



World's religious leaders pray at Assisi summit; some heed call for truce

by John Thavis

ASSISI, Italy (NC)—Worldwide religious leaders joined Pope John Paul II in Assisi Oct. 27 in a common call for peace, while some warring factions heeded a papal call for a day-long truce. Sixty government leaders—including President Reagan—expressed support for the peace summit, the first event of its type.

In the Italian hill town of Assisi, where St. Francis preached his peace message 800 years earlier, churches and civic halls overflowed with the sounds and sights of some 15

major religions. The day, which began with a welcoming talk by the pope, concluded with a joint service and a common meal that broke several hours of fasting by the estimated 150 Christian and non-Christian representatives.

The following day, Oct. 28, a Japanese interfaith group participating in the event said it plans a religious summit meeting in Japan next year to which the pope would be invited.

In between, in a rich display of the world's faiths, were separate peace prayers by Christians, Muslims, Jews, Buddhists, Hindus, African animists, American Indians and several other groups.

Throughout, the pope was a host who made a point of respecting the various beliefs of his guests, while underlining their united concern for peace. He welcomed the delegates, male and female, individually as they entered the Renaissance Basilica of St. Mary of the Angels.

The purpose of the meeting, the pope told them, was to invite the world to "become aware that there exists another dimension of peace and another way of promoting it which is not a result of negotiations, political compromises or economic bargaining."

"It is the result of prayer," he said. The groups spent the next two-and-a-half hours demonstrating that idea in separate prayer ceremonies.

The medieval church of St. Rufino, the pope joined other Christian leaders and reminded them that the search for full Christian unity was a part of peacemaking. Sitting beside him were Archbishop Robert Runcie of Canterbury, head of the world's Anglicans, and Orthodox Archbishop Methodios, a delegate of the Ecumenical Patriarch Dimitrios I.

"We must be true peacemakers in today's world, scarred by the wounds of war-

fare and division, indeed in a sense crucified," the pope told the Christian leaders.

Leaders from nine other Orthodox churches joined in the service, including Metropolitan Filaret of Kiev and Galie, who read a psalm in Russian. Among the Catholics present were Bishop James Malone, head of the U.S. bishops' conference, and a number of Eastern church delegates.

Mother Teresa of Calcutta sat in a pew with other faithful and prayed the rosary quietly. Lutheran and other Protestant communities, as well as interfaith groups, also were represented.

In a prayer that examined global trouble spots, Christians prayed:

► "For Europe, faced with the division of East and West, where the search for peace takes on new urgency and is complicated by the arms race and the nuclear threat."

► "For Asians seeking 'an end to wars' and 'situations of desperate poverty.'"

► "For Latin Americans 'who thirst for justice and peace, longing for self-determination, striving against oppression and unjust economic and social conditions.'"

► "For North Americans so that 'they may give themselves to the needs of others.'"

► "For Africans fighting 'the terrors of famine and drought, of disease, of racism and of discouragement.'"

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SURPRISE—The leaves are turning brilliant colors and dropping to the ground. Kenneth Lynn and Jason Wayne Morgan, sons of Marietta Morgan, Mooresville, seem to be happy to discover the fun of fallen leaves. (Photo by Keith A. Mathauer)

Archbp. Hunthausen issue heats up

Vatican delegate says the Seattle archbishop lacks the 'firmness' to rule

WASHINGTON (NC)—The Holy See told Archbishop Raymond Hunthausen of Seattle to relinquish part of his authority because "the Holy See considered him lacking the firmness necessary to govern the archdiocese," said a document from the Vatican Embassy in Washington sent to all U.S. bishops. The document is a chronology defending the Vatican's conduct in the case.

The archbishop did not seem to understand the "importance" of the issues of general absolution, Catholic-Protestant

inter-Communion and other abuses going on in his archdiocese, the document suggested.

In a statement issued in Seattle Oct. 28, Archbishop Hunthausen disagreed with the embassy version of events, saying his own understanding on a number of points "differs

significantly" from what was stated in the document.

He declined "at the present time or in this particular forum" to spell out his disagreements. He said respect for the author of the chronology, Archbishop Pio Laghi, papal pronuncio to the United States, prompted him to reserve his "specific comments and

The nation's bishops are to discuss Archbishop Hunthausen's case and the new document at a closed-door session during their annual meeting Nov. 10-13. The archbishop indicated that might be one forum at which he will spell out his problems with the document.

The chronology said the Holy See had corresponded "at least since 1978" with Archbishop Hunthausen about "the high volume of complaints" it received regarding the governance of his archdiocese. The deci-

sion in 1983 to conduct an apostolic visitation to investigate the situation "was primarily provoked by the documented responses of the archbishop himself" to the complaints, the chronology said.

On Oct. 9-10, 1985, Archbishop Hunthausen was given the results of that visitation "in extensive consultation" at the Vatican Embassy, the chronology said. It said he was then given an opportunity "to offer a response and seek clarification." It was his interpretation of the importance of these matters and the inadequacy of his response that were the (Holy See's) principal concerns.

In a cover letter accompanying the chronology, Bishop James Malone of Youngstown, Ohio, NCCB president, said he hoped that the chronology and a response from (See ARCHBISHOP, page 24)

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New alliance among schools called for by visiting bishop

by Margaret Nelson

In suggesting a closer alliance between Catholic colleges and high schools, Bishop William A. Hughes of Covington, Kentucky, urged, "Cooperation must be the theme, with a common faith, heritage, and vision."

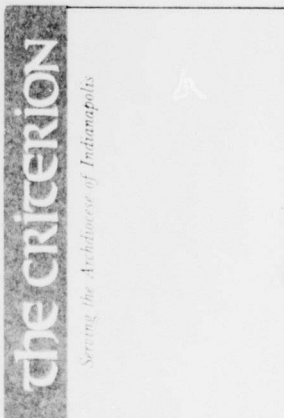
The bishop, chairman of the committee on education of the U.S. Catholic Conference, talked to a group of educators at Marian College in Indianapolis last week.

In using the word "Catholic," Hughes said, "You are talking about something different." He added that he did not mean something static, but "something dynamic, alive, and able to change." And being Roman Catholic

means sharing a universal faith, a faith lived on every continent and in a wide range of cultural and economic levels, he observed.

Bishop Hughes explained that early schools were established as a defense against anti-Catholic influences in public education and society in general. Many colleges were almost like seminaries and were criticized for giving the law priority over human concerns. But at the Second Vatican Council, the basic questions were asked, "What is the Church?" and "What is the Church supposed to do?"

He explained the answer to the first question as, "The Church is the people of God." (See NEW ALLIANCE, page 2)



FROM THE EDITOR

Polarization within the Catholic Church

by John F. Fink

Much has been written lately about the efforts of Pope John Paul II and top Vatican officials to push the Catholic Church in the United States toward a more conservative direction. This has been noted in *The Criterion*, other Catholic periodicals, *Time*, and on the TV networks. The fact that it is happening seems beyond dispute. It has created joy on the part of conservative Catholics and consternation on the part of liberals in the church. Unfortunately, it is also causing polarization.

The Vatican's pressure on the nuns to retract their statement in *The New York Times*, the Father Curran case, the taking away of some of Archbishop Hunthausen's authority, the criticism by a Vatican official of a textbook that has the imprimatur of the Archbishop of Dubuque, the study of American seminaries, and several other cases reported recently show that the Vatican is trying to crack down on what it sees as abuses in the church in America. Whether you agree or disagree with what the Vatican has been doing depends upon your viewpoint. The fact remains that it is happening.

ONE OF THE ways the Vatican is trying to accomplish its objective is through the appointment of more "conservative" bishops. It's true, of course, that some people don't think there are any conservative bishops and point to the pastorals on nuclear war and the economy as evidence that the bishops are liberal. But in this case "conservative" refers to traditionalism in Catholic doctrine and discipline and the unwillingness to have various viewpoints.



In less than two weeks, the U.S. bishops will be electing a new president and vice president of their national conference. Of the 10 archbishops nominated by the bishops, only Archbishop Rembert Weakland of Milwaukee can be considered a liberal and it will be interesting to see how many votes he gets. Archbishop John May of St. Louis, who has been vice president for the past three years, probably will be elected president, but the person elected vice president will reveal the type of leadership the bishops are looking for in the future.

THERE HAVE BEEN disagreements within the church from the time of its founding. The Acts of the Apostles tells about the controversy over the matter of circumcision and it seems obvious that Saints Peter and Paul didn't always get along well together, as the second chapter of Paul's Letter to the Galatians shows.

In the third century, two men that we now venerate as saints were on opposite sides of a controversy. St. Hippolytus censured St. Callistus, who was pope at the time, for being too lenient and he had himself set up as the first antipope. He was in schism for 18 years but was reconciled to the church before his death and today is recognized as the most important theologian before the age of Constantine.

In the fourth century, the battle over Arianism caused much more damage than the present turmoil in the church, and often pitted saint against saint. Athanasius and Basil were the church's greatest opponents of Arianism and they met constant opposition. Athanasius was exiled from his See of Alexandria five different times for his defense of the doctrine of Christ's divinity.

St. Cyril of Jerusalem was accused of Arianism by St. Jerome during that fourth century. He was summoned to a council, accused of insubordination and spent half of his episcopate in exile. Yet he was finally vindicated, praised

by the Council of Constantinople as a champion of orthodoxy, and was later (in 1622) declared a doctor of the church.

St. Cyril of Alexandria deposed St. John Chrysostom but went on to preside at the Council of Ephesus that condemned Nestorianism. Other examples could be given of conflict over church doctrines between people who have been declared saints and even more examples of such conflict among prominent church officials who have not been canonized.

IN THE LAST decade of the 19th century, U.S. bishops found themselves in conflict with the Vatican over what was called the heresy of Americanism. Pope Leo XIII issued an encyclical condemning the "phantom" heresy after a French translation of a life of Father Isaac Hecker, the founder of the Paulists Fathers, distorted what American Catholics really believed. This was a bad time for the church in the U.S. as Cardinal James Gibbons, Archbishop John Ireland and Magr. Denis O'Connell, the leaders of the U.S. church at the time, tried to convince the Vatican of the orthodoxy of American Catholics.

In 1910, a priest-professor at Catholic University, Father Henry Poels, was dismissed by its board of trustees because he refused to sign an oath stating that in conscience he believed the contents of a Vatican decision. Sound familiar?

The point is, there has been controversy within the church throughout its history, and there will continue to be as long as there are humans involved. But while the church is run by humans for the benefit of humans, it was divinely established and has continued to be sanctified and protected by the Holy Spirit, whom Christ sent. Considering the polarization that exists today, and has existed through the centuries, there can be no other explanation for the church's continued existence.

Two selected to attend consultation

Marie Mitchell and James A. Roe have been selected to represent the archdiocese of Indianapolis at the regional consultation on the laity to be held in Belleville, Illinois, in February, 1987.

The two have been selected from the names of four area lay persons submitted to

the Bishops' Committee on the Laity. The consultations are at the request of Pope John Paul II in preparation for the Fall, 1987 ordinary synod, "The Vocation and Mission of the Laity in the Church and in the World."

Marie Mitchell has been active in St. Pius X parish, diocesan, and national liturgy and

music programs, helping plan the National Federal of Liturgical Commissions convention when it was held in Indianapolis. She was the first woman lay member of the Archdiocesan Liturgical Commission, serving for seven years, two as vice-chairperson. At St. Pius, Indianapolis, she began the liturgy committee, and the cantor and choir programs. Together with her husband, Jack, she is involved in the parish RCIA and marriage preparation programs.

Jim Roe, a member of Immaculate Heart of Mary Church, Indianapolis, has been on the parish council for four years and is currently its chairman. Co-owner of an independent insurance agency, he has been a leader in related business and legislative activities.

Having served in the planning, census, financial, and constitutional work of the parish council, he acts as lector and greeter for parish liturgies.

The committee chose the membership to provide a cross-section of lay persons from the Midwest area. Besides the Belleville consultation at the Shrine of Our Lady of the Snows, other regional laity meetings will be held in San Francisco, California; San Antonio, Texas; and Holyoke, Massachusetts.

Stranded Nigerian student appeals

by Richard Cain

A stranded Nigerian student is almost halfway toward his goal of raising \$2,000 by the middle of November to buy a round trip plane ticket to his home in Nigeria. As of Oct. 19, St. Mary's had received \$625 in donations for a special fund to help the student, Dominic Daudu.

A student at IUPUI in Indianapolis, he needs to return home over Christmas in order to obtain his government pension and resettle his family of eight. The government is saying that his family must leave the government housing where they now live by the end of the year.

According to Tom Miller, a parishioner at St. Mary parish in Indianapolis where Daudu is also a parishioner, little has changed since *The Criterion* first ran a story on Daudu's situation (August 8). He still hasn't

received his scholarship money from the Nigerian government.

Those wishing to help the Dominic Daudu Fund should send donations to St. Mary's Church, 317 N. New Jersey St., Indpls., Ind. 46204.

New alliance among Catholic schools

(Continued from page 1)

which then makes all baptized persons equal in a call to holiness. And it was recognized that what the Church is supposed to do is "to read the signs of the times and apply the Gospel message to those signs."

The bishop believes that the Church must speak out on issues that affect the lives of people, as most decisions of government do. He mentioned the need for Christian leadership in the areas of poverty, war, injustice, and prejudice, noting, "All creation exists for the benefit of the human person." As one of the signs of the times, he agreed, "The movement of women to practical equality cannot be ignored."

Preparing young adults as Christian leaders has been and will be the challenge for Catholic institutions of higher education, according to the bishop. He said, "The need for lay leaders is going to mark the church of the future. In the last ten years there has been an explosion of ministries... of people committed to doing more than just viewing." He emphasized that high schools and colleges have people at a time in their lives when education can "impact their values."

Bishop Hughes said, "It is necessary for presidents of Catholic colleges to meet with secondary principals... to review their common goals. There is a need for collaboration."

His suggestions went beyond the common cooperation between curriculum and financial aid advisors to the honoring of high school teachers by colleges, the offering of



Bishop William A. Hughes

college courses to talented high school students, and arranging for secondary and college teaching and administrative staffs to work closely together. And the bishop noted, "Christian formation of teachers has always been basic to Catholic education."

Dr. Louis Gatto, president of Marion College since 1971, welcomed the educators. Edward T. O'Meara, Archbishop of Indianapolis, gave the invocation. The event, sponsored by Marian College and *The Criterion* recognized the celebration of National Higher Education Week.

Correction

The dates of the two information evenings for parishes interested in Renew are 7-9 p.m., Wednesday, Nov. 5 at American Martyrs parish in Scottsburg and 7-9 p.m., Thursday, Nov. 6 at The Catholic Center in Indianapolis. The dates were listed incorrectly in last week's issue (Oct. 24) on page 17.



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WEDNESDAY, NOV. 5—Indianapolis Catholic Conference welcome meeting. Catholic Center, 7 p.m.

THURSDAY, NOV. 6—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

FRIDAY, NOV. 7—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

SATURDAY, NOV. 8—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

SUNDAY, NOV. 9—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

MONDAY, NOV. 10—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

TUESDAY, NOV. 11—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

WEDNESDAY, NOV. 12—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

THURSDAY, NOV. 13—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

FRIDAY, NOV. 14—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

SATURDAY, NOV. 15—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

SUNDAY, NOV. 16—Meeting with the Indianapolis Catholic Conference. Catholic Center, 7 p.m.

St. John the Baptist

Starlight parish celebrates 125th anniversary

On Sunday, November 2, 161 families and their friends will celebrate 125 years as a parish family dedicated to St. John the Baptist in the small farming community of Starlight. Archbishop Edward T. O'Meara will celebrate Mass at 2:30 p.m., followed by a pitch-in dinner. Three former pastors and several Religious sisters who previously taught in the parish school have been specially invited to the celebration.

Located on the "knobs" above the Ohio River in Clark County, St. John the Baptist Parish continues a tradition as a close-knit and faithful Catholic presence in Starlight and the surrounding area. St. Mary of the Knobs Parish nearby was established in 1823 by frontiersmen, mostly French, and later served as the mother church for St. John the Baptist.

German settlers who arrived later were encouraged to form their own German-speaking parish. One of them, Herman Poeppele, organized the founding of the parish and named it for St. John the Baptist. Another, Henry Goedeker, donated the five acres of land on which the church, rectory and cemetery would eventually be built.

In 1861, 49 German families began to worship in their new log church. Marie Miller, a volunteer historian, and parish housekeeper and secretary since 1971, is the granddaughter of a founder. In the words of the parish administrator, Father John Meyer, she is "as much of an administrator here as I am."

Marie is not the only one. According to Father Meyer, "What's neat is the way the parish takes responsibility in hand and seemingly always has." He says there is a good mix of ages in the parish, which continues to claim two or three generations of original families whose descendants are numerous in the area.

Father Meyer cites as another plus a strong religious education program at all levels, directed by Benedictine Sister Mary Carol Messmer and assisted by "retired" Benedictine Sister Angeline Preske.

In 1862, with the arrival of the first resident pastor, a log school was built on another five acres of land donated by Agnes Hollrah. The Sisters of St. Francis at Oldenburg staffed the school from 1868 to 1899, followed in 1900 by the Sisters of St. Benedict at Ferdinand and now from Beech Grove.

Today 87 pupils in grades K-4 attend classes in the present school building, which was erected in the early 1960s. Because the area is largely Catholic, St. John the Baptist owns the school, but it is rented as a public operated elementary school by the West Clark County Community Systems. It employs Sister Mary Carol as principal but does not offer religious instruction during the school day.

Religious vocations found fertile ground in this small rural parish. Four archdiocesan priests, including Father Bernard Koopman, pastor of St. Bartholomew Parish, Columbus, and more than two dozen Religious Sisters have come from St. John the Baptist. The families of two other archdiocesan

priests also originated in the area: those of Father Stephen Banet, pastor of St. Michael Parish, Greenfield, and Father Paul Koetter, archdiocesan vocation director.

As the parish grew and prospered its buildings were expanded, including a brick rectory which was built in 1921. The present church, dedicated by Bishop Chartrand, was built in 1913 and re-decorated in 1939, 1969, and during the late 1970s.

Farming was the chief occupation of St. John the Baptist parishioners when the parish was founded, but today many people own shops or businesses or work in the nearby towns, including Jeffersonville, Louisville and New Albany.

Strawberries remain a bountiful crop in the area, however, and in 1979 St. John the Baptist Parish held its first Strawberry Festival. The event was so popular that it grew into an annual two-day affair which is now one of the parish's main sources of income.

On August 31, 1985 disaster struck St. John the Baptist Parish. A fire demolished the brick rectory and took the lives of the pastor, Father Richard M. Smith, and two priest friends who were visiting him. Construction of a new parish center and administrators' residence is now underway.

Father Meyer says the building will give the parish a "new means for gathering together as community." He describes St. John the Baptist Parish as a "beautiful community. It's hard to be succinct about how I feel about it."



St. John the Baptist Church, Starlight

New Albany school hosts senior band concert

by Cynthia Schultz

The children looked apprehensive as they filed quietly into their seats in the cafeteria. Their eyes remained fixed on the adults in the center of the room.

Could three senior citizens playing swing and jazz music from the '30s, '40s, and '50s hold the interest of 185 grade school children who were raised on rock 'n' roll?

There was only one way to find out. The newly formed combo, "Yesterday" had been invited to St. Mary's School in New Albany to expose the students to the favorite music of "grandma" and "grandpa." It was time to give Madonna and David Lee Roth a rest.

Band members, pianist Fran Cooper; tenor sax and electric bass musician John Scheller; and drummer "Ozark" Charlie Pickett, were a bit anxious about the mixing of the generations. They had rehearsed intently for three hours the day before. "What if they don't applaud?" one of the trio asked another.

But minutes into the concert, "Yesterday" appeared to be a hit. Fingers snapped, hands clapped, and toes tapped to tunes such as "The Girl from Ipanema," "Ain't Misbehavin'," "Satin Doll," and "St. Louis Blues."

Band members smiled and so did the children, aged six through thirteen, as they

shared their honest impressions of the entertainment.

Owen Herndon, 9, said, "I haven't been around that long, so I don't know most of it." Jamie Sitter, 12, said, "It's not the wave."

"It puts me to sleep," said 13-year-old Jason Senn, quickly pointing out that his remark was meant as a compliment.

Jennifer Klein, 13, was more impressed with the ability of the musicians who ranged in age from 63 to 69. "I think it's great they can still play like that, because they are elderly," she said.

Sarah Case, 6, concentrated on the quick hands of the musicians and their instruments. "I wondered how they did it," she said. "I didn't know they could boogie," said Kelly Barbour, 7, with a giggle.

Stephanie Brodfehrer, 12, found it interesting to compare different kinds of music. "I think it's better than classical, but not as good as rock," she said.

"The drummer was making faces," said Dianysious Mattingly, 8, with a laugh. Angela Brumback, 10, said the music was entertaining because it was a link to her past. "It was back when grandpa and grandma listened to it," she observed.

But Heather Hock, 9, said she would have liked it better if she could have changed one thing. "If they had refreshments, it would be better," she said.

Mrs. Cooper, a member of Sacred Heart Church in Jeffersonville, was delighted with the enthusiasm of the audience during the 50 minutes the band performed. "It was a new experience since all they have ever known is hard rock."

Perhaps six-year-old Coire Reilly, confined to a wheelchair because of a broken leg, summed up his feelings best. "Why did the people like the band?" he asked. He laughed as he answered his own question, "Because they were 'band-tastic!'"

Enrichment day for families

"Celebrate the Family," a day of enrichment for married couples, parents, and all who work with families will be sponsored by the Archdiocesan Family Life Office from 12:30 to 6:00 p.m. on Saturday, Nov. 22, at the Catholic Center, 1400 N. Meridian St., Indianapolis.

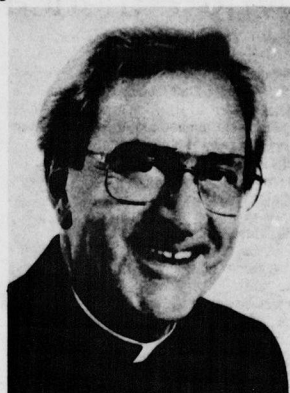
Jesuit Father Jacques Weber, nationally known lecturer and adult educator, will keynote the day by speaking on "Compassion: The Heart of Family Spirituality."

Weber, who lives in Houston, Texas, holds an S.T.L. in theology from St. Louis University and a masters in educational psychology from Fordham University. He is an 18-year veteran in adult education, designing workshops in lay leadership, adult spirituality and development, and the family as Church.

Participants also will be able to choose one of five workshops following the keynote. They are "Family Esteem," with Joy Baumgartner, and "Engaged Couples: What They Need From Us," Ron and Joan Luken.

Also, "Intimacy and Communication," Dr. Eileen Cantin; "Myers-Briggs: Tool For Understanding Differences," Valerie Dillon; and "Teenagers and What Makes Them Tick," Mark Bouchard.

"We hope 'Celebrate the Family' will become an annual gathering, drawing married and engaged couples, parents, sponsor couples, religious educators, and all who value the family," said Family Life Director, Valerie Dillon. "In these times of change, each of us needs to learn new skills,



Jesuit Father Jacques Weber

new kinds of understanding, more insightful ways to minister to others. This conference is designed to be part of that process of renewal."

Also included in the day's program is a eucharistic liturgy and a wine and cheese social. Cost is \$3 per person and \$4 per couple. Registrations for the conference are requested by Friday, Nov. 14. Those wishing more information should call the Family Life Office at 317-236-1586.

Urban Parish Coop plans

About 100 representatives of 14 inner-city Indianapolis parishes met last Saturday at the Catholic Center to make plans and listen to a message given by Archbishop Edward T. O'Meara.

Harold Hayes, president of the Urban Parish Cooperative (UPC) board of directors, welcomed participants. Amanda Strong, chairperson of the long-range planning committee offered an opening prayer.

Representatives of each of the urban parishes spoke briefly on the progress their parishes had made toward goals they set at previous meetings.

In reflecting on the New Life Planning Process, Jesse Clements of the Institute of Cultural Affairs, presented the implementation action plan. At prior meetings, representatives have formulated a four-year vision; recognized the major obstacles; and established the strategic directions to reach the goals. The ICA will follow-up with each of the parishes within 90 days to assess the progress.

Sister Mary Kinney, UPC administrator,

noted that the energy generated among the members was one of the most valuable ingredients to the progress of the organization. Pointing out the need to affirm each other in the good that has been accomplished, she said that the gifts of each person and each parish are valuable to this mission.

Archbishop O'Meara noted, "The Catholic Church is the most unique institution in the entire human family. It functions effectively on the local, national, and international level." He noted that this is a difficult time in the church as it absorbs the message of the Second Vatican Council.

Recognizing the practical problems of the urban churches, the archbishop offered his services, beyond the financial help of the archdiocese, in keeping with his pledge on his first day of service as its pastor: "to be a sign and cause of unity of the Church of Indianapolis."

Archbishop O'Meara approved the concept for the formation of the UPC in July, 1984.

COMMENTARY

To Talk of Many Things

What is proper role of today's Catholic laity?

by Dale Francis

It has been said often here, it can't be said too often, that the responsibility of the laity is in the world in which they live and work. Detroit's Archbishop Edmund Szoka told his archdiocesan pastoral council that the laity's responsibility is "to promote solidarity and justice within society by working to change unjust economic and political structures."

In an interview, he said there have been some misunderstandings. He said that in the rush to implement Vatican II, U.S. Catholics interpreted its documents superficially. A negative result, Arch-



bishop Szoka said, has been the development of attitudes which suggest that "if you're not on the parish council, or you're not a lector or not on a parish commission, then you're not really participating."

Lay people often see their responsibility for the mission in the church in "too restricted a way, almost in an in-house, clerical way," he said. Such a view, he said, can result in "clericalization of the laity and laicization of the clergy."

Stating that Catholics have begun to think of ministry only in terms of what priests and Religious do, Archbishop Szoka said, "If we begin to look on this as the primary role for lay people, then we are confusing roles and we are confusing theology."

"Who is it that takes the message of the Gospel to the world? Who is it that tries to penetrate society with gospel and Christian

values? That just has to be the role of lay people."

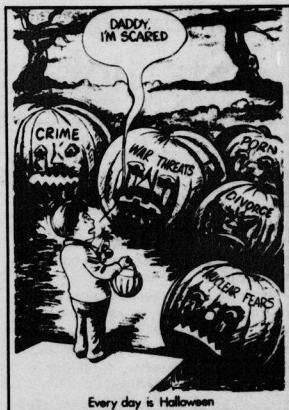
What the Archbishop of Detroit says is what the Fathers of the Second Vatican Council said. What Archbishop Szoka says about the confusion that has developed that could lead to a "clericalization of the laity and laicization of clergy" is observably evident. The fault in this does not lie only with the laity, the development of clerical style roles was under the bishops—and it was quite proper. It was only that the fuller, more primary role of the laity was not emphasized. The U.S. Catholic Conference by its involvement in secular issues, even the pastoralas of the bishops with an emphasis on problems of peace and economic justice, may have suggested to the laity that their own roles in the world are subsidiary.

What is the role of the Catholic laity in the world? I'd like to talk about it in plain language. We are, first of all, there. We live in the world, work in the world, live in the towns and the cities and in the neighborhoods.

We live among other people in the world, people of all races and nationalities, people of all religious faiths and of no religious faith. And we are Catholics.

Because we are Catholics we are witnesses for Christ. We bring with us all that it means to be Catholic. We are called by the very force of our faith to be concerned for justice, for charity, for the protection of the rights and dignity of all human beings. This is something we do compelled by the intensity of our faith.

We are called by our mission in the



church to instill the principles of our faith into the society in which we live. Some will do this by leadership in organization of political and social institutions to bring this about. All are called by the witness of their lives to demonstrate the meaning of being followers of Christ, by kindness and respect towards others. We change the world within which we live by the yeast of our faith.

The Catholic laity has a role within society that only it can fulfill. By growing in faith, by seeking a deeper spiritual life, by the strengthening that comes through the Sacraments, we more fully prepare ourselves for that unique role.

The Yardstick

Why should bishops travel around the world?

by Msgr. George G. Higgins

Bishop John Cummins of Oakland, Calif., was the U.S. bishops' observer at a September meeting of the Federation of Asian Bishops' Conferences in Tokyo. Upon returning home, the bishop urged more of his colleagues to visit and study Asia.

"Asia is half the world. We just cannot be oblivious to what is happening. Religious orders and societies are very familiar with the Asian scene, but that familiarity does not float into the bishops or into the major life of the church," he said.

I dare say that Cummins' advice would have made little sense to most bishops 100 years ago. The overwhelming majority of



bishops at the First Vatican Council in the late 19th century were from Europe and North America. But at the Second Vatican Council in the 1960s Asian, African and Latin American bishops were present in greater numbers. At the 1985 Synod of Bishops in Rome they were in the majority.

It is imperative, then, as Bishop Cummins went on to suggest, that U.S.—and he might have added European—bishops get to know the rest of the world on a firsthand basis, not as tourists but as concerned, committed pastors.

So rapidly have the world and the church changed that Bishop Cummins' advice would, I suspect, have bewildered one of the 19th century's greatest Catholic leaders, Cardinal John Henry Newman. He was all of 31 years old when he took his first trip abroad, to Italy. By then, says one of his biographers, he was so settled in his habits and so deeply attached to England, and especially Oxford, that he never wanted to leave it again.

The cardinal found foreign travel irksome and morally unsettling. So it is little wonder that he confessed that "I had experienced none of that largeness and expansion of mind which one of my friends privately told me I should get from traveling."

By sheer coincidence, I happened to read excerpts from Cardinal Newman's correspondence on this while flying from Honolulu to San Francisco on the last leg of my first trip to the Far East years ago. So great is my respect for his wisdom that I initially took his words to heart, but then decided, respectfully, that I couldn't go along with him.

Unlike Cardinal Newman, I did not long to be back in my native land, but would have been more than willing to turn around in San Francisco and leave it again. Nor had I experienced any sense of "humult," as he called it, in visiting exotic places I had read of all my life. The same is true of my four subsequent trips to the Far East. One of my

main impressions from traveling in that part of the world is one I should have arrived at by studying an atlas at home—namely, that distances have shrunk to the point where we do in fact live in a small global village. This trite observation was brought home to me dramatically whenever I stopped to consider that it used to take almost as long to go from Washington, D.C., to Chicago by rail as it now takes to go from Washington to the farthest regions of Asia by plane.

But learning geography is one of the least important benefits of traveling. The main reason why all concerned about the future of the church ought to learn more about the rest of the world is that without such firsthand knowledge we will be ill prepared to serve the millions of Catholics coming to the United States, in a new and massive wave of immigration, not only from Asia but from almost every other region of the world as well.

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Why American women still need the women's movement

by Antoinette Bosco

Once again I have read about a "scientific" project that crosses over into the ridiculous.

Michael Cunningham, a psychologist at the University of Louisville, has done extensive research to determine what is the ideal female face in the view of 150 white, red-blooded American boys.

I guess, considering the time, money and scientific resources expended on this project, Cunningham must have believed it was important for the progress and scientific understanding of humankind that we know the young American male opinion of female facial perfection.

Cunningham found that this ideal female face has eyes three-tenths the width of the face at the eyes' level; a chin that's one-fifth the length of the face. From the center of the eye to the bottom of the eyebrow the distance is one-tenth the face length; the height of the eyeball, one-fourteenth. The nose should be no more than 5 percent of the face's area.

As far as I'm concerned this kind of research is a waste of resources. It ought to be an embarrassment to the scientific com-

munity if university researchers can't find more worthy subjects of study.

The project offers one more reminder that women have all too often been judged by a non-human measuring stick.

When will women stop being seen in terms of parts, parts, parts? Taken to an extreme, the findings of such a study reflect a



subtle form of pornography. For this is what pornography is all about—the reduction of human beings to material parts.

Such a reduction is what the feminists who oppose pornography are fighting. Neither filthy magazines nor the results of this sort of research have anything whatsoever to say about the beauty of the human form. Both fail to recognize the integral nature of the soul and body.

People do not realize the extent to which women have been dehumanized. For centuries, women had to put up with being told that they had no brains and therefore they could have no property, no education and no political voice. They were the physical property of men.

In our own generation, what with the plethora of Miss America contests—Miss World, Miss Universe, Miss Subway, Miss Soup-Can—a woman's value has far too often been judged in terms of how her parts measure up and compare.

It is all part of the same evil that allowed our ancestors to hold slave auctions where human bodies were valued in terms of how much a particular body could be exploited for someone else's gain.

Throughout the ages women have been valued according to how much work, dowry, pleasure or ornamentation they could provide to the men who owned them.

People wonder why a women's rights movement was necessary. The fundamental

reason is women demanding to be seen as total human beings.

Meanwhile women continue to be seen as less than full adults.

I, for one, have never wondered how adorable and come hithering I am. Nor have most of the women I know who are too busy trying to support themselves, raise children, develop professionally or grow into spiritual maturity.

My conclusion is that we still need a women's movement to educate society.

the criterion

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to the editor

Roe-Wade intelligent compromise

Your issue on respect for life (Oct. 3) seems completely confused on the functions of the state (the government) and the fact that, whether we like it or not, they are our representatives.

They take positive actions such as poverty programs, health programs, medical research, etc., and also carry out the death penalty. This means all of us are morally responsible for these actions which involve "respect for life."

They also take negative actions such as laws against murder, child abuse, senior citizen abuse, etc. These actions are taken to protect society, not to impose our morality on others.

Where we get in trouble is when we differ on the morality of an action vs. the need to protect society. Laws against liquor,

drugs, speeding, etc., and, of course, abortion have been historically unsuccessful. Voters have to understand the difference between positive and negative actions, protect-

point of view

Church gives voters good questions to ask those who campaign for their votes

by Ivan Kauffman

"Since peace must be born of mutual trust between peoples instead of being forced on nations through dread of arms, all must work to put an end to the arms race and make a real beginning of disarmament, not unilaterally indeed but at an equal rate on all sides, on the basis of agreements and backed up by genuine and effective guarantees."

Vatican II
The Church in
the Modern World

Who is going to stop the arms race—and how? That is the great question facing the human race today. Everyone helps pay its costs—the world's poor who are poorer because of it, the world's children who must grow up in fear because of it, the elderly everywhere who must leave this earth not knowing if life will go on—but only a few have anything to say about whether it continues.

Among those relative few are voters in the United States. Individually of course we have little influence, but together we do choose who sits in Congress, and they are the ones who decide whether the arms race goes on—or if not, how it will be ended.

Our question is, how can we use our votes to select leaders who really will work for peace? It's not easy. Everybody wants peace, but that's not really the issue. There

ing society vs. enforcement ability and their right to impose their morality on others.

Abortion, of course, is a special case, but it certainly bothers me when you, John F. Fink, infer that some voters "support abortion." I know of no one who supports abortion. Even in China, where population control is a priority problem, abortion is a last choice, and is an economic decision by the individual, not like a death sentence where the state takes a positive action. In our pluralistic society I think Roe-Wade is an intelligent compromise.

R.M. (Bob) Twitchell

Indianapolis

Thank-you

I went to the dedication at St. Matthew's in Indianapolis on October 5. The old church was given the name of The Diezeman Building named after my brother, Fr. Albert Diezeman, who was founding pastor and people of St. Matthew's were just great.

On behalf of myself and my family we thank you for honoring Father Diezeman. I'm sure he's smiling down on St. Matthew's and asking God's blessings on all of you.

Martha Schmitt

New Albany

Location of town misplaced in story

In your Oct. 3 issue, on the front page, under the picture of St. John Vianney's room, you referred to Ars as a "tiny island village off the western coast of France."

This geographical description is inaccurate. Ars, though too small to be indicated on most maps, is actually in southeastern France, 35 kilometers from Lyons. It is hundreds of miles from the western coast of France.

Fr. Germain Swisshelm, OSB
St. Meinrad

Editor's note: The National Catholic News Service, which supplied the picture, explained its error by saying that it learned after the picture was distributed that there are several towns called Ars in France. We regret the error.)



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Bishops face Hunthausen controversy

WASHINGTON (NC)—As the U.S. Catholic bishops prepared for their annual November meeting in Washington, they faced apparently growing pressure to take a stand on the recent Vatican disciplining of Archbishop Raymond J. Hunthausen of Seattle, Washington.

Bishop Michael Kenny of Juneau, Alaska, said at a press conference in Seattle Oct. 23 that he and other bishops of the Northwest were working to bring their concerns about the Vatican action to the attention of the full bishops' conference.

Pope says genetic experiments threaten human rights

VATICAN CITY (NC) — Pope John Paul II called for "severe" restrictions on genetic manipulation, in vitro fertilization and similar practices, saying that human rights and health are at stake. He said that tinkering with genes, experimenting with embryos and using in vitro fertilization threaten the foundation of human rights. He made his statements to groups of health workers and pharmacists. "From now on, clinical experimentation should be submitted to severe laws and norms which regulate it and which offer all the guarantees possible," he said.

He said they must "express to the Holy See our sense that this has not been just."

Bishop Kenny said the complaints to the Vatican about Archbishop Hunthausen "were occasioned by a vocal minority who didn't like his stand on the nuclear arms race." Because the archbishop's pacifist views were "not of great concern to the Vatican," however, his opponents made an "orchestrated effort" to find other complaints about his ministry, he said.

The next day in Chicago, a column by Cardinal Joseph L. Bernardin in his archdiocesan newspaper, The Chicago Catholic, urged "a period of calm" and public disclosure of "as much of the factual situation as possible" behind the Seattle controversy. Cardinal Bernardin said the controversy "has adversely affected morale" among Catholics, and lack of facts made "an informed judgment" impossible.

Earlier that week National Catholic News Service obtained a copy of a private letter to bishops from Archbishop Hunthausen's brothers, sisters and in-laws, asking the hierarchy to "take action" to see that the archbishop receives "some sort of due process."

The letter, dated Sept. 28, said Archbishop Hunthausen "has been accused of something, but it is not clear of what or by whom." It asked the bishops "to discuss and take action on this serious matter" at the bishops' Nov. 10-13 meeting.

A view that the Hunthausen case affects the whole body of bishops was raised by Archbishop Rembert Weakland of Milwaukee when he delivered a speech in New York Oct. 8. In response to a question after his

talk, he said that the "deeper problem" in the case was "how collegiality is going to work."

Archbishop Weakland explained that collegiality means that the bishops should govern the church in union with the pope, but "we don't have the kind of forms needed" to put that principle into practice.

Crackdown promised on obscenity, child porn

WASHINGTON (NC)—Persons trafficking in obscenity and child pornography will be "pursued with a vengeance and prosecuted to the hilt," Attorney General Edwin Meese III said Oct. 22 in announcing a new crackdown on the material.

The Department of Justice program, announced by Meese at a press conference in Washington, includes establishment of a research center and task force on obscenity. It comes three months after the Attorney General's Commission on Pornography issued a 1,900-page report calling for action on what it said is "a widespread and increasing national problem."

In New York, Morality in Media hailed Meese's move and said it has "put the bite back into the teeth of the federal obscenity laws which have been sitting on the books almost unused for over a decade."

The group predicted in an Oct. 22 statement that the attorney general's move "could break the back of the obscenity industry in two years."

The organization, headed by Jesuit Father Paul Murphy, pledged its resources, including its files on obscenity law amass over 25 years—and the support of its 55,000 members.

Meese said the new program is not an attempt at censorship of materials such as Playboy and Penthouse magazines but rather is aimed at materials which he said are not entitled to protection by the First Amendment. He said such materials include "child pornography, sado-masochist scenes, rape scenes, depictions of bestiality or excretory functions, and violent and degrading images of explicit sexual conduct and other similar hard-core materials."

Abuses in Lithuania

NEW YORK (NC)—Cardinal Joseph L. Bernardin, Chicago called Oct. 25 for establishment of a U.S. national church office to focus on human rights abuses in Lithuania and other parts of the Soviet bloc.

"We need to give sustained attention to the moral and human travesties which occur daily in Lithuania and other places in the Soviet bloc," said Cardinal Bernardin to the Lithuanian-American group.

He spoke at a fund-raising dinner held by Lithuanian Catholic Religious Aid to mark its 25th anniversary. Based in Brooklyn, the agency reports having channeled \$1 million in material aid "to the persecuted church." It also subsidizes short-wave broadcasts and publishes translations of the "Chronicle of the Catholic Church in Lithuania," which has been produced in Lithuania since 1972 in defiance of the government and smuggled to the West.

Jesuits threatened in Sudan

LOKICHOKIO, Kenya (NC)—Five U.S. Jesuits working in the besieged southern Sudanese town of Wau are surrounded by violence, said a journalist airlifted from the town. Hugh Pope, a journalist working for the British news agency Reuters, also said Comboni missionary sisters in Wau "have almost run out of food because they have been so generous with beggars at their door." Guerrillas fighting in Sudan's three-year-old civil war have had Wau under siege since August. Until recently, they cut off food supplies to the town 645 miles southwest of the capital, Khartoum. Pope was flown from Wau to Kenya by the International Committee of the Red

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CORNUCOPIA

What ever happened to Halloween?

by Shirley Vogler Meister

Before the onslaught of poison-candy threats, Halloween was fun—sometimes prankish, creepy, or weird—but always fun. Windows might have been soaped or tissue strips thrown into trees, but mischief was seldom malicious and there was rarely ever a question of a child's safety during Halloweening hours. Razor blades in apples were not yet introduced by deranged minds. There was little danger.

So, sometimes I ask myself: "Whatever happened to Halloween?"

In my family, Halloween was a happy holiday, neither holy nor pagan. Childhood memories homogenize into a nonsense and reactivity. This was the time to help mother design new costumes from household items, make chocolate cupcakes with orange frosting, stock up on candy or fruit or popcorn balls for visiting children, and collect our own bounty from relatives and neighbors. The yearly gorge on goodies was a fall highlight, and the inevitable tummy-ache from over-indulgence was tolerated with good humor by both children and parents.

My father insisted that children (including his own) "earn" their treats by singing or dancing or reciting a poem. If youngsters coming to our home would not perform, he demanded that they recite the alphabet—backwards. Giggles would follow and he would generously reward the children who cooperated. We always delayed our own trip around the neighborhood so we could see the "show" that became annual entertainment in our home.

Some years ago, I attempted to resurrect dad's entertainment idea. I playfully asked each of my Halloween visitors to join in the spirit of the evening. Sometimes reluctance in their part became blatant belligerence, complete with profanity. I scrapped the idea.

It is still a joy, however, to guess which little faces are behind the let's-pretend masks and makeup, even though in recent years guessing has become more difficult. That's because neighborhood children aren't always the only trick-or-treaters. Sometimes hordes of youngsters are driven from faraway areas—and it's usually these children who are the most rude and demanding and unappreciative.

In some neighborhoods, for safety's sake and to relieve harassed homeowners, large church or school parties replace house-to-house canvassing.

In my youth, not only were evening hours special at this time of year, but school parties always featured Halloween fun too. Often we learned little ditties or poems relevant to the scary season. I still remember my first Halloween song, a simple one taught by the kindly nun who was my kindergarten teacher:

Here's to Halloween! You best take care.
Black cats and lanterns everywhere.
Pumpkins with faces I saw made.
That's why I'm really not afraid.

I later taught this to my own three daughters because I thought it only proper that they also "earn" their treats from neighbors. This continued until the girls realized they were probably the only performers in the city.

I predict, however, that my daughters will re-start the tradition as they too assume the Halloween duties that go with motherhood. And, looking back on their childhood, they'll also no doubt ask, with a touch of sadness: "Whatever happened to Halloween?"

were cited as outstanding by the officials making the award.

An elementary school principal in the corporation for 18 years, she is a member of the Sisters of St. Benedict of Ferdinand. Sister holds a master's degree in elementary education from Indiana State University.



Mr. and Mrs. Ambrose J. Krueger, Sr. will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 1 p.m. on Saturday, Nov. 8 in St. John the Baptist Church, Starlight. A reception hosted by their children and grandchildren will follow in the parish hall. Ambrose Krueger and Mary Rose Schmidt were married Nov. 10, 1936. They have 11 children: Evelyn M. Lilly, Ambrose J., Jr., Doris A. Costello, Merle J., James A., Norman C., Patricia A. Nett, Carolyn R. Holden, Janice K., Jean M. Schellenberger and Cheryl L. Book. They also have 32 grandchildren and four great-grandchildren.



The Family Life Office has appointed Ann Wadleton (left) and Neatha Diehl as Archdiocesan Representatives for the Catholic Widowed Organization (CWO). During the next year they will represent the Office and CWO throughout the archdiocese. The Indianapolis CWO meets at 7:30 p.m. on the third Wednesday of the month at the Catholic Center. For information call the Family Life Office at 236-1596 or 800-382-9836.

check it out...



St. Monica Women's Club members (left to right) Margaret Lang, Lucille Folzenlogel and Nora Busack review some of the items to be sold at their Christmas Boutique on Saturday and Sunday, Nov. 8-9 from 10 a.m. to 7 p.m. Sat. and from 8 a.m. to 2 p.m. Sun. in the school cafeteria, 6131 N. Michigan Rd. Featured for sale will be Christmas decorations, handmade items, crafts and baked goods. Drawings will be held for cheer, Beef 'n' Board tickets, and an Afghan. A children's play area will be provided.

Catholic Social Services has scheduled an orientation session for Monday, Nov. 17 from 9:30 to 11:00 a.m. for those interested in volunteer work in the Crisis Office. Those participating should meet in Room 217 of the Catholic Center, 1400 N. Meridian.

Volunteers working in the office will be instructed on how to listen, and to offer appropriate help of food, clothing, and material assistance. Guidance is given to other community services and resources that are available.

Those wishing more information may call Joanne Ales, 317-236-1500.

St. Vincent Hospital will repeat its X-ray program for detection of metal objects in Halloween candy on Friday, October 31. At the W. 86th Street site, the outpatient entrance on the south side of the hospital will be open from 6:30-10:00 p.m. At the Carmel hospital, the main entrance will be open for

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this purpose from 6-8 p.m. The Carmel Police Department will assist in this effort.

The Adult Education Committee of St. Barnabas Church will present the family film series "Turn Your Heart Toward Home," by Dr. James Dobson. The focus is on the breakdown of family relationships because of the negative influences of society and pressures on parents' busy lives. Dobson challenges and guides families to return to the traditional values.

The films will be shown at 7 p.m. the first four Sundays in November at St. Barnabas 6300 Rahke Road. The films are: "A Father Looks Back," Nov. 2; "Power in Parenting: The Young Child," Nov. 9; "Power in Parenting: The Adolescent" and "The Family Under Fire, Nov. 16; and "Overcoming A Painful Childhood" and "The Heritage," Nov. 23. All films are open to the public at no charge. For further information, call St. Barnabas Religious Education Office.

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All Souls Day Celebration — 1986



For those of us who can remember our days of Catechism instruction, religious education, or the creed which we recite each Sunday at Mass, we can't help but recall the term Communion of Saints. Remember the Church triumphant, the Church militant, the Church suffering. As we celebrate Cemetery Sunday of, as we do in our Archdiocese, All Souls Day, with Masses being conducted in our cemeteries, what a wonderful opportunity to once again recall and explain the above terms to those in attendance. Surely this opportunity comes at a most appropriate time — first, the celebration of All Saints and then the celebration of All Souls.

As we celebrate the feast of All Saints, the Church triumphant, we recall and honor those famous canonized saints, as well as those called saints by the voice of the people of the early Church, as well as the multitude of unnamed saints down through the years. This year, it might be good for us to especially remember the many catechists who have recently given their lives in trying to bring Christ's teachings the uneducated.

On All Souls Day, we pray for the Church suffering — our dear departed loved ones presently detained in purgatory, awaiting their release to swell the ranks of the Church triumphant in Heaven. Only we, members of the Church militant, and the Saints in Heaven can intercede for the departed souls in purgatory.

By our prayers this Cemetery Sunday, we may very well be hastening the release of those in purgatory and be taking out an insurance policy for our own speedy flight to union with the triune God as members one day of the Church triumphant, for our prayers today will not be forgotten by the saints of tomorrow.

The All Souls Day Celebration of Masses in St. Joseph Chapel in St. Joseph Cemetery is scheduled for Saturday, November 2nd, with Masses celebrated on the hour beginning at 10:00 a.m. and ending with Mass at 2:00 p.m. Following is the schedule of Masses and the Celebrants.

10:00 a.m.	Fr. Sciarra, St. Barnabas
11:00 a.m.	Fr. Jarrell, Cathedral
12:00 noon	Fr. Munshower, Holy Spirit
1:00 p.m.	Fr. Kneuevan, St. Simon
2:00 p.m.	Mesgr. Koster, Metropolitan Tribunal

More challenges to death penalty

by Liz Schevtchuk

WASHINGTON (NC) — From Senate to Supreme Court to governor's office to prison, the death penalty seized Americans' attention again in early autumn.

In one of the more controversial cases in its 1986-87 term, the Supreme Court heard arguments Oct. 15 that use of capital punishment is racially biased because those who kill white people reportedly are more frequently sentenced to die than those who kill black people.

Just across the street from the court, the Senate dug in its heels against the House of Representatives and scuttled a death penalty provision in Congress' massive anti-drug bill. Death penalty opponents, including the U.S. Catholic Conference, had implored senators to reject capital punishment.

Texas, meanwhile, came within 12 hours of executing a condemned man, reprieved at least temporarily by a federal judge's stay, while Florida's governor signed death warrants for two killers in that state.

And Amnesty International, in its 1986 country-by-country report on human rights, found little in the United States to criticize but the death penalty. It focused especially on the decision by some states to execute young criminals for acts committed when they were minors and on the allegations—cited by Catholic leaders as well as other death penalty opponents—that racial inequality may undergird imposition of the death sentence.

Amnesty, in views similar to those of the bishops, says it "opposes the death penalty everywhere as a violation of the right to life."

Msgr. Daniel F. Hoye, USCC general secretary, writing to senators on the drug bill, noted that "the bishops believe in a consistent ethic of life, an ethic founded on the sacredness of the human person."

"Our opposition to the use of capital punishment flows from this ethic," he added.

During congressional testimony in late 1985, Father J. Bryan Hehir, secretary of the USCC Department of Social

Development and World Peace, outlined additional reasons the bishops oppose the death penalty.

Execution extinguishes all possibility of the criminal's reform, rehabilitation, moral growth and opportunity to compensate society for the evil committed, he said.

Capital punishment also allows no room for error and no way to redress the mistaken execution of an innocent person; inflicts great anguish on the criminal's family and on law enforcement personnel who must conduct the execution; and is flawed by "the stark truth that the application of the death penalty is unfairly discriminatory," he added.

Wealthy accused individuals can often hire top legal talent and avoid the death penalty. But poor suspects, especially non-whites, often lack such opportunities and "will be more likely to die," Father Hehir said.

Race—of the murder victim, not of the murderer—is at the heart of the case before the Supreme Court. The issue is whether killers of white victims often get sentenced to death while killers of black or other non-white victims do not.

Although the case is from Georgia, the same question has been posed in other states, including Texas, where it was raised in the case of the killer spared, 12 hours from death by judicial order.

The NAACP Legal Defense and Education Fund, an independent spin-off of the National Association for the Advancement of Colored People, has claimed "that those accused of killing a white person are nearly 11 times more likely to be sentenced to death than those accused of killing a black person."

The New York State Catholic Conference in a spring 1986 report said research "shows that death sentencing is a random punishment reserved largely for the killers of whites." In two cases it mentioned, a black man in Louisiana was executed for killing a white while three white men, in the same county, got prison terms for the rape and dismemberment of a black.

No matter how the Supreme Court rules in the Georgia case, capital punishment critics are unlikely to go away. But they also are unlikely to ask society to ignore heinous offenses.

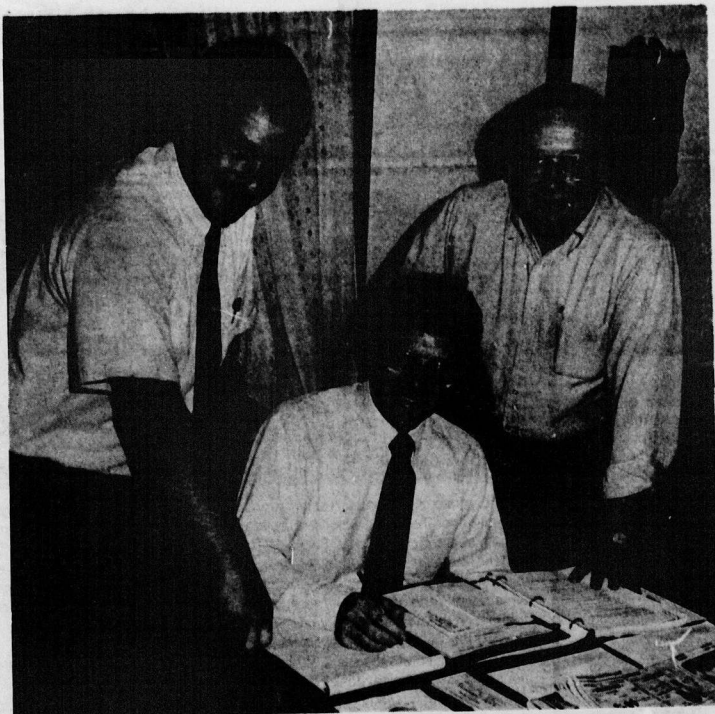
Msgr. Hoye, for example, while acknowledging "the need for aggressive measures to deal with violent crime," he challenged society to "find better ways of dealing with criminals than by taking human life."

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Peyton, Wyatt win awards

LOS ANGELES (NC)—Holy Cross Father Patrick Peyton and actress Jane Wyatt have been named recipients of the 1986 Franciscan Communications Awards. The awards, from the Los Angeles-based Franciscan Communications, which produces films and videos for religious education and public service broadcasting, were scheduled to be presented Nov. 2 in Burbank, Calif. Father Peyton, founder of "Family Theater," and Miss Wyatt, popular TV and film star, were cited for their "significant achievements in promoting human and spiritual values in the entertainment media," said Capuchin Father Anthony Scannell, president of Franciscan Communications.

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Government audit accuses Catholic Relief Services

by Tracy Early

NEW YORK (NC) — A U.S. government audit accused Catholic Relief Services of improperly handling some funds and of violating regulations by refusing to give government-supplied food to people who could not pay.

But officials for CRS, the U.S. bishops' overseas aid agency, disputed parts of the audit by the Agency for International Development, which focused on 1984 and 1985 programs in the African countries of Kenya and Burkina Faso (formerly Upper Volta), with references to other countries.

The report said the relief agency improperly handled funds generated by the AID-administered Food for Peace program, used AID financial grants for unauthorized purposes, and failed to maintain adequate internal controls over its operations.

Auditors said CRS should return some money to the U.S. government, including the \$544,000 it got by selling as animal food or other purposes food found unfit for human consumption and \$321,368 of the grants it spent for unauthorized purposes.

CRS distributed \$730 million worth of AID food in 1984 and 1985.

AID spokesman Thomas Blank said the audit, published in its final form Sept. 30, "was not a regular audit" and came about in part because of complaints raised in

August 1985 by former and current CRS employees about irregularities and the slow spending of money collected for Ethiopian famine victims. A committee of U.S. bishops headed by Cardinal John Krol of Philadelphia concluded last year that the charges were satisfactorily answered by CRS.

In a statement Oct. 21 CRS said, "CRS can state categorically that its policy has been to deliver food to the needy whether or not they had the ability to contribute. That has been, and is, CRS policy. If some local distribution centers, run by the church and other community groups, misunderstood or deviated from CRS policy, it was without CRS approval or knowledge."

Kenneth Hackett, CRS director for external affairs and Africa director until May 1985, said Oct. 21 that the dispute would now go to another level at AID, and CRS would continue to present its case in discussions with officials there.

He declined to rule out the possibility that some food distribution centers may have turned away some hungry people who could not pay the nominal fee asked of those who can afford it. But he said any such action would have been contrary to CRS policy.

The AID charges were publicized in an Oct. 21 story in The New York Times, which CRS officials called "distorted and slanted" but which Blank described as accurate.

In the August 1985 charges, attention

centered on criticism of CRS for putting much of the Ethiopian aid money it received into a fund for long-term development rather than using it all for emergency relief.

But other charges dealt with CRS programs of various countries in which aid recipients make a nominal payment for food. It normally means paying only a few cents for several dollars worth of food, CRS officials said, but produces funds to strengthen the overall program and also gives food recipients the dignity of feeling they are not totally on the dole.

The auditors said AID agreed with that policy as long as people unable to make even the token payment were not excluded from receiving the Food for Peace commodities.

James P. MacGuire, a former CRS worker in Africa and now director of corporate development at Macmillan Inc., has been a leader of the agency's critics. He said that when the CRS board refused to take correc-

tive action, he turned his documentation over to the AID inspector general. "One of the disturbing things of the AID audit," he said, "is the way it contradicts the Krol findings."

After charges against CRS were published in August 1985, Bishop James W. Malone, president of the National Conference of Catholic Bishops, named Cardinal Krol chairman of a committee to investigate. The committee approved the CRS policy of retaining some aid funds for development and found the allegations unsubstantiated.

"There is no evidence whatsoever, the committee found, that anyone was ever denied food because of inability to pay," the Krol report said. "In fact, the contrary is true: when an individual was known to be unable to pay, either fellow villagers themselves or church agencies gave that person a donation in advance so that he or she would be able to stand in line with dignity and receive the food."

Vatican predicts shortfall in 1986 budget; asks Catholics to cover debt by giving more

VATICAN CITY (NC) — The Vatican is predicting a shortfall in its 1986 operating budget of \$56.3 million and has asked worldwide Catholics to cover the debt through increased contributions. In dollar terms, it would be the highest deficit since the Vatican began publishing budget figures in 1979. Covering the debt should be seen as "a response to an authentic Christian duty,"

said an Oct. 23 Vatican press release. The press release said the final 1985 shortfall was \$39.1 million. The 1985 shortfall was covered by the annual Peter's Pence collection, which totaled \$28.5 million, and by tapping Vatican invested funds, the press release said. Peter's Pence is an annual worldwide collection, the funds of which are used at the pope's discretion.

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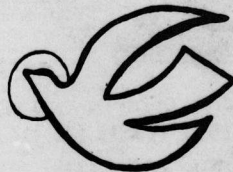
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Some dioceses dispense with holy days

WASHINGTON (NC)—While most U.S. Catholics must observe Nov. 1 and Dec. 8 as holy days of obligation, bishops in a number of dioceses have dispensed their people from the Mass obligation on those days this year. The reason is that Nov. 1, All Saints Day, falls on a Saturday this year, while Dec. 8, the Feast of the Immaculate Conception, falls on a Monday.

Bishops who granted the dispensation cited problems for priests, particularly in rural areas, and "confusion" for Catholics whenever a holy day falls so close to the regular Sunday Mass obligation. A spot check by National Catholic News Service indicated that dioceses where Catholics are not obliged to attend Mass include those throughout the states of Michigan, Ohio, Minnesota, North and South Dakota and Washington. Bishops in each of those states had agreed beforehand to adopt a common statewide policy.

Some individual dioceses, such as Superior, Wis., and Des Moines, Iowa, have also granted dispensations.

In dioceses where the dispensation was given, bishops emphasized that Masses should still be scheduled where possible in order to give Catholics who wished to attend Mass an opportunity to do so.

They also emphasized that the dispensation was given only for the necessary

instances cited, not as a standing permission for all such cases.

Bishop Maurice Dingman of Des Moines, who announced the dispensation in September before his retirement Oct. 14, cited the difficulty of priests, particularly those serving more than one parish in rural areas, in

providing a full schedule of Masses for their people on two successive days.

Bishop Raphael Fliss of Superior cited the "serious shortage of priests" in his diocese and the "burden and stress" that back-to-back days of obligation would impose on them.

He cited the "confusion" that results over the status of evening Masses, anticipating the feast of the following day, when two successive days are holy days of obligation.

Repent when pray for peace, pope says

ASSISI, Italy (NC)—When Christians pray for peace they should also repent for failing to achieve the peace among people desired by Christ, said Pope John Paul II during an historic day of prayer which drew 150 religious leaders from around the world.

Pope John Paul gave three English-language speeches during the day of prayer for peace which gathered leaders of 12 Christian religions and eight non-Christian religions.

In his morning welcoming talk to the participants, the pope said the day was called to show that prayer is a way to peace. "In

the great battle for peace, humanity, in its very diversity, must draw from its deepest and most vivifying sources where its conscience is formed and upon which is founded the moral action of all people," he said.

He then gave a mid-morning talk at a prayer session for Christian leaders. In the afternoon he gave his third speech at a prayer session for all the religious leaders.

"In ecumenical initiatives God is opening up to us new possibilities of understanding and reconciliation, that we may be better instruments of his peace," the pope told the Christian leaders.

"Prayer for peace must be followed by appropriate action for peace," he said. "It must make our minds more keenly aware, for instance, of those issues of justice which

are inseparable from the achievement of peace."

In his afternoon talk, the pope returned to the theme of Christian failure to achieve peace. "I am ready to acknowledge that Catholics have not always been faithful to this affirmation of faith. We have not always been peacemakers," the pope said.

"Either we learn to walk together in peace and harmony, or we drift apart and ruin ourselves and others," he said.

Prayer "does not excuse us from working for peace," he said. The prayer day should "release energies for a new language of peace, for new gestures of peace, gestures which will shatter the fatal chains of divisions inherited from history or spawned by modern technologies."

Need to feed even the terminally ill

TRENTON, N.J. (NC)—New Jersey's Catholic bishops said they oppose the removal of feeding tubes in "right-to-die" cases, calling the starvation that would result as "unnatural as denying one the air needed to breathe." The bishops, speaking as the New Jersey Catholic Conference, maintained that food and water should always be provided to a patient.

The remarks were in a legal brief filed with the State Supreme Court over a case the high court is to hear Nov. 3. The brief, written by William Bolan, an attorney and executive director of the conference, was filed in the case of Nancy Ellen Jobs, 31, who has been suffering from irreversible brain damage and said to be in a permanent vegetative

state. Her spouse has requested she be denied food and fluids.

Some consider use of a feeding tube "extraordinary" means of treatment, but the New Jersey bishops said "nutrition and hydration are clearly distinguished from medical treatment."

The brief quoted a 1985 statement from the Pontifical Academy of Sciences on "The Artificial Prolongation of Life," which stated that for patients in an irreversible coma "treatment is not required but care, including feeding, must be provided."

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



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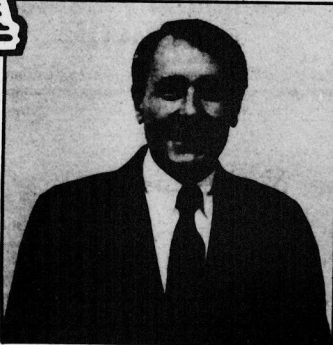
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Teens and Mass

by Fr. Patrick Collins
NC News Service

"But Mom, why do I have to go to Mass?" That's what many parents hear from their young people. How do you respond?

Some parents simply say: "You will go as long as you live under this roof because I say so." Others let their young people drift away in hope that some day when they find some meaning in the Mass they will return. A middle group may insist on faithful attendance at community worship while also helping youth find meaning in it now.

Father Don Kimball of youth ministry fame gave me three reasons why young people have difficulties with Roman Catholic liturgy. First, teens and young adults often find liturgy too slowly paced. Their lives and music are on the go. The liturgy just doesn't look or sound like the other six days of their week.

Second, they find the Mass too wordy. They function best in the language of images—in fact, multi-images like music video.

Third, youths sense that in parish liturgy they are worshipping with strangers. Young people don't know how to become part of a community made up of people of many ages and backgrounds, especially if they are having difficulty feeling at home in the family.

There are some things we can do. In Masses primarily for youth, a celebration which moves more rapidly, uses rock-beat music and employs fewer words and more images could be helpful. On occasion, such a youth Mass is a good idea though not as the steady practice. Rather than twisting the Mass to fit every youth activity, why not use other rituals for youth that use rock music, moving images and a snappy pace.

Sunday parish liturgies, on the other hand, cannot be adapted to meet the feelings of youth. These are celebrations for the entire community. Young people need to learn to fit into a world which is more than themselves, their interests and needs.

Although it should never drag, good parish liturgy involves a reflective pace, not a rock rhythm.

Good parish liturgy does rely greatly on images and symbols, minimizing words. The intuitions of youth are on target here.

In regard to feeling like strangers at a parish Mass, their intuitions are again on target. Good parish liturgy is founded on good community, community which embraces different kinds of people. Parish community-building events which regularly include youth, not just events for youth, may be one way of helping young people to feel more welcome and less estranged. Then the community's celebration of the Eucharist might be seen as meaningful, even now in the throes of youth.



How do you communicate about faith with teen-agers?

by Margaret Steinfelds
NC News Service

"Well, uh, we pray here. I hope you don't mind."

My adolescent son's warning to our dinner guests summed up many of the feelings our culture, and our teen-agers, have about religion. It's a little embarrassing in front of strangers. And it's especially touchy when you know that your guests, or fellow students, or the neighbors, don't share your views—or, at least, your denomination.

Well our friends didn't mind. "We think grace before meals is just dandy." But my son, the great debater, was probably a little disappointed not to be able to launch into an argument about imposing your views and your prayers on others—another taboo of our culture and, it seems, our teen-agers.

The fact is, a prayer before meals, or a sturdy debate on how cheating in school used to be a sin, or helping to set up the beds for a neighborhood shelter for the homeless are the daily means parents have of drawing their adolescent children onto the paths that lead toward Christian maturity.

Of course it all begins much earlier. But there is no doubt that part of the real test of our willingness and ability as parents to pass on Catholicism comes with how far we are willing to push and pull our adolescent children and, at other moments, just to leave them alone. We challenge and test our children, but we also challenge and test ourselves.

Do we pass up Sunday Mass on vacation because the only place we can tolerate is our own parish? Or do we search out the wooden church at the edge of a lake?

In criticizing our children's friends, do we leave room for the affection and compassion our children may feel for someone who is having a hard time making sense out of life?

Of course, every family is different and so, just as we have different ways of passing on to children our enjoyment of baseball or basketball, of Jane Austen or Charlie Chaplin, we have different ways of sharing our deepest beliefs about God, about the teachings of Jesus, about the church.

Some families talk a lot—about the Sunday homily, about abortion, about moral choice and standing up for what you believe. Other families are deeply involved in parish activities and children see their parents taking responsibility for liturgy planning or for organizing a soup kitchen.

In a variety of ways adolescents pick up our beliefs and practices, or our lack of them.

But let's admit it: Even if our own religious practices, sense of compassion and hopefulness about church and world are strong, that's not enough. We keep hearing that the family is the chief influence on a child's religious views. But it is clear that the family cannot do it alone.

Adolescents also need education: information and facts about scripture and doctrine, about Jesus and the church. Like all of us, adolescents need a larger community to confirm and sustain their beliefs and practice. Adolescents in the process of leaving childhood and family may need such a community most of all.

Fortunate then, those families that live in a parish like St. James in Arlington Heights, Ill., which has a small group program for adolescents—and when they go off to college keeps in touch by sending them copies of the lively and informative parish bulletin. Parish staff members make it a point to visit three campuses a semester where St. James' parishioners are going to school, organize a party over Christmas vacation and run a summer program called "Theology on Tap."

Or a parish like St. Anthony's in Nanuet, N.Y., where a Young Christian Servants program provides some 250 teen-agers each year with a small group in which to pray, to talk, to reflect on scripture and to live out the Gospel in services to the community.

Of course, that larger community that adolescents need can sometimes be the high school or a peer group or a youth organization. What's important is that our adolescents be able to find them.

And adolescents will only find them if we adults—some of us parents, some of us not—are willing to create and sustain them.

This Week in Focus

What makes the conversation between parents and teens difficult when the topic is faith?

Sometimes when parents and teen-agers talk together about their faith an awkwardness creeps in. Perhaps the parents feel inadequate to the task of communicating their faith; perhaps the teen-ager raises many questions and asks rather bluntly what real difference faith makes.

In any event, it often is—at least from the parents' perspective—a high-stakes conversation. For the parents very likely want to see faith passed on to their children.

The teen-ager who says "I don't want to go to Mass" is the object of Father Patrick Collins' attention in an article that examines what problems teen-agers have with the Mass and what can and cannot be done about it. Father Collins is director of the Office of Christian Worship and Music in the Diocese of Peoria, Ill.

Margaret Steinfelds, editor of Church magazine,

examines some of the ways parents draw their children onto the paths that lead toward a more mature Christian life. But, she observes, parents generally find that they can't go it alone when it comes to teen-agers and faith. She tells how two parishes offer the support parents need in this area.

Katherine Bird, associate editor of the NC Religious Education Package, writes of a mother who has worked long and hard so that her children will feel they can discuss any and every concern in their lives with her. This is a story of faith. It tells how one parent approached the task of communicating values to her children at home.

Father John Castelot's story this week is an account of the life of a first-century teen-ager who becomes a Christian. How would his conversion have come about in biblical times? What would his Christian life have been like? Father Castelot teaches Scripture at St. John's Seminary in Plymouth, Mich.

Taking the time to talk with your teen

by Katharine Bird, NC News Service

At 18, the high school graduate told his mother he wanted to spend the months until college living with his father in New England. "so I can get to know him." But, Chris added, "I want to talk with you about it."

"He knew I would have feelings about his leaving and was concerned I might be hurt or angry," said his mother, Carolyn Hall (not her real name) of Washington, D.C. She was delighted by her son's sensitivity, saying: "That's the kind of maturity I want from my child."

Hall also has a daughter Jill who is 17. "I want the children to see me as a person. It's important for me to have the right to be angry or hurt with them," Hall said. "It gives them the freedom to have the same emotions with me. We realize we love each other. Having feelings doesn't change that."

The early years were a struggle to make ends meet as Hall attended law school at the University of Notre Dame, spent a year in London living in a basement flat, then began her career. She is assistant general counsel for a federal agency.

But no matter how busy or tired, she made time for her children. "I wanted to play a part in shaping their values, what is important to them, how they treat people," she said.

Having dinner together was a priority. "The kids and I have always talked a lot," she said—about school and work, telling jokes and sharing experiences.

"I made sure they listened to what was happening in my life, too," Hall explained. "It's selfish to always talk about yourself. I wanted them to be sensitive to others."

Hall tried to give her children a sense that "I would always be there for them," even when it was inconvenient. She made Halloween costumes when up to her eyebrows in law briefs and tried to be ready to listen when they were upset.

The result shows up in the kinds of problems the teen-agers bring to her now.

Though her relationship with Jill might be described as prickly at times, Jill comes to her mother when she feels depressed or unhappy. Of course, there have been arguments, often around the issue of trust.

Jill thinks "I don't trust her when it's really that she wants to take on an adult experience I don't think she's ready for," Hall said.

She suspects trust is important for Jill "because it is part of the process of learning to trust herself. If she sees I trust her she has more self-confidence." The trust between the lawyer and her children is demonstrated in their ability to discuss sexual morality. It is never an easy topic, Hall commented.

She told of reading a book on sexuality to her children when they were 4 and 5, getting embarrassed and skipping a page. "The kids tease me about it now," she said.

(See COMMUNICATING, page 15)



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The Bible and Us

A first-century boy becomes a Christian

by Fr. John Castellet, NC News Service

Michael was 15. One evening his father came home visibly excited. He had been to the temple area and noticed a little group in the Portico of Solomon. Curious, he joined them and listened to a man tell about a certain Jesus of Nazareth.

The story was gripping. It held an invitation to live in a wonderful new way. Michael's father decided to join this little community.

Education Brief

Actions are a way to talk about your faith

Teen-agers are questioners and keen observers. The fact is, teen-agers are growing rapidly—not only in their bodies but in their ability to analyze the world around them and to ponder life's purpose. As they grow in awareness of the world around them, they question it.

"Human life, especially during youth, is full of different questions," Pope John Paul II has observed.

Observing. Questioning. These two characteristics of the teen years tend to shape conversations between adults and teen-agers, especially about matters related to faith. And for parents, who sense there is a lot at stake in the way they respond to their teen-ager's probings about faith, these characteristics can be alternately refreshing and frustrating.

For example, a parent who last week welcomed a spirited conversation about faith with his teen-ager may experience a moment of anxiety or apprehension today when the youth challenges something else, especially if it is something the parent feels strongly about.

Or sometimes adults feel that their behavior is being placed under a microscope by young people who expect them to be too perfect. For, as observers, teen-agers are likely to assess whether the adults around them act in ways consistent with the faith they profess. Underneath this instinct, they may be asking whether faith truly can foster personal integrity—whether faith can be a base or foundation for a person's life.

Of course, conversations about faith between parents and teen-agers can take many forms. Not all parents are alike and neither are all teen-agers.

And these conversations need not always take the form of words. Actions, too, are a way of communicating about faith.

When parents and teen-agers participate together in parish educational programs or activities that serve the poor and the sick, for example, young people have an opportunity to find out whether faith represents an ongoing—and interesting—challenge for adult life. This may be something they've doubted.

They also may begin to see whether faith can be source of happiness and whether faith relates in vital ways to daily life.

Teen-agers get a special opportunity to put their powers of observation to use and to find responses to some of their questions when they can see that the faith is lived and not just discussed.

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Discussion Points

What makes it difficult for teens and parents to talk together about faith?

If you are a parent, do you find it difficult to tell your children what your faith means to you? Why?

Katharine Bird writes about a woman who has gone to great lengths to foster a relationship in which she and her children can discuss anything and everything that concerns them. What steps do you think parents and teens might take to foster such an open relationship?

Father Patrick Collins sees a place for youth Masses and separate youth activities. But he thinks it is also important to create opportunities for youth to join in the community-building activities of the parish at large, not always being separated unto themselves. Why is this important? How can it be done?

In those days, what the father did the family did. Frequently we read in the New Testament not only that a man was baptized, but the man "and his whole household." This was the accepted norm in a patriarchal society.

What would Michael's reaction have been? He was a devout member of a synagogue congregation and knew nothing of Jesus or his followers. Come to think of it, he had heard about a man who was crucified for treason by the Romans.

Still, Michael respected his father's judgment and really had little choice but to go along. After hearing the whole story, which did not end on Calvary, he could appreciate his father's enthusiasm.

Michael was relieved to find that being a Christian did not involve a break from the synagogue. True, his friends looked a bit strangely at him for his acceptance of Jesus. But there was no unpleasant harassment.

As time went on, Michael's attachment to Jesus grew. His family discussed the master's teaching around the supper table.

And once a week he would gather with his fellow Christians for a meal—sometimes in his house, sometimes someone else's. There they would commemorate the last meal Jesus celebrated with his

In the New Testament not only the man was baptized but also his wife, children, and servants.

disciples. They were joyous occasions, a sort of anticipation of the meal they all hoped to share at God's table when the Kingdom was finally established once for all.

In those early days the general expectation was that the risen Lord would soon return to make that Kingdom a glorious reality. During the meal they shared reminiscences of Jesus' words and deeds, and grew together in the love which was the heart of his teaching.

This was how a young Christian's commitment to Jesus and his way of life was strengthened: in the family and in the gatherings of the little communities.

Their relatively simple lifestyle was a help. There were few distractions: no television, not even books. People entertained each other, talked and listened to each other, and spent long hours discussing things that really mattered.

Of course, the time came when being a young Christian was not so easy. Before the century's end, after Jerusalem's fall, Christians were ejected from

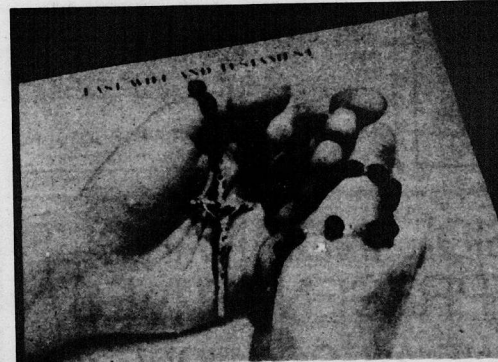
A Christian's faith was strengthened by family and community.

the synagogues and much tension resulted. Young gentle Christians, also protected by strong family and community ties, had to face the uncomfortable but challenging fact that, as Christians, they were legally outlaws.

Still, their faith, their commitment to Jesus and his way, grew—bolstered by two powerful influences: the family and the Christian community.

Resource

"Traits of a Healthy Family," by Dolores Curran. How do healthy families communicate? How do they foster an atmosphere in which each person is respected, in which privacy is respected, in which there is trust? Do families that are healthy teach morals and share religion? How important is it for families to serve others? How do healthy families solve problems—and what is their attitude toward the existence of problems at home in the first place? Those are only a few of the many questions discussed in this paperback book by Curran, a widely known Catholic writer and lecturer. In her discussion of passing on faith, the author stresses the importance of traditions and rituals in the home, as well as the value in the example parents give through the love and respect they express—that is, in living their faith. When it comes to passing on the faith it is important to "pass on" the model of oneself as a person "formed and guided by a belief," she stresses. (Ballantine Books, 400 Hahn Rd., Westminster, Md. 21157. \$3.50.)



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Children's Story Hour

A different kind of test

by David Gibson
NC News Service

Sarah scratches her head and thinks for a few seconds. She is almost finished with a three page battery of questions that asks in about a million ways what she likes about herself. At the moment she is

being asked whether she gets along well with most people. "Do I or don't I?" she wonders.

Sarah recalls how mad her little sister made her yesterday by invading the privacy of her room while she was at school and "borrowing" a few things. And Mom wasn't happy when Sarah forgot to put the clean dishes away while her parents attended a school meeting last night.

Still, her parents were real proud when she read the Prayers of the Faithful at the children's Mass. And the sleepover she and Heather and Amy are planning for Friday confirms that they are best friends and get along OK.

So Sarah decides: "Yes, I get along pretty well but not perfectly with people."

Her teacher stressed at the outset that there were no right or wrong answers to the questions on this "test." But Sarah, who is 10 and caught just between 13 and 8, knows the "right" answer when asked whether she likes to earn money. "You bet," she thinks. Hadn't she earned half the money for her fabulous new perm!

Do you like to fish? "I've never been fishing. How would I know?" Sarah muses.

Do you make good decisions? With an air of great maturity, she checks this as an area for improvement, recalling the times she'd decided to put piano practice off until she was too tired to see which line a note was on.

Sarah isn't sure why "tests" like this matter. Her mother once told her it is important to like yourself and to realize you are special because there's no one else quite like you and besides, you're made in God's



image. "Parents always say things like that," Sarah reflects.

Special. How special is she?

Her responses show that Sarah considers herself a shy person who can write good stories and pop popcorn; she likes to be alone and with other people too.

It asks whether she thinks her face could be improved. "Yes," she responds. "And makeup is the answer, but Dad and Mom don't agree," she complains to herself.

Finally, Sarah finishes the last question. As she waits for the others in the class to finish, she rapidly looks back at some of her answers.

Then her eyes stop and she reconsiders one question. But she quickly concludes: "I answered it right the first time. I really would rather be myself than anyone else I know."

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What Do You Think?

Each person really is special, though some people may not have thought much about what makes them special. Why does each person have so much value? Why do you think each person is special?

Children's Reading Corner

You'll meet 13-year-old Naledi and her 8-year-old brother, Tiro, in the story "Journey to Jo'burg," by Beverly Naidoo. Their baby sister, Dineo, is very ill. There is a great chance she will die. The children's mother works in the city of Johannesburg, 300 kilometers from their home in a small African village. Naledi knows she must get their mother and sister out for Jo'burg to find her. It is a journey with tremendous risks, but the children make it with unexpected help along the way. This is a powerful story of courage conquering fear, life winning out over death. (J.B. Lippincott, 10 E. 63rd St., New York, N.Y. 10022, 1985, Hardback, \$9.95.)

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THE SUNDAY READINGS

Wisdom 11:22-12:1
Psalm 145
II Thes. 1:11-2:2
Luke 19:1-10

31ST SUNDAY IN ORDINARY TIME

NOVEMBER 2, 1986

by Richard Cain

Carl Sagan likes to begin his basic level astronomy class with a breathtaking series of slides. The first slide shows a man standing in a field. The next slide shows the same scene but from above and ten times as far away. Each succeeding slide continues to show the same scene but from ten times further away than the previous one. If I remember correctly, the seventh slide shows the earth. The 12th shows the solar system. The 19th shows the galaxy and so on all the way up to where we are standing "outside" looking at the universe.

What Sagan may not know, however, is that the author of this Sunday's first reading did something like this 2,000 years ago. He wrote: "Before the Lord the whole universe is as a grain from a balance..."

The reading is a beautiful example of a powerful type of prayer. First the author called to mind an image of some part of God's creation. In this case, he chose the universe. As he spent time gently dwelling on this image, he was filled with awe of God who dwarfs something even as vast as the universe.

The awe increased as he realized the care that this vast God has for even the smallest of this universe. As the Spirit swept on, the author realized how incredible this care is. For God not only makes things—he continuously keeps them in existence. In other words, crea-

tion is not a momentary thing. It is a continuous action. I glow with life only because he is constantly present in me, like electricity in a light bulb.

The gospel reading is taken from an incident towards the end of Jesus' ministry. He is passing through Jericho on his way to Jerusalem. Vast crowds line the streets as he walks through the city. One of the people in the crowd is Zacchaeus, a tax collector—a collaborator with the Romans. Perhaps the closest equivalent to a tax collector in our time would have been a Frenchman who collaborated with the Nazis when they took over France.

Like the other people, Zacchaeus wants to see Jesus. What he doesn't know is that Jesus had already long ago decided that he wanted to see Zacchaeus! In this, I see a similar type of prayer to that in the first reading but moving in the opposite direction.

Imagine this vast God who makes the universe look like a grain of sand on the pan of a scale. This vast God is filled with tender concern for one of his creations, Zacchaeus. So he decides to come to him. He enters into this universe that looks like a grain of sand. He comes down into the galaxy, the solar system, our planet and becomes a human being, Jesus. When the time is right, he sets out for Zacchaeus' home town. Out of the crowds, he picks him out and asks permission to visit him.

What does this Jesus who is God (this

ocean in a thimble) say to Zacchaeus?

We don't know. But afterwards, Zacchaeus (who has made his livelihood cheating others big time) announces he is giving half his possessions to the poor and restoring what he has stolen four times over.

"Today salvation has come to this house," Jesus says in response to Zacchaeus' announcement. I would have loved to have heard the private conversation that prompted it!

Now for the prayer. Start with God outside of the universe. Only this time, out of tender concern for a need, he is coming to you.

The second reading is from Paul's letter to the Thessalonians. It was written probably 15-20 years after Jesus' death

and resurrection. But its message is appropriate for today. At that time, people thought the end was near. The second coming that Jesus had promised would happen in their lifetimes.

Evidently some troublemakers were scaring people by saying that Jesus had already returned. Paul's response was to remind the Thessalonians of what he taught them about the second coming. He repeated his teaching in the letter (II Thes. 2:3-12) and I urge you to read it.

To me, this is an example of the value of knowledge (and specifically the teachings handed down by the church) in our relationship with Jesus. Our faith is a lot more than dogmas and facts. But a little knowledge can do a lot to overcome fears that can sometimes get us off track.

My Journey to God

Two Mirrors

The first mirror reflects a clear, strong image. It's Jesus who "emptied" himself for me. He, God, emptied himself when he became human. He emptied himself of his human dignity when he died on the cross. He emptied himself by reaching out to love and help me.

The image of the second mirror shifts and doesn't always come into sharp focus. It's me in my up and down efforts to empty myself for Jesus. As through life I have been, am now and will be struggling to empty myself and to reach out to Jesus with a love that can say, "My God and my all!"



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Communicating pays off

(Continued from page 12)

But she has been frank with her children about sexuality. And she let them know up front that she disapproves of sexual relations for teens. In a recent lengthy conversation Chris asked her why.

"I found it hard to explain to one so young all that is involved in sex," she admitted. "But I emphasized it is an experience that involves a lot more than a bodily act and how much potential there is for one person to feel used by another." Hall believes that "teens aren't prepared to handle sex. It's dynamite. They don't anticipate the ramifications."

Asked how Chris responded, she said he listened intently and appeared to believe her. Her worst fears about how such a conversation might go were not realized. It was a source of satisfaction to her, for she has worked hard for many years to be able to discuss anything and everything with her children.

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the Saints

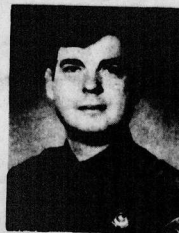
by Luke

Pope St. Gelasius I

GELASIUS, SON OF AN AFRICAN NAMED VALERIUS, WAS A MEMBER OF THE ROMAN CLERGY WHEN HE WAS ELECTED POPE ON MARCH 1, 492, SUCCEEDING POPE FELIX II. GELASIUS SOON RAN INTO DIFFICULTIES WITH EUPHEMIUS, PATRIARCH OF CONSTANTINOPLE, OVER THE MATTER OF THE ACACIAN HERESY, A CONFLICT OVER CHURCH AUTHORITY. GELASIUS ALSO DEFENDED THE RIGHTS OF THE PATRIARCHATES OF ALEXANDRIA AND ANTIOCH AGAINST THE ENCRONCHMENTS OF CONSTANTINOPLE AND DEFENDED THE RIGHTS OF THE CHURCH AGAINST EMPEROR ANASTASIUS IN A FAMOUS LETTER TO THE EMPEROR.

GELASIUS CAUSED THE REVIVED PAGAN FESTIVAL OF LUPERCALIA IN ROME TO BE ABANDONED AND IS SAID TO HAVE ORDERED THE RECEPTION OF THE EUCHARIST IN BOTH FORMS, THUS OPPOSING THE MANICHEANS, WHO PREACHED THAT WINE WAS IMPURE AND SINFUL.

"DECRETUM DE LIBRIS,"...GELASIUS' LISTING OF THE CANONICAL BOOKS OF THE BIBLE, AND THE GELESIAN "SACRAMENTARY," LONG ATTRIBUTED TO HIM, ARE NO LONGER CONSIDERED HIS AUTHORSHIP. HE DIED IN ROME ON NOV. 21, 496. HIS FEAST IS NOV. 21.



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PULL LEVER
15-B

Question Corner

Rumors are hard to kill

by Fr. John Dietzen

Q I was horrified to receive a letter informing me that Procter and Gamble products are sold for the benefit of the church of the devil. The letter says that "the president of the Procter and Gamble Company recently appeared on the Phil Donahue TV show. The subject of which he spoke about (sic) was his company's support of Satan's church."
"He stated that a large portion of Procter and Gamble's profit is to the devil's church. When asked by Mr. Donahue if he felt that by stating the materials on television would hurt his business, he said: 'There is not enough Christians in the United States to make a difference.'"
It is an uncomfortable feeling knowing that my

home is filled with more than half of the products they mentioned as being sold for the devil's church. I would appreciate any information. (California)
A I responded to the subject a long time ago but officials of P and G tell me there is a new wave of these charges this fall. My first observation would be that any executive of the company would use much better grammar than the writer of this vicious letter who, as one would expect, keeps himself or herself anonymous.
My concern is not to defend or protect P and G, but I also do not want to see anyone hurt unjustly. The entire phenomenon, however, is a classic example of calumny and of how some people feel no hesitation in destroying the reputation of an individual

or company with nothing to back up their charges except rumors and someone's harebrained "discoveries."
Neither of the two key charges in this scurrilous campaign—that P and G's "moon and stars" trademark was a satanic symbol and that executives of that company have appeared on a televised talk show to discuss devil worship—is true.
Perhaps the best refutation of these accusations, at least from a religious perspective, is the fact that they have been vigorously condemned and rejected by a rainbow of religious leaders from Jerry Falwell and Rev. Jimmy Draper of the Southern Baptist Convention to Billy Graham and Cardinal Joseph Bernardin, at that time Archbishop of Cincinnati.
Such accusations are legally and morally malicious. We ought to consider seriously the biblical and legal warnings against calumny and slander, not only to reject this rumor but to do what is possible to prevent spreading it and others like it in our communities.
(Questions for this column should be sent to Father Dietzen at the same address.)

Family Talk
More advice
on teen drinking

by Dr. James and Mary Kenny

Dear Dr. Kenny: In a column on teen-agers, you said, "Let them drink a beer or a glass of wine at home." Does that apply to all states regardless of the drinking age?
Our son is 17, captain of the football team and a member of the National Honor Society. He is a good kid.
He came home drunk one day a year ago, and we were furious. He was to drive at 17, but we took away that privilege until he turns 18. He doesn't go to parties since he would be the only one not drinking.
This is his senior year. He will be expected to have a football party, but I will not serve alcohol. He doesn't want the party because no one will come. What do I say? We have made no secret how we feel about underage drinking, and your approval opened up this discussion earlier than we expected.—(New York)

Answer: Thank you for your very sensible letter.
I am very worried about underage abuse of alcohol. All other drugs put together do not equal the problem of teen-age drinking. Nevertheless, as a parent you need to be clear about your overall goal. Are you out to prevent any drinking for your son's lifetime or would you like him to drink responsibly as an adult?
Most adult Americans enjoy a drink on occasion. They use alcohol. Alcohol does not use them. Some Americans abuse alcohol.
I am not so naive as to think I can solve the problem of alcoholism by preventing my teen-ager from drinking. Many young people, upon leaving a home where drinking has been forbidden, go overboard and develop serious problems. Research confirms this.
Neither am I so "either-or" as to equate a drink allowed in my home at mealtime with having a beer party for my teen.
We are one of only a few nations that has an age limit for alcohol consumption. Yet we still have major problems with alcohol abuse at all ages.
What do we want? A society free of alcohol or one free of alcoholics?
My goal is simple: to teach alcohol use in moderation. If I wait until my children are 18 or 21, I probably will not have the opportunity. They will be out of the home. As a result, my underage teens are welcome to have a beer or wine at meals when we do. They rarely do.
Isn't this against the law? you argue. Technically yes, in some states, including our own. However, the law normally is not concerned about monitoring a family that is acting responsibly. I would never serve alcohol to minors who were not my children. If no one comes to your son's party, so be it. Perhaps other parents will take heart from your courage.
If my son drives home after drinking out, I would take away his license for at least three months. Permission to drink at meals with your family is a far thing from license to have a keg at parties or spike the punch or drive under the influence.
You would have strong company if you took a stand for total prohibition. My concern is that "total" prohibition may invite all kinds of abuse, both during the teen years and at 21, when the floodgates are opened.

My goals are the same as yours, to eliminate alcoholism. My means are to teach responsible drinking.

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Story behind the pope's summit

by John Thavis
NC News Service

When Pope John Paul II announced last January that he was calling world religious leaders together to pray for peace in Assisi, Italy, he even surprised most of his Vatican staff.

In early October, when he appealed for a world-wide truce for the same day, his advisers were caught off-balance again. The pope explained that the idea came to him only the night before.

To the outside world, the pope's gestures were seen as simple and symbolic. But to his staff, the few "surprise" lines added to papal speeches meant a ton of work.

The prayer program had to be carried off so that no group felt slighted or offended. Organizers soon learned that this was not to be like a papal trip, when events are geared around the pope alone.

Even the choice of the day—a Monday—did not escape controversy. The Vatican was proud that it had found a day that did not coincide with the day of prayer for any of the main faiths represented—Sunday for Christians, Saturday for Jews or Friday for Moslems.

Just who was or wasn't invited to the ceremony was also a touchy subject. French Cardinal Roger Etchegaray, head of the Vatican's justice and peace commission, said the small hill town of Assisi would be an "open city" for a day, then added: "But if the heart of Assisi is big, its walls are small."

As if to stress that point, the Vatican produced a "guest list" of about 150 religious leaders joining the pope in the official ceremonies of the day.

To observers who noted that the list included no Jews from Israel, no Buddhists from China and no Moslems from the warring Middle East nations of Iran, Iraq or Lebanon, the Vatican quickly downplayed any political interpretations. Guests were invited not by country but by faith, officials emphasized.

But in some cases, Vatican officials acknowledged,

political leaders who asked to be invited were politely told "no."

The very idea of "praying together" also came in for sharp discussion. Although at first that seemed to be the thrust of the pope's appeal, the formula later adopted among Vatican officials was: "not to pray together, but to be together to pray."

This theme was treated at length in several articles in the Vatican newspaper, L'Osservatore

Romano. The day's program was designed, in fact, so that each faith prays separately. Why the emphasis on this point? Father Philippe Delhaye, general secretary of the church's international theological commission, wrote that "the great public, so poorly informed on religious questions" might get the wrong impression of "syncretism." The term, which refers to blending of religions, became the watchword against mixed prayer.

In other words, if the meeting was to be a "chorus" toward heaven, as the pope said, the voices of each faith were to remain distinct.

The Pope Teaches Together for prayer

by Pope John Paul II
remarks at his general audience Oct. 22

Next Monday, the 27th of October, I will be in Assisi together with many representatives of other churches, Christian communities and world religions in order to pray for the great gift of peace. This is a very special religious event that will include prayer, fasting and pilgrimage. With the help of God's grace it will be a high point in that "movement of prayer for peace" for which I expressed hope at the beginning of this International Year of Peace.


I wish this event to be understood by all members of the church in the light of the teachings of the Second Vatican Council. The council says that the church is becoming ever more aware of her mission, duty and essential vocation of proclaiming to the world the salvation to be found only in Jesus Christ. From the very beginning of history all who are truly faithful to God's call, as far as it is known to them, have been directed toward Christ. Thus we can say that these people share in the salvation which Christ has accomplished. Precisely because Christ is the center of the whole created world and of history and because no one can come to the Father except through him, we approach the other religions in an attitude of sincere respect and of fervent witness to Christ in whom we believe.

What will take place at Assisi will certainly not be religious syncretism but a sincere attitude of prayer to God in an atmosphere of mutual respect. And for this reason the expression chosen for the gathering at Assisi is: being together in order to pray. We will be imploring from God the gift which all humanity needs so much—the gift of peace.

As we gather then in the town of that great man of peace, St. Francis of Assisi, I ask you to join your prayers to those who will participate in this event. If from all human hearts there arises to the one God the yearning for peace and universal brotherhood, then there is no doubt that he will hear us.



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ENTERTAINMENT

Viewing With Arnold Tough Guys' doesn't do its two stars justice

by James W. Arnold

They Don't Make Them Like They Used To
—Kenny Rogers Song,
by Burt Bacharach

For sure they don't, but it certainly is nice to welcome back Burt Lancaster (72) and Kirk Douglas (69), even in a supremely muddled comic enterprise like "Tough Guys."

The original idea here was almost endearing, and at least a fraction of it remains in the final cut. That was to unleash a couple of 1950s gangsters—actually, it should be 1930s, but not even Burt and Kirk are THAT old—on contemporary Los Angeles, "where the old values have been obliterated and the lines between masculine and feminine are dotted at best."

The guys have been in the slammer all these years for (somewhat romantically even then) trying to rob a train, and presumably they have never read a newspaper or People magazine or watched the Phil Donohue Show.

Lancaster's Harry Doyle and Douglas' Archie Long aren't real crooks, of course, or they would be hard to take as representatives of traditional morality in sudden 1986 culture shock. They are romantic movie gangsters like some of the parts they used to play—good fellows really, gentlemen with a sense of propriety and fair play, but independent types with a taste for adventure that couldn't be contained by the system.

They are good "bad guys," old-fashioned movie characters, Butch Cassidy and the Sundance Kid.

The veteran stars really play double roles in "Tough Guys." First, they are virile specimens from a nobler past forced to confront the hard times that have befallen contemporary manhood. There are the wimpy crooks (an arro-

gant bank robber who faints when Harry stands up to him, a gang of street hoods who flee in terror when somebody punches back). In these scenes, viewers are encouraged to feel some of the vicarious joy they get from Stallone and Eastwood crunch-the-creeps movies.

Then there are gay bars. (A woman asks Archie if he is gay. "Why should I be?" he responds. "I just lost my job.") The mod men's clothing shops, where the outfits resemble costumes from exotic MGM musicals. Archie goes to a gym to work out, and finds it mostly populated by women, one of whom is amorous and inexhaustible.

Okay. But most of this decline-and-fall-of-the-West stuff is superficial and done for laughs. It's also familiar. Much of the same territory, only on the East Coast, is worked over in "Crocodile Dundee."

Their second role is more interesting. They are also old men now, senior citizens down-on-their-luck. Archie is assigned to a welfare hotel, and gets a job in a fast yogurt parlor waiting on spoiled kids and later in an upscale restaurant as a dishwasher dominated by obnoxious bosses and customers. He doesn't take their stuff for long.

Harry goes to the Golden Sunset Retirement Hotel, where the residents are treated like naughty children by oppressive babysitters. He leads a meal-time mass protest against the spinach soufflé (nicely reminiscent of similar chanting protests in classic prison movies) and in general fights back and tells off the tyrants. He also meets an old flame (Alexis Smith, another star who has aged well), and they share some of the film's few gentle moments at an old dance hall where the elderly band plays "Because of You."

In this context, "Tough Guys" is able to score some fresh and relevant social points rarely seen in today's youth-oriented movies, without violating its broad commercial purposes. Burt and



TV FARE—Ellen Burstyn (right) portrays a mother who fears her son, played by Patrick Cassidy, is more interested in gourmet cooking than in girls, in "Something in Common," a new movie airing Sunday on CBS. The girl he finally falls for is an over-40 woman played by Tuesday Weld. (NC photo)

Kirk are heroes again, much like noble aristocrats sent to the mines and galleys in old adventure flicks and becoming rebel leaders for the downtrodden, Moses among the Israelites.

Let's not talk too much about the rest of this film, although some amusing bits emerge as the guys try to revive their now aged gang to stage a bank heist. Since the producers (Touchstone-Disney) feared nobody under 30 would come to see just Lancaster and Douglas. They ring in a young probation officer who admires old gangsters, a promiscuous sexy lady, a rock band and some stupid vulgarity and double-entendres left over from director Jeff Kanew's last film ("Revenge of the Nerds").

Add also a ludicrous lunatic hit man (Eli Wallach in a painful role) who has been trying to rub out the boys for 30 years, and a stupendous \$2 million train chase-and-crash that ends the film and

makes it seem like a slapstick version of "Runaway Train."

But the truth remains: Douglas and especially Lancaster survive with their dignity and class intact. They are genuine old friends, and life does go on outside the late, late show.

(Classy stars but mostly primitive comedy; occasional vulgarity and sex situations; not recommended.)

USCC classification: A-III, Adults.

Recent USCC Film Classifications

Betty Blue	O
Children of a Lesser God	A-III
Deadly Friend	A-II
The Sacrifice	A-III

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

'Managing Our Miracles: Health Care in America'

by Henry Herx and Tony Zaza

Debating the moral, legal and social consequences of the new medical technology is the 10-part series, "Managing Our Miracles: Health Care in America." How these new medical capabilities affect prenatal care is the subject of "Technology Rocks the Cradle," airing Tuesday, Nov. 4, 10-11 p.m. EST on PBS.

Columbia University law professor Harold Edgar confronts a panel of experts—among them, Philadelphia's Cardinal John Krol—with several hypothetical case studies involving problem pregnancies and infants with severe medical complications.

The first case concerns a mother who in her 24th week of pregnancy is told that her infant will probably be born with severe handicaps. After discussing the various legal and medical ramifications of the situation, Cardinal Krol states that abortion may be legal but that it is immoral whatever the circumstances.

Insisting that "the defenseless child has inalienable rights which the state must protect," Cardinal Krol is the only one to speak out on behalf of the rights of the unborn. The rest of the panel seems only concerned about the rights of the pregnant woman and the responsibilities of the medical professionals attending her.

Later in the program, when the scenario revolves around a newborn instead of an unborn child, the panel is in general agreement that the rights of the child take precedence. There is considerable division,

however, over the question of how much medical intervention should be devoted to the survival of a critically damaged infant or child with severe medical complications.

Summing up the program is veteran newsman Fred Friendly, the creator of the series. Referring to the Supreme Court's ruling in the Baby Jane Doe case that the government cannot force physicians to treat severely damaged newborns, he points out the paradox that, "Society's dilemmas get worse as medicine gets better."

Certainly the public needs all the information it can get on these troubling questions of medical ethics. Unfortunately, the case study approach which worked so well in Friendly's previous series, "The Constitution: That Delicate Balance," seems forced and artificial here.

Perhaps it is simply that medical terms and human trauma are much more intimidating for the lay person than constitutional interpretations of law. The result for viewers other than specialists is likely to be one of frustration over the specifics rather than clarification of the issues.

The subject, however, is too important to ignore and this program offers a chance for the older members of the family to experience some of the ambiguities of current medical practice. It is not, of course, the last program on a subject that is gradually becoming a priority on the nation's social agenda. (HH)

"Something in Common"

"Something in Common" airing Sunday, Nov. 2, 9-11 p.m. EST (CBS) is a tersely drawn drama featuring an almost tongue-in-cheek performance by Ellen Burstyn as the single parent who must come to terms with her son's romance with a divorced older woman (Tuesday Weld).

The emotional premise is that the Burstyn character feels her motherhood is threatened by the appearance of a new mother figure, her son's lover. As Lynn Hollander, Ms. Burstyn interprets the character as one seeing the romance as unnatural. Her 22-year-old son Nick (Patrick Cassidy) is caught between the two over-40 single women in his life. Both fear living alone. They confront each other compassionately and discover much in common.

Eli Wallach plays Lynn's gregarious father who acts as a kind of confessor for her until he has a stroke while jogging.

Women are likely to either be offended by the story's mandate of self-determination or be inspired and find emotional support, albeit superficial, in its acceptance and glamorization of middle-age sexuality. It's not a story of true love conquering all. It's a positive position on second chances for widowed, divorced or otherwise single older women who find that they are attracted to and attract younger men.

But defining the needs of modern maturity in terms of sexuality alone only goes skin deep. (TZ)

New prioress for Terre Haute Carmel

by Richard Cain

In a symbolic ceremony, the former prioress handed a lighted candle to the new prioress with a prayer and wish. The prayer and wish were that the spirit of St. Teresa, founder of the Discalced Carmelites, would be with her and guide her in the three years ahead.

With that, Mother Marie of the Sacred Heart (Marie Marcin) became the sixth prioress of the Carmelite Monastery of St. Joseph in Terre Haute. The nuns elected her to a three-year term of office on Oct. 7, the 39th anniversary of the foundation of the

monastery. She succeeds Mother Teresa of the Trinity (Teresa Hewitt) who had served for two terms.

Also elected as councilors to assist Mother Marie are Sisters Joseph McKenzie, Teresa Hewitt, Magdalene Schmitt and Anne Brackmann. This is the first time Sister Anne has served as a councilor.

The election was presided over by Archbishop Edward T. O'Meara. Vicar General Msgr. Francis Tuohy and Conventual Franciscan Father Arnold Dearing were also present.

After the election, Archbishop O'Meara immediately blessed Mother Marie and con-

firmed her in office. The prioress and community of nuns then proceeded to the choir room of the cloistered monastery for the ancient Carmelite tradition of chanting the Te Deum and the promise of obedience to the new prioress by each nun.

There are 17 nuns presently belonging to the Carmel of St. Joseph. Two are novices who have expressed an intent to join the community. One has taken temporary vows, another has not. A third is a postulant who is living with the community for a time in order to see whether she wants to become a novice. The Discalced Carmelites are a cloistered order of nuns who devote their time to prayer and work within the monastery.

Fundraiser for Brebeuf

Brebeuf Preparatory School, celebrating its 25-year anniversary, will stage its eighth annual President's Dinner on Saturday, November 8, at the Hyatt Regency Indianapolis Ballroom.

Receiving the President's Medal at this year's dinner will be William C. Griffith, Jr., a longtime member of Brebeuf's President's Council and Executive Committee and former member of the Finance Committee of Brebeuf's Board of Trustees. Griffith was chosen for his leadership in civic and community affairs.

The annual event also helps to raise funds for Brebeuf's scholarship program. This fund benefits more than 150 students annually and thus enables Brebeuf to be open to academically qualified students from all walks of life.

Dress for the evening is optional black-tie. Cocktails will be served at 7:00, with dinner being served at 8:00, followed by dancing from 9:00 to 12:00 to the music of Take Five.

Griffith has been owner and chairman of the board of Denison Parking since 1981 and formerly of Merrill Lynch Pierce Fenner and Smith, Inc. Currently he serves on the board of directors for the Commission for Downtown; Crossroads Rehabilitation Center, Inc.; Indianapolis Symphony Orchestra; and Indianapolis Zoological Society.

The public is invited to attend. Tickets are \$100. For reservations or more information call the President's office at Brebeuf, 317-872-7050.



William C. Griffith, Jr.

\$15,000 for local hungry

The Indianapolis CROP Walk Committee presented checks totaling \$15,000 to four local agencies last Wednesday. The funds were raised by 1,200 participants in the 1986 CROP Hunger Walk.

The St. Vincent de Paul Society, Gleaner's Food Bank, the Indiana Christian Leadership Conference, and the Church Federation of Greater Indianapolis received checks which will be used to feed the hungry in Marion County.

The 1987 CROP Walk will be held on Sunday, May 3.

Local missionary to Africa

Sister Demetria Smith, a member of the staff of the Propagation of the Faith office of the Catholic Archdiocese of Indianapolis will leave on November 1, 1986 for a 2-week tour of the African nations of Senegal, Mauritania and Ethiopia.

Sister Demetria has been delegated by Father James Barton, director of the Archdiocesan Propagation of the Faith Office, to see first-hand the work that is being accomplished in those nations by Catholic Relief Services. The Propagation office coordinates the annual Catholic Relief Services collection and many other mission activities of the church in the Indianapolis archdiocese.

The tour will also enable Sister Demetria

to have a more accurate view of the problems which still exist in Africa and to what is being done to overcome the effects of drought and famine in that area of world through long range programs of Catholic Relief Services.

Sister Demetria has served as a missionary in Algeria, North Africa and Uganda, East Africa for 17 years as a member of the congregation of the Missionary Sisters of Our Lady of Africa. The religious order of women is composed of women from nations throughout the world whose special work is in mission areas of Africa. Sister is the daughter of Mr. & Mrs. Archie Smith, Indianapolis and a graduate of St. Agatha Academy and Martin Center College.



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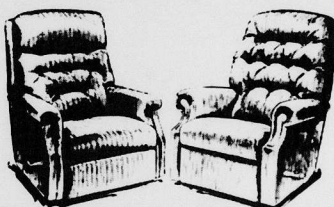
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November & December, 1986 TV Mass Schedule:

Date	Celebrant	Congregation
Nov. 2	To Be Announced	St. Gabriel Province, Sisters of Providence
Nov. 9	Fr. James Higgins	St. Martin of Tours Parish, Martinsville
Nov. 16	Msgr. Joseph Brokhage	Immaculate Conception Parish in Millhouses and St. Dennis Parish, Jennings County
Nov. 23	Fr. Gerald Borawski	Sacred Heart of Jesus Parish, Cicero
Nov. 30	Fr. Glenn O'Connor	St. Philip Neri Parish, Indianapolis
Dec. 7	Fr. James Bonke	Nativity of Our Lord Parish, Indianapolis
Dec. 14	Fr. Mel Bennett	St. Alphonsus Parish, Zionsville
Dec. 21	Fr. Joseph Beechem	St. Lawrence Parish, Indianapolis
Dec. 28	Fr. John Bouvier	St. John The Baptist Parish, Tipton

Spokane bishop who lived with poor dies

SPOKANE, Wash. (NC)—Retired Bishop Bernard J. Topel of Spokane, 83, widely known for his humble lifestyle and ascetic practices, died Oct. 22 in Spokane. He was head of the Spokane Diocese from 1955 to 1978.

In 1969 Bishop Topel sold his episcopal mansion and moved into the cathedral rectory. Later he bought a small house in a low-income neighborhood in Spokane where he grew his own food in the garden.

In the late 1970s when the White House and many other homes lowered their thermostats to 65 degrees, he kept his home at a normal winter temperature of 42 degrees. My reason for these low temperatures is to save money for the poor," he wrote.

At his own request he received no pension from the diocese, living on meager monthly Social Security checks.

St. Anthony's Messenger reported in its 973 article that "in ratio to the diocese's Catholic population, his programs for the poor are probably among the most extensive in the country. Yet he's managed to keep parish schools open. And the diocese remains financially solvent. Bishop Topel has an outstanding record of fiscal management for the

good of the poor and for all the people of his diocese."

Born in Bozeman, Mont., he studied at The Catholic University of America in Washington and earned advanced degrees in mathematics at Harvard University and the University of Notre Dame.

Until he became bishop he taught higher mathematics for 25 years at Carroll College in the Diocese of Helena.

While at Carroll College he also was diocesan vocations director and spiritual adviser for the students.

Bishop Topel once said he believed that he was chosen bishop of Spokane because of his work as vocation director. When he became bishop, Spokane had few seminarians but during his tenure the number increased dramatically.

He drew widespread attention with a letter he sent to his seminarians in 1972, in which he told the prospective priests to develop a strong personal prayer life or leave the seminary.

"If it appears that you are not likely to practice daily mental prayer in the priesthood, I ask that you cease studying for the priesthood," he wrote.

Archbishop Raymond J. Hunthausen of Seattle, a former student of Bishop Topel's, credited him with playing a major role in the archbishop's decision to become a priest.

"After my parents and the grace of God, he had the most to do with my vocation to the priesthood," Archbishop Hunthausen said.

Greenfield parish reaches out to inactive Catholics

St. Michael Catholic Church, Greenfield, began a new evangelization outreach to inactive Catholics last weekend. Called "Welcome Home," the program is an effort to invite Catholics who have stopped coming to Mass to return to the church. "To the best of my knowledge, no Catholic parish has ever tried a program exactly like this one. It is a new approach developed by our evangelization committee," said Father Stephen Banet, pastor of St. Michael.

At the Masses, those attending were asked to submit the names and addresses of inactive Catholics they know in their families, neighborhoods, or work places. "According to studies done by the National Catholic Evangelization Association (NCEA), there is an average of 800 inactive Catholics living in each parish in the U.S.," said Tom Worden, chairperson of the evangelization committee. "In 1977 and again in 1984, the Gallup organization found that about 50% of them would consider returning to the church if someone would just invite them. That's what we are going to do; invite them to come back."

A group of callers will contact those who submitted the names to gather more information about the inactive Catholics. The names and information will be turned over to a larger group of parishioners, called messengers, who have committed themselves to praying daily for the people on their

"He was probably my dearest friend after my family."

Archbishop Hunthausen said Bishop Topel suffered from Alzheimer's disease, a progressive degeneration of brain cells. "In the early time of his suffering with Alzheimer's he spoke of giving everything to the Lord. He said, 'If he wants my mind he can have it.' The Lord asked everything of him and he gave it freely," the archbishop continued.

lists, and to writing one letter of invitation a month to each of them. At no time will the people be visited. Each caller will have a group of messengers to monitor and support.

"The unique aspect of this program is that the invitation to return is totally in the hands of the lay people of the parish. While the parish staff supports the effort and will be available to assist anyone who comes back, we are leaving the outreach to the parishioners," said Father Banet.

Many parishes and dioceses around the country are beginning to reach out to inactive Catholics, but this appears to be the first effort that emphasizes personal letters being written by parishioners. Others have tried sending invitations, form letters or letters from the pastor to all people living in a parish.

The St. Michael evangelization committee has arranged a great deal of prayer support for this effort. Fourteen other parishes, seven religious communities, and many other groups and individuals have been asked to pray for the parish's outreach. Within the parish, people have been fasting and praying daily for weeks.

"We want to develop the faith of all people, both active and inactive Catholics in our parish," said Worden. "We think of the church as our home and want the inactive Catholics to see that they are 'Welcome Home.'"

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Proposed absolution plan worries nation's liturgists

PORTLAND, Maine (NC) — Nearly 300 U.S. diocesan liturgy leaders meeting in Portland Oct. 13-16 voiced concern over a proposal before the U.S. bishops this November that would reportedly rule out use of general absolution in the United States.

They also objected to a proposal facing the bishops concerning the order of first confession and first Communion.

Those attending the meeting from the Archdiocese of Indianapolis included Father Stephen Jarrell, Father Richard Ginther and Shirley Richardson Evans. Father Jarrell is director of the Archdiocesan Office of Worship. Father Ginther is president of the Archdiocesan Liturgical Commission and Evans is vice-president of the commission.

In a resolution approved at the meeting the group objected that the Committee on Canonical Affairs of the National Conference of Catholic Bishops "did not follow the interdisciplinary consultation" that is normal for such topics. topics, which affect not only church law but also liturgy and pastoral practice.

The bishops' committees for liturgy and for pastoral research and practices were not consulted in drawing up the proposals, the group said.

The meeting in Portland, the 19th annual national gathering of Diocesan Liturgical Commissions, was co-sponsored by the Federation of Diocesan Liturgical Commissions and the U.S. bishops' Committee on Liturgy. The theme of the meeting was "reconciliation."

The actual proposals submitted for action by the country's

bishops at their Nov. 10-13 meeting had not yet been made public Oct. 22. A press spokesman for the National Conference of Catholic Bishops said the agenda documentation would be released Nov. 6.

According to sources outside the bishops' conference, the proposal on general absolution expresses the position that in the United States the conditions necessary for use of general absolution do not exist.

In general absolution—the third form of the rite of penance—participants receive absolution as a group, without individual confession. Form one involves individual confession and absolution, and form two involves individual confession and absolution within the context of a communal penance service.

The question of general absolution norms has been waiting for a decision by the U.S. bishops since the new Code of Canon Law was issued in 1983.

The new code says the basic conditions that must be met before general absolution can be given include grave necessity, insufficient confessors to hear confessions of the prospective penitents within an appropriate time, and a resultant danger of lengthy deprivation of penitents from Communion. The code then says it is up to the diocesan bishop to determine whether such necessity exists "in the light of criteria agreed upon with other members of the (national) conference of bishops."

Sources said a conference-wide determination that the conditions for general absolution do not exist in the United States would make it almost impossible in practice for any bishop to authorize the use of the rite.

According to one source, the first confession-first Communion proposal facing the bishops would reinforce an insistence that reception of first confession must precede reception of first Communion. The issue of which sacrament must be received first has been the subject of a long, wide-ranging debate among canon lawyers, liturgists, religious educationists, bishops and pastors across the United States.

No student teacher

ST. LOUIS (NC)—A federal appeals court in St. Louis barred student-teaching in parochial schools by public university students. The decision by the 8th U.S. Circuit Court of Appeals upholds a lower court ruling that the practice is unconstitutional because it violates the separation of church and state. The court ruled 2-1 on the case from Minnesota where St. Cloud State University had allowed students to fulfill internship requirements by teaching at two schools in the Diocese of St. Cloud. The university's practice had been challenged by the American Civil Liberties Union.

Pope cracks down

VATICAN CITY (NC)—Pope John Paul II has warned bishops to guard against "abuses" in dispensing general absolution. "Such abuses, wherever they are found, should be corrected as soon as possible," the pope said Oct. 24 to a group of bishops from northern Spain. The pope told them to avoid "arbitrary interpretation" of church rules which allow granting absolution to groups of people without individual confession under limited circumstances. Church regulations allow general absolution in exceptional cases when there are not enough priests to hear individual confessions and penitents would otherwise be deprived of Communion for an extended period. It is up to bishops' conferences to define the exceptional circumstances in their countries. People receiving general absolution who knowingly committed serious sin, however, must go to individual confession as soon as possible.

Pope to visit Russia?

ROME (NC)—Russian Orthodox Patriarch Pimen of Moscow has a green light from Soviet authorities to invite Pope John Paul II to Moscow in 1988, reported the Italian news agency ANSA. Citing what it called a source close to the Soviet government, the agency said the pope would be invited for ceremonies commemorating the 1,000th anniversary of Christianity in Russia.

Vatican press spokesman Joaquin Navarro-Valls said Oct. 27 that the Vatican has no information regarding a possible invitation to the pope to visit Moscow.

ANSA said the go-ahead coincides with favorable treatment of the Polish-born pope in the Soviet press, which has highlighted his "pacifist vocation."

Meanwhile, the Rome daily Il Messaggero published an interview with Russian Orthodox Metropolitan Filaret of Kiev, who is in charge of church relations with religious groups outside the Soviet Union. Metropolitan Filaret said ceremonies are being planned for June 6-18, 1988.

"We will invite representatives of different Christian churches," he said. "Among these naturally is the Vatican." He did not specify whether the pope would be invited.

The pope often has told journalists that he wants to visit the Soviet Union.

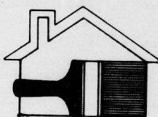
Issues in El Salvador

SAN SALVADOR, El Salvador (NC) — Salvadoran Archbishop Arturo Rivera Damas urged his government to guarantee equal treatment for poor neighborhoods as San Salvador rebuilds from an Oct. 10 earthquake. "In order to avoid serious social upheavals in the future, reconstruction works must... be directed toward the poor neighborhoods and not only toward the large buildings which fell or are salvageable," the archbishop said during his homily at an open-air Mass Oct. 19, according to news reports. Archbishop Rivera Damas's comments came as a controversy over charges that U.S. and Salvadoran officials were blocking aid destined for church earthquake relief programs was apparently being settled. Church figures show about 1,500 dead, 10,000 injured and 30,000 houses destroyed by an earthquake.

He also criticized the nation's armed forces for ignoring the Farabundo Marti National Liberation Front's plea for the temporary cease-fire. The rebels called for the truce the day after the Oct. 10 earthquake which struck San Salvador, killing at least 1,500 people. "The most logical thing to have done would have been to cease hostilities," the archbishop said. "It will not be possible to recover from the earthquake if this war, which is dragging the country down, is not stopped." The rebels ended the unilateral truce Oct. 21, charging that the Salvadoran military refused to respect it.

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**Carpet
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JIM O'BRIEN

**STAINPROOF
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I wrote, in this column, dated September 12, 1986, that Du Pont launches Stainmaster fiber. Now you are beginning to see the concerted advertising campaign regarding this new technology. Since my "scoop" announcement, other fiber manufacturers, namely, Allied Chemical and Monsanto Fibers have brought out their versions of stain fighting fibers. Horizon Industries, Inc., a major carpet manufacturer, is believed to be the industry's first mill to develop a stain blocking carpet called UltraNyl.

The new chemistry breakthrough is good for the buying public, however, do not get caught up in this advertising swell. This is not a "cure all" for carpet. Carpet will have to be continually maintained by proper use of vacuum cleaners and professional cleaning.

Certain acne medications, bleaches, insecticides, paint, carbon black and plant fertilizers are exempt from warranties. These agents destroy or remove dyes and no available technology is effective in resisting them.

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Send to: The Active List, 1600 N. Meridian St., P.O. Box 3717, Indianapolis, IN 46206

October 31

Imeson House will sponsor a Luncheon Club Party at 9 a.m. in St. Andrew social room. Admission. Call Judy Smith 311 or Don Foral 548-6310 for information.

Oct. 31-Nov. 1

The Ladies Club of Nativity Church, 7300 Southeastern Ave. will sponsor a Rummage Sale from 8-3 p.m. both days in the school cafeteria. Note change of location.

The Altar Society of St. Mary's, Richmond will sponsor a Rummage Sale. For information call Gerry Wilson 813-944-6180.

November 1

The Altar Society of St. Catherine of Siena Parish will sponsor a Craft Fair from 9 a.m.-4 p.m. in Father Busald Hall, 2345 Shelby St. Handmade Christmas and gift items, baked goods, candy and jellies will be available. Sandwiches and snacks can be purchased also. For information call Rita Walsh 788-6075 or Aileen Bridges 787-0140.

The Room Parents' Organization of St. Jude School will sponsor a Christmas Craft Bazaar from 10 a.m.-4 p.m. in the school cafeteria, 5555 McFarland Rd. Handmade crafts, baked goods, children's games, visit from Santa. Snacks sold 11:30 a.m.-4 p.m.

The Fifth Wheelers Club will hold its regular business meeting at 8 p.m. at the Catholic Center, 1400 N. Meridian St.

St. Mary's Daughters of Isabella will sponsor the annual smorgasbord at the Knights of Columbus Hall, State Road 46 West, Greensburg, from 5-8 p.m. Proceeds go to 3 high school scholarships.

November 1-2

A Women's Mini-Retreat on a "Journey Toward Wholeness" will be conducted by Benedictine Sisters Juliann Babcock and Cornelia Gust from 9 a.m. Sat.-1 p.m. Sun. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

November 2

A Sign Mass for the Deaf is celebrated at 9:30 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.

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.

A Hospitality Week lasting through Nov. 9 begins today at St. Matthew Parish as part of its Renew Evangelization fifth semester.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4300 N. Central Ave.

Holy Rosary Parish, 600 S. East St. will sponsor its Famous Spaghetti Supper and Monte Carlo from 1-6 p.m. Adults \$4; children under 12, \$2. Adults and kids games, fruit baskets. Mass at 12:10 p.m.

St. Francis Xavier Altar Society, Henryville, will hold its bi-annual smorgasbord from 11 a.m.-2 p.m. at the parish hall, junction 1180 and 31. Handmade crafts, baked goods, and raffles of a crocheted bedspread will also take place. The public is invited.

November 3

The last Cemetery Masses of the season will commemorate the Feast of All Souls from 8 a.m. to 6 p.m. on the hour at Calvary Chapel, corner of Troy Ave. and Bluff Rd.

Workshop on Isaiah 50:4/Lector Evaluation sponsored by the

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"When I asked you to write an autobiography I didn't expect to get a history of your car."

Office of Worship will be held from 7-10 p.m. at SS. Peter & Paul Cathedral. Call 317-236-1483 for information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by Dr. Dick Lawler on "Child Custody Issues." For more information call 236-1556 days or 259-6140 or 255-3121 evenings.

The South Central Separated, Divorced and Remarried Catholics (SDRC) will have a business meeting and an open forum discussion at 7 p.m. at St. John the Apostle Church, 3410 West Third Street, Bloomington. For more information call Patrick Fitzgerald 812-336-1500.

November 4

A Leisure Day on "Moments of Prayer in your Daily Living" will be conducted by Karen McBride at

Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

The Divorce Recovery program sponsored by St. Luke Parish continues from 7:30-9 p.m. in the reception room.

November 5

Children of Divorce program sponsored by Catholic Social Services at the Catholic Center, 1400 N. Meridian, 7-9 p.m. For registration and information call 236-1500.

Monthly Parent Support Group meeting sponsored by Adult Faith Team at 10 a.m. at St. Malachy Church, Brownsburg.

November 6

St. Matthew Parish, 4100 E. 56th St. will continue the fifth semester of its Renew program on evangelization with a hospitality banquet and tours of the new

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Beech Grove Benedictine Center

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Lecture — Friday, Nov. 7 — 7 p.m.
Northeast United Church of Christ
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For registration information call: (317) 545-0742

church from 6-8 p.m. For information call 257-4297.

The Evening Series on Scripture continues from 7:30-9 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation \$5. Call 257-7336 for information.

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

November 7

The Indianapolis chapter of National Pastoral Musicians will hold a program on children's liturgies entitled "Don't You See My Rainbow?" following a 6:15 p.m. dinner. For information call Larry Hurt 299-3634, Denise Cunningham 271-0239 or Nancy Hubler 257-2064.

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.

Bishop Higi will be principal celebrant at the Catholic Charismatic Mass for central Indiana at 7:30 p.m. in St. Elizabeth Seton Church, 10655 Haverstick Rd., Carmel. Theme: "Proclaim the Gospel with Power."

St. Ann Society of St. Andrew Parish, Richmond will host the celebration of World Community Day for Church Women United with a salad luncheon at 12 noon followed a program in St. Andrew Church on "Look to the Mountains." Featured speaker: Father Robert Mazzola.

November 7-8-9

A Men's Retreat conducted by Franciscan Father Louis Davino will be held at Alverna Retreat

Center, 8140 Spring Mill Rd. Call 257-7336 for information.

A Beginning Experience for separated, divorced and widowed persons will be sponsored by the Family Life Office at the CYO Center, 580 Stevens St. Call 317-236-1596 for information.

November 8

Dance away "The Big Chill" beginning at 8 p.m. in Holy Cross Parish hall, 125 N. Oriental. \$5 admission includes hoagie sandwich. Music by The Boys in the Band and a DJ. Costumes of the 60s encouraged.

St. Roch Parish will sponsor its Annual Holiday Bazaar. All items handmade. For consignment booths call Margaret 786-7927.

A Cantor Workshop Part II sponsored by the Office of Worship will be conducted from 10 a.m.-3 p.m. EST at the Catholic Center, 1400 N. Meridian St. Call 236-1463 for information.

St. Mary Parish, New Albany will sponsor its Annual Christmas Bazaar from 10 a.m.-1 p.m. in the school cafeteria. Crafts, candies, home canned jellies, pickles.

The Irish-American Heritage Society will sponsor an Irish style show featuring Killybegs Irish Shop at 7:30 p.m. in Holiday Inn East, 6980 E. 21st St. Style show for men, women and children, sale of Irish goods, munchies and cash bar. Admission \$4.

November 8-9

An Open Forum after liturgies will be conducted by Dr. Ernie Colamati at St. Matthew Parish, 4100 E. 56th St. as part of its fifth semester Renew program.

St. Peter Claver Annual Bazaar will be held in Father Conen Hall, St. Lawrence Parish. Gifts, baked items, pecans. To rent a booth call Dorothy Mattingly 949-0875.

St. Monica Women's Club will sponsor a Christmas Boutique from 10 a.m.-7 p.m. Sat. and from 8 a.m.-2 p.m. Sun. at 6131 N. Michigan Rd. Raffles for Beef 'n' Boards, Afghan, cheer.

November 9

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

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

St. Malachy Parish Adult Faith Team will sponsor a talk on "Dealing With Teen Depression" delivered by social workers Mary Stewart and Kathy Fioretti from Midtown Mental Health Center.

Benedictine Father Conrad Louis will present a scripture workshop on "The Infancy Narratives of Matthew and Luke" from 3-6 p.m. at Fatima Retreat

House, 5353 E. 50th St. Call 545-7681 for information.

The Office of Worship will sponsor a Workshop on Ministry to the Sick from 1-6 p.m. at Beech Grove Benedictine Center. Call 236-1463 for information.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 8:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3:10 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 6 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1385 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Archbp. Hunthausen issue heats up

(Continued from page 1)

Archbishop Hunthausen "will prove to be a full background material for a discussion will have at the executive session" of the bishops' November meeting.

Usually one afternoon of the fall NCCB meeting is devoted to an executive session. The press is barred and all matters discussed under a rule of confidentiality. The chronology said Archbishop Hunthausen was in an auxiliary, Bishop Donald Wuerl, asked to delegate full authority to him on certain problem areas as a "com-mise."

Other alternatives that were considered, said, included "the appointment of a co-sponsor with full power, the temporary appointment of an administrator, the appointment of an auxiliary with special abilities from the Holy See." Bishop Wuerl was given final authority for liturgy, the marriage tribunal, seminarians, clergy formation, priests leaving the ministry or already laicized, moral issues in health care institutions, and ministry to homosexuals.

The chronology said the Holy See did not require the archbishop "to make a public announcement that he had agreed to sur-render any episcopal duties. This was never contemplated."

It called his announcement of that deci-

sion Sept. 4 a "surprise" and said that "regretfully" it "was interpreted as portraying this whole process as a one-sided affair."

In response to numerous complaints about vagueness or a lack of information regarding the problem areas turned over to Bishop Wuerl's care, the chronology presented a far more detailed accounting of the issues than had been made public before.

These, it said, included the following:

► "The tribunal—the misunderstanding and systematic misapplication of the so-called internal forum solution, and the lack of a plan to employ personnel with appropriate educational degrees in the tribunal." Internal forum refers to a non-judicial resolution of certain marriage cases which cannot be resolved in the church's courts.

► "The liturgy—the widespread use of general absolution on a regular basis and the practice of first Communion before first confession; repeated instances of inter-Communion, e.g., permitting non-Catholics to receive Communion at Catholic Masses and Catholics in Protestant services.

► "Health care—the continued inadequate response in both teaching and practice to the directives of the Holy See and the National Conference of Catholic Bishops regarding contraceptive sterilizations in Catholic hospitals.

► "Homosexuals—the need to develop a

ministry to homosexuals that is at once unequivocally based on the teachings of the magisterium (church teaching authority), rather than on erroneous doctrines, and which avoids affiliations with groups promoting doctrines contrary to the church's teachings.

► "Inactive priests—the employment of those who have left the active ministry and/or who have been laicized in teaching positions and for service in the liturgy contrary to the directives of the Holy See and the terms of their rescripts (documents) of laicization.

► "Clergy formation—because of concern regarding the admissions practices for can-

didates for the priesthood and because of concern and questions surrounding the continuing formation of the clergy, efforts must be taken to ensure that the continuing education of priests be done in ways that emphasize the bonds of the local church with the universal church, and which are firmly rooted in sound theology, especially in these areas: Christology, anthropology, the role of the magisterium, the nature of the church and priesthood and moral theology."

Archbishop Hunthausen said he knew first-hand of some of the events detailed in the chronology, but others he knew of "only by verbal report, hearsay, or even personal surmise."

"I would even have to say," he added, "that I learned of some of the judgments and conclusions only by reading the 'chronology' itself."

Help, not judge, AIDS victim

CHICAGO (NC)—All Catholics should reach out to and care for those suffering from AIDS without making moral judgments about their behavior, Cardinal Joseph Bernardin of Chicago said in an October pastoral statement.

The Catholic community is being called to confront AIDS—acquired immune deficiency syndrome—courageously and put aside fears, prejudices and "whatever agendas we may have in this regard," he said.

He suggested joint action by all people to (1) encourage health care facilities to expand services to care for more AIDS patients, (2) encourage all hospitals to provide adequate education for their personnel about the disease and to develop patient advocacy procedures, (3) develop hospice programs to meet the unique needs of those dying from AIDS and (4) promote educational programs to reduce prejudice and discrimination toward AIDS victims.

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YOUTH CORNER

How to help a friend who has alcohol problem

by Tom Lennon

Question: What if one of your friends is an alcoholic and won't go to Alcoholics Anonymous? How can you get her to go?

Answer: I presented your question to an 18-year-old recovered alcoholic and drug addict. Here is the gist of what Pam said:

"There is very little if anything that you can do to get your friend to go to AA. It may well be that your friend isn't ready yet.

"She may have to suffer a lot more before she realizes fully that alcohol is not her friend but her worst enemy.

"It won't be easy for you to watch her suffer. One of the most painful things for relatives and friends of an alcoholic is to feel so very helpless as they watch the alcoholic slowly destroy himself or herself.

Junior retreat for Tell City

There will be a retreat for high school juniors in the Tell City Deanery Saturday and Sunday, Dec. 13-14. The retreat will begin at noon on Saturday and end Sunday at 4 p.m. The cost is \$7 per person. The registration deadline is December 5. For more information or to register, contact the deanery Office of Youth Ministry, 101 Eighth St., Cannelton, Ind., 47520, 812-547-2728.

"Experience has shown that nagging won't work and usually all the logical arguments in the world won't either. People who drink are not famous for being logical.

"I do have one suggestion but it is not guaranteed to work, not at all. But it may be worth the effort. Tell your friend gently about some of my memories of AA meetings I've attended.

"I remember a happy summer night several years ago when Alan brought his skateboard with him. Before the meeting Alan taught me on the asphalt driveway how to use a skateboard without breaking my neck. He did all sorts of stunts himself and we had lots of fun.

"I remember Eileen and how she helped me get a good job after I graduated from high school. I think we'll always be friends.

"I remember especially a meeting I went to when I was feeling very low and was thinking of going back to drinking. The AA members helped me talk about how I felt and they helped me solve my problems that night. There was so much love at that meeting.

"Your friend may wonder if unpleasant things ever happen in AA. Yes, they do. For example, my friend Jerry went back to drinking. He's out there now somewhere still drinking. I pray for him a lot and hope he'll somehow make it back.

"But what I remember most of all are the good, happy

and loving times. Tell your friend what I remember. Tell her gently and maybe invite her to read this column."

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20006.)

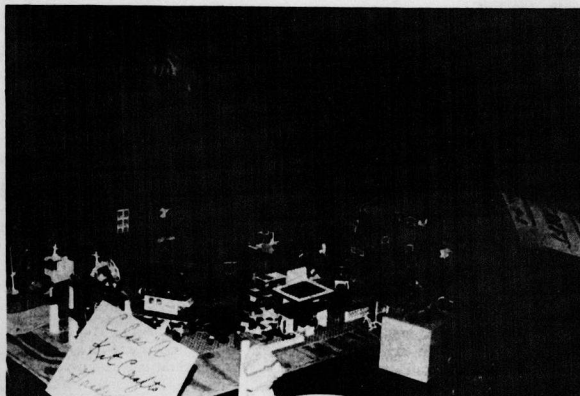
Who's who at Marian

The 1987 edition of Who's Who Among Students in American Universities and Colleges will include the names of 14 students from Marian College who have been selected as outstanding national leaders.

They are: Laurie A. Cressy, Benita Federle, Kelly A. Gallagher, Stephen C. Gatons, Sandra L. Gatto, Clark Griffin, Julia C. Hilez, John N. Joven, Shannon M. Kiley, Deana M. McIntire, Kelly Ross, Julie A. Schoening, Carol Severoid and Diana L. Williams. All are from Indianapolis except Gallagher who is from Shelbyville.

Campus nominating committees and editors of the annual directory have included the names of these students based on their academic achievement, service to the community, leadership in extracurricular activities and potential for continued success.

They join a group of students selected from more than 1,400 institutions of higher learning in all 50 states, the District of Columbia and other nations.



WINNING ENTRY—Two young men check out the winning Legos entry of Steven Baker of St. Pius X at the Catholic Youth Organization's city-wide Hobby Show. Steven was one of 34 overall winners, four in the kit crafts classification. Baking, sewing, fine arts, skilled crafts, and collections are among other hobbies judged.

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SMALL BLESSING—Lisa Guerra of Charlestown, Mass., watches as Jesuit Father Walter Martin blesses her pet hamster Jesse during the annual Blessing of the Animals at the chapel of Our Lady of Good Voyage on Boston's waterfront. Hundreds turned out with their pets for the event honoring St. Francis of Assisi. (NC photo by Greg Mironchuk)

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book reviews

Quick view of nuclear weapons issues

The Soviet Union, the West and the Nuclear Arms Race, Robbin F. Laird. New York: University Press (New York, 1986). 236 pp., \$35.

Reviewed by
Fr. Denis Dirschler
NC News Service

First off, this is a library book. Few people, once a has-flipping of pages is counted, will feel inclined to pay for this little tome. Also, much of the writing has appeared elsewhere.

The topic is a hot one, to be sure. Who isn't interested in serious talk on the clear realities of our day? For Robbin F. Laird goes out it by sketching the evolution of the nuclear one-manship between the Soviet Union and the United States in concert with NATO, beginning with post-World-War-II supremacy of the United States, through the launching of Sput-

nik by the Soviet Union to our current period of supposedly nuclear parity.

How to avoid a surprise attack and the still key role of conventional weapons and forces are important facets of this question.

Laird spends relatively considerable space on the French role in the nuclear strategy, how that independent and growing power is perceived by the Soviets and the United States, that is, whether it presents a real

problem to the proper role and best interests of NATO or whether it makes things easier for the Soviets in a possible conventional or nuclear encounter with the West.

Laird also offers the various Soviet interpretations of

the West's problems within NATO and the Soviet's response to this powerful deterrent. Quite logically Laird explains the Soviet goal of attempting to drive a wedge between Europe and the United States.

Though this volume gives many of the current possibilities and realities of the arms race between the two super-powers and their alliances, it will probably appeal most to those who are preparing papers on the college level or, perhaps those who want a shorthand treatment of the nuclear questions of the day.

(Father Dirschler, a Jesuit and an Air Force chaplain, has two postgraduate degrees in Russian studies.)

An in-depth biography of St. Thomas Becket

Thomas Becket, by Frank Barlow. University of California Press (Berkeley, Calif., and Los Angeles, 1986). 334 pp., \$25.

Reviewed by
Brian T. Olszewski
NC News Service

If this book were the subject of a dialogue between Johnny Carson and Ed McMahon on "The Tonight Show," Ed would bellow, "Everything! Everything! You've ever wanted to know

about Thomas Becket is in that book!" And he'd be correct.

Frank Barlow, emeritus professor of history at the University of Exeter, England, has used his scholarship to draw together the works of 15 Becket biographers. He takes their material, adds his own commentary and interpretation, and develops a step-by-step account of the saint's life from birth through the decade after his martyrdom.

If an observation has been made, a place visited or a date

recorded that is in any way related to Becket, it will be found in this book.

Those who enjoy light, easy-to-read biographies should avoid this text. It is neither. Rather, rent "Becket"—the 1964 movie starring Richard Burton and Peter O'Toole.

The beneficiaries of this work are those who want a biography with depth or who want a clearer understanding about the Catholic Church in England during this era. These

people will not be lost in the lengthy and sometimes tedious commentaries that dwell upon the people and events of Becket's life.

In the final chapter, Barlow writes, "Thomas's life contains so many contradictions and controversial features

that it has always been of interest." Based upon that statement alone, dedicated academics will find reason to immerse themselves in this detailed book.

(Olszewski is director of the office of communications for the Diocese of Gary, Ind.)

REST IN PEACE

† ALVEY, Marcella, 80, St. Paul, Tell City, Oct. 13. Mother of Dennis and Don Alvey; grandmother of five.

† BIERMAN, Lillian Banet, 88, St. Mary of the Knobs, Floyd's Knobs, Oct. 16. Mother of Patsy Egler, Merrel, Lewis, Arthur A. Jr., and Franklin Bierman, Sr.; sister of Eva Emery, Kathryn Hubbuch, Mary Strock, George, Jr., and Charles Banet; grandmother of 37, great-grandmother of 28.

† BURNS, Michael Lee, 23, Nativity, Indianapolis, Oct. 18. Son of Billy J. and Karen; brother of Michelle, Kevin, Richard, and William T. Burns; grandson of Mrs. Emmett Stallons.

† CRANDEL, Jim, 50, formerly St. Michael's, Brookville, (burial from Connersville), Oct. 19. Son of Hazel, brother of Nancy Linegar.

† DALE, Claude A. Jr., 56, St. Mark, Indianapolis, Oct. 21. Husband of Helen, father of Kathleen Hammons and Cynthia Coop, grandfather of 2.

† DEYE, Bernard, 87, St. Anthony of Padua, Morris, Oct. 19.

† EBERLE, Herman, 77, St. Mary of the Knobs, Floyd's Knobs, Oct. 18. Husband of Katherine; father of Rachel, Jerome, Joseph, Martin, Michael; grandfather of 7.

† EVERETT, Raymond A., 84, St. Michael, Brookville, Sept. 18. Husband of Portia; father of Sarah Smith; brother of James and Edward.

† EVANS, Ruth Katherine, 71, St. Rose of Lima, Franklin, Oct. 18. Wife of John Avery, mother of 1 son and 2 daughters.

† FLODDER, Marjorie G., 62, Holy Family, Oldenburg, Oct. 10. Wife of Wilbur (Doc); mother of Patti Bischoff, Debbie Hannebaum, Richard and Jim; grandmother of four; sister of Virginia Buecher, Delores Wissel, Viola Fehrman and Leroy and Victor Struwing.

† FORTWENDEL, Paul J., 66, St. Paul, Tell City, Oct. 13. Husband of Dorothy; father of Paul G.; brother of Clarissa Huff, Lucille Price, Dolores Milam, Mary Milam, Cletus and Joe Fortwendel.

† HELFRICH, John W. (Jack), 58, Holy Spirit, Indianapolis, Oct. 20. Husband of Mary.

† HERRON, Jack Joseph, 55, St. Lawrence, Indianapolis, Oct. 11. Son of Roy C. and Mathilda; brother of Barbara Billingsly and Carolyn Lynch.

† KELLY, Rosemary C., 65, Little Flower, Indianapolis, Oct. 19. Mother of Joseph P., Kevin F., Michael J.; sister of Leo Feeney, William Malachy, and Regina Scollard; grandmother of 3.

† KLEM, Robert J., 77, St. Lawrence, Indianapolis, Oct. 14. Husband of Vernie (Betty).

† LEONARD, Nellie Lavever, 80, St. Augustine, Jeffersonville, Oct. 17. Mother of Mary Jane Bischoff, Harry Leonard; grandmother of 11; great-grandmother of 18.

† O'CONNOR, Dorothy DeRego, 62, St. Lawrence, Indianapolis, Oct. 14. Wife of Robert R.; mother of Kathleen Ann, Timothy F.; sister of Agnes Asue, Margaret Molina, Jessie Munoz Mary Freitas, David, Herman and Albert DeRego.

† QUINN, Lawrence A., 65, Little Flower, Indianapolis, Oct. 22. Husband of Mary E.; father of Louise Fause, Susan Salumunek, Helen Hemenway; brother of Michael Quinn, Rosalie Glennon, Lucille Hertenstein; grandfather of 7.

† RAABA, Gertrude C. Histermeier, St. Mary's, New Albany, Oct. 19. Sister of Theresa Korh.

† SCHNELL, Donald E., Jr., 34, St. Augustine, Jeffersonville, Oct. 19. Husband of Joyce Arnold Schnell, father of Rebecca; son of Donald E. Sr. and Rosemary; brother of Susan Coulter, Rose Lynn Greene, Cynthia Krechely, Michael and Stephen Schnell; grandson of Rose Schnell and Laura Moskier.

† SCHROEDER, Paul G., 63, St. Mary, Greensburg, Oct. 18. Husband of Rosemary; father of Daniel, Thomas, John, Kevin, Matthew, Vincent, Diann Reisman, Pauline Duerstock, Arlene Gehl and Linda Sipe; brother of Carl, Louis, David, Justin, Franciscan Sisters Rose Mary and Cecilia, Margaret Maurer and Teresa Lee.

† SHERER, J. Gordon, 77, St. Joan of Arc, Indianapolis, Oct. 16. Husband of Mildred; father of Thomas G. Sherer and Maureen Ratz.

† SMITH, Mary K., 53, St. Rose, Knightstown, (burial from Annunciation, Brazil), Oct. 11. Wife of Jack; mother of Richard Smith, Anne Gideon and Diane McDaniel; daughter of Mary and Howard McCullough; grandmother of 3.

† SPADE, Joseph, 82, St. Nicholas, Sunman, Oct. 13. Husband of Loretta; father of Richard; brother of 2; grandfather of 5; great-grandfather of 4.

† SULLIVAN, Helena, 82, St. Philip Neri, Indianapolis, Oct. 19. Mother of Joan Devine, Helena Davin and Cornelius J. Sullivan, Jr.

† VECERA, Louis E., 81, St. Andrew, Richmond, Oct. 17. Husband of Mary; father of Louise Irvin, Edward, Eugene, Guy, and Vincent; grandfather of 25; great-grandfather of 28.

† WEILEMAN, Alvina M., 83, St. Michael, Brookville, Sept. 30. Father of June Williams, Joyce Burns, and James Weileman.

† WEILER, Otto C., 88, St. Gabriel, Connersville, Oct. 19. Father of Charles Otto; brother of Alfred and William; grandfather of 4.

† YAGGI, William J., 72, St. Paul, Tell City, Oct. 15. Husband of Marcella; father of Debbie Gratzner, Susan Marsh, Larry Goffinet, Gary, and Robert Nelson; brother of Marie Johnson, Emory, Forrest, Maurice, and Ralph Yaggi; grandfather of 13.

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Christian Broadcasting Network programming said high in violence

by Sr. Mary Ann Walsh

WASHINGTON (NC) — Leading programs on the Christian Broadcasting Network score high on violence and do not convey the Christian message "love your enemy," according to a study released in October and conducted by the National Coalition on Television Violence.

The coalition, based in Champaign, Ill., criticized the network for promoting violence by airing cowboy Westerns and other popular reruns which the coalition said have been shown to "have harmful effects on children and adolescent viewers."

Among the programs singled out for criticism were "Wyatt Earp," "Gunsmoke," "Wagon Train," "The Rifleman" and "The Man from U.N.C.L.E."

The coalition analyzed the network's programming shortly after the president of the network, the Rev. Pat Robertson, announced in June that the network broadcasts 12 of the 15 most popular programs on cable television. The network, based in Virginia, is seen around the country primarily on cable outlets.

The coalition looked at two weeks of the network's June programming and found that Westerns and "The Man from U.N.C.L.E." averaged "a very high 34 violent acts per hour." It added that many of the same programs when viewed by children have been linked to the development of juvenile delinquency and adult criminal behavior.

The coalition added that from a Christian perspective the programming "portrayed opponents as stereotypic, one-dimensional villains with no redeeming qualities. These programs made no attempt to teach one to love one's enemy or to resist evil with good."

Earl Weirich, the Christian Broadcasting Network's public relations director, said in a telephone interview that the study "lacks credibility" because, he said, the coalition's definition of violence differs from that of most persons in society. Letters from viewers indicate the programs are well-received, he said. "Westerns are part of Americana," he added. He said

they do not glorify violence and teach "positive social values." "The Rifleman" teaches his son how to relate to people and teaches him moral values."

The coalition asked to meet with network leaders about the study but the network refused. "We know what they want us to do—dismantle our programming schedule—and we're not about to do that," said Weirich.

The anti-violence coalition is seeking legislation to require 30-second announcements "to offset the heavy promotion the violent entertainment receives on virtually all TV channels."

"The counter-ads would teach the viewer how to recognize violent entertainment and advise the viewer to turn the channel or turn off the set," the coalition said in a statement.

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ASSISI WELCOME—Pope John Paul II welcomes John Pretty on Top, representing American Indians at the day of prayer for peace in Assisi, Italy. (NC, UPI-Reuter)

Peace day truce partially observed

(Continued from page 1)

A few blocks away, Moslems from nine nations sat stocking-footed on Oriental rugs and chanted from the Koran, the Moslem holy book, in front of an ancient Roman wall.

In rooms of the town hall, a chief from Togo, West Africa, held a bowl of water and chanted in staccato tones—a prayer that praised the pope for his “strength” and at the same time asked spirits, invoked in the cause of peace, to enter the bowl.

More than 100 Italians lined up to enter a tiny chapel where, next to a statue of St. Francis, American Indians John and Burton

Pretty on Top practiced a kind of spiritual healing.

The Indians, chanting in the Crow language, invoked “God, the supreme creator” to bless each individual’s intentions. Then they brushed the subject gently on the head with feathers.

Nearby, Rabbi Elio Toaff of Rome read from the Talmud and found links with St. Francis’ teaching on professing God, finding grace and spreading peace in the Jewish word “shalom.”

In the Romanesque Church of St. Peter, Buddhist monks from Tibet, South Korea and

Japan led solemn prayers that blended musical chants, a bronze gong and wooden blocks.

A Zoroastrian praying before a source of light—in this case a wood fire—as is his tradition, filled a room with smoke. He continued praying after opening a window.

Afterward, the groups—dressed in a rainbow of colorful robes—went together to the Basilica of St. Francis for a service.

Hundreds of onlookers gathered to listen as each group prayed for peace. Then, holding olive branches, the groups meditated in silence for several minutes.

In a concluding talk, the pope said the day had shown that “peace is a workshop, open to all.” The challenge of peace, he said, transcends religious differences.

“Either we learn to walk together in peace and harmony, or we drift apart and ruin ourselves and others,” the pope said. He expressed hope that warring factions heed his call for a worldwide truce that day to show that violence need not rule human affairs.

According to news reports, the Philippines, Angola, Nicaragua, Sudan and the Thai-Cambodian border were relatively quiet the day of the truce.

However, the Irish Republican Army, which had conditionally agreed to observe the truce, claimed responsibility for a bombing which damaged a freight train on a railroad in Northern Ireland Oct. 27.

The IRA had said it would observe the truce if British forces in Northern Ireland were confined to their barracks for 24 hours.

In El Salvador, the army accused the guerrillas of breaking a truce agreement with an attack on an army post.

Palestine Liberation Organization leader Yasser Arafat sent the pope a long message saying the peace call had a profound effect on Palestinians, but said nothing about a truce. Fighting between Palestinian guerrillas and Shiite Moslem militias continued in Lebanon.

Archbishop says pope condemns self

by Agostino Bono

ROME (NC)—Pope John Paul II has condemned himself to hell by organizing a day of prayer for peace with leaders of other religions, according to dissident French Archbishop Marcel Lefebvre.

Followers of the rebel churchman passed out leaflets with that message in Rome several days before the Oct. 27 papally called prayer summit in Assisi, Italy. The leaflet

includes two drawings, one of which depicts the devil beckoning the pope.

In one drawing the pope blocks Jesus and Mary from entering Assisi. “No, there is no room for you here. You are not ecumenical,” the pope says in the drawing.

A second drawing has Christ blocking the pope from entering the gates of heaven. “I’m sorry! But here there is only one religion,” Christ says in the drawing. The drawing has the devil off to the side beckoning the pope to hell.

“Hey! Friend! Ecumenists over here,” the devil says.

The leaflet said the two drawings were conceived by Archbishop Lefebvre. “When Moslems, Hebrews, Buddhists, etc. pray, they pray to false gods,” the leaflet said. “This is the first time since Jesus Christ our Lord founded the church that a pope has invoked a congress with false religions,” it added.

Archbishop Lefebvre, who will be 81 on Nov. 29, was suspended from the active ministry in 1976 by Pope Paul VI after the archbishop ordained priests against a papal order. The archbishop opposes Second Vatican Council teachings on ecumenism and religious liberty.

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Guidelines issued for NFP agencies

WASHINGTON (NC)—Catholic natural family planning agencies seeking government grants should only assist married couples and marriage preparation programs and avoid links to contraception, sterilization and Planned Parenthood, according to the National Conference of Catholic Bishops. In guidelines issued Oct. 20, the bishops’ Committee for Pro-Life Activities also warned Catholic natural family planning agencies to

shun ties to programs seen as even subtly coercive and to refuse to make referrals to “morally objectionable” services.

Copies of the guidelines were sent to the nation’s bishops and Catholic family planning agencies by Bishop Walter W. Curtis of Bridgeport, Conn., who is current chairman of the Committee for Pro-Life Activities subcommittee for natural family planning.

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