledgeable in the study of infant handicap, disability, and mortality, is the indifference of parents to the pregnancy itself, which spills over onto the young daughter who is carrying the child. Lack of understanding of good pre-natal health care, lack of consistent pre-natal care, and fear on the part of the young woman are other factors affecting the growth and development of their babies. A high-risk pregnancy often becomes the baby with special needs.

Since 1915, St. Elizabeth's Home has had remarkable response from families wanting to provide a home for these babies. With few exceptions, each baby has been placed into a loving and permanent home, the exceptions being babies for whom the only alternative was institutional care. But, as the incidence of high-risk pregnancy rises, so does the need for such families.

1985 saw 123 deliveries to young moms in St. Elizabeth's program, 8 of whom were considered to have special needs. The preceding year, 10 out of 104 babies were born with health needs ranging from mild to severe. Not only do physical and mental handicaps qualify as special needs, black and bi-racial babies have been traditionally more difficult to place. The problem becomes one of finding families with similar racial and/or ethnic backgrounds. St. Elizabeth's staff workers emphasize the importance of these babies being raised with families with whom they can identify psychologically, physically, and emotionally. Of the 18 special needs babies born in the years 1984 and 1985, 8 were medical needs and 10 racial needs.

As previously stated, St. Elizabeth's foremost concern is the young woman whose life is effected by pregnancy—unplanned and untimely. Her future welfare, growth and development—already touched by this personal tragedy—is part and parcel of her pre-natal care. Her emerging feelings of self-worth and respect must be tenderly put back together. Vitally important to this process is the knowledge that, should she place her child for adoption, her baby will be received into a loving, stable family environment as soon as possible.

St. Elizabeth's Home needs families willing to be "special needs" parents. Those wishing information on how to help may call 787-3412.

Sisters' salary request

(Continued from page 1)

The sisters said that the proposal is a unanimous consensus of the three communities which have motherhouses within the archdiocese and includes consultation with other superiors who have women Religious serving in the archdiocese.

At the present time 193 sisters are serving in parishes and institutions owned and operated by the archdiocese. This does not include institutions operated by the sisters themselves. Of the 193, 147 are in educational institutions, 30 are in the employ of parishes as pastoral assistants or pastoral ministers, and 16 are in archdiocesan agencies. Of the 147 in educational institutions, 129 are in elementary schools (65 in the four Indianapolis deaneries and 64 in the deaneries outside Indianapolis), and 18 are in secondary education.

In discussing the proposal from the sisters, Archbishop O'Meara commented that he is "very edified by the modest way the sisters in the archdiocese live, in their motherhouses and in parishes. They live very simply and frugally, are very careful about their budgeting and committed to living in accordance with their vows of poverty." He said that he is concerned about the issue of compensation and noted that there should not be a competition in salaries between Religious and lay people.

The archbishop also said that the archdiocese itself has no salary scales for lay professionals, although the education department has established guidelines. The archdiocese does have a policy regarding benefits for Religious. This year that policy calls for salary of \$780 per month worked, several options for health and hospitalization insurance, housing and transportation negotiated with the employer, and retirement benefits of \$800 per Religious.

Neither Archbishop O'Meara nor the sisters had an estimate of the cost of the proposal, particularly since the costs for housing and transportation must be included in the total cost. In some instances, the sisters said, the costs for parishes could possibly be lower than they are at present.

In explaining the reasons for the request, Sister Mary Margaret said that budgets for the religious communities are running defi-

cits or near-deficits and it's important for the sisters to look for ways to earn more income. Retirement costs are a problem because of the stipend system in the past and because of the lower number of sisters who receive income.

Another reason for the request, she said, "is to secure the future for active sisters and those who are entering. This is important in the orders' efforts to aggressively recruit new members and have confidence in their future."

She said that the religious communities are concentrating on living within their means, lowering their overhead and recruiting new members.

Sister Nancy said that the religious communities were severely hurt a few years ago, as was the rest of the country, by the high rate of inflation that drove the cost of living up tremendously. This particularly increased the costs of health care and utilities, she said. She also indicated that there is now a decrease in the number of sisters contributing to community support.

Sister Annata emphasized the need for a secure future for the sisters who are now working in the archdiocese. It is important for them to earn more income in order to protect that future, she said.

Sister Nancy praised the archdiocese for what it has done in the past for the sisters. She mentioned the \$800 per year contribution to the sisters' retirement as an example. She also emphasized that the sisters don't want to stop providing service to the church. "That's why we are women Religious," she said. "But," she added, "the financial realities dictate that we cannot continue to handle our service as we have in the past."

The sisters said that they would continue to supply information and data to assist the process of archdiocesan consideration of their proposal.

Sister Mary Margaret said that religious communities in other dioceses are making similar proposals but she did not know if the policy is now in effect in any other diocese in the United States.

Archbishop O'Meara told the sisters that he had shared their proposal with the members of the Council of Priests at its meeting on Sept. 15.

North Deanery selects its outstanding educators



OUTSTANDING—Selected for Outstanding Educator Awards by the Indianapolis North Deanery Board of Education are (from left) Dan Hannan, Sister Mary Luke Jones, Teresa Cooper and Janet Meyer. (Photo by Margaret Nelson)

by Margaret Nelson

Benedictine Sister Mary Luke Jones, Teresa Cooper, Janet Meyer, and Dan Hannan were chosen from a select list of names to receive Outstanding Educator Awards from the Indianapolis North Deanery Board of Education at St. Luke's Church last Wednesday night.

Archbishop Edward T. O'Meara recognized the importance of the event by celebrating the Mass and presenting certificates to all those nominated. In his homily, the archbishop saw the Gospel reading (Matthew 28:16-20) as a mission statement for Catholic education.

He noted that Christ proclaimed his most unique personality, rather than principles or rules, and that he came to accomplish his mission with the help of people who respond to his mandate. He added that the task is to work into all of that the living experience of the mission of Jesus Christ with "hearts that love, understand, and hold out a helping hand." The archbishop concluded, "We're here to celebrate that tonight."

The award for outstanding professional educator/administrator went to Sister Mary Luke, former principal of Christ the King school, who helped plan the archdiocesan Catholic Schools Week and published material in the *Catholic Teacher*. Sister

was very active in parish and community activities.

Teresa Cooper of Immaculate Heart of Mary school was named outstanding professional educator/teacher. She served as faculty representative on the board of education served on five school faculty committees and designed several training programs.

Janet Meyer, Christ the King, received the award for out-of-school religious educator. Janet has been active in the CCD program for 12 years, while also significantly serving the parish and several community schools.

Dan Hannan of St. Andrew's was named outstanding adult educator for his work with RCIA, Bible study, retreat, paralyturgy and other parish programs.

During the award ceremony, Dr. William Kelley, president of the North Deanery Board of Education, said that all 32 nominees were "true winners," making the selection very difficult. About 40 persons, businesses, and organizations sponsored the awards, which included an engraved plaque and a \$100 check for each recipient.

Vicar General Rev. Msgr. Francis R. Tuohy, pastor of St. Luke's Parish; Dean of the Indianapolis North Deanery, Rev. Kenny C. Sweeney; and priests serving the deanery concelerated with the archbishop.

A reception followed the liturgy.

100 youth ministry workers listen to Father Gordon Judd

by Richard Cain

Around 100 adult youth ministry workers from around the archdiocese attended the 1986 Youth Ministry Leaders Day held Saturday, Sept. 13 at St. Columba in Columbus.

The keynote speaker was Basilian Father Gordon Judd, a staff member of Groundwork for a Just World, a Catholic peace and justice organization headquartered in Detroit. He spoke on how to grow through one's experiences, drawing especially from the experiences of people in the Bible, according to Sister Joan Marie Massura, coordinator of youth ministry for the archdiocese.

There were also seven workshops on important issues in youth ministry. They included alternatives to weekly CCD, the application of peace and justice ministry to adolescents, group dynamics among adolescents, how to help teens cope with crisis and how to determine whether a teen needs counseling, empowering volunteers, ways to implement a support system for teens of divorced families and junior high ministry.

"Junior high ministry is just coming into vogue now," said Sister Joan Marie. She indicated that three parishes in the archdi-



Father Gordon Judd

cese now have junior high ministers. St. Christopher and St. Catherine in Indianapolis and St. Columba/St. Bartholomew in Columbus.

COMMENTARY

Press takes potshots at new indulgence manual

by Dick Dowd

Making fun of what you don't understand is a bad habit shared by little boys and newspapers. That's why you may have been puzzled by the first reports of the new manual of indulgences issued by the Vatican.

The story was straight for those who wanted to play it that way. A new manual—in Latin—updating the rules on indulgences according to the new code of canon law was officially brought out in mid-July.

The Apostolic Penitentiary, the Vatican office which deals with such things, held a press conference to announce publication of the 118-page Latin book.

The press had a field day.



The snakehandler syndrome is still present in most reporters who move from general coverage to the religion desk. Newspapers, after all, are trained to look for the sensational, the screwball, the eccentric. (I try to remember that when I read about other religions in the papers.)

Some indulgence stories made fun of the whole idea: "How to get to heaven quicker after death." Others concentrated on the best quote of the day from an Italian monsignor on the press panel: "Only live, not taped, broadcasts are valid."

A few dragged up Martin Luther, the Augustinian priest who is best remembered for his fight with the Vatican over indulgences that led to the founding of the Lutheran Church in Germany.

I was outraged—at first.

In my mind, I started writing a dozen letters-to-the-editor complaining about "stupid reporters" and "sensational coverage" and "moronic headlines."

I said to my high school daughter

Maureen: "What do you think about these people making fun of indulgences?" Her answer was quick and honest: "What's an indulgence?"

Well, as it turned out, I never wrote the letters. As I sat there and tried to explain to Maureen exactly what an indulgence is I realized the vast gap between our generations.

Somewhere along the line my religion classes taught me the whole story about indulgences. Sin has such strength to break the order of the universe that even with God's forgiveness and your spiritual rebirth the temporal aftereffects remain. In our drug and alcohol culture, we're all familiar with aftereffects.

When I was growing up we were taught how to get rid of the aftereffects of sin. We found clear instructions on our holy cards: "Say these prayers, go to confession and communion and receive an indulgence of 7 years and 7 quarantines." If you didn't understand the holy cards, there was always a Catholic doctrine section in our black-bound Mass missals to explain. A quarantine was the Latin term for 40 days, it said.

Perhaps Maureen's teachers have mentioned indulgences. I don't often find the word in the index when I look. But the supporting missals and holy cards, and the devotional practice of seeking indulgences have all gone by the board.

The lack of a common bond of experience that divides one generation from the next is, I believe, the greatest cross pre-Vatican II-reared Catholics have to bear. The council changed many familiar habits.

I don't cry over it though. My solution is to ask Maureen what she does know about



sin and punishment and Martin Luther. Then I explain what I know about them—at least what I remember. (Of course, I have to tie her to the kitchen chair to get her to listen.) She has to look up the rest.

No question the Vatican Manual on Indulgences (when finally translated into English) is going to be required reading in seminaries and some high-level doctrine classes. Most folks, however, will probably just remember what Maureen told me: "If the pope's on tape, you don't get the blessing. Right?" I had to give her a passing grade on that one.

Qualified vote of thanks for Madonna's new hit

by Richard B. Scheiber

When it comes to rock music, I am a real idiot, and it does not bother me to announce that fact publicly. There was a lot of fun in the music of the early days of rock, and there are some catchy tunes and clever lyrics even today on the rock scene, but most of the stuff we are forced to listen to if we decide to pick up the news and weather reports on the radio is, quite simply, second rate stuff, shouted out unintelligibly by people who sound like their underwear is too tight. I really don't get all that excited about the words in these silly songs, because you usually can't make them out anyway.

It's strange the power some rock songs have to arouse emotions in people. I'm thinking of one in particular called "Papa Don't



Preach," by one of the current idols on the Rock scene, Madonna. Pay attention to Madonna, now. Rock stars have a way of fading quickly.

Anyway, as I understand it, the theme of "Papa Don't Preach" is that there is this teenage girl who is pregnant. Her father is trying to get her to have an abortion, but she insists she's going to keep the baby, and that she and the infant's father are going to get married. I know this not because I was intentionally listening to a rock station. No, I was driving through the Iowa corn belt, listening to a classical music station (see how those eastern establishment types misjudge us midwesterners) which was interrupted by an interview show.

Anyway, the moderator of this show was talking about the Madonna song, and about how much controversy it had raised. I couldn't figure out what was so controversial about it until the interviewer began talking to someone representing an abortion rights group.

How terrible, this pro-abortion person

was saying, that a song sung by a super-star like Madonna should encourage young girls not to have an abortion, even when their fathers are urging these same girls to do just that. "Listen to Dad," this pro-abortion person seemed to be saying, "and get rid of that baby."

This struck me a little strange. These are the same people who are always fighting parental consent laws when it comes to abortions, who are always working for laws which will protect the privacy of teenagers, allowing these teenagers to get contraceptive and abortion information from public sources without their parents' consent.

Funny how the tune changes when the shoe is on the other foot.

Not that there is nothing wrong with the sentiments in the Madonna song. In the first place, Papa probably shouldn't preach at all. Rather, he should educate, and he should have started long before his daughter was 16 years old. When she's that age and pregnant, it's a little late for a sermon from her sire.

Like most rock music, "Papa Don't

Preach" is a terribly simplistic song. It tends to idealize teenage pregnancy, saying nothing about the enormous problems such a pregnancy brings to people least able to cope with those problems. Neither does it address any of the things in our society that tend to encourage activities likely to result in young girls' becoming pregnant: the glamorization of pre-marital sex; the "if it feels good, do it" syndrome; the erosion of trust between parents and children, and numerous other things.

"Papa Don't Preach" is not out of the current rock genre, which means it is not a great, or even a good song. In fact, take Madonna away, and it probably would never have made the charts. It sounded just awful to me when I heard it, but it's selling like hot-cakes.

It is interesting, though, to watch the pro-abortion people squirm when anything that sounds even remotely pro-life becomes popular. For that, at least, we owe Madonna a qualified vote of thanks.

Neither side sees the difference between faith and theology

by Fr. Eugene Henrick

"There is a well-educated and independent population of Catholics who are not about to leave the church yet are woefully ignorant of their Catholic heritage. Some, on the one hand, speak of truths of faith and morality in terms of 'my opinion.' Others, on the other hand, are becoming their own magisterium, throwing about accusations of heresy and modernism to anyone who disagrees with them. Neither group recognizes the difference between faith and theology."

Those words by Bishop Raymond Lucker of New Ulm, Minn., were spoken during the U.S. bishops' June meeting in Collegeville, Minn. They bring to the surface one of the most difficult pastoral problems the church faces. How does a bishop or pastor protect the independence of parishioners while at the same time fostering a sense of unity? How can self-righteous opinion be transformed into a desire to hear other opinions? How do you keep people from getting too high-handed or big-headed, and encourage them to think and act humbly?



Recently I was speaking with the pastor of a Chicago inner-city parish. As we discussed a particular pastoral plan of action, he suddenly replied: "It is a great idea. There is only one drawback. You have to guard against overzealous fundamentalists."

He went on to explain that there are peo-

ple who want to be not only holier than everyone else but, given the opportunity, to be holier than God. In the words of Bishop Lucker, they do "not recognize the difference between faith and theology."

The pastor gave the example of some well-meaning parishioners who told him that only the poor will be saved. "They believe this from the bottom of their hearts," he told me, "and they will quote the Bible literally to prove it." He said it is obvious they have read the Bible passages in their most fundamental meaning on the poor, but have never heard what theology has to say about this.

Throughout the history of the church the problem of being overzealous, too fundamental and self-righteous in matters of religion surfaces often. The present period of history is no exception. In fact, there seems to be a growing trend in this direction. The reasons why are many.

Just as heresy hurts the faith, so does overzealousness to preserve it. It might be well to look for the signs of being too fundamental.

If there is a constant cry that we need to get back to the way things used to be, to the basics, with no understanding of these particular times, we have become too fundamental. Similarly, if there is nothing but negative criticism of present thinkers, a sense of pessimism without a glimmer of hope, we have become too fundamental.



Then again, if there is no pleasing people, no talk of unity, if there is suspicion and a desire for gossip without substantiation of the facts, we are in trouble.

If the church is to go into the 21st century successfully, there must be a trust in the present, a respect for the past and a sense of hope and unity. These are what contribute to the true spirit of a Christian community. Nothing else will do.

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POINT OF VIEW

Do Christians have obligation to donate organs?

by Fr. Philip Boyle, O.P.

"Your organs will automatically be removed for transplantation when you die unless your family requests otherwise."

Suppose this were the policy in hospitals around the country, reversing the current practice of taking organs only with explicit permission. Such a practice, used in many European countries, would reduce the shortage of organs available for transplants.

But such a practice raises a more fundamental issue. Do people, particularly Christians, have an obligation to donate?

Popularized answers to this question take the form of anecdotes. Two healthy young women die unexpectedly, tragic deaths but enable 10 others to live better lives by their forethought of organ donation. The father of a 21-year-old man killed in a motorcycle

mishap responds to his doctor's hesitant request for organ donation saying, "Our son gave all his life. Why should he stop now? This is his last act of charity."

Stories like these lead people to think organ donation is an optional heroic measure. But beyond the moving stories, facts are available. The need for organs far outstrips the number donated. In 1985, there were approximately 7,700 kidney, 26,000 cornea, 731 liver, 605 heart and 30 heart-lung transplants in the United States. At any time, an estimated 10,000 more Americans have been medically approved as transplant candidates and are waiting for organs.

Overall transplant success rates are very high now. Advances in drugs used to prevent organ rejection, along with two decades of experience, have increased the life-giving potential of organ donation.

Moreover, state and federal governments are seeking ways to make transplants available to more people who need them. At present, at least eight states have law that require physicians to request organ donation from the families of brain-dead patients. The 25-member national task force established by the National Organ Transplant Act is working to make transplants affordable to everyone who needs them. In the U.S. Congress, plans for a nationwide transplant network to coordinate the distribution of organs have been discussed since 1984.

But none of these measures will completely eliminate the organ shortage, the single most limiting factor hindering progress in this field. Are Christians obligated to help fill the gap between the supply and demand for organs to transplant?

Such an obligation would rest on two fundamental assumptions about health care ethics. First, people have a responsibility to take care of their present and future health. Second, we should care for the sick who cannot care for themselves.

Our obligation becomes even more clear if we recall that we have nothing to lose by donating an organ. In this light, it becomes a basic human responsibility, much like giving blood.

For Christians, there are added reasons. Pope John Paul II's statement about the laudatory and heroic nature of organ donation is based soundly on faith as well as on humanitarian health care ethics. Organ donors show concern for another's health and

also give a witness of detachment from the things of this world, squarely facing death with the hope of resurrection.

If people have a moral obligation to donate, then the family of a brain-dead patient has a clearer choice. Often, families hesitate because of misinformation. They may have the mistaken notion that taking organs will disfigure their loved one. They may have religious concerns or be worried about the cost. Worse, families sometimes mistrust transplant teams because they fear the team may hasten death to take the organs.

But the truth is, transplants in no way disfigure the deceased. The Judeo-Christian tradition raises no objection to removing organs. And all costs from time of death are assumed by various private agencies. Finally, only patients determined to be brain-dead are considered eligible for organ donation.

Justice demands that healthy people consider whether or not they have an obligation to donate. Based on facts as well as on ethical principles, few people will be able to rule out organ donation. Christians have an even stronger obligation because organ donation points to hope in the resurrection. In donating, Christians can follow the Lord who gave himself completely to those who suffer. Like him, we ensure that even in dying, we promote life.

(Fr. Boyle is associate director of the Center for Health Care Ethics at St. Louis University school of Medicine.)

The slavery of drugs and the wrath of God

by Liz Schevchuk

WASHINGTON (NC)—To the pope it's "slavery." To President Reagan a "killing" threat, to members of Congress a "scourge," a "menace" and a "monster" problem.

They're all talking about illegal drugs, estimated by the president to cost Americans at least \$60 billion a year and by House Majority Leader James Wright, D-Texas, to rob the U.S. economy of \$230 billion annually.

And, as members of the House of Representatives said before passing the Omnibus Drug Enforcement, Education and Control Act Sept. 11, costs also include drug addicts' ruined lives and the fears of their innocent neighbors.

With anti-drug speeches from the White House, passage of the House bill and new anti-drug efforts by Catholic leaders, America, as Reagan told educators Sept. 12, has finally begun "to wake up to a problem buried away and ignored for too long."

The House bill, if enacted as law, would provide approximately \$2 billion for law enforcement, school education programs, international narcotics trafficking control and rehabilitation of drug addicts.

In two of its most controversial features, it calls upon the military to assume a role in fighting drug smuggling and allows the death penalty for drug-related crimes.

In addition to illegal drugs manufactured in the United States itself, figures from the House Select Committee on Narcotics Control and Abuse reveal that a staggering 60 million to 120 million pounds of drugs will have been smuggled across American borders during 1986.

Recently returned from summer recess visits to their home districts, House members cited Americans' anger about drugs.

"Thousands of lives each year are lost to the insidious drug epidemic," Rep. Claude D. Pepper, D-Fla., said. "Many of our citizens are living in a nightmare, barricaded in self-erected fortresses. They will not venture out of their homes for fear of being mugged, murdered or raped by half-crazed drug addicts in need of money to get a fix."

But, as members of Congress also pointed out, passing laws alone won't solve the drug problem.

In fact, "a lot has to be done by the pri-

vate sector, by our churches, by our leaders in the synagogues, and more importantly, by the American families to recognize that we have an obligation...to have some moral standard that makes you proud that you are not abusing drugs," said Rep. Charles Rangel, who chairs the select committee.

Other New Yorkers, led by Cardinal John J. O'Connor, expressed the same view.

With an August prayer vigil and rally in front of St. Patrick's Cathedral, the cardinal and other drug opponents launched a campaign to unite community groups and eventually make the city drug-free.

"This is the first time people have risen and said, 'It's enough, it's got to stop,'" said Msgr. William B. O'Brien, president of Daytop Village, a drug treatment program.

The New York Archdiocese, which has a drug abuse prevention program in the archdiocesan school system and an archdiocesan Office of Substance Abuse Ministry, wasn't the only diocese taking action.

In early September, officials of the Detroit Archdiocese sponsored a program on substance abuse and its impact on family and school.

Bishop Walter W. Curtis of Bridgeport, Conn., last spring announced that confirmation candidates in his diocese should pledge to "reject the misuse of alcohol and drugs." He also urged Catholic support for local drug rehabilitation programs.

The Wichita Diocese's Catholic Schools Office and Catholic Charities have appointed a teacher to work with educators and parents to combat drug abuse.

Recent pontiffs have condemned the drug epidemic as well.

Pope Paul VI told members of the House select committee visiting the Vatican in 1976 that "severe legal measures" must be exacted against drug pushers.

Pope John Paul I, during his brief pontificate in 1978, asked Catholics to support drug addict rehabilitation efforts.

And Pope John Paul II said society "must resolutely fight against this new form of slavery" found in drug addiction.

Meanwhile, the bishops of southern Mexico, attacking Mexican drug trafficking, in August somberly warned drug dealers that "God will take revenge on those who kill his people."

Pope calls politics 'noble' vocation

CASTEL GANDOLFO, Italy (NC)—Pope John Paul II told members of the Belgian Parliament that the church considers politics a "noble" vocation, even though it is often marred by egoism.

The pope said Catholics have a duty to participate in political life in order to "purify" it. He spoke to the officeholders at his summer villa outside Rome Sept. 19.

The pope said the political world is often "marked by attachment to egoistic interests." But he said the Second Vatican Council taught that Catholics should bring

their faith to politics, not "turn away" from it.

"Seen in this way, political activity is unquestionably a vocation in the noble and Christian sense of the word," the pope said.

He also suggested that politicians find time for more "reflection, contemplation and prayer."

"A man who is spread too thin or upset by immediate issues, or too preoccupied with his popularity rating, will not be able to validly exercise his political responsibility," the pope said.

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Itinerary proposed for pope's 1987 U.S. trip

WASHINGTON (NC)—Pope John Paul II would deliver 39 public addresses and celebrate seven open-air Masses during his September 1987 trip to the United States, according to a proposed itinerary being circulated among U.S. church officials.

The proposed itinerary for the nine-day trip from Miami to San Francisco also would have the pope involved in several 14- to 15-hour days, including two days early in the trip where the pope would be in three separate cities in the course of each day.

As in most papal trips, the itinerary for the Sept. 10-18 trip shows the pope meeting with numerous groups, including priests in Miami, deacons, teachers and youth in New Orleans, American Indians in Phoenix, farmworkers and growers in Monterey, Calif., and members of religious orders in San Francisco.

He would meet with the U.S. bishops as a group Sept. 16 in Los Angeles. That same day there also is time set aside for a possible meeting with President Reagan.

Papal visit officials in the United States repeatedly have stressed that any plans they are working on are only tentative and subject to possible revision by the Vatican.

Pope John Paul's only other major visit to the United States took place in 1979, when he visited six cities in the Northeast and Midwest in seven days. The 1987 trip, by contrast, would have the pope setting foot in eight cities over its nine-day course.

Those cities are Miami; Columbia, S.C.;

New Orleans; San Antonio, Texas; Phoenix; Los Angeles; Monterey; and San Francisco.

The itinerary indicates the pope might also stop in Juneau, Alaska, on the way back to Rome. Pope John Paul already has visited Fairbanks and Anchorage for similar stops on other trips.

The proposed itinerary shows the pope visiting Los Angeles for the longest time, nearly 48 hours. There the pope would celebrate two outdoor Masses, one the evening of Sept. 15 at the Rose Bowl, the other the next evening at Dodger Stadium.

He would visit Monterey for the shortest time, just two-and-a-half hours.

The proposed itinerary has the pope arriving in Miami on Thursday, Sept. 10, at 6 p.m. local time. The only item on his agenda that evening is a visit to St. Mary's Cathedral there.

The first full day, Friday, Sept. 11, would also be one of the busiest. The itinerary includes activities in Miami until the pope departs at 4 p.m. for South Carolina. Arriving there at 5:30 p.m., the pope would meet with ecumenical leaders and participate in a separate, hourlong ecumenical service at the University of South Carolina before flying late that evening to New Orleans. Similarly, the pope's third full day—Sunday, Sept. 13—would include two separate air flights. He would leave New Orleans early that morning, spend 11 hours in San Antonio, then fly late that evening to Phoenix.

Several other days of the trip include

built-in time for two or three hours of rest in the afternoon.

City-by-city highlights of the proposed trip, with all times local, include:

► **MIAMI:** Arrive 6 p.m. on Thursday, Sept. 10. On Friday morning meet with U.S. Jewish leaders and open a Vatican Judaism exhibit. Celebrate Mass at 10 a.m. at Dade County Youth Fairgrounds. Meet at 2:15 p.m. with U.S. priest representatives at St. John Vianney College Seminary. Depart for South Carolina.

► **COLUMBIA:** Arrive 5:30 p.m. on Friday, Sept. 11. Meet with U.S. ecumenical leaders at 6:45 p.m. and participate in ecumenical service at 8 p.m., both at University of South Carolina. Depart for New Orleans.

► **NEW ORLEANS:** Arrive 10:15 p.m. on Friday, Sept. 11. On Saturday morning, after a prayer service at St. Louis Cathedral, visit Louisiana Superdome for separate addresses to permanent deacons, to teachers, and to a youth rally. In late afternoon celebrate outdoor Mass at University of New Orleans. That evening participate in academic convocation at Xavier University. The next morning leave for San Antonio.

► **SAN ANTONIO:** Arrive 9:45 a.m. on Sunday, Sept. 13. Celebrate Mass at an undetermined site. In the afternoon meet with Catholic Charities and social action leaders. In the evening visit Our Lady of

Guadalupe Church for an address in Spanish on parish life. Depart for Phoenix.

► **PHOENIX:** Arrive 8:30 p.m. on Sunday, Sept. 13. On Monday morning meet with the Catholic Health Association and make a separate visit to health workers at St. Joseph Hospital. Meet in late afternoon with American Indians. Celebrate Mass in the evening at Arizona State University. On Tuesday morning depart for Los Angeles.

► **LOS ANGELES:** Arrive 9:40 a.m. on Tuesday, Sept. 15. Visit St. Vibiana's Cathedral. In the afternoon meet with communications industry representatives and participate in a youth teleconference. At 6 p.m. celebrate Mass at the Rose Bowl. On Wednesday morning meet with the U.S. bishops. That afternoon, meet with non-Christian representatives at Japanese Cultural Center. Possible meeting with President Reagan. Celebrate 6 p.m. Mass at Dodger Stadium. On Thursday morning depart for Monterey.

► **MONTEREY:** Arrive 10 a.m. on Thursday, Sept. 17. Meet with farmworkers and growers at racetrack. Depart at 12:30 p.m. by helicopter for San Francisco.

► **SAN FRANCISCO:** Arrive 1:30 p.m. on Thursday, Sept. 17. Meet with Religious at St. Mary's Cathedral and later celebrate Mass for Religious, also at cathedral. On Friday morning meet with lay ministers, then celebrate Mass at 11:30 a.m. at Candlestick Park. Depart at 2:50 p.m.

Bishops set up task force to assess food, farm policy

WASHINGTON (NC)—Citing changing conditions in agriculture and the effect on food policy, the U.S. bishops have set up a task force to assess how the Catholic Church should address food and agricultural issues.

Establishment of the task force was announced Sept. 17 in Washington.

Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops, named Archbishop John R. Roach of St. Paul-Minneapolis as task force chairman.

Archbishop Roach is immediate past president of the NCCB.

In a letter to Archbishop Roach, Bishop Malone said a "convergence of trends" calls for a church evaluation of the situation. He cited changing conditions in U.S. agriculture and its relationship to "food policy on a national and international level."

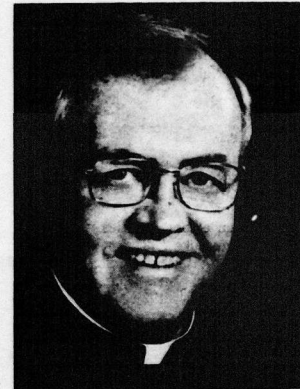
He said the task force agenda "runs from the tragic suffering of American farm families to the responsibility of the United States in a world where millions still go hungry."

Bishop Malone suggested that task force membership include bishops and representatives of organizations such as Catholic Relief Services and the National Catholic Rural Life Conference, and also "draw from the university and policy community."

Copies of the letter were sent to all the bishops.

Staff members of the U.S. Catholic Conference's Department of Social Development and World Peace will assist the task force.

The U.S. Catholic bishops have spoken several times about rural issues, ranging from the preservation of family farms to alleviating global malnutrition. They issued major statements in 1972 and 1979.



Archbishop John R. Roach

The third draft of their proposed pastoral letter on the U.S. economy notes that the ability to provide for "essential human needs," such as food for current and future generations, is "the fundamental test of an economy."

The proposed pastoral is expected to come to a final vote at the bishops' general meeting Nov. 10-14 in Washington.

Last November, the bishops, responding to a request from 50 bishops in the country's Farm Belt, sent messages to President Reagan and to Congress urging emergency and long-term legislation to assist small- and medium-size farm operators to survive the farm crisis.

Pre-Cana II program is preparation for 2nd marriage

More and more Catholic couples are entering second marriages. On Saturday, October 18, the archdiocesan Family Life Office is sponsoring a Pre-Cana II program to better prepare these faithful for the special challenges involved.

Registration will begin at 9:00 a.m. at the Catholic Center. The all-day program will include presentations by couples experiencing second marriages, and by religious and professional advisors.

After a prior marriage ends, either in death or divorce/annulment, statistics show that the second marriage has a smaller chance of success. The Family Life Office believes that routine marriage preparations do not meet the needs of these situations.

Among special problems that exist in second marriages are attitudinal carryovers

from previous relationships which need to be recognized and, if necessary, healed or resolved. Then there is often the sensitive and difficult task of blending two families without betraying loyalty or causing conflict, jealousy or injustice.

The more sophisticated handling of financial, communicative, and other problems, expected of mature, experienced partners can often be an extreme challenge.

The Pre-Cana II day will be spent in a relaxed, informal atmosphere with other couples and the presenting team. The \$30.00 fee includes materials, lunch and the program, which concludes at 4:30 p.m.

Those wishing to register for Pre-Cana II or to obtain further information may call Toni Peabody, Family Life Office, (317) 236-1596.



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CORNUCOPIA

Stirring up a can of worms

by Cynthia Dewes

Blood may be thicker than water, but it won't float money. Ask any survivor of a will probate. Ask any beneficiary of an estate or a life insurance policy. Money is the root of all evil, and besides that it lurks behind a lot of family feuding.

Sentiment turns to ashes when Tom discovers he doesn't share Pa's inheritance equally with Dick and Harry. Happy childhood memories of Aunt Tillie and Uncle Jake change to mean tales when they leave their backs to Save the Whales. Whales are swell, but humans need saving more than they do.

Which brings up a peculiar corollary to inheritance: whatever property or money the heir previously got along fine without, now becomes a necessity. The prospective beneficiary needs that 40 acres of untillable farmland in another state. His children will go uneducated and maybe unfed if he doesn't get that \$10,000 he never knew was coming, and the stress of worrying about it is going to send him to an early grave so the whole cycle can begin again.

Possessions assume importance they never had before and probably won't again. Cousins may call each other names and pull hair over ownership of an ugly carnival glass candy dish. Adults of both sexes scramble for articles of clothing and furniture they will toss into a Goodwill truck six months later.

In-laws join the fray, protecting the rights of their loved ones-by-marriage, making nasty phone calls and threatening to withhold grandparent privileges. Small children are frightened by the Jekyll-Hyde transformation in their elders' loyalties.

Relatives take sides, and polarization decimates the family reunion for several years, maybe forever. Family legends spring up glorifying the virtues of patient sons or daughters of ungrateful parents, or the ingratitudes of sons or daughters of patient parents. Generous ancestors who made good and shared the rewards with their descendants are sanctified, while black sheep who made good and disappeared with nifty-looking blonds are harshly judged.

Attorneys keep straight faces and earn a fancy living by arbitrating, wangling or disabusing their clients' bequests without resorting to physical force. Friends change the subject when heirs come enter a conversation. Neighbors and acquaintances disappear at the first ominous signs of family gatherings which do not include food and music.

Using money as a lever on either end of the inheritance scale is a sad commentary on familial affection. It presents a scandalous example to the young, and verifies the opinions of the unchurched that Christians are hypocrites.

You can't take it with you. And, apparently, you can't leave it behind either.

check it out...

St. Simon Parish Adult Catechetical Team will sponsor a fall program featuring the six-part film series *Turn Your Heart Toward Home* by Dr. James C. Dobson at 7:30 p.m. on Thursdays, Oct. 2, 9, 16, 23, Nov. 6 and 13 in Feltman Hall, 9400 E. Roy Rd. \$1 donation per evening. For information call 850-4007.

St. Monica Parish, 6131 N. Michigan Rd. will sponsor an Octoberfest Benefit Auction after 5:30 p.m. Mass on Saturday, Oct. 4. Patrons will be served wine and cheese while they examine auction articles before bidding begins at 7:30 p.m. Silent auction also. Snacks, soft drinks and coffee will be served during the evening. Auction articles include a pinball machine, weekend including meals at the Holmdene Pyramids, two tickets to wherever U.S. Air flies, a Polish dinner for 4-6, etc. Tickets at \$5 may be purchased in advance from the church office or

at the door. Call 253-2195 or Patty Williams at 257-3832.

Citizens for Decency thru Law of Central Indiana will present Dr. Jerry Kirk, president of the National Coalition Against Pornography, in two speaking engagements. The first, preceded by a 6 p.m. dinner, will be held at 7:30 p.m. on Friday, Oct. 3 at Chapel Rock Christian Church, 2020 N. Girls School Rd. Dinner cost: \$6. For reservations call 259-0192. On Saturday, Oct. 4 Dr. Kirk will address a pastors' prayer breakfast at 8 a.m. in the Sheraton Meridian, 2020 N. Meridian St.

The Guardian Angel Guild will hold its semi-annual meeting, Mass and luncheon beginning at 10:15 a.m. on Wednesday, Oct. 15 at Garden Walk Condo Clubhouse, corner of 56th St. and S.R. 37. Send \$6 per person to: Anne Anderson, 7705-C Ivydale Dr., Indianapolis, Ind. 46250, 949-3072.

The fourth Bread for the World/Indianapolis Community Forum will feature candidates for Congress Andy Jacobs, Jr., Dan Burton, Jim Eynon, Tom McKenna and a representative of Phil Sharp from 2 to 3:30 p.m. on Sunday, Oct. 12 at Southport United Methodist Church, 1947 E. Southport Rd. The public forum will focus on domestic and world hunger, the Child Survival Fund, and the effects of the Gramm Rudman Act. A soup and sandwich ecumenical fellowship meal and the film "Diet for a Small Planet" will be held to commemorate World Food Day on Thursday, Oct. 16 in Grace United Methodist Church, 4110 E. New York St.

Sacred Heart Parish School, Clinton, will commemorate its 50th Anniversary on Saturday, Oct. 18 beginning with an open house at 4 p.m. followed by a blessing of the school and liturgy in church. A social hour is planned for 6:30 p.m. with dinner following at 7 p.m. Music and dancing will complete the evening. Dinner cost is \$8.50 per person. Make reservations by calling Peg Yelich at 317-832-0292 or Bea Groves at 317-832-9435, or writing Peg Yelich, R.R. 1, Box 737, Clinton, Ind. 47042. Reservation deadline is Oct. 1.

A free workshop on Volunteers: The Pulse of the Program will be held from 7-9:30 p.m. on Thursday, Oct. 9 at the Aquinas Center, Clarksville. Obtaining, training and supporting volunteers will be discussed. Pre-registration necessary. Call 812-945-0354.

St. Patrick School, Indianapolis, Class of 1932 is tentatively planning a get-together to be held in Oct. or Nov. Class members and spouses who are interested are invited to call Janice (Bruce) Maude at 787-4144, Margaret (Linsman) Roanman at 858-0974, or Art Logan at 785-3564.

Aquinas Center in the New Albany Deansy will sponsor a Fall Religious Studies Program from 7 to 9:30 p.m. on four consecutive Monday evenings beginning Monday, Oct. 6 with "Basic Catechetics." Catechists, youth workers and interested adults are invited to attend. For information call 812-945-0354.

Workshops for Cantors, Lectors, Chanters and Liturgy Committees will be sponsored by the Office of Worship during October. Call 317-438-1493 for more information and registration. Planned events include: Lector Basics, Part I from 7-10 p.m. on Sat., Oct. 6 at St. Peter and Paul Cathedral, Indianapolis and from 7-10 p.m. on Tues. Oct. 20 at St. Andrew Parish, Richmond; Lector Basics II from 7-10 p.m. Sat. Oct. 13 at St. Peter and Paul Cathedral and from 7-10 p.m. Tues. Oct. 20 at St. Andrew, Richmond; Cantor Workshop Part II from 10 a.m.-3 p.m. Thurs. Oct. 16 at Our Lady of Perpetual Help Church hall, New Albany; Cantor Workshop Part I from 10 a.m.-3 p.m. Thurs. Oct. 25 at the Catholic Church, Indianapolis; Choir Workshop Thurs. Oct. 11 from 8:30 a.m.-3:30 p.m. at the Catholic Church, Indianapolis; and Liturgy Committee Workshop from 7-10 p.m. on Mon. Oct. 20 at St. Paul Student Center, Bloomington.

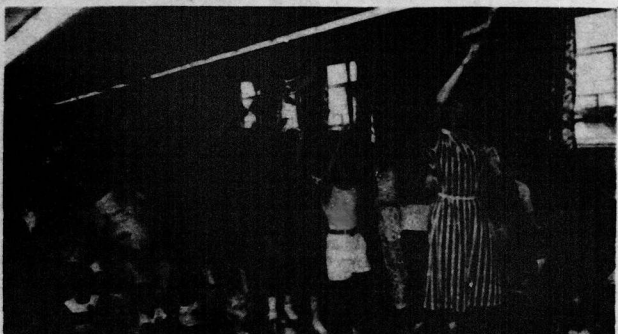
Secocia's Parent Enrollment Committee for 1986-87 will hold an organizational meeting at 7:30 p.m. on Sunday, Sept. 28 in the school library. All Secocia parents and boosters are invited. The committee, consisting of parents from East Deansy grade schools and parishes which send students to Secocia, plans, organizes and coordinates parish information nights for the school.

vips...

Officers of the Archdiocesan Pro-Life Council were re-elected recently for two-year terms. They are: Donald Day, Jeffersonville, president; Eva Westhafer, Greensburg, vice

president; and Wayne Briscoe, Salem, secretary.

Marc Turner, a member of St. Charles Borromeo Parish, Bloomington, participated in the annual Glenmary Home Missioners Summer Volunteer Program this summer with more than 200 young men from across the country. The volunteers help people in the Appalachian region with manual labor. They visit the sick and elderly, and share other gifts with handicapped persons. Glenmary Home Missioners will sponsor volunteer experiences for single, Catholic males of college age or older. Write: Glenmary Winter Volunteer Programs, P.O. Box 465618, Cincinnati, Ohio 45246-5618.



PROCESSION—This closing liturgy for the Madison, Indiana, Vacation Bible School features a procession, with streamers made by the middle level children. Reverend John L. Flink, pastor of St. Mary-St. Michael was celebrant of the Mass. The recent two-week program, "Keep God As Your Friend," involved 93 children and was sponsored by the Jefferson County Religious Education Office.

The following definitions were clipped from Webster's New World Dictionary (Second College Edition)

Cris-to-bal (kris tō-bal) seaport in the Canal Zone, at the Caribbean entrance to the canal: a part of the city of Colon, Panama: pop. 800
crit. 1. critical 2. criticism 3. criticized
crit-ic-ri-on (kri tīk-ri-on) n. pl. -rit-ic-ri-ans (-ē-ā) a. a person who forms and expresses judgments of value - SYN. see STANDARD
crit-ic-ri-ous (kri tīk-ri-ōs) a. [L. criticus < Gr. kritikos, a critic, orig. critical, able to discern, akin to kritos, to discern, separate; see CRISIS] 1. a) a person who forms and expresses judgments of value b) such a person whose profession is to write such judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or mag-

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Filipino rebel priest and Aquino agree to cease-fire

BAGUIO CITY, Philippines (NC)—Filipino rebel leader Father Conrado Balweg and President Corazon Aquino forged a cease-fire which included political concessions to tribes in the Philippines' rugged Cordillera region.

Mrs. Aquino said she ordered a halt to controversial dam and cellulose-manufacturing projects which had been important factors in sparking tribal rebellions.

According to some observers, the order stripped the communist-led New People's Army of its key rallying point in the region.

During their meeting, Father Balweg and President Aquino drank wine together from glasses holding peso coins.

Mrs. Aquino told Father Balweg she was acting against advice from some of her counselors regarding the cease-fire because she is committed to peace.

The cease-fire ceremony, following mountain tribal rituals, involved an exchange of weapons. Mrs. Aquino gave Father Balweg an M-16 rifle. The rebel priest gave the president a tribal spear and shield.

Army officials, on Mrs. Aquino's behalf, had offered Father Balweg a Bible, but he said the ritual required the weapons exchange to symbolize the arms truce.

The priest's Cordillera People's Liberation Army and the Cordillera People's Alliance, a coalition of 33 mountain tribe organizations, seek autonomy for the mountain region.

Dam construction initiated in the 1970s under the government of President Ferdinand Marcos, forced mountain people to relocate from their traditional lands.

The cellulose plant affected the territory of the Tingguans, Father Balweg's tribe, prompting him to join the NPA in 1979. He and several other tribal Divine Word priests

were dismissed from their order for doing so. The priest left the communist-led guerrilla force in April to form his own rebel group because, he said, the NPA was using tribal people for larger strategic goals.

The NPA led armed raids on the dam and cellulose projects, using the activity to justify demands on tribals for manpower and other resources, observers said.

Bishop Emiliano Madangeng of the Apostolic Vicariate of the Mountain Province said Mrs. Aquino's cancellation of the projects strips the communist-led NPA of an issue around which to rally mountain tribe support.

Father Patricio Guyguyon, vice chairman of the Cordillera People's Alliance, said he expects the NPA to criticize the cease-fire.

Father Balweg "stole the NPA's thunder," Father Guyguyon said, when he got the government to stop work on the dams.



PHILIPPINE CEASE-FIRE—Philippine President Corazon Aquino hands a Bible and a rosary to tribal leader Mario Yag-Ao as she receives a shield and spear in exchange during a recent ceremony in the northern Philippine highlands. The occasion was a cease-fire between the government and the Cordillera People's Liberation Army led by renegade priest Father Conrado Balweg, right. (NC photo from UPI-Reuter)



MASS WITH FILIPINOS—At the National Shrine of the Immaculate Conception in Washington, Philippine President Corazon Aquino attends a Mass with the Filipino-American community. Behind her at left is Washington Auxiliary Bishop Thomas Lyons who celebrated the Mass. Mrs. Aquino was on a state visit to the United States. (NC photo from UPI)

Former editor of America Father Thurston Davis dies

NEW YORK (NC)—Jesuit Father Thurston N. Davis, editor of *America* magazine from 1955-1968, died Sept. 16 of an apparent heart attack at age 72.

A funeral Mass for him was scheduled Sept. 22 at Fordham University.

"Father Davis was an exceptional Catholic editor at a time of tremendous changes," said editor in chief of *America*, Jesuit Father George Hunt, Sept. 19. He noted that Father Davis' editorship spanned a period before, during and after the Second Vatican Council. It was the longest tenure in the history of the Jesuit opinion publication.

"His good sense and high intelligence were a tremendous contribution" to American Catholic Church history, said Father Hunt.

In 1980, the Catholic Press Association awarded Father Davis the St. Francis de Sales Award, its highest honor.

As editor of *America*, Father Davis also headed the now defunct *Catholic Mind*, a monthly journal devoted to reprinting the texts of articles and documents dealing with religious and ethical issues. During his editorship, he also founded two auxiliary enterprises, the John LaFarge Institute and the John Courtney Murray Forum, honoring American Jesuits who were former staff members. He headed both enterprises at the time of his death.

The John LaFarge Institute brings together leaders from many faiths and fields for off-the-record discussions of major religious, social and international issues. In recent years Father Davis turned its interest toward radio, sponsoring a Catholic radio



Father Thurston Davis

drama competition and producing religious programs for Radio Liberty, the government-financed corporation that transmits shortwave broadcasts to Eastern Europe.

The John Courtney Murray Forum sponsors annual public lectures by noted public figures. Last year's speaker, the forum's 19th, was Zbigniew Brzezinski, national security adviser under President Jimmy Carter.

From 1970-78, Father Davis was a consultant to the general secretary of the U.S. Catholic Conference.

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Today's Faith

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Marriage is like white water rafting

by David Thomas
NC News Service

To a hardy group of river raft owners, a good winter snowfall in the high country of Colorado signals a profitable season ahead when the spring runoff occurs. Their large rubber rafts will be filled with tourists, who delight in the adventure of running the wild rapids.

Many mountain streams enjoy spaces of relative tranquility. The rafts move with ease and grace, their passengers drink in the scenery with joy and serenity. But all jump to attention when the helmsman cries out, "White water ahead!"

Muscles tighten. The blood pumps more vigorously through the body. This is what everyone came for: the testing of the human spirit against the power of nature.

Once into the rapids, the rubber raft rapidly rises and falls. If the river is wild enough there will be moments of sheer terror. The passengers are told to trust, which they try to do. They have welcomed the adventure and when they really think about it this kind of excitement is part of their very reason for living.

For me, the image of white water rafting has a special meaning for the married. We all have been victimized to one degree or another by images of marriage that depict it as "living happily ever after" or "sailing into the sunset." These secular images seduce us into thinking that happy marriages are supposed to be trouble-free unions. Couples who experience disagreement or who bury their anger under thick blankets often feel guilty because they have not measured up to the ideal.

But for most of us the marital journey is more like the raft ride down rough rapids than like sailing into the sunset. We know there are days of tranquility, but there are days of difficulty too.

Marriage is the attempt to wed individuals who are dissimilar from head to toe. Think about how each one's body is completely made up of cells which are sex-typed. The research pouring in each day tells us how women and men think differently, emotive in a varied manner and approach life situations in ways unique to each sex. Added to this is the fact that each person comes to marriage with an unmatched life history. Some might conclude it is almost a miracle that marriages can become deep, loving, lifelong unions.

And many do. Marriage can work.

What is needed as part of our religious imagination

are images of marriage which underscore its challenge and which appreciate the fact that essential to marital growth is acceptance of conflict and development of skills for dealing with it in healthy ways.

When Christian marriage is good, much of its goodness lies in the couple's ability to work through conflict for the benefit of both persons. Couples accomplished in this skill speak of the time they take to talk out difficulties. They are willing to be honest and they know how to tell the truth of their experience. They listen, they listen and they listen.

They know how to distinguish genuine love and honorable disagreement. They know when it is time to resist and they know when it is time to bend. They also recognize when it is time to get outside help.

Here are a few rules for white water marriages:

1. Admit that marriages are not intended to be

perfect. They are best understood as simply moving toward the better.

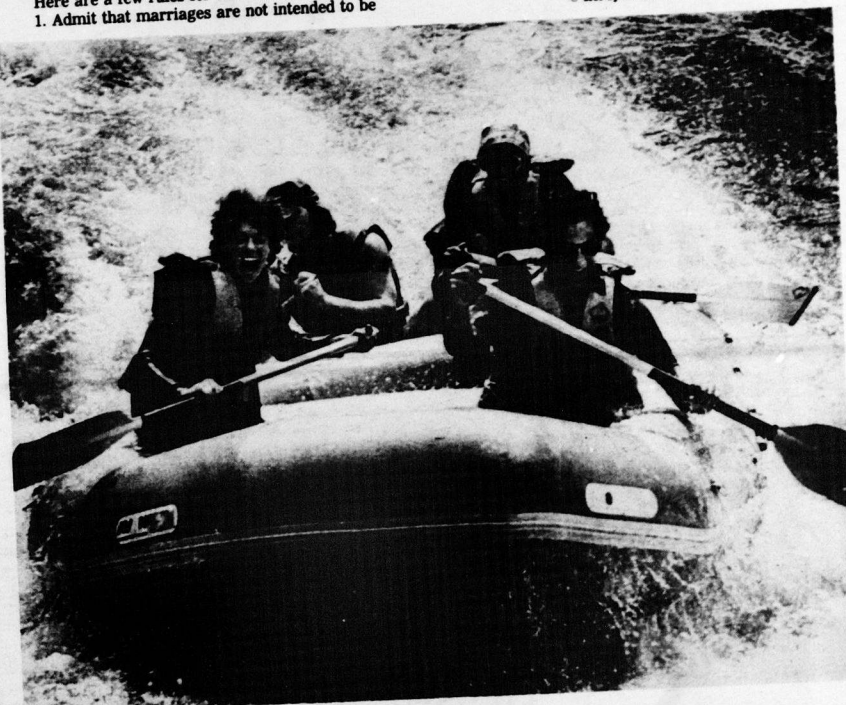
2. When conflicts or disagreements surface, take some time to discuss the matter. Give both sides equal time and value.

3. Probe to where the conflict originates. Maybe it's part of one's family background. Maybe it had to do with the traffic jam one experienced earlier that day. Maybe it's because you haven't spent enough good time together in recent weeks.

4. Retain a sense of humor. Marriage is serious business but if it gets too serious we can lose that needed distance which allows us to laugh at our futile attempts to be perfect.

5. Don't be afraid to ask for help. Maybe you can consult a trusted friend or even a professional trained to help people over rough rapids.

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This Week in Focus

Married couples can run into conflict over the damndest things. But people also can develop some tools for handling conflict, our writers say.

David Thomas writes that the journey of a marriage is often more like white-water rafting than like the popular, peaceful image of "sailing off into the sunset." Sometimes the going is blissfully smooth. Other times, beware the rapids ahead! Thomas, a theologian, is director of the graduate program in Adult Christian Community Development at Regis College, Denver, Colo.

Jane Wolford Hughes makes four suggestions on how to establish the kind of environment which is conducive to dealing with conflict. It includes trying to anticipate where conflict will arise. It also includes listening to love compassionately. Hughes is adult education consultant for the Archdiocese of Detroit.

Katharine Bird writes about how to develop communication skills which can help people cope constructively with conflict. She includes an exercise couples can practice to improve their ability to really listen to what each person is saying. Bird is associate editor of the NC Religious Education Package.

Father John Castellet writes that conflict can be traced back to the story of Genesis in the Bible. So conflict is not new to the 20th century nor is God's desire that people keep working for peace, he suggests.

Handle differences with love

by Jane Wolford Hughes
NC News Service

Marriages may be made in heaven but few escape the conflicts brought about because two unique free human beings are living in the most intimate of human relationships.

I see four factors, however, that create an atmosphere in which conflict can be approached in a healthy way. The first is love.

The command heard in John's Gospel is hard in the harsh reality of today's world. "Love one another as I have loved you" (John 15:12). The fact is, God's love changes us. When we really love, we can transform each other.

Of course, love is not a few isolated instances carefully staged like a Neil Simon play. It's day after day, stormy or sunny.

Risky business? Sure. You allow yourself to become vulnerable but increase your self-worth. You submerge selfishness but feel you gain. It's a familiar paradox for Christians, like losing your life to gain it. Love is not measured in orgasms or candlelight dinners. I'm not denying their importance but they are not its core.

Because you love, you gain power, power that generates growth—not control—for each spouse. A sturdy belief in the other enables one to lift the other when

down. You take on an unembarrassed willingness to laugh and cry together.

Compassion is passion's flip side. Jesuit Father Walter Burghardt says, "compassion is another word for Christian" ("Grace on Crutches: Homilies for Fellow Travelers," Paulist Press, 1986).

Thus, touching is important in marriage: gentle, loving, healing touches that say "I care about you." Even when one partner has become a stranger, for whatever reason, compassion dictates taking him or her into love's circle again.

A second factor in approaching conflict is anticipation. As you come to know one another, some conflicts can be anticipated and headed off.

But you'll need to look where your lives are going. Have you stumbled into the superficiality of acquiring things, fast-tracking or selfish behavior which causes one person to feel dumped on?

When hard winds blow, life without shared goals can be destructive.

Then there is communication. To communicate, you need to know yourself and your spouse. Examine what hurts you, your fears, strengths, frustrations.

Most of us harbor a frightened child in some hidden closet of ourselves. But take heart, God loves you as a wondrous human being.

Open your innermost self to your partner, who was

(See MARRIAGE, page 13)

Communication can be learned

by Katharine Bird
NC News Service

Early in their marriage, Marianne was intensely jealous of her husband, John, a handsome man with a pleasing manner. Once at a pre-football game cocktail party, a pretty coed joined the couple's group. John began chatting with her and soon they were laughing.

That night at dinner Marianne, who had smoldered all day, lashed out at John for enjoying his talk with the student and accused him of wishing he were single again. John, stunned, denied that he had any interest in the student beyond a pleasant conversation. But angry and upset, Marianne wouldn't listen and ran away from the table.

A similar scenario was played out numerous times over the first 15 years of their married life. Only gradually did they resolve the problem.

For Marianne, it meant recognizing that her jealousy was based primarily on her own insecurities. For John, it meant learning to reassure Marianne that he was committed to her and to their marriage.

Though the specifics differ from couple to couple, conflict occurs in the closest of marriages as people struggle with the everyday tensions and the extraordinary crises and transitions of family life.

"How do husbands and wives manage to misunderstand each other so effectively and so completely?" ask William Lederer and Dr. Don Jackson in "The Mirages of Marriage" (W.W. Norton and Co., 1968). The "major reason is that people are separate one from the other, and can transmit the state of their feelings, desires, intentions and expectations only by verbal or non-verbal communication."

The authors indicate that a major problem in learning to handle conflict well can be traced to problems in communication.

They tell of a New England woman who on a January day took a screwdriver and removed the front door from its hinges. When her husband asked what on earth she was doing, she said: "Today 'I asked you three times to shut the door when you come in.'"

He responded indignantly that she had not, and

then listened incredulously as she recounted asking him to shut the door as he left for work after breakfast, again after lunch and then when he came home in the evening.

That couple, Lederer and Jackson explain, has mastered the art of "non-listening"—each speaks "but neither hears what the other says."

Another common failure in communication listed by Lederer and Jackson is receiving the wrong message. This happens when one spouse makes a statement intending one thing and the other interprets it differently.

Other well-worn communication blocking techniques include attempting to read a partner's mind, guessing at the other's motives and dredging up past history.

Fortunately, motivated couples can improve their skill in communicating, the authors say. For communication is a learned response, something couples can become more proficient in over time. They provide an exercise for couples to try:

First, choose a neutral topic such as the weather. Then one person makes a statement: "My, how blue the sky is."

The second person acknowledges the message: "Yes, it certainly is a beautiful blue."

The first speaker acknowledges the acknowledgement: "I'm glad you like it too."

Though the exercise will seem unnatural—even silly—initially, Lederer and Jackson say that it is one that helps couples learn how to complete clear, unambiguous messages.

Knowing how to communicate without being misunderstood is a key part of effectively resolving conflict, they say.

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The Bible and You

What the Bible has to say about conflict

by Fr. John Castelet
NC News Service

When the man sees the woman in the biblical story of creation he exclaims in delight: "This one, at last, is bone of my bones and flesh of my flesh," and the author comments: "That is why a man leaves his father and mother and clings to his wife, and the two of them become one body" (Genesis 2:23-24).

This is how the marital relationship is envisioned according to God's intention, as a union so perfect

it makes the two parties, for all practical purposes, one. But in the subsequent story, when the man is reproached by God for transgressing his command, the almost automatic defense is: "The woman whom you put here with me—she gave me fruit from the tree, and so I ate it."

The God-intended harmony has been shattered, replaced by conflict. The author is making a sad observation: Life is marked by conflict, even where one would expect to find perfect harmony. The whole story of humanity which follows is, tragically but truly, a story of conflict.

Even among the people of God, founded on the principle of love, there was scandalous tension, injustice, violence.

However, the biblical authors never resigned themselves to conflict as inevitable and unresolvable. The prophets, especially, pleaded for justice, reconciliation, peace in human relationships.

This is true of the New Testament as well as the Old. The members of the Christian community were human and, in spite of everything, experienced conflict. But again, there was no question of simply bowing to the inevitable. Certainly one of the most striking lines in the Sermon on the Mount is the one which gives resolution of interpersonal conflict such great precedence: "If you bring your gift to the altar and there recall that your brother has anything against you, go first to be reconciled with your brother, and then come and offer your gift" (Matthew 5:23-24).

Only one petition in the Lord's Prayer receives a comment in Matthew's Gospel:

The petition is: "Forgive us the wrong we have done as we forgive those who wrong us."

And the comment: "If you forgive the faults of others, your heavenly Father will forgive you yours. If you do not forgive others, neither will your Father forgive you" (Matthew 6:14-15).

Later, in a section dealing specifically with conflicts in the Christian community, he writes: "Then Peter came up and asked him, 'Lord, when my brother wrongs me, how often must I forgive him? Seven times?' 'No,' Jesus replied, 'not seven times; I say, seventy times seven times'" (Matthew 18:21-22).

Paul is constantly protesting against disunity and conflict in his communities. He sums up his basic conviction this way: "God has called you to live in peace" (1 Corinthians 7:15).

All of this adds up to one conclusion. People should not be surprised or dismayed if conflict disturbs their existence. It seems to be a universal human experience. But they bear a serious responsibility to strive for peace, to resolve conflicts, to refuse simply to be victimized by "the human condition."

Resource

"Married People: Staying Together in the Age of Divorce," by Francine Klagsbrun. "Marriages are essentially exercises in conflict," says psychiatrist Salvador Minuchin in Klagsbrun's book. She explains that Minuchin doesn't mean that married people fight continuously but rather that conflict is bound to arise between a husband and wife because of the many tensions of daily life and the "conflictual moments of transition in marriage." He adds that "moments of transition are moments of crisis" which lead to trouble "when your world changes and you don't." Klagsbrun, who interviewed 87 couples, most of whom had been married at least 15 years, points out that conflict sometimes remains unresolved, but that can be OK, she suggests, so long as the conflict "does not destroy the many other things" the couple has in common. (Bantam Books, 666 Fifth Ave., New York, N.Y. 10103. 1985. Hardcover, \$18.95.)

Education Brief

Skill in handling conflict crucial to healthy marriages

What is it about being married that almost guarantees occasional conflicts?

For some people, a cause for future conflict is their view of what married life will be like, said Laura Meagher, director of religious education at St. Mary of the Assumption Parish in Hockessin, Del. Couples fail to anticipate how much each partner will change and to foster common interests.

She told of a couple who married in their early 20s in 1964 while he was in law school and she was a college undergraduate. As they grew older their "values changed a lot." He became passionately involved in politics. As time passed, his job on Capitol Hill became his top priority, to the detriment of family life.

His wife found herself almost a single parent in

Although the couple lived in the intimate relationship of marriage, they realized too late that they had nothing to talk about.

caring for their children. With little interest in politics, she developed an absorbing interest in theology. Although the couple lived in the intimate relationship of marriage, they realized too late that "they had nothing to talk about," Meagher said.

Unreal expectations are another potential area of conflict. Couples can marry without realizing they'll need to "work at keeping the relationship going, thinking that everything will work out."

Many people also marry with the expectation that "a spouse is going to meet all my needs—emotionally, intellectually," Meagher continued. In reality, no one can be all things to another.

Parenting is a large source of conflict, Meagher said. "The biggest shock of my life was becoming a parent," she said. "I didn't expect raising children to be so hard and so demanding."

Areas of conflict related to children range from disagreement on discipline to what each partner is responsible for in child rearing.

Does it help couples to try to identify and talk over potential conflicts?

Meagher believes it does. "When you can name a problem, you can start dealing with it. You can live with it."

But she doesn't minimize how difficult this is in practice. There are cases in which she recommends that a spouse write down whatever is bothering him or her in a relationship and give it to the other to digest in peace. This "lowers the decibel level and

gives space and time to form a response," she explained.

Responding to conflict may be difficult, but it is crucial for living out a commitment to marriage.

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Children's Story Hour

The Argument

by Jansan Manternach
NC News Service

Jimmy sat on his bed wondering what he had done. He felt confused and guilty. "I've never seen mom and dad argue with each other like that," he thought to himself. "Maybe I shouldn't have said anything about getting a new cat."

Jimmy went to his room with tears in his eyes just after his dad stormed out of the house and slammed the door. Jimmy felt a little afraid, too.

"I'm sure he'll come back," he said to reassure himself. "But I've never seen dad so angry and upset."

His mom had run up the stairs crying and closed their bedroom door. Jimmy could hear her sobbing.

"That's not like mom," he thought, still feeling guilty and sad. "She's really hurting."

Hours passed. Dad did not return. Mom eventually came out of the bedroom and made a long phone call to her mother. Then she went to the family room to watch television.

Jimmy tried doing some homework, but could not concentrate. He listened to music for awhile, then felt hungry and went to the kitchen for a snack. He felt restless. While he was eating a peanut butter sandwich, he got an idea.

"Dad always brings mom a red rose for any special celebration," Jimmy thought. "She likes that. She always looks surprised, holds the rose close to her face and smells it. Then she and dad hug and kiss."

Jimmy smiled as he imagined all this. He wondered what there was about a red rose that was so powerful. It was mysterious to him, but he knew the red rose always worked.

"I'll go out and cut a rose from the bush in the back yard," he decided. He brought in the nicest rose he could find, and placed it in a tall thin vase that his dad kept in a cupboard. He placed it on the piano near the front door.

"Dad will see it as soon as he walks in," Jimmy thought. "I hope he gets the message."

He went back up to his room and waited. He turned the stereo down low so he would be sure to hear his father open the front door.

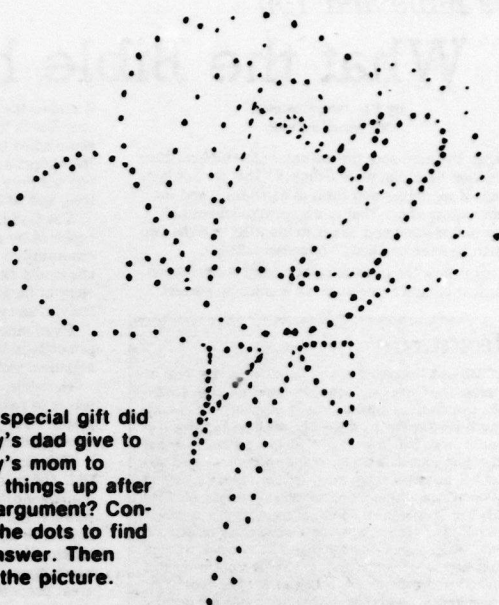
About an hour later the door opened. He heard his dad take a few steps into the living room and then stop. For a long moment there was silence.

Jimmy listened intently. He could hear his dad's footsteps as he walked toward the family room. Jimmy quietly ran down the stairs to see what would happen.

He saw his dad hand the rose to his wife. She was startled. Then she took the rose, held it close to her face, set it down and hugged her husband. "I'm sorry," she said as she kissed him. "Me, too," he answered. "I love you very much."

Jimmy smiled and quietly went to his room. He fell fast asleep.

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What special gift did Jimmy's dad give to Jimmy's mom to patch things up after their argument? Connect the dots to find the answer. Then color the picture.

What do you think?

After an argument with someone, what can you do to patch things up?

Children's Reading Corner

Communication is a key to understanding and resolving conflict. In "Holding On to the Rose" by Bill Peckley, a 10-year-old Carrie Maynor's father has a girlfriend and Carrie is resentful. Now, she wonders, can her father forget her mother who she loves so much? This creative conflict with her father and stepmother leads to a new understanding of love and communication. But Carrie gradually is able to accept everyone now in the family, after she is able to communicate with her. This is a wonderful story of a child's struggle to let go of the past and move into the future. (Crown Publishers, 1 Park Ave., New York, N.Y. 10018, 1981, Hardcover, \$5.95.)

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The SUNDAY READINGS

by Richard Cain

28TH SUNDAY IN ORDINARY TIME
SEPTEMBER 28, 1986

Amos 6:1-4 I Timothy 6:11-16
Psalm 146:7-10 Luke 16:19-31

There have been times when poverty was considered a sign of God's disfavor, a punishment for sin. Some still seem to think this way.

Others go to the opposite extreme. They believe wealth must be a sign of sin. They think that if wealthy people really did what the gospel told them to do, they would no longer be wealthy.

For the first reading it is important to keep in mind that neither extreme is true. In the reading, the prophet Amos condemns the leaders of Samaria, the northern part of Israel, for living lives of complacent luxury despite serious injustices in their society. They are described as lying on beds of ivory eating choice foods and amusing themselves while Joseph is collapsing. Joseph here stands for the people of Israel.

I don't think Amos was concerned so much with owning a bed of ivory or playing the harp. He was concerned about the values and priorities of the people lying on those beds. Were they concerned for the common good? Were they open to meeting the needs of those around them? Or was their life of wealth and leisure built on selfishness and exploitation?

For myself, I don't think it is important in the end whether I am wealthy or poor. What matters is that I use what I have from God to love those around

me as best I can. This calls for wisdom, a life of prayer and a willingness to take risks and live with uncertainty. It also means finding joy in what the Lord brings into my life and joy in the absence of what he doesn't bring into my life.

Easier said than done, I know!

The gospel reading is the parable of Lazarus and the rich man. Lazarus is a beggar who lies at the rich man's gate. Even though the rich man has more than he needs, he does nothing to help Lazarus. Both die. From hell, the rich man calls out to Abraham in heaven to send Lazarus to help him.

The rich man's request reveals a number of disturbing things about him. First, in referring to Lazarus by name, he reveals that he knew about Lazarus in his earthly life. Secondly, in his request he reveals something about the disorder in his own heart. Back on earth, Lazarus was in need. But the man didn't lift a finger to help him. Yet when the roles are reversed, the rich man instinctively expects Lazarus to help him. Thus he shows that he had in his heart the instinct that earlier should have motivated him to reach out and help.

If the parable had stopped here, the lesson would be clear: help others in need as you would want them to help you if you had that need. But as is often the case with Jesus' parables, there is a second, deeper thrust.

When Abraham explains that there is an impassable barrier between heaven and hell, the rich man takes a different approach. He asks Abraham to send Lazarus to his five brothers back on earth to warn them so they won't end up in hell, too.

Abraham replies that the brothers already have Moses and the prophets (the Old Testament). But the rich man says, if someone would only go to them from the dead, then they would repent. Abraham's reply is, "If they do not listen to Moses and the prophets, they will not be convinced even if one should rise from the dead."

More knowledge about God is not enough. I must

Marriage means helping each become what God wants

(Continued from page 9)

attracted to your loveliness in the first place. The door opening may be just a crack at first, but the light of you will shine through.

To communicate about a conflict situation, don't start with "you" — "You never talk to me anymore." It is less threatening to say, "I," as in "I feel there is a distance between us lately."

If the other person still retorts "So what?" persist with "I miss you. You're so important to me." It may open the possibility of intimate conversation. If there is still a rebuff, let the matter rest. But no nagging or grumpiness. If you reach an absolute impasse and other elements of the marriage seem to be crumbling, it is time for outside help.

Yet another factor in how we approach conflict is to "let go" of a type of baggage that can get carried through life, a bulging memory of past guilts and resentments. Dump them.

In marriage this means helping each other become the special person God has in mind. But move slowly and gently, for our egos are so delicate that we hide and are prisoners of ourselves.

Let me end with advice handed down from generation to generation:

Never let a day go by without saying "I love you." Never go to sleep with a rift between you; it will grow by morning. Believe in the power of loving.

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My Journey to God God's little children

by Richard Cain

Father, thank you for giving us children. When I was a young boy with three children, I cannot help but feel a warm delight, thank you and much love.

Oh I know they are not perfect. Sometimes parents become impatient. And children can be very trying.

But underneath it all I see a heart where He can only come from you.

For what good are children? They bring in no income. They can be very inconvenient. They have the annoying habit of demanding the most when parents feel they have the least to give.

And why are we that our children should look up to us almost as if we were gods? But they do, in all of this I see you.

For when I see a child so small and yet so full of love and joy. When I begin to doubt myself, I know that you look on my failures with warm delight, that you care for me better than the best human parent ever could.

For when I see a child so small and yet so full of love and joy, I know that you look on my failures with warm delight, that you care for me better than the best human parent ever could.

For when I see a child so small and yet so full of love and joy, I know that you look on my failures with warm delight, that you care for me better than the best human parent ever could.

open my heart to what he is saying to me. If I'm not open, further revelation—no matter how dramatic, is useless.

I wonder if this passage is inviting us to question the motives of our doubts. When I went through a period of unbelief in God during my college years, I honestly thought it was a knowledge problem. God wasn't revealing himself to me. But perhaps there was another side to it. Was I not trying to determine unilaterally the terms on which God and I could relate? But in a truly loving relationship, neither party can be in control. It is precisely because God wants us to have the freedom necessary to relate to him in love that he has to tolerate so much evil in the world.

So, in a sense, it was a cop-out when I was waiting for God to do something before I would believe in him. It was only when I decided that God was already speaking to me and I needed to learn his language that something began to happen.

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the Saints

by Luke

ST. ANTHONY MARY CLARET



ANTHONY, THE SON OF A WEAVER, WAS BORN IN BALLEGA, ORAN, IN 1807. HE BECAME A MISSIONARY PRIEST AND WAS CALLED "FATHER OF CIVIL." POOR HEALTH PREVENTED HIM FROM ENTERING THE CARMISSAND AND JERUSALEM, BUT HE WENT ON TO BECOME ONE OF SPAIN'S MOST POPULAR PRIESTS. HE SPENT HIS YEARS AMONG MISSIONS AND RETIREMENTS. HE ALWAYS PLACED GREAT EMPHASIS ON THE EUCHARIST AND DEVOTION TO THE IMMACULATE HEART OF MARY. FOR HIM, HE WHO SAID WAS NEVER OUT OF HIS HAND. AT 42, STARTING WITH FIVE YOUNG PRIESTS, HE FOUNDED "THE CONGREGATION OF THE IMMACULATE SONS OF THE IMMACULATE HEART OF MARY," KNOWN TODAY AS THE CLARETINS. FATHER CLARET WAS APPOINTED ARCHBISHOP OF SANTIAGO DE CUBA, WHERE SOME MEN MADE AN ATTEMPT ON HIS LIFE. HERE, HE FOUNDED "THE TEACHING SISTERS OF MARY IMMACULATE." AT THE REQUEST OF POPE PIUS IX HE RETURNED TO SPAIN AND DEVOTED HIMSELF TO MISSIONARY WORK AND THE CATHOLIC PRESS. HE FOUNDED A FLOURISHING PUBLISHING HOUSE IN SPAIN. IT IS SAID THAT HE WROTE AND PUBLISHED 200 BOOKS AND PAMPHLETS. HE WAS A STURDIED DEFENDER OF THE DOCTRINE OF INFALLIBILITY AT VATICAN I. ST. ANTHONY DIED IN EXILE IN GUERDONA, MONTEVIDEO IN FRANCE, IN 1870. HE WAS CANONIZED BY POPE PIUS XII. THE FEAST OF ST. ANTHONY CLARET IS OCT. 24.

Question Corner

Is skipping Mass sin?

by Fr. John Dietzen

Q Has the church changed its rules on attending Mass? Is it still a mortal sin to miss Mass on Sunday? We have relatives who go only when they feel like it. Their excuse is that there is no more sin since Vatican II (Massachusetts).

A I am sometimes tempted to believe that one of the biggest mistakes the church has made is to make it a "law" that we must go to Mass on Sunday. Letters like yours always sharpen that temptation.

For yet far too many Catholics, the obligation to participate in the Mass each Sunday is in somewhat the same category of church law as abstaining from meat on the Fridays of Lent, or even of attending Mass on holy days of obligation. It obscures the whole tradition of our Christian faith on the significance of the Sunday Eucharist for us Christians.

To speak of the presence or absence of a church regulation as a primary motive for participation in the Sunday Eucharist radically misses the point. For



centuries before it was a church "rule," participation in the Eucharist each week was considered automatic.

Assuming one was not ill, only two reasons could explain an individual's routine absence. He had either decided he did not wish to be a Christian anymore or his knowledge of the faith was seriously deficient and more instruction was needed.

Sunday Eucharist, in other words, constituted the life breath of the Christian person and community. Both the New Testament and the earliest Christian writings point out this truth (See, for example, Acts 20:7: "On the first day of the week, when we gathered for the breaking of the bread...").

The church has begun to realize in the past few generations that many, maybe even most, Catholics have lost touch with this essential Christian tradition, if indeed they were ever aware of it. To participate in the Sunday Eucharist because "I have to" may be normal at certain stages of growing up. A Catholic adult at age 30 or 35 should have moved beyond that.

To answer your question directly, the law is still there and perhaps is still necessary for most or all of us to have the opportunity to grow to a fuller appreciation of this central part of our faith.

The Code of Canon Law recalls our tradition: "Sunday is the day on which the paschal mystery is cele-

brated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal church."

It then provides, "On Sundays and other holy days of obligation the faithful are bound to participate in Mass" (Canons 1246 and 1247).

Vatican Council II did not and had no intention to minimize the essential role of the Sunday Eucharist in the life of the church.

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

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

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Family Talk

Don't overly isolate child

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have a friend who would like her 4-year-old son to play with my 5-year-old son more. She describes him as "different" from her younger children.

I noticed on three occasions that he likes to dress up as a girl when our play group meets.

I realize it is a mistake to stereotype boys and girls in what they should not do, but this worries me. I do not want to reject this boy. But I do not want my child influenced in the wrong direction.

My husband and I have decided I will teach my son at home the first year or two. I am aware of the need to avoid overprotecting him since he is our only child. Now my friend has asked me to teach her son with mine. What do you think?—Indiana

Answer: You raise several problems. Should a boy be dressing in girls' clothes? Should you allow your son to play with a boy like that? Should you teach the two of them? Let's take the questions one at a time.

I gather from the reaction of the boy's mother that they have not encouraged him to dress up like a girl. He does this on his own. It would help to know why.

The role of the woman is learned. Many traits normally considered feminine are attractive in either sex. These include gentleness and artistic inclinations. They should be encouraged in both sexes.

Other sex differences are physiological. Men, due to hormonal differences, are generally more active and aggressive.

Perhaps you and the boy's mother can encourage him to participate in more vigorous games. See that he has young adult male role models, like a "Big Brother." Give him opportunities to play with other boys his age.

I would not forbid him to dress like a girl. I would ignore this. Failing to respond in any way to some action is the best way in the long run to get rid of it.

Should you allow your son to play with this boy? Unless behavior is clearly dangerous or immoral, I let my children choose their playmates. Since this behavior is neither, my answer is yes.

Your son will not be led to a homosexual lifestyle because he associates with a boy who dresses like a girl on occasion. However, he might learn to be selfish and bigoted if you teach him that some people, because they are "different," should be avoided. Besides, parents are never too successful at trying to arrange friendships.

Should you teach the two at home? It sounds as though this other boy needs the socialization experience of being around a number of young children. If he continues to be relatively isolated in a classroom of two children, the difference gap may increase.

Children of all sizes and colors and persuasions and mental differences have a lot to offer. Sometimes we parents may feel they are leading our child astray. But mostly, they have much to learn from one another.

You may want to rethink your plan to isolate your child from his peers. As an only child, he may be further handicapped to join the "group" late. Perhaps there is some way you can provide what you wish him to have and still allow him to interact with others his age. Good luck!



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Carpet Column

JIM O'BRIEN

COLOR and DESIGN

The interior of your home should be designed for continuity. Think of it as a whole, rather than a series of unrelated spaces. Rooms open into other rooms — the textures, colors and patterns on the floors can create a pleasing, harmonious effect, or a jumbled, visually disturbing feeling.

Your floors are the "fifth wall" of a room, connecting all the design elements. When choosing a color scheme, consider the walls, window treatments, furnishings and the illusion you wish to create.

For example, wall-to-wall carpet tends to expand the space of a room. An unbroken sweep of color, especially a light color, fools the eye into seeing more floor area than really exists. Select a smooth, even texture for carpeting. In very small rooms, paint the walls the same light color as the carpet.

Conversely, larger rooms can seem more intimate with a rich, deep color carpet in a sculptured texture. Upholstered pieces can be covered in contrasting colors or patterns that complement the scale of the room. Once the color selection has been narrowed, be sure to look at large carpet samples in your home, both by daylight and by lamp light in the evening. A sample that looks one color in the store may appear completely different in the room with your furnishings. Colors tend to be "grayed" by artificial light.

A cautionary note: A floor is a large area — and a whole floor of carpet will intensify the color, making it seem darker than the small sample. You may wish to select a carpet color one shade lighter than your target color in order to compensate for this.

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Vatican Letter

Being head of state has its advantages

by Agostino Bono

Although Pope John Paul II's main job is spiritual leader of the Roman Catholic Church, he spends much of his time as the temporal leader of one of the world's smallest countries. His roles are linked, however, in the Vatican's effort to promote its moral view in a troubled world.

Pope John Paul's schedule as Vatican City's head of state is filled with receptions for visiting kings, presidents, prime ministers, world political figures and heads of international agencies seeking an exchange of views on world affairs.

When he travels abroad, Pope John Paul often is received with the honors of a sovereign—bands, 21-gun salutes and flowery speeches from fellow heads of state.

More than 100 countries recognize Vatican City as an independent nation. Most of them maintain permanent diplomatic missions to the tiny state. Many other countries, including communist-ruled Soviet bloc nations, keep informal ties through periodic personal contacts.

For governments, diplomatic relations with the Vatican mean ready access to the leadership of 840 million Catholics in a world where Catholicism in particular and religion in general are increasingly important factors. The pope, in turn, often says that Vatican City's value is in giving the church a platform from which to express its moral concerns directly to world leaders.

This includes church representation in international bodies such as the United Nations. Although holding observer status bars the Vatican from voting, it nevertheless provides a forum for speaking on international questions.

The Vatican also is a party to many important international treaties such as the 1975 Helsinki Accords on Human Rights and European Security.

Each January the pope uses a meeting with diplomats accredited to the Vatican to expound on moral concerns in current international issues. The 1986 speech was an emphatic call for the protection of innocent life against violence, especially terrorism and reprisals for terrorist acts.

The pope greets every new ambassador to the Vatican with a welcoming speech in which he outlines the church's views on diplomacy. In each speech he declares that diplomatic relations allow the church to help create a favorable atmosphere for ethical and spiritual values in society. That aim goes beyond the political, economic and cultural concerns of most intergovernmental relations.

If Vatican City did not exist as an independent state, the Catholic Church would be stripped of the diplomatic forum it uses so frequently.

The state gets its name from Vatican Hill, on which it is located. The hill sits on the right bank of the Tiber River across from the ruins of the ancient Rome of Romulus and the Caesars.

Vatican City is a tiny, walled remnant of what once were extensive holdings, known as the Papal States, throughout central Italy. The Papal States collapsed in 1870 when papal soldiers were defeated in Rome by nationalist troops supporting the unification of the Italian peninsula under secular rule. The pontiff at the time, Pope Pius IX, retreated to the villa on Vatican Hill behind St. Peter's Basilica, and claimed he was still a ruler.

His claim caused problems with the Italian government which were finally solved when, in a 1929 treaty, Italy formally recognized Vatican City's independence.

Vatican City has its own flag, anthem and postal system. It can also mint a limited amount of coins which are interchangeable with Italian currency.

One thing it cannot do under the treaty is expand or contract its territory. But the treaty does not prevent the minuscule nation, or its head of state, from expanding its moral influence around the world.

The Pope Teaches

Doctrine of original sin explains our moral weakness

by Pope John Paul II
remarks at his general audience Sept. 17

Today we consider the fact that sin is found everywhere and that we have all inherited it. The Second Vatican Council stated: "Although man was made by God in a state of holiness, from the very dawn of history he abused his liberty, at the urging of personified evil. Thus he set himself against God and sought fulfillment apart from God." It was not only our first parents who were separated from God. This state of separation was passed on to all their descendants.

The Book of Genesis tells us how sin "invaded" the whole world as a result of Adam's sin. We read in Chapter 6 that "the Lord saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil constantly." We see in the account of the flood the influence of sin upon humanity at the time of Noah. In the description of the building of the Tower of Babel, we learn how sin showed itself not only as an act directed against God, but also as an attempt to act independently of him.

The fact of the general sinfulness of humanity can be found in many biblical texts. The testimony of St. Paul in his Letter to the Romans is particularly clear. These passages tell us that the universal condition of sin is always connected with the rejection of God. They show us that the root of sin is deep within a person, in the conscience, in the human heart. This is closely linked with the Bible's presentation of sin as an evil that is inherited. For example in the Psalms we find the human person, burdened with original sin, crying out: "Create in me a clean heart, oh God." This in turn helps us to understand Jesus' words about "hardness of heart." St. Paul interpreted this to be a moral weakness or an inability to do good. He says, "When I want to do right, evil lies close at hand." We can understand this disturbing aspect of our human existence only in the light of the revealed truth of original sin.



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'Extremities' is sordid but provocative drama

by James W. Arnold

You can argue about "Extremities," but there is scant doubt that this bizarre little 90-minute movie about rape and revenge substantially reaches its goals. That is, it mostly works as a nerve-grinding thriller, and it mostly forces you to think about the deeper issues surrounding sex crimes and the inadequacies of the legal system.

However—and this is a loud "however"—the film, adapted by William Mastrosimone from his 1962 stage shocker, barely achieves civilized respectability. In this sense, it lives up to its name. At its heart is not so much pity for the human condition as the dynamics of the classic outrage movie.

The audience, it presumes, is hooked and entertained by dark fantasies—the detailed foreplay of rape, and the prospect that the victim will return the



favors in carefully measured cruelty one for one.

Maybe that's one way to exploit the public's bad taste to bring about a useful change in attitude. To be sure, veteran (62) director Robert M. Young (last film: the relentlessly honest "Ballad of Gregorio Cortez") exercises restraint. The film is terrifying, but not lurid. He gives the project almost more power and credibility than it deserves.

In this version, the formerly lightweight Farrah Fawcett continues her mature career (she's now 44) as an unglamorous target of male hostility. (She followed Susan Sarandon and Karen Allen in this role on Broadway.) Early on, Fawcett's Marjorie is the random choice of a psycho Los Angeles rapist (James Russo) in a dark parking lot, but manages to escape. The police offer little comfort. Sorry, but there's nothing we can do. Call us if he attacks again.

The inevitable happens, and Joe, a young charmer with the heart of a cobra, invades the remote suburban house she shares with two other women, catches her alone and seems

determined to humiliate and rape her and worse. But after an extended sequence of sadistic nastiness, Marjorie turns the tables. She semi-blinds her tormentor, ties him with electric cord and imprisons him (oddly enough) in the living room fireplace.

Suddenly, the focus shifts. When you've captured an "animal" like this, what do you do with him? Marjorie has few doubts. He says he'll get off and get her eventually, and she believes him. She's ready to bury him alive in the garden. But first she has to persuade her housemates.

Thus the "second act" becomes a miniature of the social debate over the treatment of vicious criminals. One friend, Terry (Diana Scarwid), drinks and retreats from the situation. "You can't do anything about it," she says in anguish, recalling a teenage trauma when she was raped by a girlfriend's father. Patricia (Alfre Woodard) represents humane common sense, and speaks up for law and basic morality: "Let me remind you he's a human being just like you and me."

As the discussion moves through its ups and downs, Joe pleads his own case with cunning and con. He warns them of prison, then suggests he is really Marjorie's lover and that she has had an affair with Terry's boyfriend. He even manipulates Terry's Catholicism: "What are you gonna say in Confession this week?" We know, of course, that given any chance, he'll kill them all.

To the film's credit, there is a resolution, and it even offers a fragment of compassion for Joe, who is otherwise seen almost exclusively as a monster. But it falls far short of tying up all the moral loose ends.

The movie's true subject is power,

and you're forced to feel it. The first half vividly illustrates the male as physically dominant, arrogant, intending not only to have his way but degrade in the process. Joe toys with Marjorie psychologically for his own pleasure. When the women are in control, their lack of will threatens to betray them. Writer Mastrosimone seems to suggest—much in the spirit of the current decade—that the way to deal with force is not to talk but to retaliate. Only an eye for an eye produces a semblance of justice in a flawed universe.

Beyond this, which is surely the opposite of turning the other cheek, "Extremities" is a stage concept that doesn't translate well on the screen. Once Joe is de-clawed and locked in the hearth, the situation borders on the laughable, and the audience often responds that way.

Russo, who was the original Joe on stage, gives his villain a comic edge that is effectively disturbing. Despite Fawcett's impressive efforts, Marjorie seems more a playwright's device than a real woman.

(Sordid but provocative drama; strong language, atmosphere of sadistic sexual violence; okay for adults but not especially recommended.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

Crocodile Dundee	A-II
Men	A-III
Otello	A-II
Tough Guys	A-III

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

Special offers a good understanding of Cuba

by Henry Herx and Tony Zaza

To understand U.S.-Cuban relations today, one has to know something about the island's history before the 1959 revolution led by Fidel Castro. That is the thesis of "Cuba—In the Shadow of Doubt," a documentary airing Tuesday, Sept. 30, 8-9 p.m. EST on PBS.

Using photographs and newsreel footage, the program takes viewers through more than a century of Cuba's struggle for independence. It begins first with rebellions against Spanish rule and then, following the Spanish-American War in 1898, against a succession of domestic dictators and U.S. economic interests.

From the 1930s under Fulgencio Batista, Castro's predecessor, Cuba is shown to have been turned into an American economic colony and military base. The footage here shows a rather degrading picture of the American presence in the bars and night spots of Havana.

This is the context for Castro's triumph, which one exile insists was a genuine pro-Cuban revolution that was subsequently taken over by the communists.

Valuable here are interviews with Cuban officials and artists as well as Cuban exiles and U.S. government officials past and present. Their views differ radically in assessing the revolution's achievements and failures and the course of U.S. policy toward the island.

Reminiscing on camera about his youth, Castro states that "the Jesuits did not teach me revolutionary ideas." But then he pauses reflectively and adds, "I think that the Jesuits helped me a lot with their discipline to value certain ethics, a certain notion of social justice."

Whether or not this is any inducement for enrollment in Jesuit schools, it is the only mention of the church in the entire documentary. That is a seeming oversight about a country whose people are predominantly Catholic.

Eloquently narrated by actor Raul Julia, the program helps viewers understand the present complexity of U.S. relations with Cuba in the perspective of history. It suggests that invective and saber-rattling are no solution to ridding the hemisphere of a Soviet regime.

the award-winning drama that contributed to a national awareness and sense of urgency about missing and abused children. Daniel J. Travanti and Jo Beth Williams again play John and Reve Walsh, the real-life couple who dedicated their lives to the problem after the tragic disappearance of their son Adam. A national roll call of missing children will follow the presentation.

Tuesday, Sept. 30, 8-10 p.m. EST (CBS) "Agatha Christie's 'Murder in Three Acts.'" Peter Ustinov is once again cast in the role of the Belgian sleuth Hercule Poirot, who solves a cocktail party murder with help from Tony Curtis and Emma Samms. Acapulco serves as the exotic background in a suspenseful who-done-it for viewers who enjoy Miss Christie's stylish mysteries.



MANAGING—Fred W. Friendly, originator and commentator of *Managing Our Miracles: Health Care in America* introduces the 10-part television series from the historic surgical amphitheatre at Pennsylvania Hospital in

Philadelphia. The series premieres next Tuesday at 10:00 p.m. E.T., over Public Broadcasting System. Local listings should be checked for area broadcast and time. (Photo by Gerald Murrell).

TV Programs of Note

Monday, Sept. 29, 8-10 p.m. EST (NBC) "Adam: His Song Continues." This program is the sequel to

Action taken after Vatican received complaints Vatican pressures religious orders to limit dissent in their publications

by John Thavis

ROME (NC)—The Vatican is pressuring religious orders to limit dissent from church authority and teaching in their publications. One Vatican official said dissenting articles had "provoked scandal."

The Vatican took action after receiving complaints about a number of articles and public statements in such publications, officials said.

According to officials of the Holy See and religious superiors interviewed in Rome, the Vatican is unhappy with Religious who appeared to question in print the church's teaching, its decisions or its authority. However, Vatican officials declined to identify the material they consider offensive.

The debate over the issue began several months ago, when the Vatican Congregation for Religious and Secular Institutes told heads of religious orders they should do more to curb offending articles.

The religious superiors told the congregation they agreed that some vigilance is needed. They also said there should be some room for public disagreement with church positions.

The congregation, which has jurisdiction over most religious orders, is studying how to remedy what congregation undersecretary Father Jesus Torres called "a general problem, not one confined to a few publications."

He said that because of the "great freedom" given publications, some articles had "provoked scandal, amazement and problems" among their Catholic readers.

Father Torres said the congregation was contacting heads of religious orders to discuss the problem. He said he hoped some "common bearings" would result.

Pope says prayer day will show commitment to peace

by Greg Erlandson

VATICAN CITY (NC)—By gathering in Assisi, Italy, to pray for peace, the leaders of the world religions will be offering the world a sign "of our common commitment for peace," Pope John Paul II told pilgrims and visitors in St. Peter's Square Sept. 21.

The same weekend the Vatican released the text of a papal message marking World Migration Day, in which Pope John Paul called for greater sensitivity to the effects of immigration on families.

In a Sept. 20 speech to an international physics conference, the pope warned of the dangers of the peaceful and military uses of nuclear power.

During the weekend, the pope also preached a homily for members of the international association Friends of Lepers and said goodbye to the city officials and police of Castel Gandolfo, where he regularly spends his summers. The pope left his summer home there Sept. 20, returning to his Vatican residence.

During his Angelus address, the pope expressed gratitude for the response of world religious leaders to his call for a world prayer summit in Assisi Oct. 27.

The Vatican already announced that the meeting will include Buddhists, Hindus, Shintoists, Sikhs, Moslems, Jews and many Christian denominations.

"No one can marvel if the members of different Christian churches and of varied religions find themselves together for prayer," the pope said.

"Every religion teaches the conquering of evil, the commitment for justice and the acceptance of others," he added. Today this "common, radical faith" is "more than ever a necessity for peace," the pope said.

The World Day of Migration message, dated Aug. 15 but released by the Vatican Sept. 20, emphasized the special strains put on the family by immigration.

"The family of migrants constitute a

In a Dec. 5, 1985, letter, Cardinal Jean Jerome Hamer, head of the congregation for Religious, said the Vatican had received "frequent" complaints about "the writings, teachings and speeches of men and women Religious, which are not in harmony with the magisterium of the church, reportedly without intervention by their superiors."

The letter was sent to the confederations of male and female religious orders. Parts of it were leaked to the Italian press and its content was confirmed by religious superiors in Rome.

The matter was raised again—"emphatically," according to one superior—by the congregation during a meeting last May with religious superiors.

"The point was made that publications should not attack the magisterium (teaching authority) of the church, or the congregations, as representatives of the magisterium," said the superior, who asked not to be identified.

"The two areas of concern were orthodoxy and authority," he said.

A commission appointed by the Union of Superiors General, which represents male religious orders worldwide, made the following points in a two-page report sent to the congregation:

► Religious superiors accepted a general responsibility for the published materials of their orders.

► It would be more practical for local and provincial leaders than for superiors to exercise prior review of published matter.

► The sources of complaints about articles should be carefully weighed.

► Distinctions should be made among types of publications and types of audiences before ruling out all dissent.

The report said it might not always be

improper to question or even criticize church decisions on some matters, especially concerning social issues.

Sister Louise Cote, secretary of the International Union of Superiors General, the umbrella organization for women's religious orders, said her organization sent a similar response to Cardinal Hamer.

The Vatican congregation has declined to identify publications it considers offensive, said two superiors in Rome.

"We tried to find out. We assumed they were thinking of certain publications, but they have not mentioned them," one superior said.

One case illustrates how one religious order's publications attracted Vatican attention.

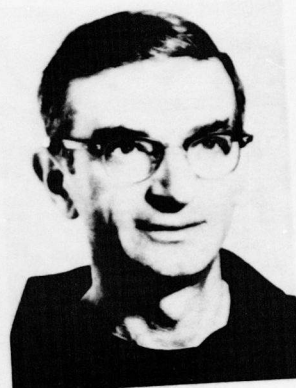
Articles last year in *Mustard Seed*, a U.S. Franciscan newsletter, criticized Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

In response, the cardinal sent a sharply worded letter to the order. The letter, parts of which were leaked to the Italian press, called for an "intervention" by the order's officials to stem a "radical mentality of dissent" among some Franciscans.

The Franciscan superior, U.S. Father John Vaughn, said the Vatican spoke of "a number of complaints" about the articles. The articles dealt in part with the doctrinal congregation's disciplining of a Brazilian Franciscan theologian, Father Leonardo Boff, for a book that, in part, questioned church structure.

A July 1985 editorial in the newsletter called the year of silence imposed on Father Boff "an embarrassing violation of human rights" and "ludicrous." It compared the action to that taken by "dictatorships."

An editorial the next month criticized what it called Cardinal Ratzinger's "reactionary ecclesiology." In the same issue a report on the Franciscan order's 1985 general chapter meeting, written by the U.S. delegate, said that "authoritarian voices" in Rome and "exaggerated centralization"



Franciscan Father John Vaughn

hinder the church's mission to preach the Gospel.

Mustard Seed is published by the justice and peace office of the Franciscans' Cincinnati province.

Father Vaughn said an exchange of letters between the Franciscan curia and the Cincinnati provincial settled the issue. There was no public retraction, but Father Vaughn said there was agreement that portions of the articles were inappropriate.

Over the last few years, he said, the Vatican has probed more than 20 similar cases, most of them dealing with Father Boff's situation.

"They're all linked to publications, statements and interviews that were in print and were sent to the Vatican" by readers, he said. In most cases, he said, "the areas of difficulty were ones of authority."

The complaints were pointed out to those responsible for the offending articles, he said.

Father Vaughn stressed that relations between the doctrinal congregation and the Franciscans have improved since they began meeting three or four times a year on common concerns.

Cardinal Ratzinger's letter should be seen as part of that dialogue, he said.

Father Vaughn added that the Franciscan leadership believes loyalty to the Holy See is basic and a letter emphasizing that point would be sent to the order's members.

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THE ACTIVE LIST



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

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

September 26

The Turn Your Heart Toward Home film series by Dr. James Debon continues with "Power in Parenting: The Young Child" at 7:30 p.m. in St. Pius X Parish Mgr. Rose Hall, 7200 Sarto Dr. Call 257-1085 for information.

The Archdiocesan Board of Education will meet in the Tell City Deanery at 7 p.m.

A Jonah Fish Fry will be held from 4-7:30 p.m. at St. Joseph Parish school basement, 5th and Ohio St., Terre Haute. Tickets: adults \$4; children under 12 \$2.50. Eat in or carry out.

St. Nicholas Parish, Sunman will hold a Turtle Soup Supper and Fish Fry at 5:30 p.m. EST. Drawing, games, amusements.

September 26-27

A CWS Rummage Sale will be held at St. Joseph Parish, Rockville.

An Intensive Journal: Life Context Workshop presented by Franciscan Father Maury Smith will be held at Alverna Retreat Center, 8140 Spring Mill Rd. \$90 cost with meals and overnight accommodations extra. Call 257-7338 for information.

September 26-27-28

An Engaged Encounter Weekend will be held at the CYO Youth Center, 580 Stevens St. For information call 317-236-1586 or 317-832-7923.

A Women's Retreat will be held at Mount St. Francis Retreat Center.

September 27

A Reflection Day for black Catholics led by Benedictine Father Cyprian Davis will be held from 9 a.m.-4 p.m. at the Catholic Center, 1400 N. Meridian St. in preparation for the National Black Catholic Congress to be held next spring.

Our Lady of Lourdes Grade School Class of 1936 will celebrate its 50th Anniversary with a dinner at 7:30 p.m. in Anchor Inn, 1818 N. Arlington Ave. For information call Katie (Mahan) Francis 356-2829.

St. Andrew Parish will celebrate its 40th Anniversary with a Dinner Dance from 7 p.m.-midnight in the social hall. Roast beef dinner. \$12 per person. Call 546-1571 for information.

The Sisters of St. Francis of Oldenburg will hold a Family Fun

Day at the motherhouse beginning at 11 a.m. EST and ending with Sunday liturgy at 4 p.m. EST. Picnic, games.

The Altar Society of St. Catherine of Siena Parish will sponsor a Chili Dinner and Bake Sale from 3:30-7 p.m. in the parish hall. Suggested donation: adults \$3; children \$1.50.

All Saints Home and School Association will hold a Fall Festival at 337 N. Warman Ave. Games, prizes, sweet shop, raffles. Chili supper served from 3-8 p.m. Adults \$3.50; children under 6 \$1.50.

The Catholic Alumni Club (CAC) will host a free wine and cheese membership party from 9 p.m.-1 a.m. at Glenbrook Apt. clubhouse, 1-48 at Keystone Ave. Casual dress. Over 21 only. For information call Mary 255-3641 evenings or Dan 842-0655. Do not call clubhouse.

September 28

A Shooting Match sponsored by St. Mark Parish, Tell City will be held at 11 a.m. Food, refreshments, country store, games.

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

day in St. Joan of Arc Church, 62nd and Central.

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

St. Susanna Parish, Plainfield and St. Thomas More Parish will sponsor a lecture by Bill Essex on Drug/Alcohol Abuse Prevention at 2 p.m. at St. Thomas More Parish, 1280 N. Indiana St., Mooresville.

"Behold the Kingdom," the final program of the Sunday Scripture Series presented by Jim Welter and sponsored by St. Roch ACT Team and Friday Morning Scripture Class will be held from 7-9 p.m. in St. Roch School hall. Call 784-7051 for information.

Mother Theodore Circle #56, Daughters of Isabella will sponsor a Card Party at 2 p.m. in Little Flower Parish cafeteria, 14th and Bosart. Admission \$1.25.

St. Paul the Apostle Parish, Greencastle will hold its annual Parish Picnic at 2 p.m. in Robe-Ann Park, shelter #1.

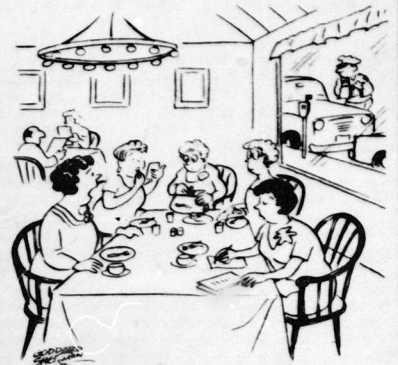
The Secular Franciscans of the Sacred Heart Fraternity will hold their annual Transitus Service commemorating the death of St. Francis at 3 p.m. in Sacred Heart Church, 1530 Union St. Social will follow. Everyone is invited.

St. Michael Parish, Bradford will hold a Turkey Shoot from 11 a.m. until dark serving family style chicken dinners from 11 a.m.-3 p.m. Quilts, booths, raffles, bingo.

Sept. 28-October 2

A Parish Retreat will be held at St. Luke Parish featuring programs at 7:30 p.m. each evening. Free babysitting.

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Add a ten dollar parking ticket to the lunch bill and split it five ways.

September 29

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a pitch-in dinner, games, and small group discussions. For information call 236-1566 days or 844-5034 or 862-2944 evenings.

The "Feed My Lambs" catechetical series sponsored by Terre Haute Deanery Center concludes from 7-9:30 p.m. at the Center, 2931 Ohio Blvd. Call 812-232-6400 for information.

A Day of Reflection/Workshop for DREs will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$10. Call 257-7338 for information.

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

September 30

Mature Living Seminars on Our Many Worlds continues with "Memories Are Made of This..." from 10 a.m.-2 p.m. in room 251 of Narian Hall, Marian College. Bring sack lunch or buy cafeteria meal.

A Prayer Evening on "Clay as a Way of Prayer" will be conducted by Sister Karen Van de Walle at Fatima Retreat House, 5353 E. 56th St. Call 545-7651 for information.

(Continued on next page)

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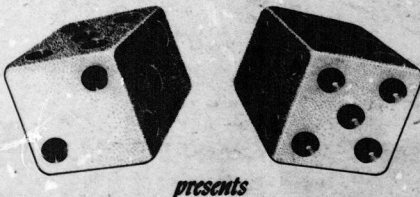
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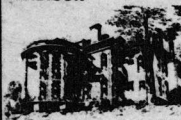
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the ACTIVE List

(Continued from page 18)

October 1

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.

A Leisure Day will be conducted by Dr. John Nurnberger at Fatima Retreat House, 5353 E. 56th St. For information call 545-7681.

October 2

The first film in a six-part Turn Your Heart Toward Home series by Dr. James Dobson, sponsored by St. Simon Parish Adult Catechetical Team, begins at 7:30 p.m. in Feltman Hall, 8000 Rahke Rd. \$1 donation.

The Archdiocesan Association of Pastoral Associates, Pastoral Ministers and Pastoral Administrators will sponsor a Day of Reflection from 10 a.m.-3:30 p.m. at Beech Grove Benedictine Center.

A Charismatic Mass and Life in the Spirit Seminar marking the beginning of the autumn charismatic renewal for central Indiana will be held at 7:30 p.m. in St. Louis de Montfort Church, 11411 Hague Rd., Fishers. For information call 943-8778.

St. Francis Hospital Calix Unit will meet at 6:30 p.m. in the cafeteria.

October 2-3

The Annual Garage Sale sponsored by St. Simon Parish will be held from 8 a.m.-5 p.m. at 8015 Pendleton Pike, next to Hardee's.

October 3

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

The Turn Your Heart Toward Home film series by Dr. James Dobson continues with "Overcom-

ing a Painful Childhood" at 7:30 p.m. at St. Pius X Parish, 7200 Sarto Dr.

October 3-4

A Women's Weekend on the theme "The Transforming Power of Jesus" will be conducted by Father John Maung at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

October 4

The Third Annual Ethnic Fare sponsored by Sacred Heart Parish, Terre Haute will be held from 5-8 p.m. at McBarron Hall in the school basement. Adults \$5; children under 12 \$2.50. Food, wine, live entertainment, crafts, candy and baked goods.

St. Monica Parish, 6131 N. Michigan Rd. will hold an October-fest Benefit Auction beginning with wine and cheese tasting after 5:30 p.m. Mass and auction at 7:30 p.m. \$3 admission.

St. Paul Parish, Sellersburg will hold an Athletic Dance to benefit its athletic program. Music by "Peaches." For tickets call Jim Lamaster at 812-246-4731. Beer and set-ups furnished.

Deadline for reservations for ACCW semi-annual province board meeting to be held Oct. 8. Mail \$6 to: Mrs. Alfred Bruns, R.R. 3, Box 231, West Harrison, Ind. 47060.

The Men's Club of Holy Family Parish, New Albany will sponsor a Harvest Dance from 9 p.m.-1 a.m. featuring music by "Feather." \$12 per couple. For reservations call Larry Denison 812-944-1424 or Merle Banet 812-944-2812.

October 4-5

A Vacation Retreat Weekend for high school seniors and older will be held at Our Lady of Grace convent, Beech Grove. For information call Benedictine Sister Marian Yohe at 317-787-3287.

October 5

St. Joseph Hill Parish, Sellersburg will hold its 28th Annual

Turkey Shoot and Fall Festival beginning at 11 a.m. on the church grounds. Quilts, children's games, raffles, food. Masses at 8 and 11 a.m.

St. Joseph Parish, Terre Haute will hold its Annual Parish Picnic beginning with Mass at 11:30 a.m. in Plumbers and Steamfitters Park. Bring "new" white elephant prize for bingo and canned good item for food pantry.

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

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

The Clayton Barbeau series on Creating Family continues at 10 a.m. with "The Male/Female Crisis" at St. Luke Parish. Babysitting available.

A Sequi-Fest will be held in the courtyard of St. John Church, 126 W. Georgia St. Wiener roast, silent auction, raffle and Sunday liturgy.

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

The Blessed Sacrament will be exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

A Pro-Life Vespers Service will be held at 4 p.m. at SS. Peter and Paul Cathedral, followed by a dinner. \$8 per person. For reservations call Margie Schmitz at 672-4597.

Holy Family Parish, Oldenburg will hold a Festival featuring chicken or beef dinners served from 10 a.m.-2 p.m. slow time. Cafeteria supper begins at 4 p.m. Turtle soup, booths, drawings.

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12x10-9	Brown & Black - Beige Sculptured	200.00	160.00
12x12	Beige Tones Sculptured	200.00	160.00
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YOUTH CORNER

Students share life with Peruvian peasants

by Richard Cain

The church had no cross. So Andy Fox, a participant in Brebeuf Preparatory

School's Peruvian service project, decided to carve one. According to Jesuit Father Paul O'Brien, acting rector of the Brebeuf Jesuit Commu-

ity, and one of the adults accompanying the students in Peru, Fox spent about 25 hours working on the crucifix. "He saw the faith of these

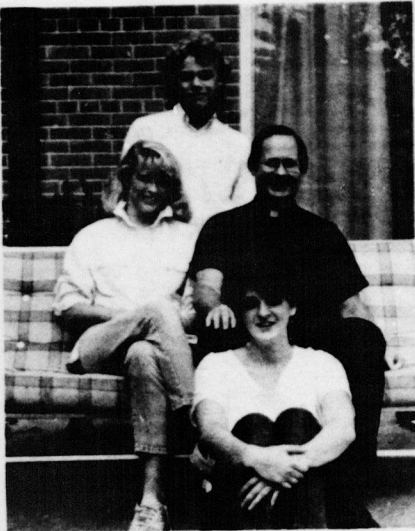
people and wanted to represent that somehow," Father O'Brien said.

Later Fox learned that the church in the village where they were staying actually got little use because it has no priest. The villagers walk to the nearest town for Sunday Mass. So he ended up giving the cross to the Gomez family, where he and nine other participants lived for most of the project. He realized it would get more use there, Father O'Brien said.

Fox was one of five Brebeuf students who spent more than a month sharing life without bathrooms or running water with the poor in Peru this past summer. Altogether, 24 students and six adults from four Midwest Jesuit high schools participated in the Jesuit-sponsored project, now in its 10th year.

For the students, the main attraction of the project was a chance to see what a different culture was like. "It's the kind of thing you always hear about but never have the chance to do," said Rebecca Martin, a senior at Brebeuf.

Once in Peru, the participants spent the first three days in the capital city of Lima, with a population of nearly 6 million. According to the students, Lima is a city of contrasts. "There are parts of



THIRD WORLD EXPERIENCE—Among those who spent a month with the poor in Peru are (from left): Cathy Bielski, John Barth, Father Paul O'Brien and Rebecca Martin. (Photo by Richard Cain)

Lima that are beautiful and there are parts that are disgusting," said senior Cathy Bielski.

While in Lima, the students stayed at a Jesuit high school in a wealthy suburb. But they took two trips to the barrios where 2.5 million people live, 40 percent of the population.

"They don't have anything," said John Barth, also a senior. "There are no roads, little or no running water, garbage lying all over the place."

After a side trip to the Aztec ruins in Cuzco, the participants split into three groups for their service work. Two groups worked in the coastal desert area. The third headed over the Andes mountains to an area where the huge Amazonian Jungle begins called the eyebrow of the jungle. The coastal groups stayed in schools. The third group shared a second floor room with the Gomez family.

Bielski and Martin worked in one of the coastal areas helping a public grammar school clear ground for a garden. They said the school tried to provide its students with food because so many of them came to school hungry. They also worked in the cotton fields picking the tops off and removing bugs.

Barth and Father O'Brien worked in the third group near the jungle picking coffee and weeding under the coffee bushes. What made their work particularly exhausting was that they had to walk an hour up and down steep hills to get to the fields. Then, worn out after four to five hours of work, they had to walk another hour back home.

Sometimes what they saw was heartbreaking. During their visit, there was an epidemic of pink eye. But no one went to the doctor. "People (See BREBEUF, page 21)



GIFT OF LOVE—John Fox, one of five students from Brebeuf who spent a month with the poor in Peru this summer, holds up a crucifix he carved as a thank-you gift. The presentation was made in the village church near the town of Santiago in northern Peru where his group stayed.

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Deanery retreats

Connersville

The Connersville Deanery Youth Ministry Commission is planning a Christian Awakening Retreat for all high school seniors and college freshmen. The retreat will be held Oct. 30-Nov. 2 at St. Andrew in Richmond. The retreat team will be made up of youth and adult leaders. This retreat will offer young adults an excellent opportunity to put together their feelings and relationship with Christ. A retreats for high school juniors is also planned for Dec. 5-7 at St. Anne in New Castle. Those interested in either retreat should contact their parish youth minister, director of religious education, religion teacher or pastor. Or they may contact Colleen Brandenburg, coordinator of youth ministry for the deanery, at 220 W. Ninth St., Connersville, Ind., 47331 317-825-2944.

New Albany

There will be a Senior Christian Awakening Retreat for high school seniors in the New Albany Deanery Nov. 6-8. The registration deadline is

Oct. 24 and the cost is \$65. This is the only deanery retreat for seniors this school year. Financial assistance is available through parishes and the deanery office. For more information, contact To register or for more information, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.

Terre Haute

There will be a senior retreat for all high school seniors in the Terre Haute Deanery Nov. 19-22. It will be at the CYO Center in Indianapolis. For more information, contact the Religious Education Center, 2301 Ohio Blvd., Terre Haute, Ind., 47603 812-232-8400.

Tell City

There will be a retreat for all high school sophomores in the Tell City Deanery Nov. 6-8. It will begin at 6 p.m. Saturday and end at noon on Sunday. The cost is \$5 and the registration deadline is Oct. 31. For more information or to register, contact the Tell City Deanery Office of Youth Ministry, 181 Eighth St., Cannelton, Ind., 47603 812-647-2728.

Brebeuf students view life in Peru

(Continued from page 20)
couldn't afford medicine that cost only a dollar," Bielski said. "We would give them Tylenol because that was all we had."

Both Bielski and Martin had more contact with the children because they helped teach them their catechism. Martin recalled one little boy whose stomach was bloated with hunger. He was so weak that he kept sagging into his sister's lap during the lesson. "And yet they were always so happy," she said. "They were always playing."

The children also took to the Americans. Bielski remembered the day they went into the nearby city of Piura for a parade. "We were the biggest attraction everywhere we went," she said. "The kids would cling to us and show off to their friends: 'See, we're friends with the Americans.'"

The participants were struck by the simplicity of the peasants' lifestyle, their strong family values and their hospitality. "They didn't have so much to worry about," Martin said.

"Everyone's happy," added Bielski. "They know what their life is. They work 12 hours a day and come home to their families."

Their faith was equally simple and strong. "It's not just on Sunday," Barth said. "It's an everyday thing." He

recalled one man who would say the rosary every day. "It meant something to him every day," he said.

In the village where Father O'Brien was staying, the villagers were delighted to have a priest living among them. "I said more Masses during that month than some of them had heard in their lifetimes," he said. "It didn't matter what day of the week it was. The people just flocked."

But it was the peasants' hospitality that was the most touching. Bielski described a time one of the workers invited the Americans to what they thought would be a regular lunch although it turned out to be a massive feast. "It was so frustrating because they were the ones who didn't have enough to eat," she said. "(But) we had to take it because it was their hospitality."

The peasants would also overwhelm the students with food, one of the only things they had to give. "Once we got to know the people in the community, the people would call us over and give us little things," said Barth.

"By the time we were finally home, we were dropping food, we had been given so much," Bielski added.

According to Father O'Brien, the program more than achieved its objective. "To think that 24 teens could

spend an entire month with no money in their pockets, no radios, no TVs, being with little kids and poor families all

the time and enjoy in most of the time was very uplifting."

According to Martin, the biggest surprise was not what

they found in Peru, but what they found when they got home. "The surprise is when you come home and see running water in your house and your sister not wanting to eat her breakfast."

The students agreed that the trip has given them a greater appreciation for all that they have. Said Barth, "I get along a lot better with my family now that I'm back home."

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Thank you, Sacred Heart & St. Jude, for prayers answered. —S.A.

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.
Thanks to Sacred Heart & St. Jude for favors granted. —K.K.

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, for granting my petition. —K.H.

THANK YOU, St. Jude & Sacred Heart for hearing my prayers. —A.P.

THANK YOU, St. Jude for granting my prayer. —A.T.

THANKS TO, St. Jude and Blessed Mary for favors received. —R.S.

THANK YOU, Sacred Heart, and St. Jude, for answering my prayers. —K.M.

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, & St. Joseph for granting my petition. —K.D.

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, for granting my petition. —C.M.A.

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The CYO Bake Contest will be Sunday, Oct. 19 at St. Therese (Little Flower) in Indianapolis. The entry deadline is Thursday, Oct. 16. There is a fee of \$1.50 per person for each entry. There are six divisions: cakes, pies, cookies, yeast breads and rolls, quick breads and cake mix concoctions. Entries must be delivered to St. Therese between noon and 2 p.m. on Sunday, Oct. 19. Judging will be from 2:30-4 p.m. The youth Mass will be at 6 p.m. and the dance will be from 7-10 p.m. The dance entrance fee is \$2 per person. Bake contest winners will be announced then.

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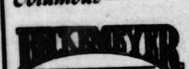
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Book reviews

Getting at the Soviet innards

The Soviet Paradox, by Seweryn Bialer. Knopf (New York, 1985). 391 pp., \$22.95.

Reviewed by
Fr. Dennis Dirschert, SJ
NC News Service

Seweryn Bialer's rendition of the "Soviet paradox" is that the Soviet Union has and continues to suffer an internal decline, chiefly economic, while continuing to maintain an "awesome" military power directed toward the outside world. Furthermore, unless the economic sector is truly revolutionized it will pull down

the military structure and many other power bases with it in the years ahead.

Indeed, according to Bialer, Mikhail Gorbachev, the nation's current ruler, may have the last chance to effect any substantial change in the system "to make the hammer and sickle represent more than the social, political and economic past."

The Soviets face many paradoxes, one of which is that its own empire may devour itself. In a word, Eastern Europe is truly part of the Western world. Russia has never been considered part of

the West. As the author indicates, even after 40 years of Soviet control Eastern Europe still remains closer to the West than to Russia.

Americans are traditionally optimistic and positive in outlook. In this instance the author quite rightly points out that time is running against the Soviets. The West just has to be careful and patient.

The author believes that Nikita Khrushchev was the last Soviet leader of the Communist Party to believe in the ideals of the original Bolsheviks, albeit he lived in a fantasy land. Khrushchev's

successors care much more about personal and international power, not about communism. And while the rule of Leonid Brezhnev was a harbinger of "good government"—that is, according to Soviet standards—the Soviet state lagged and languished at Brezhnev's eventual demise. In Bialer's view Brezhnev preserved political dominance over the economy. That was the mark he left on his era.

With the rise of Gorbachev, a patented pessimism had to be overcome. Thus the talk of dedication to work, more efficiency in managing industry

and the like have become watchwords of the day. But the age-old inclination to "control" will most likely thwart any needed substantial reforms.

Bialer's analysis may seem to be overly pessimistic of what the Soviet leaders might be able to do with the system they have in their hands. But the future does look bleak indeed for that land mass if the

West plays its cards right in the decades ahead. All in all this book is an outstanding rendition of the dynamics, make-up and tendencies of the Soviet system. Bialer gets at the innards, at the Soviet way of seeing and doing things.

(Father Dirschert, an Air Force chaplain, received his doctorate in Russian studies from Georgetown University and his master's degree from the Russian School of Middlebury College.)

REST IN PEACE

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

† BAUMER, Paul B., 73, St. Andrew, Richmond, Sept. 15. Brother of Clem and Lawrence.

† BESSLER, Eleanor, 76, St. Louis, Batesville, Sept. 10. Sister of Virginia Herbert.

† BAYT, Cyril J., "Swampy," 68, Holy Trinity, Indianapolis, Sept. 11. Stepfather of Charles Myers, Gertrude Waggoner and Loretta Riley; brother of Philip L., Jr., William, Sylvester, Hubert, Anthony, Henry, Rudolph, Mary Lambert Huske and Theresa Lambert; grandfather of six; great-grandfather of six.

† BISCHOFF, Frank X., 92, Holy Name, Beech Grove, Sept. 11. Husband of Edith I. Wewe; father of Francis, Richard R., Curtis L. and Paul H.; grandfather of 21; great-grandfather of 28.

† BLACK, Margaret Gilkey, 96, Our Lady of the Greenwood, Greenwood, Sept. 11. Mother of Margaret Leota Merritt; sister of Gertrude Huer and Eileen Lupp; grandmother of three; great-grandmother of 12; great-great-grandmother of three.

† CARR, Mary E., 93, Holy Name, Beech Grove, Sept. 8. Wife of John R., Sr.; mother of John R., Jr. and Betty C.; grandmother of seven; great-grandmother of four.

† CHAMBERLAIN, Joseph W., 48, St. Andrew, Richmond, Sept. 12. Son of John M. and Helen; brother of Noel, Nellie Ramsey, Virginia Meyer, Jeannette Newton, Mary Williams and Wanda Bastron.

† CRAWFORD, Arthur, 58, St. Mary, New Albany, Sept. 12. Husband of Edna; brother of Viola Haynes, Vera Blake and Margaret Carter.

† DAMING, Josephine, 79, St. Paul, Tell City, Sept. 9. Mother of Thelma Dean and Matthew Richard; stepmother of Joanne Schaefer; grandmother of 17; great-grandmother of 18; step-great-grandmother of three.

† HADDEN, Imelda C., "Mel," 88, St. Pius X, Indianapolis, Sept. 11. Wife of Claude E.; mother of Claudia Anderson, Denise Tebbe, Dana Wolford, Jennifer Feaser, Jarold and Teresa; grandmother of nine; daughter of Louis Vonderschmidt; sister of Mary Rita Wadsworth, Thelma Elliott and Donald Vonderschmidt.

† KAMEER, William A., 61, St. Columba, Columbus, Sept. 8. Husband of Edna; father of Suzanne Watson; grandfather of two; brother of Albert, Eva Klotz and Emily Tveel.

† LEHMKUHLER, Robert W., 68, St. Paul, Tell City, Sept. 8. Husband of Rita; father of Bill, Ruth Hoch, Dorothy Blinninger and Linda Seis; brother of Anna Lee Carpenter and Joyce Uebler; grandfather of 11.

† LONG, Edward Lee, 75, St. Joseph, Indianapolis, Aug. 19. Husband of Emma; brother of Thomas.

† MCCAMMON, Ethel, 78, St. Margaret Mary, Terre Haute, Sept. 12. Wife of James W.; mother of Joanne Grilly; sister of George,

† MULRINE, Malachi J., 86, St. Pius X, Indianapolis, Aug. 31. Stepfather of Robert P. McCall; brother of Joe, John, and Nora Brown; grandfather of two; great-grandfather of three.

† MULRYAN, Agnes, 71, St. Philip Neri, Indianapolis, Sept. 14.

† O'BRIEN, Winifred M., 74, Holy Spirit, Indianapolis, Sept. 14. Sister of Margaret Monahan, Sister Sheila and John J.

† OLSON, Cara Lynette, 15, Sacred Heart, Jeffersonville, Sept. 5. Daughter of Joseph G. and Carolyn; brother of Joseph M.

† QUILLEN, Caroly Leashy, 63, Our Lady of the Greenwood, Greenwood, Sept. 2. Mother of Robert L., John P., Claude M. and Mary A.; grandmother of two; sister of Barbara Steinhagen and Marjorie Broglin.

† RAUER, Robert G., 54, St. Louis, Batesville, Sept. 10. Husband of Nancy; son of Lillian L.; father of Josh, Joe and Anne; brother of James and Dave.

† REVITYAK, Alice C. Shales, 61, Our Lady of the Greenwood, Greenwood, Sept. 6. Mother of Dr. George E. and David M.; grandmother of three.

† SCHWERT, Lillian, 82, St. Anthony of Padua, Clarksville, Sept. 10. Wife of Gregory W.; aunt of four.

† STIER, Margaret C., 89, St. Mary, Greensburg, Sept. 18. Mother of Ann Perry; sister of Aloysius Scheidler and Betty Luker.

† SWALES, Kathleen E., 33, St. John, Dover, Sept. 10. Wife of Louis Dean; mother of Amy Lynn, Sarah Mitchell and Mindy Marie; daughter of Albert and Margaret Hatten Ram; sister of Margaret Sears, Susan LeCendre, Barbara Haberster and David Ram.

† TAYLOR, Muri Lons, 82, St. Ignace the Farmer, Bristol, Sept. 13. Husband of Theresa; father of Patricia A. Holpp, Yvonne M. Linsauer, Herberta F. Seibert, Gordon L. and Cletus C.; brother of Earl and Arlie; grandfather of 14; great-grandfather of one.

† VANCE, Lucille H., 85, St. Pius X, Indianapolis, Sept. 9. Sister of Florence Gebhardt and Mary L. Ruble; aunt of Florence H. Propp and Carolyn Ruble; great-aunt of Catherine A. Darring, Kevin and Kermit Sandorf and Bill Patterson.

† WALKER, Susan A., 37, St. Margaret Mary, Terre Haute, Sept. 14. Wife of Michael C.; mother of Molly, Katie and Debra; daughter of Jack Shallen; sister of Vicki Graham and Mary Jane Mitchell.

† WATSON, Howard L., 67, Holy Trinity, Indianapolis, Sept. 11. Husband of Stella L. Valant; father of Howard L., Jr. and Jerry M.; brother of Virginia Cordell; grandfather of four.

† WOOD, Martha E., 25, St. Andrew, Richmond, Sept. 12. Husband of Julia Ann; brother of Joshua Kyle; son of Mr. and Mrs. Tracy Wood; brother of Gordon and Donald.

The critical importance of the Jews

THE NEW ENCOUNTER BETWEEN CHRISTIANS AND JEWS, by Magr. John M. Oesterreicher. Philosophical Library (New York, 1985). 470 pp., \$25.

Reviewed by
Eugene J. Fisher
NC News Service

Magr. John M. Oesterreicher, one of the pioneers who

paved the way for the Second Vatican Council, offers his understanding of the conciliar document with which his name is most closely associated, "Nostra Aetate," the declaration on non-Christian religions. No one can do it better than he can.

In his foreword, Cardinal Johannes Willebrands, president of the Vatican's Commission for Religious Relations

with the Jews and himself one of the principal framers of "Nostra Aetate," refers to Magr. Oesterreicher as "that unifying commentator, that authoritative interpreter, that precise exegete of the council documents."

With reference to "Nostra Aetate," he calls him "the foremost witness of this exciting episode of modern history." The offerings in this

volume more than live up to the cardinal's flattering superlatives.

The whole provides an immensely rich spiritual harvest from a lifetime of dedication to the biblical goal of "doing the truth in love." Magr. Oesterreicher's style of writing is alone worth the price of the book.

Straightforward and accessible to the average reader, yet imbued with scholarly integrity, it is a style constantly threatening to burst beyond the boundaries of prose up to the plane of religious poetry.

Anyone wishing to understand the spirit of the Second Vatican Council should read this book. And anyone who thinks Catholic-Jewish relations are simply a matter of public relations, good neighborliness or (worse on Magr. Oesterreicher's scale) mere tolerance, must read this informative book.

Pope John Paul II during his historic visit to the great synagogue of Rome called Judaism and the Jewish people "not extrinsic" to the life of the church, but "intrinsic to our own religion." These are bold, even startling words on the pope's part. But, as Magr. Oesterreicher illustrates, our age is called to spiritual boldness. He is a trustworthy guide and mentor for all who would follow the signs of the times.

(Fisher is executive secretary of the U.S. bishops' Secretariat for Catholic-Jewish Relations.)

Sr. Margaret John Bussen dies

BATESVILLE—Franciscan Sister Margaret John Bussen died here Sept. 18 at the age of 71. She received the Mass of Christian Burial at the Sisters of St. Francis motherhouse chapel in Oldenburg on Sept. 20 and was buried in the motherhouse cemetery.

The former Anna Bussen was a native of Richmond, Ind. She entered the Oldenburg Franciscan community in 1943 and made final vows in 1949. She earned teaching degrees from Marian College and Butler University and served as an elementary and secondary teacher in Ohio and Indiana schools.

Sister Margaret John taught in the Indianapolis Archdiocese at Little Flower elementary school, Secunia Memorial High School and St. Mary's Academy in Indianapolis. She also served as burner at Marian College and later was assistant treasurer for the Oldenburg Sisters' Community.

Survivors of Sister Margaret John include three sisters, Loretta Welch, Rosemary Johnson and Lucille Jureling, all of Richmond.

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Bennett: avoid extremes to keep religious liberty

WASHINGTON (NC)—Be faithful to the founding fathers' legacy of religious freedom by avoiding both secular and sectarian extremes, Secretary of Education William J. Bennett urged Sept. 17.

In an address at the University of Missouri in Columbia, Bennett called for celebrating the bicentennial of the Constitution next year by honoring the role of religion and the Judeo-Christian ethic in the nation's history. His prepared text was released in Washington.

"Absolute freedom of conscience is the first of our freedoms," Bennett said. "On the one hand religion should never be excluded from public debate. But on the other it should never be used as a kind of divine trump card to foreclose further debate."

The founding fathers "envisioned a

government neutral between religions in particular but sympathetic to religion in general," Bennett said in his talk, and he warned against both "secularists" and "sectarians."

Secularist orthodoxy "seeks to eradicate all signs of religion from public life" while "sectarians," although they sometimes speak in the name of religion in general, "promote their own particular brand of religion into a favored position in public life," the education secretary said.

"If the secularists assert, wrongly, that the founders meant to exclude all public support of religion, then the sectarians assert, wrongly, that the Constitution was designed, first and foremost 'to perpetuate a Christian order,'" said Bennett, who is a practicing Catholic.

"The real genius of the Constitution lies in the balance it strikes between unity and diversity, between religious liberty and political equality, to the mutual benefit of both religion and politics," he said.

Bennett criticized television evangelist Rev. Pat Robertson, saying Mr. Robertson suggested that Christian activists love country and family more than others do.

Bennett did not mention Mr. Robertson by name but said that "a public figure" had said that "Christians feel more strongly about love of country, love of God and support for the traditional family than do non-Christians."

"This sort of invidious sectarianism must be renounced in the strongest terms," Bennett said. "The vibrant families and warm patriotism of millions upon millions of non-

Christian and non-religious Americans give it the lie."

Mr. Robertson, president of the Christian Broadcasting Network, said Sept. 18 on the CBS Morning News that Bennett had based his remarks on inaccurate news reports.

Mr. Robertson was asked at a July news conference if his supporters felt more strongly about certain issues.

According to a reporter's tape of the news conference Mr. Robertson responded: "I think patriotism, love of God, love of country, support of traditional family. They believe it would be good for our country if families were closer together. I don't think there's anything very radical; pretty much what Ronald Reagan believes in and has enunciated. I think they feel about them more strongly than others do."



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Follows almost two years of quiet diplomacy by the Catholic Church

Miami welcomes Cuban political prisoners

by Araceli Cantero

MIAMI (NC)—With cries of "viva Norte America," about 100 Cuban political prisoners and their families arrived in Miami Sept. 15.

They received an emotional welcome from a crowd of 3,000 gathered at Tropical Park in Miami. Family members and old friends waved American and Cuban flags and some waved white handkerchiefs with which they also wiped their tears.

"It gets more emotional each time," said Msgr. Bryan O. Walsh, executive director of Catholic Community Services for the Miami Archdiocese.

Twenty years earlier Msgr. Walsh worked closely with—but had never met—one of the arriving prisoners in Operation Pedro Pan, a program which brought about 1,400 unaccompanied children out of Fidel Castro's regime into the United States.

Ramon Grau Alsina, 62, was arrested and charged in the mid-1960s for his role in that unaccompanied children program. After 20 years in prison, the nephew of former Cuban President Ramon Grau San Martin met

Msgr. Walsh for the first time. The two looked at each other and shared a long embrace. They also cried.

The release of the Cubans followed almost two years of quiet diplomacy by the Catholic Church. A group of U.S. Catholic bishops, the Rev. Jesse Jackson, and oceanographer Jacques Cousteau all visited Cuba and presented Castro with a list of prisoners.

Among the prisoners, all men, were Cubans who had served for 27 years in prison. None had served less than 20 years and for some, the incarceration was due to their support for former Cuban president Fulgencio Batista, overthrown by Castro in 1959.

One prisoner, Jose Gomez Blanco, died in a Havana hospital just hours before he was scheduled to board the flight.

Grau's family, including his wife, Ave-lina, and three grown children, had driven from Pompano Beach, Fla., to meet Grau, who showed no bitterness about his 21 years in prison.

"My faith kept me going," he said, as he showed a wooden cross hanging from his neck. In English he told reporters that

a Cuban official had tried to take the cross away before he boarded the flight to freedom.

"First you'll have to kill me because this is my soul," Grau said. He told the official "for 21 years you have had my body but my soul, never."

Archbishop Edward A. McCarthy of Miami told the group at the welcoming ceremony, "Today our prayers will be thanksgiving for you and for the freedom of your compatriots who are still in prison."

And Auxiliary Bishop Agustin Roman, a native of Cuba, shouted, "For 20 years, we have been praying for the prisoners and we are glad these are now here with us."

He and Archbishop McCarthy had greeted the prisoners at the airport. With them were Msgr. Nicholas DiMarzio, who heads the U.S. Catholic Conference Migration and Refugee Services; Deputy Secretary of State for Inter-American affairs Elliot Abrams; and Miami's first Cuban mayor, Xavier Suarez.

Msgr. DiMarzio traveled to Havana and met the prisoners in jail, where some wore pajamas, a sign of their refusal to wear the garb of prisoners. At the welcoming in Miami, Msgr. DiMarzio said that the event marks a new era in the relationship with Cuba. He confirmed reports of further negotiations for the arrival of other groups of prisoners.

Thousands of Cubans left the country during the Mariel boatlift of 1980. A 1984 agreement provided for the return of nearly 3,000 Cuban criminals and mental patients who came to the United States in exchange for a plan to permit thousands of new immigrants to move to the United States.

But the Reagan administration's decision to launch Radio Marti broadcasts to Cuba from the United States led Castro to retaliate in May 1985 by breaking the prisoner exchange act.

About half of the political prisoners remained in Miami while the rest went on to meet relatives in other cities.



CUBANS FREE—Miami Archbishop Edward A. McCarthy greets one of about 100 Cuban political prisoners who arrived with their families in Miami after they were freed by the Castro government. The prisoners were released following two years of diplomatic efforts which involved the U.S. Catholic Church. (NC photo from UPI)

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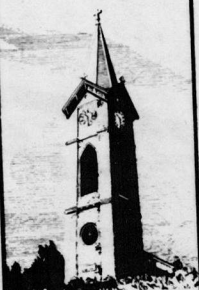
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