



from the editor

# On Bork's nomination to the Supreme Court

by John F. Fink

There has been an amazing amount of hyperbole spouted about President Reagan's nomination of Robert H. Bork to the Supreme Court during the past few weeks. Furthermore, since it will obviously be a long time before the Senate takes any action on the nomination, we can expect a lot more.

Since this appointment, if approved, will tip the balance of the court from the liberal to the conservative side, there is going to be a real battle over this nomination. The tone was set immediately by Senator Ted Kennedy, who said, "Robert Bork's America is a land in which women would be forced into back-alley abortions, blacks would sit at segregated lunch counters, rogue police could break down citizens' doors in midnight raids, school children could not be taught about evolution, writers and artists could be censored at the whim of government." It was hyperbole at its worst. Kennedy can't really believe that Bork would like to see all that.



THE SENATE'S APPROVAL or disapproval of this nomination will be decided on the basis of ideology since no one seems to be questioning Bork's judicial qualifications. Those who favor Bork's approval have tried to maintain that those qualifications should be all the Senate should look at, but that just isn't the way the game is played.

Of the 27 nominations that the Senate has rejected in the history of our country, many were for purely political reasons, beginning with George Washington's choice of John Rutledge for Chief Justice—rejected because of his opposition to the Jay Treaty with England. In more modern times,

Abe Fortas's nomination as Chief Justice was turned down because of his liberal decisions. As much as Bork's supporters would like to have the Senate rubber stamp the appointment, that just is not going to happen.

So it's going to be a political decision, made by a Senate controlled by the Democrats. And since it will be a political decision, the Senators are going to be lobbied very heavily by both sides because both sides see this appointment as one of the most important in the history of the Supreme Court.

CERTAINLY ABORTION OPPONENTS see it that way because they believe that Bork's addition to the court would make it possible to reverse the 1973 Roe vs. Wade decision that struck down most state abortion laws. Bork has called that decision unconstitutional, "a serious and wholly unjustifiable judicial usurpation of state legislative authority."

Bork does not stack up as well, though, on other parts of the pro-life "seamless garment." He believes, for example, that the court cannot forbid the death penalty because the Constitution explicitly mentions it.

The key to Bork's philosophy, and his major disagreement with liberals, is that he insists the Constitution be interpreted in accordance with the original intent of its creators while his opponents insist that the framers could not have envisioned modern America and the Constitution must fit present-day realities.

On other issues on which he has taken a stand, he is against affirmative action for minorities, believes that the Constitution does not protect pornography or the right of people to engage in homosexual activity, and is for strong law enforcement.

Civil rights groups, feminists and others have all indicated that they are going to fight hard against Bork's appointment, but it looks like abortion is going to be the

overriding issue when Senate hearings begin in September. That means that many Democratic Senators will have to be careful with their votes because many of their constituents are anti-abortion.

It's becoming frustrating to many good Democrats that their party is becoming more and more identified as pro-abortion, and it doesn't help that all seven of the Democrats who have declared their candidacy for president have come out against a constitutional amendment banning abortion while all the Republican candidates except Alexander Haig say that they favor such an amendment.

The Democrats plan to delay action on this nomination as long as possible, certainly until after the court's next term starts in October, unless, of course, they believe that they have enough votes to reject the nomination. They would like to be able to wait until after the presidential elections in 1988, but it's hard to see how they can delay it that long. If the court starts its next term with an empty chair we'll undoubtedly see quite a few 4-4 decisions or sensitive cases delayed until the court is at full strength.

PRO-LIFERS, THOUGH, should not expect Bork's addition to the court, if approved by the Senate, to solve the problem of abortion. For Roe vs. Wade to be reversed the court would first have to agree to hear a similar case. If that is done, the best scenario that could realistically be expected would be a decision that regulation of abortion is a matter for each state to decide. The battle then would be fought in each state's legislature and I really can't imagine that all 50 states would pass laws completely outlawing abortion. That would be nice, of course, but it doesn't seem realistic.

Of one thing there's no doubt: Lewis Powell's retirement has set off a new round of battles over major social and moral issues.

## St. Michael, Madison, celebrates 150 years

St. Michael, Madison, is planning an August celebration, "St. Michael's—Our Journey of 150 Years Celebrating Community, Faith, Tradition, Education." Former priests, Religious, and past and present parishioners are invited to a Mass in the church at 11 a.m. (EST) on Sunday, Aug. 16 celebrated by Archbishop Edward O'Meara.

The first priest ordained in Indiana, Father Michael Edgar Shawe, was sent to establish the parish by Simon Brute, Bishop of Vincennes, in July 1937. Father Shawe, said to be an eloquent speaker, even traveled

to Canada to raise funds for the church building, which was dedicated in December, 1939. The parish grew because workers were needed to build the railroad and many Irish immigrants settled in Madison.

In 1850, St. Mary Church was established in Madison so that the growing German-speaking population would be better able to understand and receive the sacraments. More than 100 years later, in 1957, the two churches were united under one pastor. In 1853, a third parish, St. Patrick's, was formed in northern Madison out of the original St. Michael parish.

In 1964, St. Michael's church building was lengthened and a tower was added. In 1897, the pipe organ was added, later to be renovated in 1981. In 1909, complete renovation of the church began. A new altar was built in 1910, and in 1911, new bells were installed in the tower.

Though the parish had school in the church and other buildings from 1843 on, the first parish school was built in 1869. Schools now serving the parish are Pope John XXIII elementary school, built in 1966 and Father Michael Shawe Memorial Junior and Senior High School, built in 1952 and dedicated as a high school in 1954.

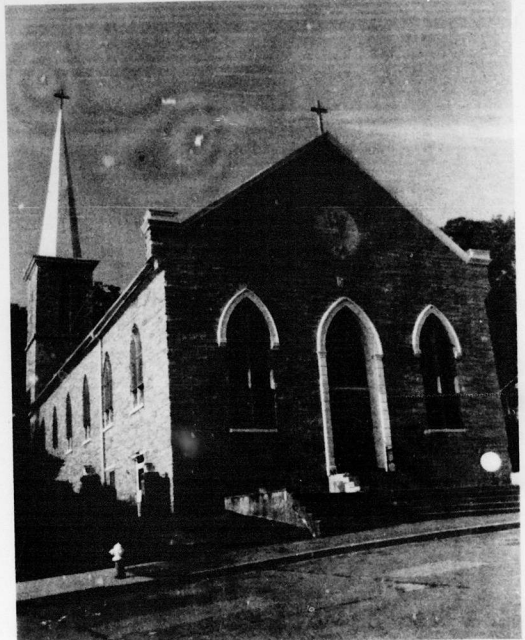
Father Richard P. Grogan was pastor of St. Michael from 1967 to 1975. Father Patrick Harpenau served the parish from 1975 to 1982 and Father John Fink, from 1982 until July 8, 1987. Father Larry Crawford is the present pastor.

The August 16 anniversary Mass will be followed by a catered luncheon on the grounds behind the two schools, at 201 State Street in Madison.

The "Convent Combo," a group of Benedictine Sisters from the convent in Ferdinand, will provide music after the lunch.

The steering committee for the 150th anniversary events includes Charles Ackerman, Bob Armstrong, Chris Craig, Kathryn Deveyar, Pam Deveyar, Father John Fink, John O'Connor, and Linda Sage.

Prior to the August celebration, the Commonwealth String Quartet presented a concert of classical and popular music in St. Michael's Church at 2 p.m. on Sunday, July 12 as part of the 150th anniversary recognition.



St. Michael Church, Madison

### Archbishop O'Meara's Schedule

Week of August 9, 1987

FRIDAY, August 14 — Visitation and lunch with the Sisters of St. Francis and Administrators of St. Francis Hospital, Beech Grove, 12:30 p.m.

SATURDAY, August 15 — Visitation with the seminarians of the Archdiocese of Indianapolis, Fatima Retreat House, Indianapolis, 8:00 a.m.



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THE CRITERION

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## 'This Far By Faith' schedule for August 1987

Following is the schedule for "This Far By Faith: The Black Catholic Chapel of the Air" for August. The program can be heard from 2:30-3 p.m. Sundays on WGRT-AM, Indianapolis (810 kHz).

Date	Homilist	Choir
Aug. 2	Bp. Eugene Marino	SS. Paul & Augustine
Aug. 16	Fr. Jay MacGraw	St. Bridgid
Aug. 23	Deacon James Davis	St. Francis Xavier
Aug. 30	Fr. Melvin Shorter	Rejoice Nat. Choir '85



## Archdiocesan Catholic Charities

by Joanne Ales

## Crisis Office: a call to serve those in need

Statistical facts gathered and compiled on the homeless, jobless and hungry take on forms, faces and realities in the everyday dealings of the Crisis Office volunteers at Catholic Social Service.

The Crisis Office exists as a resource and referral arm of Catholic Social Services, in addition to providing some limited material assistance when there are no other resources. The office, under the supervision of the author of this article, is run primarily by trained volunteers. These women perceive the Gospel as their primary motivating force. They feel a call to serve Christ in the needy.

The volunteers' aim is to look at the underlying problems that caused the person to need help and then to formulate a plan of action with the client. Currently seven women form the team of volunteers. These volunteers are all from different parishes, almost making a circle around the agency.

The volunteers are Pat Bromer, St. Monica's; Judy Hipskind, St. Matthew's; Maggie Greeley, Our Lady of Greenwood; Marilyn Noll, St. Thomas Aquinas; Bonnie Suding, St. Roch; Phyllis Wallace, St. Simon's; and Joann Wood, St. Pius. Elly McNamara from St. Luke's provided us with two years of service.

We are seeing a growing number of street people in the agency," says Judy Hipskind, who has volunteered for more than five years; and also helps coordinate the volunteer efforts. "These are men who spend their days on the street and nights in the shelter of the missions. They come unshaven, dirty and with a stench that at times seems unbearable. These are men I would turn away from and avoid on the street, but as I meet them face to face in the Crisis Office, and hear their stories, I am aware of the dignity of a person who has been trodden on over the years. I hear their pain, their anger, their despair. These men are what I see to be the poorest of the poor in our community. They are the forgotten, the marginal, the outcast with few supports to rebuild their dignity."

Judy tells the story of a man who said, "I keep trying to tell myself I'm not a bum." He came for a change of clothing, underwear and socks. "Our clothing room provides them with a change of clothing. Socks and underwear are scarce," notes Judy. Bonnie Suding, one of the new volunteers, says, "Until I worked in Crisis, I never noticed the people on the street corner, nor did I stop to think of what they had to go through to live. Something has caused them to give up on life. It is hard to know, as I've never walked in their shoes. Working here has been an eye-opening experience."

Bonnie often experiences a feeling of helplessness as the needs are so great and the resources so limited. "People get caught in the quagmire of poverty and don't know how to get out."

Bonnie says, "I have beautiful nagging thoughts as I view the beautiful transformation of our downtown Indianapolis. I am now painfully aware of the plight of our poor who have been displaced." Statistics gathered by Interfaith Housing, Inc., note that in 1982 the city had 3,500 public housing units. Today the number has dropped to 2,822. Only 14,000 subsidized rental units exist, whereas there are 57,000 people who need and qualify for such housing. There are a total of 26,661 substandard, occupied housing units in Indianapolis.

Perhaps the greatest gift the volunteers

give to the people who walk into the Crisis Office is an ultimate respect for the dignity of the people they are serving. This respect is born out of their faith without concern for the person's social status. Marilyn Noll, who has been a volunteer for three years, says she feels a call to welcome the oppressed, the poor, to let them know there is someone who cares and that they count. "Man judges outward appearances, God judges the heart. I am trying to look at the heart."

Marilyn tells the story of a man who came for food, who had a hypoglycemic attack in her office and began to shake. She borrowed cheese and crackers from a staff person, orange juice and sugar from another and offered it to the man. The man took the cracker from Marilyn, held it up and said to her, "This reminds me of Eucharist."

Joann Wood, a volunteer for three years, says, "My call seems to be just to be present, not in a hurry, not to have all the answers, to let these people see I care. I'm growing with these people. I see the alcoholic male, the bag lady, the welfare mother, with five children, the battered wife. I find myself listening to what they are saying or not saying. I know I cannot please everyone, but I can touch them with love—even if sometimes that means saying no. I gain so much myself from what I do, my eyes have become wide open—I have lived in such a narrow world."

She tells the desperate story of a man and woman with two babies, who had no place to live. She felt blessed that she could refer them to Holy Family Shelter. The couple's response was so positive, so grateful for some time to get their lives together. The statistics (30,000 people were homeless at some time during 1986 in Indianapolis) become real to the Crisis worker.

Pat Bromer feels that her more than four years of volunteer work at Catholic Social Service has brought her "out of the 'suburban ghetto.' I live in a ghetto just as much as a Center Township client and could be locked into its experiences. In the suburban ghetto, it is devastating to be without a car for a day. Often for someone in the inner city, it is devastating that your children don't have something to eat."

"I believe," she says, "that it's very hard for people to ask for help. Without a doubt, these clients would rather sit on my side of the desk. It is sobering to think that someone is wanting a meal, \$1.50 for bus fare. To think how needy some people are and that I'd never know it if I stayed in my suburban ghetto."

Pat regrets that so many people have difficulty understanding, that people so often continue to believe women have kids in order to collect more welfare, and people believe that these clients don't want to work. Pat

ponders and says, "Maybe people conclude these mothers want a handout, because they don't see that these mothers who ask help for their children are so desperate that they will do whatever they can do to get help."

She shares the story of a young mother with a two-week-old baby and two other children who was so desperate for food for her children that she walked to the office. She was so pale and white, it was obvious that she used every bit of her energy to get help. Pat connected the mother with a multi-service center near her home, gave her bus tickets and what little food she could carry with the baby. "My heart went out to this woman," Pat says. Pat says she has put much energy into organizing and stocking the office's food pantry.

Judy Hipskind comments that working in the Crisis Office often leaves her feeling restless. "The problems are so complex. There is so little that we can do—give food, clothing, sometimes material assistance for rent, utilities. There is something more that needs to be done that leaves me living with the questions. I am reading the bishops' pastoral on the economy to gain the Catholic perspective. Work in the Crisis Office surfaces questions about the economy. What can we do as a society, as church, as individual members to address these patterns of unemployment, homelessness and alcoholism?"

Phyllis Wallace, who had been in social service work at Central State prior to her marriage and parenting three children, wants to get back in the field now that her children are in school. After spending several days working with different volunteers, Phyllis commented that she had yet to experience a typical day. She has found it hard to believe how many people have nowhere to turn. The commitment of other volunteers has been an inspiration to her, making her want to learn more.

Maggie Greeley, a volunteer who will join us in the fall, has recently retired from Lilly's. She loves her job at Lilly's and the opportunities it provided her to help others. When she donated clothes to the clothing room, she learned of the volunteer possibilities and offered her service.

The volunteers truly work to deliver love, concern and direct help to those who come to Catholic Social Service in need. At the same time each volunteer feels gifted by these people because through them the realities of those who are poor or in any way afflicted become real.

## Four Srs. of Providence to profess perpetual vows



PREPARATION—To receive their final vows as Sisters of Providence are (from left) Pamela Pauloski, Maureen Fallon, Carole Kimes and Judy Birgen.

by Martha Brennan

Sisters Pamela Pauloski, Maureen Fallon, Carole Kimes and Judy Birgen will profess perpetual vows as Sisters of Providence Aug. 15 in the Church of the Immaculate Conception at St. Mary of the Woods.

Sister Pamela, a native of Indianapolis, graduated from Ladywood St. Agnes High School in 1972 and received a bachelor's degree in journalism from St. Mary of the Woods College in 1977. The daughter of James and Eleanor Pauloski, Sister Pamela taught in Indianapolis at St. Philip Neri School and was the director of religious education at Nativity Parish. In August she will begin graduate study in pastoral ministry at Boston College, part of a two-year program preparing her for Hispanic ministry.

A native of Chicago, Sister Maureen currently teaches chemistry and physics at Cardinal Ritter High School. She graduated from St. Mary of the Woods College in 1976 and earned a master's degree in science from Purdue University in 1986.

Sister Carole, a native of Fort Wayne, is currently a nursing student at the University of Indianapolis. Her previous ministries include teaching junior high at Holy Cross School, Indianapolis and Maternity of the Blessed Virgin Mary School, Chicago.

Sister Judy, a native of La Habra, Calif., is currently the Food Development Program Director for Catholic Charities in Chicago. She received a bachelor's degree from Pepperdine University and a master's degree from the University of Chicago.

Profession of perpetual vows is the public commitment a sister makes to God and the congregation. For Sisters of Providence, the sister is involved in a formation process lasting six to nine years. Included in the preparation for final vows is a 30-day retreat to deepen the sister's relationship with Jesus Christ and to further her sense of identification with the congregation.

Father Bernard Head, chaplain at St. Mary of the Woods, will preside over the 1 p.m. liturgy. Fathers Gerald Kirkhoff and Joseph Schaedel will celebrate the liturgy and Sister Nancy Nolan, general superior, will offer reflections.

## Mass for Pan Am Games

(Continued from page 1)

15, 17 and 22) and 11:15 a.m. Tuesday through Friday at St. John's.

On Sunday, August 9, St. John's will have an 11 a.m. Latin Mass and a 5:45 p.m. Portuguese Mass. There will also be 5:45 p.m. Spanish Masses on Sundays, August 16 and 23 at St. John's. St. Mary's will have an anticipation Mass for the Feast of the Assumption at 5:45 p.m. Aug. 14 and a Sunday noon Mass on Aug. 16, both in Spanish.

These special Pan Am Mass schedules are included with the other area churches' summer schedules in the 1500 pocket-sized booklets being distributed in all parishes in Indianapolis and surrounding areas, including five parishes in the Lafayette diocese. Central Indiana hotels and motels also have the Mass schedule booklets. Spanish-speaking priests are available at the two churches to serve other spiritual needs of the visitors during the games.

Religious needs of the athletes themselves are being taken care of by a special PAX-I committee for religious affairs.

## Correction

The correction on page 3 of the July 24 issue stated that St. Simon's Church has been administering the sacraments to the ill and disabled at Pleasant View Lodge near McCordsville. It failed to make it clear that St. Michael's Church in Greenfield has also been performing these services, as stated in the original article. The correction should have stated that St. Simon has "also" been administering the sacraments. Both parishes have been ministering to the ill at Pleasant View.

## No column

The "Matters Temporal" column by Msgr. Gerald A. Gettelfinger does not appear this week because Msgr. Gettelfinger is on vacation. It will resume after he returns.



# COMMENTARY

## A parish must be a vital, open community

by Dale Francis

It was a heavy sweltering late Fourth of July afternoon in Cincinnati. Margaret and I had come to see a Reds-Mets game and we walked for Saturday evening Mass to St. Louis Church at Eighth and Walnut. On a hot day in Cincinnati you have the illusion that all walking is a little up hill. The temperature was around 94 degrees.

The Mass was in the basement chapel. We had come early and were in the upper church, wondering where the people were, when a sister came to tell us we should go to the lower chapel.

The chapel was filled with people. I came to the door. Standing beside me was a tall man, well-dressed in a dark suit with tie,



unusual on such a hot day, obviously a man of dignity. Our eyes met and there was no sign of distress on his face. But in an instant, he simply collapsed. I reached out for him but my arms couldn't grasp him. He fell, his head striking with a loud report against the door. Everyone in the chapel heard it.

He was unconscious, breathing shallowly. I loosened his tie, unbuttoned his collar, waved to some others to help me move him into a more comfortable position. Margaret hurried upstairs, asked the sister to call for an ambulance, found a priest. A nurse who was in the chapel came to help the man, whose color was ashen and who showed no signs of consciousness. The ambulance came remarkably quickly and carried him away. Mass had just begun.

We came in the Mass to the prayer of the faithful. It was formal. We were asked to pray for the pope, the archbishop and for a great number of things surely worthy of our prayers. But there were no prayers for the

one who had come to worship with us, the one all there knew was at that very moment at best critically ill, quite possibly dying, perhaps already dead. I'm sure many, perhaps all, added prayers for him but the asking for prayers should have come in the prayers of the faithful.

The liturgy must be a living liturgy. The parish must be a living parish. The whole idea of the new liturgy was to bring this about. No longer was the celebrant to stand with his back to the people. No longer was the language of the Mass in Latin but in the language of the people. The Mass wasn't celebrated, like a performance on the altar, but the celebration reached out to embrace all, to bring all into living participation.

The prayer of the faithful is one of the ways that the people are called to active participation in a way they have a sense of the living relationship we all have with one another in the church, especially in our parishes. We are called not just to our personal relationship with God but also in community with those whose lives touch our own. A living parish is one in which the people not only worship together but who care about each other, who care about people. The Mass is not celebrated for the people of the parish but with the people of the parish, the people not just with participating but really joining with the celebrant in spirit.

The prayer of the faithful must truly involve the people in prayer. There must be a flexibility in the prayer of the faithful so that it involves what the people should be praying about in their own parish, own city, own nation. In the beginning, some parishes encouraged prayers from the pews. This



really didn't work since only a few were bold enough to do so.

Some parishes ask the people to write on a pad in the back of the church petitions suggested for the prayers of the faithful. Some liturgical committees are careful to include prayers that concern the people of the parish. But far more often, the prayer of the faithful is formalized, offers petitions for prayers certainly worthy but not alive to the concerns of the people in the parish.

The intention of renewal was to bring a new vibrant life in the church. We must be careful we do not fall into formalization.

## Reasons behind the declining health of teenagers

by Antoinette Bosco

A rash of disturbing statistics included in a report on teen health in a recent issue of the *Journal of the American Medical Association* raises an alarm about American adolescents.

The picture reported by University of Minnesota pediatrician, Robert Blum, is grim. All the emphasis on health in the past decade doesn't seem to have filtered down to youth. Teen-agers have not gotten healthier.

On the contrary, they are dying more violent deaths from accidents, homicide and suicide. They are using drugs and alcohol at a younger age. And they're being diagnosed with more depression and chronic illnesses than in the past.



Blum says that the statistics should be a call to action for doctors and health-care workers.

His statistics indicate that 77 percent of adolescent deaths are caused by accident, suicide or homicide. In 1980 almost 62 out of every 100,000 youths between the ages of 15 and 24 died from car crashes, drownings, poisonings, burns, falls or other accidents. Sixty percent, 18,800, were caused by car crashes.

Blum's facts on suicide are more than alarming. Self-inflicted death among youths 15 to 24 years old have more than quadrupled, from three per 100,000 in 1950 to 12.4 per 100,000 in 1980.

Homicides among youths in the same age range increased by 300 percent from 1950 to 1980, reaching 15.6 of every 100,000 youths.

Blum reports that one-tenth of adolescent females become pregnant every year. Citing 1983 figures, he indicates that of the one million reported pregnancies among 15 to 19

year olds, 38.7 percent ended in abortion, 13.4 percent were estimated to have ended in miscarriage, and 47.9 percent went to term.

The drug and alcohol picture boggles the mind. One in seven 12th-graders report getting drunk at least once each week. In 1982, 60 percent of high school seniors reported using drugs other than marijuana, including cocaine and amphetamines, the AMA journal report said.

I talked to a number of young people after reading that report to get their opinions on why American youth are playing Russian roulette with their lives. I got a variety of answers, from the breakup of the family to a lack of spirituality, from the availability of money for drugs to boredom to a love of fast cars.

A few felt that what was left out, as always, was how many youth are healthy and optimistic about life. Trouble, one teen said, always has a way of ending up as a statistic.

Then I covered a talk by Dr. Bernie Siegel, a surgeon at Yale University and author of "Love, Medicine and Miracles." Siegel brings spirituality to healing.

He mentioned a teacher who had given a homework assignment to her students to write themselves a suicide note and a love note. The results showed that students had many reasons for not living, but very few reasons for loving themselves.

This, it strikes me, is the real clue in the bleak picture of the health of U.S. teen-agers. If they can find no reasons to believe they are lovable and important and headed for a future in which their particular contribution to the world is needed, why should they care about their health? Why not escape in whatever way is available?

Siegel added that being brought up by loving parents, as he was, is a legacy that we all need if we are to be equipped for "choosing life."

I couldn't agree more.

## The distinction between the laity and the clergy

by Fr. Eugene Herrick

Today, when people are heavily emphasizing their distinctiveness and individuality, there is one distinction that is being de-emphasized. The laity are calling for more equality in the church.

In every consultation for the October world Synod of Bishops on the laity, lay people have decried the gap that exists between their world and the institutional church. They often report feeling like second-rate citizens ranked below and distinct from the clergy.

The more I hear this complaint the more I ask how the situation can be resolved to the satisfaction of all. I think that viewing the entire matter in a new context will help. But before discussing that context, let's look back at the history of the church.

The closest term we have to the word "laity" in the Old Testament means "people of God." It is used often in opposition to the gentiles, and means the sacred people in contrast to those who are not consecrated to God. The Hebrews were God's chosen people who were consecrated to him by means of a covenant.



Moving from the times of the Old Testament to the middle of the third century A.D., we see the church growing as an institution and many distinctions beginning to be made within it. It is then that we read, "Special ministries have been assigned to the high priest; a special place allotted the priests. Lay people are bound by rules for the laity."



The clerical role was defined as providing service at the altar to the Christian people. On the other hand, as the monastic life began to develop the monk's main role was to live a life which does not focus on the world, but rather on God.

As time progressed, a relationship between the virtues of monastic life and the life of clerics was seen. By the 12th century, the cleric and monk were regarded as having a life dedicated to divine things, and the lay person was seen as having a life dedicated to human things.

Although history has shown this is not always true and that this is a poor way to make the distinction in question, it is an approach embedded in church history.

It is true that the lay world is different from that of the clergy, but the distinction should not be founded on higher or lower spirituality, on a better or worse state of life.

The Second Vatican Council made a contribution through its view of the laity, lessening the tendency to view them as second-class church citizens.

To continue the spirit of the council, lay spirituality needs to be more fully developed and better defined. There is a need to find ways to make it clear that by working from 9 to 5, raising children and keeping a family together, or pursuing the single life lay people do more than pay for the sin of Adam and Eve. Just as monks sought the divine office

hope to sanctify the world, so too the laity; they can humanize the world and make it more sacred through the life they lead.

All this will help us to view the distinction between clergy and laity in a new context. It needs to be recognized first that clergy and laity share a supernatural life and Christlike goals. Both are called to true holiness. Then the distinction between them can be seen as a distinction of the means to sanctify.

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# TO THE EDITOR

## A lying Marine becomes a hero

Many thanks for your column in the July 24 issue about Col. North. We (my wife Ethel and I) agree with all you said—and we praise your perception and courage in saying it, especially in the strange situation in which this lying Marine officer seems to have become a hero. Well done!

James A. Doyle

Rockville Centre, N.Y.

## Not a sign of agreement

Since when does our Pope John Paul II have to secure permission from the Jews as to whom His Holiness wishes to invite to the Vatican?

The Jews well know that the pope has had audiences with the heads of many countries

including the communists, but this is no assumption that the pope agrees with the communists or their form of government or their treatment of their citizens.

Did the American Jewish Congress expect the pope to try Waldheim and find him guilty of the accusations that have been made against him? The overreaction and vicious attack on the pope demands an apology and a retraction from them of their offensive and insulting remarks.

Their emotional criticism of Pope John Paul II illustrates how lightly the Jews regard their relations with Catholics which are certain to be adversely affected by their action and assumptions.

Joseph A. Wicker

Indianapolis

## Jailed priest on Nicaragua

I am a Maryknoll priest serving a nine-month sentence for protesting the training of *contras* in Florida.

As a missionary who has lived and

worked with the poor in Latin America, I am convinced that our foreign policy in Nicaragua is wrong.

The Iran-*contra* hearings are confusing the issue. The U.S. Catholic bishops have said it best: "Military aid to the *contras* is illegal, immoral, and unwise."

Fr. Roy Bourgeois, M.M.

Federal Prison Oakdale, La.

## Changed spirit of the work

Thank you for assisting me with a misspelling or punctuation when necessary. However, in regard to the poetic eulogy attributed to M. Rosensaft in my letter "Another view on Waldheim" (July 24 issue) I submit the following:

As written by the author and as submitted by me, the work begins with a small "t" not capped as you printed it. The work is not a sentence and does not have a period at the end. These "adjustments" have changed the spirit of the work from an expression of timeless transcendent thought to a sentence with a beginning and an end. A rather meaningless sentence at that.

I ask you to publish this letter explaining that it is necessary for the work to be read with a small "t" in the opening word and without a period at the end. A drastic change in spirit and feeling takes place with them.

Howard F. Kuhn

Shelbyville

## Our Lady of Guadalupe

Richard Cain's article, "What the Church Teaches About Mary's Apparitions" in your July 17 issue, is a good explanation of the role of private revelations in the Catholic faith. But he has been misled by his sources when attempting to interpret the image of Our Lady of Guadalupe.

The form of the image is by no means unique. This way of depicting the Virgin in a mandorla of spiky sunrays, standing on the crescent moon, upheld by a small angel, was popular in Europe from the late Middle Ages.

The iconography is, of course, drawn from Revelation 12:1 and the "woman clothed in the sun" who was taken to stand

for both the church and Mary. The novelty of the Guadalupe image is that Our Lady and the angel both have *Indian* features. Thus it is an icon that appealed to both Europeans and Indians and served as a rallying point for both groups to eventually form a common culture.

Another interesting detail, unmentioned by Mr. Cain, is that the apparitions took place on a hill once sacred to the Aztec goddess of motherhood, Tonantzin. Mary was replacing a pagan goddess just as Christ was replacing the chief local god, Quetzalcoatl. This was the typical pattern of Catholic missionary activity, taking over the functions and sacred sites of previous deities.

Quetzalcoatl, the Feathered Serpent, was a complex and benign deity born of a virgin and incarnate as a priest-king. He was not an object of fear to the Aztecs nor in need of "crushing." And the serpent was generally a wholesome symbol in pre-Columbian Mexico, not an evil one as in Europe. The cross was already a major motif in native art, although as a symbol of the Four Directions, not as an execution device.

In short, the authentic background of the image is more interesting than the fanciful one Mr. Cain presented.

Sandra Miesel

Indianapolis

## Oliver North as an altar boy

Re your article about Marine Lt. Col. Oliver North in your July 17 issue ("North's teachers recall him as a good student and altar boy"): Big deal. Who cares? North is still "beautiful, polite, helpful and willing," but for all the illegal and wrong causes.

Because his mother was a devout Catholic doesn't and did not keep him from lying to Congress or taking money to protect his house without asking. Stealing? North did, was and is involved in illegal arms sales. Let us not forget the word *illegal*. "Good student" from the wrong teachers.

No one can suspend the Constitution in our country. It is our law. Everyone must pay for breaking the law, even North, "the cutest altar boy!"

To think that Sister Mary Ann Walsh wasted her time on that article. Wrong was wrong.

Eileen M. Hagedorn

Versailles

# POINT OF VIEW

## Procreation and morality

by Sr. Marian Brady, SP

Rapidly developing reproductive technology requires that moral evaluation be an essential component of its development and use. In response to this need, the Vatican earlier this year issued the "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation."

The instruction sharpens our perspective on the nature and use of reproductive technology by focusing on important values essential in evaluating several new emphases to enrich our understanding of procreation.

The basic problem the instruction addresses is that reproductive technology can procure human ova and sperm, bring about their fertilization, and manipulate and experiment with embryonic human life in a completely objective, impersonal, scientific manner—outside the context of intimate conjugal love. The instruction goes on to answer the question: Is our use of this technology to conceive a child morally right? The instruction reaffirms three basic values that must be considered:

1. Each human person, from his or her very beginning, is destined to achieve happiness with God.
2. Intimate conjugal love is the natural and most fitting context in which to initiate human life.
3. The family is the proper situation for nurturing and guiding a child to maturity.

The church focuses on these values with good reasons.

At the moment of fertilization, a child is conceived; a new human person begins to be. From that moment each human person is of every stage of his or her development is destined to be happy with God forever. The church centers its great respect for human life on this revelation of personal destiny.

Thus, it is not surprising that the church insists that every new human life, so marvelously destined to love God forever, should begin in conjugal love, which involves the cooperative procreation action of the would-be parents and God. Spouses cooperate with the natural process of human conception; in fact, they are both subject to it and can be instrumental in bringing it about in their intimate acts of love. God simultane-

ously cooperates in this procreative act by endowing the new human person with a human soul.

Once a human person is conceived, responsibility begins for those who participated in that conception, nurturing the developing child, giving birth, bringing the child to young adulthood with the ability to achieve his or her happiness with God. Thus, the child requires a long process of nurturing—physically, mentally, morally, spiritually—possible best in the stable environment of a family in which parents have committed themselves to foster the child's development as they deepen their own love for each other.

The instruction introduces a new emphasis here. It states that every child has a right to be conceived in intimate, faithful love, nurtured in love, and brought to maturity in a stable, loving environment. This delineation of the child's right indicates that those responsible for the child must fulfill the child's right and for the child's own sake.

In contrast, reproductive technology that requires a third party to bring about fertilization addresses human conception as if it were a right for anyone who wishes to have a child and thus supplies the means to fulfill that implied right. The instruction, however, clearly states that no one has a right to conceive a child. Rather, a child is a gift of God and procreation is a privilege a husband and wife receive from God.


In this context, the instruction conveys the church's sympathetic understanding of the deep pain of couples whose apparent infertility prevents them from conceiving a child. Recognizing the positive power of science, the church calls upon scientists to channel their expertise in this direction to discover the causes of and remedies for infertility in married spouses, rather than concentrate on offering substitutes of technological fertilization that can be used even outside marriage.

With good reasons, then, the church rejects as morally wrong the use of the various reproductive technologies (*in vitro* fertilization and artificial insemination) that require a third party to bring about the conception of a child; the idea that we have a right to have a child; and the idea that if we have available the technology to bring about fertilization outside intimate conjugal love, we may use it. The church reasons that the child who is destined for eternal love should be conceived in love.

(Providence Sister Marian Brady is an adjunct assistant professor of philosophy at The Catholic University of America in Washington, D.C.)



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# CORNUCOPIA

## Never say lonely again

by Cynthia Dewes

There is solitude and then there is being alone. When the kids are little we long for the first, and when they grow up and leave home (if they do), we fear the second. We are hard to please.

When God said, "It is not good for man to be alone," he was, as usual, right. Adam enjoyed sharing Paradise with Eve more than he did "baching-it," even though it got them both in trouble later. As history progressed, people banded together in families, city-states, drinking societies, religious communities. Only a few hermits hung out by themselves, the exceptions proving the rule.

Jesus was as gregarious as anyone. He engaged in typical Jewish family life, visiting the temple for community worship, going about with friends, talking and sharing stories. He and his mother went to at least one wedding feast that we know of, and there enjoyed a glass of wine and probably the first century equivalent of an eggroll, with other guests. His last act before his Pas-

sion began was to eat dinner with his closest friends.

Like Jesus, we are seldom by ourselves. From the time we're lined up with squalling peers in the hospital nursery until we're lying in state at our own wake, we are surrounded by others. We share work, play, school, food, exercise, and flipping TV channels with companions who range from loved relatives to relative strangers. Even contemplatives who are silent eat, work and pray in community.

On wilderness campouts at an altitude of 14,000 feet we run across 12-year-old Boy Scouts from Akron. Birdwatching in the Everglades we encounter sloshed good-old-boys hunting alligators. We discover skinny dippers, nudists and other assorted free spirits in the remotest coves and heights.

Now, despite all this cheerful togetherness, many of us feel lonely. We are lost in the crowd emotionally, and no amount of distraction seems to change the feeling that we are alone. The din around us makes it difficult to hear God in the voices of others or see his hand in the events of life, although we are told on best authority that he's there.

What we need is solitude, not necessarily physical solitude, but the interior kind where we encounter God in another way. Even

Jesus needed a "desert experience," in his case 40 days and 40 nights. Most of us are on a tighter schedule than that, but we still need some "desert" after the distractions of everyday living.

There are structures available to us if we need them to achieve solitude: parish renewals, retreats and days of recollection, centering techniques for prayer. They are all useful, and we may pick and choose among them until we find the one that best reveals for us God, the faithful companion.

Only in solitude will we realize that we are never alone.



✓ Montana native Vicki Ries will be received into the novitiate of the Sisters of Providence by general superior Sister Nancy Nolan at a vesper service on Wednesday, July 29 at St. Mary of the Woods. During the past year she completed her postulancy, which included teaching music at St. Philip Neri Church, and at St. Joan of Arc Parish in Indianapolis.

✓ Last month, Amy Geisse, a St. Luke, Indianapolis, parishioner, participated in the Midwest Women's Select Soccer Team in Denmark, Holland, Sweden, West Germany and the Soviet Union. Geisse, a 1987 Stanford University graduate, was named MVP at Stanford, selected for the All-American Soccer Team and the All-American Academic Team of the National Soccer Coaches Association of America. Geisse, the daughter of John and Mary Geisse, hopes to become a veterinary surgeon.



### check-it-out...

✓ Proclaiming the Greatness of God: Mary's Canticle, a three-part lecture and discussion on Mary's role as mother of God will be sponsored by St. Christopher's Parish, 5301 W. 16th St., Indianapolis on Tuesdays Aug. 11, 18 and 25, from 7 to 9 p.m. in the parish activity room. Andrew Holman of Marian College will lead the presentation by analyzing Mary's life through scripture. Child care will be provided. Those wishing more information may call 317-298-9060. (See CHECK-IT-OUT, page 7)

### vips...

✓ David Weillhammer, an eighth grade student at Nativity school, Indianapolis, will be one of two student reporters covering the Pan American Games for Peanut Butter Press. Weillhammer will cover fencing, table tennis, cycling, water polo, speed skating and the equestrian events.



✓ St. Vincent Hospital Guild, Inc. recently elected officers and board members for 1987-88. They include: Alice Veneman, president; JoAnn Trausch, vice president; Helen Sochar, treasurer; Teresa Fanning, assistant treasurer; Mary Jane Quattrochi, recording and corresponding secretary; and Josephine Bryant, Teresa Fanning, Elsa Hartz and Catherine Moran, re-elected board members.

✓ Greg Crum has been named head basketball coach at Cardinal Ritter High School, replacing Jim Jenks, who will remain as athletic director of the boys' and girls' programs and head golf coach. Crum has been assistant coach for the past nine years. He also coaches football and softball. Crum is a Frankfort native and Purdue graduate, and formerly served as assistant coach at the Latin School.



Mayme McGuirk of St. Michael Parish, Bradford displays a quilt which she pieced and women of the parish quilted in preparation for the parish Turkey Shoot and Festival on Sept. 27. This and other quilts will be shown at the parish on Saturday and Sunday, Aug. 8-9.

## The Ad Game

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled last week's puzzle:

Paty Cope, St. John, Stranght Rita Ferentzon, St. Luke, Indianapolis Paul Andrew Bunkart, St. Ann, Indpls Vicki E. Korts, St. Simon, Indpls Shirley Taylor-Baer, Holy Trinity, Indpls Lucille Dosch, St. Benedict, Triune House Stephen P. Costamari, St. Graciel, Indpls Theresa Demott, St. Paul, New Albany Patty Simon, St. Maurice, Napoleon Don J. St. Michael, Brookville Mary L. Sauts, Our Lady of Perpetual Help, New Albany Pat Riley, St. Paul, Greencastle Kerry Moray, St. Mark, Indpls Ann Benamer, St. Mark, Indpls Charlotte Marva, St. Christopher, Indpls Rita Martin, St. Nicholas, Summit Henry J. Wolff, St. Susanna, Mooresville Audrey Dowd, St. Matthew, Indpls Rose Marie Kenna, St. Joseph, Shelbyville St. Carmita Moran, St. Joseph, Shelbyville Linda Owens, St. Michael, Greentown Rita Martin, St. Nicholas, Summit Joseph H. Veneman, Jr. Holy Name, Beech Grove Rita J. Schaefer, Our Lady of Perpetual Help, New Albany Maurine Duncan, Little Flower, Indpls Anne L. Bensch, Holy Trinity, Indpls Cathy Butler, St. Jude, Indpls Margaret M. Oeding St. Benedict, Terre Haute Betty Robinson, St. Michael, Greentown Joanne Ajarne, Our Lady of Lourdes, Indpls Mary M. Korman, Holy Trinity, Indpls Bernice W. Roseman, Holy Trinity, Indpls Mary E. Tetz, Sacred Heart, Indpls Laurie Egan, St. Barnabas, Indpls Robert Nuss, St. Mary, Greentown Virginia Webb, St. Lawrence, Indpls Mayo Buernagel, Little Flower, Indpls	Sandra Hawley, St. Joseph, Shelbyville Mike Jones, St. Michael, St. Michael Mrs. Fred Eber, St. Mark, Greentown Mary Hershey, St. Dennis, Westport Jim Roseman, St. Anthony, Indpls Nancy J. Dew, Christ the King, Indpls Miss Tom Bates, St. Mary, Danville Mary Ellen Grove, St. Michael, Greentown John Doring, Holy Spirit, Indpls Jim Wether, St. Roch, Indpls Marge Cope, St. Mary, Danville Leonard Anderson, St. Rita, Indpls Margaret N. Logan, Holy Spirit, Indpls Silvia Schmitt, Holy Spirit, Indpls Michael Viro, Holy Name, Indpls Paul Hirschauer, St. Joseph, Shelbyville Margaret Sanders, St. Catherine, Indpls Sara Nuss, St. Gabriel, Connersville Sharon Falkenberg St. Thomas More, Mooresville Christine A. Fry, St. Thomas Aquinas, Indpls Bonnie Ritt, Our Lady of Greenwood, Greentown Margaret E. Jones, Holy Family, Beech Grove Lutha Andrews, Perpetual Help, New Albany Mike Mooman, St. Peter, Summit Robin Gimes, St. Christopher, Indpls Ruth Adams, St. Anthony, Oakville Naomi Woods, St. Joseph, Shelbyville Margaret Maloy, Our Lady of Greenwood, Greentown D.L. Maier, St. Jude, Indpls Paul Russell, St. Paul, Indpls Carol Wagner, St. Paul, Indpls Anne Neese, Holy Trinity, Indpls Judy Parker, St. Anthony, Indpls Barbara Jean Gorton St. Lawrence, Lawrence Judy Hicks, Our Lady of Greenwood, Greentown Sally O'Leary, Christ the King, Indpls J. Faulkner, Holy Spirit, Indpls Laura Fleck, St. Barnabas, Indpls	Patricia Scuderi, Little Flower, Indpls Marvin M. Baker, St. Joseph, North Vernon Maureen McCuen, St. Barnabas, Indpls Donna S. Taylor, St. Anthony, Jeffersonville Nancy Adams, Holy Cross, Indpls Jan Burk, St. Simon, Indpls Hermia Braker, St. Christopher, Indpls Rosemary Fry, Holy Angels, Cedar Grove Elaine Shaw, St. Roch, Indpls Joan Kleider, St. Roch, Indpls Mary Soars, St. Matthew, Indpls Charlotte Flier, Holy Spirit, Indpls Jennifer Doyle, St. Barnabas, Mooresville Agnes Stegand, St. Anthony, Speedway Shirley Montgomery St. Michael, Brownsville Mary Lou Brink, Little Flower, Indpls Jacqui Bering, St. Mark, Indpls Clara Donahue, Little Flower, Indpls Mary Bart, Sacred Heart, Indpls Jim Moore, Holy Spirit, Indpls Arthur G. Meier, Little Flower, Indpls Anne Louke, St. Gabriel, Indpls Mary M. Russell, St. Michael, Indpls John Doring, St. Paul, Indpls John A. Barlowe, St. Michael, Indpls Barbara Whitsett, St. Jude, Indpls Margaret Howard, St. Bridget, Indpls D. Lynch, St. Jude, Indpls Matt Hancock, St. John, Ellettsburg James L. Schott, St. Mark, Indpls Anna Stolle, St. Andrew, Richmond Mike Houder, St. Barnabas, Indpls Kathy Batten, St. Anne, New Castle John M. Kearney, St. Lawrence, Indpls Patricia A. Lee, St. Simon, Indpls Bridget Hederbrand St. Michael, St. Michael Sharon A. Williams, St. Anne, New Castle Leona C. Proctor, St. Gabriel, Connersville Miss J. Miller, St. Gabriel, Connersville F.N. Hermann, Sacred Heart, Indpls Suzanne Nicholas, St. Mary, Greentown
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Since we had several correct entries, our \$25 Prize Winner was selected at random (Rule #4). Congratulations to the winner this week.

**Sr. Carmita Moran, St. Joseph, Shelbyville—Your \$25 Check is in the Mail.**

**Look for "The Ad Game" in Next Week's Criterion!**

## Lekotek: a Franciscan ministry of play

by Sr. Mary Lynne Calkins, OSF

A playful appreciation of all that God has created and a love for little ones both have been part of the Franciscan charism from the beginning. Franciscan Sister Marilyn Griffin expresses these characteristics well in her new ministry at Lekotek of Indianapolis.

"Lekotek" comes from the Swedish word for play, and the Greek suffix "tek" which means library. The first Lekotek was begun in Stockholm in 1963 by parents and teachers of handicapped children. Since then, the program has been adapted for use in 30 countries.

The first U.S. Lekotek was opened in 1960 in Evanston, Ill., by Sally Devincentis. It is there, at the National Council of Lekoteks training center, where Sister Marilyn, Jean McFarren, and Donna LeFeber received their training in 1985. All were professionals working at Noble Centers, Indianapolis, a school for children with special needs. To take the training and be licensed to open a Lekotek, the trainee must first be a professional in early childhood or special education.

Sister Marilyn and her colleagues experienced some difficulties in their grant-writing efforts to fund the project, but received help from Crossroads Rehabilitation Center. The center offered a grant from a bequest they had received from an anonymous benefactor. Jewels from her estate were sold to provide \$20,000 for the project. "We'll give you her toys (jewels) for your toys," Crossroads said.

Quaker Oats provided an additional \$10,000, and smaller grants also came in. Crossroads provided office space and a phone line free of charge. However, more funds are still needed.

The toys are selected for children with special needs, ages birth to eight years. Sister Marilyn (full-time Lekotek employee) or Jean (part-time) preselect toys for the child. Donna LeFever is a member of the board of directors and helps with fundraising.

A black and white photograph of a woman with glasses and a dark sweater standing in front of a bookshelf. To her left is a sign that reads "otek" and "A oy library for r child with special needs".

The family comes in for a play session and observation. Then the child takes home toys that interest him or her, and which promote interaction among family members and the child.

Toys are chosen for sturdiness, color, playability, and high success rate for the child. Sister Marilyn stressed, "We want to emphasize not what the children can't do or how they are different from other children, but rather what they can do, how they are like normal children."

Families come monthly to select toys. Family interaction is the main goal rather than learning, although the children do learn through playing.

"Play is the child's work," Sister Marilyn explained. "Children with handicaps may need to be stimulated, coaxed into the play. The specialized toys give parents the tools and confidence to help children at home experience the essential pleasures of childhood."



**TOY MINISTRY**—Franciscan Sister Marilyn Griffin unpacks and organizes toys for handicapped children at her Crossroads Rehabilitation Center space in left photo. Above she demonstrates a simple switch toy.

# G. H. Herrmann

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more check-it-out.

(Continued from page 6)

✓ A class in **Natural Family Planning** will be offered by the archdiocesan Family Life Office on Wednesday, August 12, in the Catholic Center at 7:30 p.m. Those wishing to register or to obtain more information may call the Family Life Office, 317-236-1596.

✓ **Make Today Count**, a support group for persons faced with life-threatening illness, will hear answers to insurance questions at its 7 p.m. meeting on Thursday, Aug. 13 at the First Meridian Heights Presbyterian Church, 4701 Central, Indianapolis. Mary Haley-Mills, a member of the Blue Cross and Blue Shield Ambassadors, will present the program. Guests are welcome at meetings the second Thursday of each month.

✓ Marian College will offer a three-hour course on the **American Constitution** beginning Sept. 8 in the evening division. It will be taught by John J. Day, 1963 graduate of the college who has been a member of Indiana House of Representatives since 1974. How the document was created and its impact on past and present society will be the focus of the class. Guest speakers from the community, as well as state and federal officials, will participate. Those wishing more information should call the Registrar's office. 317-929-0213.

✓ A continuing series on Religious Experience will be presented on Wednesday evenings from 7 to 10 p.m. at the Benedictine Center, 1402 Southern Ave., Beech Grove. The series includes: "What Is a Religious Experience?" by Benedictine Father Hilary Ottensmeyer, Sept. 9; "Religious Experience: The Heart of Prayer" by Benedictine Father Noah Casey, Nov. 4; "Scripture as Religious Experience" by Providence Sister Alexa Suelzer, Feb. 3, 1968; and "Road Blocks to Religious Experience" by Providence Sister Joan Slobig, April 13, 1968.

✍ A workshop on "Today's Woman: Growing in Self-Esteem" will be presented by Dr. Sheila Murphy from 9 a.m. to 3:30 p.m. on Saturday, Aug. 22 at Beech Grove Benedictine Center. \$30 per person includes all materials and lunch. Call 788-7581 for information.

St. Philip Neri Parish, 550 N. Rural St. will sponsor a Preschool Center this fall. The three programs offered include: all day preschool day care from 7 a.m. to 5:30 p.m.; a preschool program from 9:30 to 11:45 a.m.; and an all day kindergarten. For information call Susanne Kanzler at 631-8817 from 9 a.m. to noon, Monday through Friday.

✓ **A Catholic Charities Benefit Dance** will be held from 8:30 p.m. to midnight on Friday, Sept. 4 in Foley Hall at St. Mary of the Woods College. A donation of \$30 per couple includes hors d'oeuvres. Tickets may be obtained from Catholic Charities 812-232-1447.

✓ **St. John the Evangelist Church**, the oldest Catholic church in Indianapolis, will celebrate its 150th Anniversary at 10 a.m. Mass on Sunday, Nov. 8 followed by a Grand Banquet at the Convention Center. Dinner reservations are \$25 per person and early reservations are encouraged. Call 635-2021, 356-6037 or 353-1276.

Members of the Holy Cross Grade School Class of 1952 who are interested in celebrating their 35th anniversary of graduation from the school are asked to contact Father John O'Brien at St. Lawrence Church, 317-546-4065. Those readers who know the whereabouts of members of this class are also asked to contact him. The address is 4650 N. Shadeland Ave., Lawrence, IN 46226. Father expects to form a committee from those who respond which will set a date and plan the event.



## Mary in Our Faith

## Mary's modern apparitions

by Richard Cain  
Eighth in a series

This article will consider the more recent apparitions of Mary, including Knock, Fatima, Beauraing and Banneux.

## Knock (1879)

One rainy evening in August, 21-year-old Margaret Byrne was looking up the parish church in the little Irish village of Knock when she reportedly saw something brightly lit outside in front of the south gable of the church. Another person passing reported noticing three figures and slowly a crowd gathered in the rain. About 22 people in all reported seeing a silent vision of three figures, a woman, an older man and a younger man dressed as a bishop. Behind them was an altar with a lamb on it. The people took the three figures to be Mary, Joseph and the apostle John. The vision lasted around two hours.

A diocesan commission met to evaluate the claims of the villagers. However, no official church statement has ever been issued. A shrine has been built and the site is a popular place for pilgrimages. Pope John Paul II visited the site during his trip to Ireland in 1979.

## Fatima (1917)

In the spring of 1916 three Portuguese children began receiving visions of a young man who identified himself as the Angel of Peace. The three were Lucia, 9, and her cousins Francisco, 8, and Jacinta, 7. The children said nothing about the appearances.

On Sunday, May 13, 1917, Mary appeared to them while they were tending sheep. She told the children that she came from heaven and asked them to come to the same place on the same day for the next six months. She also told them to accept sufferings that came as a part of daily out of love for others, especially sinners, and to pray for peace. Throughout the visions, Francisco never heard what Mary said, although he could see her.

Although Lucia warned her cousins to keep the whole thing to themselves, Jacinta spoke about it and soon the whole town knew. Lucia's family—particularly her mother—were hostile and made life hard for the girl. Her mother even threatened to lock her up if she didn't admit the whole thing was a lie.

June 13 was the feast of St. Anthony of Padua, but the children and a small crowd passed up the festivities and treats to be at the appointed place. After the children finished their customary daily Rosary, Mary appeared. In response to

Lucia's question of whether they were to be taken to heaven, Mary responded that Jacinta and Francisco would be taken with her soon but that Lucia would remain much longer on earth to spread devotion to her immaculate heart.

Despite more difficulties and hostility, the three returned to the place on July 13. This time Mary referred to herself as the Lady of the Rosary and asked that the rosary be said each day for peace. Then she gave the children a vision of hell. The children saw the ground open up revealing a sea of fire. Plunged in the fire were souls and demons which looked like glowing embers. Again Mary asked for prayers that sinners would be converted and that the great war (World War I) would end. She warned that if offenses against God did not stop a more terrible war would break out during the reign of Pope Pius XI.

She also revealed a number of things privately to the children, the so-called secret of Fatima. Through letters written later by Lucia, most of the contents of this secret are already known. Apparently, Mary has requested that the pope together with the bishops of the world collegially and publicly consecrate Russia to her immaculate heart and that people receive the Eucharist in a spirit of reparation for sins on the first Saturdays of each month.

Apparently, she said that when this is done, Russia would be converted and there will be peace. Otherwise, Russia would scatter her errors through the world, provoking wars and persecution of the church. Some of these persecutions would touch the pope. But she reassured the children that her immaculate heart would triumph, the pope would consecrate Russia to her heart, it would be converted and peace would reign.

The August 19 and September 13 visions repeated the request for prayers for peace. The August vision took place after the 13th because the children were kidnapped and held for several days by the government administrator of the region who attempted to extract the "secret" from the children.

On October 13, a crowd estimated at 70,000 was present because of the children's report that Mary had promised a miracle. Those who were there and people for several miles around reported seeing the sun seem to rotate, emitting rays of brightly colored light, then fall toward the earth.

After seven years of examination, the local bishop declared that the apparitions of Mary happened and authorized devotion to Our Lady of Fatima. Francisco and Jacinta died within two years of the apparitions. Lucia entered a convent and is now a Carmelite nun at Coimbra. Pope Paul visited the shrine at Fatima in 1967 and Pope John Paul II did so on May 13, 1982, exactly one year after he was shot and 75 years after the first apparition.

There has been much speculation about the third part of this secret which remains publicly unrevealed. It is contained in a letter from Lucia to the pope which he was to open in 1960. Popes John XXIII, Paul VI and John Paul II along with their top officials have indicated that they have read the letter but have decided not to reveal it publicly.

Those who have seen the secret have denied that it contains any dramatic statements about the end of the world or similar prophecies. In any case, such a statement would be in conflict with the part of the message already revealed which promises that world peace will be achieved.

According to the book "Rediscovering Fatima," by Father Robert J. Fox, Lucia clarified what is meant by acts of reparation: "The penance which God now asks is this: The sacrifice which each person has to impose on himself in order to lead a life of justice is the observance of (God's) law. He wishes this way to be made known to souls with clearness, for many consider the meaning of the word 'penance' to be great austerities, and not feeling strength or generosity for such, become discouraged and remain in a life of tepidity and sin."

In other words, the message of Fatima is simply to live the gospel in daily life. The gospel is not a call to pain and sacrifice. It is a call to love. But love sometimes involves accepting pain and sacrifice. Mary suggests that we can make pain and sacrifices encountered in the process of loving ourselves and others a way to identify more with the love Jesus has for us.

## Beauraing (1932-33)

On November 29, five Belgian children saw a woman in white moving near a railway viaduct. Over the next 35 days she appeared 33 more times. During one of the occasions, one of the children asked her whether she was the Immaculate Virgin and the figure nodded her head. She asked the children always to be good. She showed the children an image of a golden heart surrounded by rays of sunlight and asked for prayer that sinners would be converted.

In 1935 a commission was appointed at the request of the Vatican to investigate the events. In 1949 the bishop of the diocese reported on the findings of the commission and declared that he was convinced that the events were of a supernatural origin. Healings have reportedly taken place among visitors to the site of the apparitions.

## Banneux (1933)

Ten days after the last vision at Beauraing another set of visions took place in Banneux, also in Belgium. Mary appeared to 11-year-old Mariette Beco in the family's vegetable garden. She identified herself as the Virgin of the Poor and led Mariette to a nearby stream which was to be reserved for all nations to relieve the sick. She also asked for a small chapel to be built in the garden.

In 1949 the bishop of Liège declared in a pastoral letter that the eight visions were worthy of belief.

(Next week: the claimed apparition at Medjugorje and some general reflections on the apparitions.)



## Carpet Column

JIM O'BRIEN

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# Welfare reform: agree on need, dispute over how

by Liz Schevtchuk

WASHINGTON (NC)—For some 30 years at least, welfare reform proposals have come and gone in Washington.

This year is no exception. There's basic consensus in Congress and among private groups, including Catholic agencies, that reform is crucial but there have been numerous disputes about how to do it.

Two prominent congressional welfare reform schemes advanced in June and July, with attention focused on such proposals as requiring welfare mothers to work (and making child care available to them), providing benefits to families with two parents at home, and other key concerns.

One plan, introduced July 21 by Sen. Daniel P. Moynihan, D-N.Y., would cost \$2.3 billion over five years and replace the current Aid to Families with Dependent Children welfare system.

Another plan, approved June 11 by the House Ways and Means Committee, would cost \$5.3 billion over five years and would also significantly change some current aspects of the welfare system.

Both the U.S. Catholic Conference, public policy agency of the National Conference of Catholic Bishops, and Catholic Charities USA have urged welfare benefits for families with two parents at home. Currently, 26 states provide such coverage, according to Moynihan, but other states restrict welfare benefits to families with a single parent around.

Moynihan's bill would provide the two-parent families with coverage. So would the House Ways and Means Committee measure.

Another idea, proposed among other places in the U.S. bishops' 1986 pastoral letter on economic justice and in USCC

congressional testimony, is some form of a minimum national welfare benefit.

But a minimum national benefit provision was deleted from the House Ways and Means bill and is not, apparently, in the Moynihan plan either. One Moynihan bill co-sponsor, Sen. George J. Mitchell, D-Maine, told the Senate that the Moynihan bill, known as the Family Security Act, "does not require states to adjust their payment standards" although it would require them to re-evaluate the standards every five years.

One of the most common—and hotly debated—welfare reform proposals is the idea of some form of mandatory work or work-education program for welfare recipients—including welfare mothers.

Under the Ways and Means bill, according to bill sponsor Rep. Tom Downey, D-N.Y., participation in a work and training program would be required of most welfare recipients—many of whom are single mothers—and Moynihan built a similar mandate into his Senate proposal as well.

The Moynihan bill, for example, would make states set up employment, education and training programs, with federal help, and require non-exempt welfare recipients to participate. Mothers of children under age three would be exempt, but the states could reduce that exemption to mothers of children less than one year old.

According to the bill, "the requirement to participate is waived when child care is needed and not provided."

Moynihan noted that 72 percent of all mothers of children aged six to 18 held outside jobs, at least part time, in 1986.

"It is now the normal experience of mothers to work," he said. "The only women who have not participated in this change are heads of (welfare) families, of whom fewer than

five percent work part time or full time," he added. "Mothers, the custodial parents in most single-parent families, must try to earn income to help support their children."

Mitchell pointed out that there were various work stipulations in previous welfare plans as well, but that most recipients were exempt from participation because of the lack of availability and affordability of child care for their youngsters.

If more child care is not provided welfare recipients, large numbers of them will continue "to be exempt from activities designed to make them self-sufficient. We cannot talk our way out of poverty," he said. "But we can work our way out of poverty without child care."

Issues of child care bother the USCC and Catholic Charities.

In a newsletter in late July for diocesan social justice activists, the USCC suggested that the Moynihan bill "only masquerades as welfare reform" and falls short of the Ways and Means plan in child care funding, education provisions, and other needs.

Catholic Charities USA, in its recently released legislative priorities, urged that there be no work requirement "for a single parent head-of-family with children under the age of 16 in the household."

Likewise, in February testimony to the Senate Finance Committee, Father J. Bryan Hehir, secretary of the USCC Department of Social Development and World Peace, said that "while the trend is clearly toward mothers of young children working at least part time, we question whether the government should degrade the value of maternal care by a policy that requires mothers of young children to take jobs outside the home."

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St. Vincent Hospital's monthly calendar of healthful events.

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**August 21**  
Noon to 1:00 pm  
Free at the Indianapolis City Center  
Call: 846-7037

### Biofeedback Exploring the Body/Mind Relationship

This program provides an opportunity to design one's own biofeedback program to manage your reactions to stressful events. This course is not recommended for people whose symptoms indicate the need for medical attention.

**August 27-October 1**  
7:00-9:00 pm  
Fee: \$75  
Call: 846-7037

### Tai Chi

This ancient Chinese art is a relaxation exercise which promotes physical, mental and spiritual well-being. The slow, gentle movements of the "meditation in motion" are suitable for people of all ages and physical abilities.

**August 5-September 9**  
7:30-8:30 pm  
Fee: \$35  
Call: 846-7037

### Wellness Assessment

This assessment consists of a biofeedback stress assessment, a complete fitness evaluation and a computerized health risk profile. Results are reviewed with you in a follow-up session. Optional blood composition profile is available upon request for an additional fee.

**August 14 and 21**  
Call: 846-7037

### Premenstrual Syndrome (PMS)

This seminar focuses on the symptoms and causes of PMS. Learn from an OB/GYN physician ways you can reduce discomforts and available treatments.

**August 11**  
7:00-9:00 pm  
Fee: \$5  
Call: 846-7037

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**September 2-29**  
Noon to 1:00 pm  
Carmel Hospital  
Call: 846-7537

### Eating Disorders Information Group

Individuals interested in learning more about these disorders are invited to attend this free program. Medical professionals present different issues concerning eating disorders at regular monthly meetings of the support group. Meetings are held at St. Vincent Carmel Hospital on the third Tuesday of each month at 7:30 pm.

**August 18**  
7:30 pm  
No Fee  
Call: 573-7200

### Impotence Education Group

The monthly meeting of the Impotence Education Group will take place on August 19, 7:00 pm in St. Vincent Hospital's Schaefer Rooms B & C. T. Holland, M.D., will speak. Partners are welcome and encouraged to attend. For more information and registration call 871-3399.

**August 19**  
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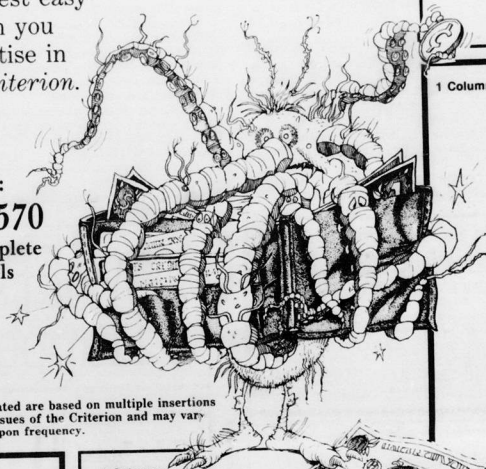
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# Vatican figures show mixed vocations outlook

by Agostino Bono

VATICAN CITY (NC)—The latest Vatican figures present a mixed picture of church vocations worldwide.

The number of priests and Religious continues to drop, and the ratio of Catholics to priests continues to grow. Yet, the number of major seminarians has been rising steadily during the 1980s and has kept pace with the increasing number of Catholics, offering hope to the hierarchy that the situation eventually might improve.

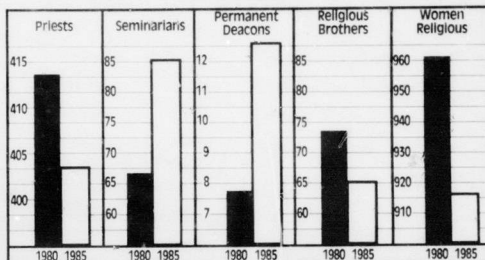
Priestly ordinations also are on the rise, but these still are not enough to make up for yearly losses due to deaths and departures from the active ministry.

The latest worldwide church figures were published in July in the Statistical Yearbook of the Church for 1985. The data was compiled by the Vatican's Central Statistics Office from information submitted by local church officials.

In the 1980-85 period, the number of religious and diocesan priests dropped from 413,600 to 403,480. The major losses were in the United States and Western European countries. Africa, Latin America and Asia showed slight increases in the number of priests.

During the same period, the ratio of Catholics to priests rose from 1,895 per priest to 2,112 per priest. The ratio also rose in Africa, Latin America and Asia, showing

## WORLDWIDE VOCATIONS (in thousands)



Source: the Statistical Yearbook of the Church for 1985 published by the Vatican's Central Statistics Office.

that even where priests are growing in numbers, the increase is outstripped by the overall rise in Catholic numbers.

On the positive side, religious and diocesan major seminarians, those studying philosophy and theology, rose sharply from 66,042 in 1980 to 85,042 in 1985.

The 1980 figure represents 8.43 seminarians per 100,000 Catholics, while the 1985 ratio is 9.99 seminarians per 100,000 Catholics.

The rise has been worldwide, except for the United States and Canada, which registered drops of 357 and 98 respectively between 1980 and 1985. There were 7,488 major seminarians in the United States in 1980, compared to 7,131 in 1985. Canada had 1,055 in 1980 and 967 in 1985. The steady downward trend in the two countries during the first half of the 1980s contrasts with other regions registering increases.

The general rise in seminarians has been reflected in a rise in ordinations, especially for the diocesan priesthood. During the 1980-85 period ordinations for the diocesan priesthood rose from 3,860 to 4,822. Ordinations to the religious priesthood rose only slightly, from 1,927 to 1,963.

The worldwide Catholic population in 1980

was 784 million. This rose to 866.7 million in 1985.

The number of permanent deacons is also on the rise, jumping from 7,654 to 12,541 in the 1980-85 period. But this is predominantly a U.S. phenomenon. The United States had 7,560—60 percent—of the total permanent deacons listed in 1985. The only other country with a significant number of permanent deacons was West Germany, with 1,108.

Religious brothers and women Religious continue to register sharp losses in membership. In the 1980-85 period brothers dropped from 73,990 to 65,208. Women Religious fell from 960,991 to 917,432.

The figures show that in 1985, because of the priest shortage, 1.5 percent of the church's 212,021 parishes and quasi-parishes worldwide were administered by non-priests or had no one in charge.

Lay people were in charge of 872 parishes, 40 percent of which were in France. Women Religious administered 783, with 53 percent in Latin America. Permanent deacons were in charge of 212. Almost half of these were in North and South America. Religious brothers were in charge of 77. There were 1,224 pastoral centers with no one in charge.

## FIVE COUNTRIES WITH HIGHEST CATHOLIC POPULATION (in millions)

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Brazil 120

Mexico 75.4

Italy 55.9

United States 53

France 46.5

Source: The 1985 Vatican Statistical Yearbook

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# Seeks end to abortion counseling

(Continued from page 1)

grams that the federal government is paying for," he declared.

The regulations likewise will "ensure that no Title X funds go to any program that encourages, promotes or advocates abortion, or which assists a woman in obtaining an abortion," Reagan said, citing legislative lobbying, speeches, court cases, distribution of abortion material and transportation to abortion clinics as examples of objectionable conduct by family planners.

"At present, the co-existence of abortion with federally supported family planning services fosters the view that abortion is an acceptable and government-sanctioned method of family planning," Reagan said. To ensure that this will no longer occur Reagan said he was demanding "regulations that require grant recipients to separate, financially and physically, their eligible and non-eligible programs."

Title X is administered through the Department of Health and Human Services, which is to complete new draft regulations within 30 days and release them for public comment before a final version is implemented.

The president said the new regulations will allow family planners opposed to abortion counseling and referrals to participate in Title X work, since the revisions will drop

the stipulation that abortion be included in mention of options for pregnant women. He also revealed he has directed Surgeon General Dr. C. Everett Koop to prepare a comprehensive medical report on the physical and emotional effects of abortion on women.

Abortion foes at the Reagan briefing, held in the Old Executive Office Building next to the White House, reacted with cheers and applause to the president's comments.

While law forbids use of federal funds in "programs where abortion is method of family planning," pro-lifers complain that family planners often promote abortion and that abortion clinics often are operated "under the same roof" as family planning offices.

Press spokesman Fitzwater, speaking to reporters immediately after Reagan's speech, said the revised regulations apply only to specific programs or projects run by the organizations or clinics.

"Let me make just one point on the president's remarks — for clarification purposes," Fitzwater said. "The regulations apply to counseling programs and not to the organization."

"It does force separation" of family planning and abortion counseling, he continued. "It might be just separate rooms, separate notification some way. Some kind of separation" will be necessary, he reiterated. "It

might be separate rooms or separate designation."

Although a Reagan-backed anti-abortion "superbill" pending in Congress would cut off funding to organizations that provide or refer for abortions, "that's not what we're doing here and that is not legal" unless Congress enacts a new law, Fitzwater said.

"That's the point I was trying to make to everybody because I saw the wire stories that suggested this was a cut-off of the funding. It's not," he emphasized. "The problem here is to not have federal money spent on abortion counseling in clinics, but it is not to cut off money to clinics."

Reagan, in the same address, said he has taken steps to prohibit the District of Columbia from funding abortion with government money unless a woman's life is endangered by pregnancy.

Abortion opponents frequently have denounced the inclusion of abortion funds in the District of Columbia budget, which is approved by Congress and signed into law by the president but administered by the city's mayor and city council.

Reagan told pro-lifers that "each year Congress has chosen to restrict only federal funds in the D.C. budget from being used for abortions on demand," allowing the District to use local government funds for abortions.

He claimed that "there is no way to

separate federal from locally raised funds." Furthermore, he said, "I just felt that the great beauty of this capital city meant nothing if right here, in this city that belongs to all Americans, the dignity of human life was being neglected and even attacked. So this year, we took action."

He made a similar request in a July 31 letter to the House of Representatives leadership regarding a supplemental fiscal 1987 funding allocation for the District of Columbia.

During his July 30 speech, the president also criticized the Civil Rights Restoration Act, which abortion opponents say could force hospitals and institutions to offer abortion services.

"As far as I'm concerned, every member of Congress should oppose this pro-abortion federal intrusion," Reagan said. Pro-lifers, including the U.S. Catholic Conference, are trying to add an "abortion-neutral" amendment to the bill.

Reagan also reiterated support for an anti-abortion constitutional amendment. "We must not rest—and I pledge to you that I will not rest—until a human life amendment becomes a part of our Constitution," he said.

In concluding his address, he quoted the statement of the late Cardinal Terence Cooke of New York that "the gift of life, God's special gift, is no less beautiful when it is accompanied by illness or weakness, hunger or poverty, mental or physical handicaps, loneliness or old age. Indeed, at these times, human life gains extra splendor."



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# Pro-lifers optimistic but cautious over changes

by Liz Schevchuk

WASHINGTON (NC)—Pro-lifers expressed optimism about President Reagan's plans to deny federal family planning funds to programs offering abortion counseling and referrals but also advised caution until Reagan's intentions actually take effect.

Addressing right-to-life leaders July 30, Reagan announced plans for new regulations to "specifically state that a program which does provide counseling and referral for abortion services as a method of family planning will not be eligible for Title X funds."

Title X is the federal family planning program.

"I welcome President Reagan's announcement," said Father Edward M. Bryce, director of the National Conference of Catholic Bishops Office for Pro-Life Activities. "The ideas which the president articulated are clear. I await the publication of the regulations with the sincere hope that they will be equally clear and unambiguous."

Reagan said the regulations would "ensure that no Title X funds go to any program that encourages, promotes or advocates abortion, or which assists a woman in obtaining an abortion" and would mandate "that

any organization that provides abortion-related services will be required to clearly separate these services from Title X programs."

Further, he said, family planners opposed to abortion would be able to participate in Title X because the new regulations would remove a stipulation that abortion must be mentioned as an option for a pregnant woman.

"Now the president is coming to the assistance not only of the unborn children but also of natural family planning agencies which deserve Title X support," Father Bryce said. "Again, I applaud the president's effort on behalf of the unborn child and anticipate supporting the regulations if they say what the president says."

The Planned Parenthood Federation of America rejected the proposed changes.

"These regulations are politically motivated and only designed to give satisfaction to the anti-abortion extremists in this country," said Faye Wattleton, the group's president, said July 31 in a television interview. Earlier, she also promised that "we will go to the hearts and minds of the people. But we will also go through the judicial process."

Dr. John C. Wilke, National Right to Life Committee president, said it was clear that

"the president wants to remove abortion providers from the program—a step which we have long urged."

"We will be watching carefully to see whether Secretary of Health and Human Services (Otis R.) Bowen gets in line with the president's program," he said.

Title X is administered through the Department of Health and Human Services, which is to complete new draft regulations within 30 days and release them for public comment before a final version is implemented.

In an immediate clarification after Reagan's July 30 speech, Reagan press spokesman Marlin Fitzwater said Reagan's plan "does not cut off funding from clinics that provide abortion counseling, but rather requires that any counseling they do be privately financed and not financed with federal funds."

"The regulations apply to counseling programs and not to the organization," Fitzwater added. "It does force separation. It might be just separate rooms, separate notification some way. The problem here is to not have federal money spent on abortion counseling in clinics, but it is not to cut off money to clinics."

While law forbids use of federal funds in

"programs where abortion is method of family planning," pro-lifers complain that family planners often promote abortion and that often abortion clinics are operated "under the same roof" as family planning offices.

"Fitzwater was still reading from the old Bowen party line," said Douglas Johnson, National Right to Life Committee legislative director, when informed of Fitzwater's comments. "It doesn't strike me that they can be squared" with Reagan's statements, Johnson said.

Some pro-lifers have been critical of Bowen for not taking what they consider a firm enough position on abortion.

Johnson suggested that the White House staff hadn't been brought up to date on the president's views.

"We'll also wait to see what comes out of Health and Human Services," Johnson added, referring to the upcoming proposed regulations.

March for Life President Nellie Gray suggested the real answer is to abolish the whole Title X system.

"I don't want my tax dollars used for any of this," she said Aug. 3. "My feeling is there shouldn't be any Title X money and then there wouldn't be all these problems."

## Mexico celebrates Padre Kino anniversary

by Mike Tangeman

MEXICO CITY (NC)—For most Mexicans, "Padre Kino" is the brand name of a popular table wine with a nationally broadcast advertising jingle.

But for Catholics in the Archdiocese of Hermosillo, in the northern state of Sonora, the name Padre Kino has come to mean much more, especially in 1987.

According to Archbishop Carlos Quintero Arce of Hermosillo, Catholics in his archdiocese are in the midst of yearlong celebrations and pilgrimages commemorating the 300th anniversary of Jesuit missionary Father Eusebio Kino's arrival in the region.

"We have proclaimed this year a jubilee year in honor of Padre Kino," Archbishop Quintero said in a telephone interview. "Each month we have been going to the missions founded by Padre Kino making pilgrimages," he said.

When Father Kino, an Italian, arrived in March 1687 to establish missions under the jurisdiction of the Jesuit order, the region was known as "New Spain" and was still under Spanish colonial rule. Even though the Jesuits were expelled from all Spanish colonies in 1767 because of political intrigue in the Spanish royal court, their legacy as settlers and evangelizers of the region lived on and their missions were later administered by other religious orders.

The area which Father Kino helped to settle became Mexican territory in 1821, when Mexico won independence from Spain. Today, the Kino missions are located in the northern Mexican states of Sonora and Baja California and, on the U.S. side of the border in Arizona.

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**PADRE KINO**—A statue of Father Eusebio Kino on the grounds of the state capitol in Phoenix, Ariz., commemorates the Italian Jesuit missionary who arrived in Mexico in March 1687. (NC photo) by Henry F. Unger



# Imagine you were at King David's death bed

by Richard Cain

The subject was the Old Testament. But the method was definitely 20th century.

After lecturing on what biblical scholarship has had to say about the story of David in the Old Testament, the professor had his students sit on the floor. After doing some breathing and relaxation exercises, he guided them through a meditation in which they imagined they were at the side of David's death bed—a scene in the first chapter of I Kings. He asked them to imagine how the old warrior king might have felt about his life and family as he lay there dying. Then he asked the students to consider what the feelings they had imagined about David might relate to the feelings they had about their own lives.

In his new book, "Life Journey and the Old Testament," Conrad E. L'Heureux, pro-

fessor of Old Testament Studies at The University of Dayton in Dayton, Ohio, described what happened during one such exercise.

One of the students described how he imagined that David on his deathbed felt deep despair because he was convinced that he had made a mess of his life. Later when asked to consider how this might relate to his own life, the student was disturbed. He had always thought of himself as successful and believed he had a positive self-image. Now, he realized that on a deeper level, he saw himself as having messed up his life—despite all his successes.

Professor L'Heureux asked the student whether there was anything in the biblical story of David that he might use to help both him and David out of the situation. After some hesitation, the student came up with II Samuel 12:13 where the prophet Nathan

assures David that God has forgiven him for his adultery with Bathsheba.

L'Heureux then guided the students through another meditation in which they imagined David hearing and accepting this forgiveness. Professor L'Heureux suggested that by using their imaginations to do this for a character in the story the students would be helping themselves to experience this forgiveness in their own lives.

This is an example of a number of experiential methods L'Heureux has developed to help people use the Bible to transform their own lives. "When we read a powerful story and let ourselves imagine creatively about it," he said in his book, "we are really involved in a process of understanding ourselves."

L'Heureux began developing these methods while trying to find ways to make the results of modern biblical criticism more meaningful to his students. Modern biblical criticism has stressed objective scientific methods of criticism in order to learn more about how the Bible texts developed into their present form and what implication this has for their meaning.

"The objective methods have been so successful," L'Heureux said in a telephone interview before he was scheduled to give a workshop in Indianapolis. "But the question more recently asked is, 'What do you do with this stuff?'"

L'Heureux's search for answers to this question led him to investigate the techniques of small group process, including visualization, guided imagery, journal work, small group sharing, art and para-liturgical rituals.

The result has been a book on practical ways teachers, catechists and retreat leaders can enable people to apply the Bible to their own lives. "I try to combine the



Professor Conrad E. L'Heureux

results of critical study with approaches that help apply it personally," he said.

His research in turn has put him in contact with a growing body of psychologists interested in exploring the spiritual and religious dimensions of psychology. "I started going to meetings of the Association for Humanistic Psychology," he said. There he saw psychologists drawing much from the far-eastern religious while ignoring the rich heritage of the western biblical tradition.

As a result of his contacts, L'Heureux has given a number of presentations at meetings of the association. "I've been able to help these people see links between what they're interested in and elements of our own religious tradition," he said.

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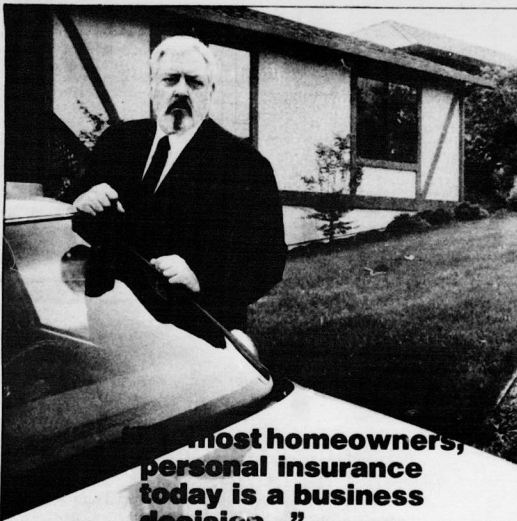
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# the sunday Readings

19TH SUNDAY OF YEAR

AUGUST 9, 1987

by Richard Cain

In his book, "The Road Less Traveled," author M. Scott Peck says that growing in love involves basically two things: work and courage. This is because the two basic obstacles to love are laziness and fear. In this week's readings, we see God helping us overcome our fear.

The first reading is from the First Book of Kings. It describes a significant spiritual insight that the prophet Elijah received at a critical time in his life.

The major portion of Elijah's prophetic ministry took place during the time when Ahab was king of the Northern Kingdom of Israel (869-850 B.C.). As the leader of God's people, Ahab left something to be desired. His job as king was to keep the Israelites focused on their unique relationship with Yahweh and the special national mission that flowed out of that relationship. But Ahab didn't have his priorities in order. He was too willing to put his country like the kings of other countries.

For worldly political and diplomatic reasons, he married Jezebel, daughter of the King of Tyre. This involved risks for Israel because Jezebel had a strong personality and a desire to get involved in politics—something like what Mao Tse-tung's wife Chiang Ching or Ferdinand Marcos's wife Imelda did more recently in China and the Philippines. Her way to power was to promote the worship in Israel of Baal, the god of her native city of Tyre. Sadly, Ahab went along with her. This involved the taking over of Israel's shrines and the killing of Israel's priests.

This is where the prophet Elijah entered the picture. His call to Ahab and the nation to return to the worship of Yahweh culminated in the dramatic showdown with the priests of Baal on Mt. Carmel (1 Kings 18:18-46). But the miraculous display of Yahweh's power compared with the pathetic silence of Baal did not have the effect Elijah expected.

Rather than give up, Jezebel decided to have Elijah killed. So he fled—physically and emotionally. Frightened and doubting that the Lord was with him, he retreated to Mt. Sinai and went through a period of depression so deep he even prayed for death.

It was significant that he retreat to Mt. Sinai. He was seeking the roots of his faith. He needed some dramatic sign that the God of the Exodus was still with him and his people.

There he had the experience of God described in the reading. A series of dramatic natural events happened—a strong wind, an earthquake and a fire. But Elijah did not sense the presence of the Lord in these events.

Then there was a calm in which he could detect only the faintest breath of wind (or spirit). At the same time, Elijah felt a strong sense of the presence of the Lord. The Lord was still with Israel but in new ways. When one is afraid, the tendency is to want to go back and repeat old experiences. But Elijah found the gift of courage within him to go forward.

This experience also had a symbolic importance. Elijah understood that the Lord would not overcome the bad influence of Jezebel through some dramatic and powerful act of intervention. Rather it would come quietly and subtly from within the normal pattern of human events. And this is what later happened. Ahab died in battle and his son was overthrown.

A similar pattern underlies the gospel reading. Jesus had just performed the miracle of the multiplication of the loaves. This great sign was meant to show that Jesus is the bread of life, as John's gospel indicates. But the event ultimately met with disbelief and rejection.

Jesus must have felt that sinking feeling that comes when one is misunderstood, when what happens is the opposite of what one has expected. And this, too, must have affected the disciples. So there is the nighttime experience of Jesus walking on the water. Once again, in the darkness of doubt, God came to restore courage and strengthen faith.

## the Saints *by Luke*

### ST. VICTRICIUS



ST. VICTRICIUS WAS THE SON OF A ROMAN LEGIONNAIRE AND BORN NEAR THE SCHELOT RIVER ABOUT THE YEAR 330. HE BECAME A SOLDIER WHEN HE WAS 17 AND WAS CONVERTED TO CHRISTIANITY. HE WAS FLOGGED AND SENTENCED TO DEATH WHEN HE REFUSED TO BEAR ARMS ANY LONGER. SOMEHOW HE ESCAPED THE DEATH PENALTY AND WAS DISCHARGED FROM THE ARMY.

VICTRICIUS BECAME BISHOP OF ROUEN ABOUT 358, BROUGHT A FORM OF MONASTICISM TO ROUEN, WORKED AS A MISSIONARY IN FLANDERS, HAINAUT, AND BRABANT AND ESTABLISHED SEVERAL PARISHES.

HE WENT TO ENGLAND IN 396 TO SETTLE A DISPUTE AMONG SEVERAL BISHOPS, WAS ACCUSED OF HERESY LATER IN HIS LIFE, BUT WAS EXONERATED BY POPE ST. INNOCENT I WHEN HE WENT TO ROME.

VICTRICIUS DIED ABOUT THE YEAR 407, AT ROUEN. HE WAS THE AUTHOR OF "THE PRAISE OF SAINTS." HIS FEAST DAY IS AUGUST 7.



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### My Journey to God

## My Seventh Day

by Cynthia Schultz

When my God was creating the universe, it must've been an awesome task. But he knew when to stop. On the seventh day, he rested.

I need a seventh day, too. I thought as I wiped a kitchen counter top sticky with Kool Aid. I need some time off from my 20-year-old job as a wife and mother—from: "You kids stop that fighting," "Honey, what's for dinner?", the barking dogs, endless dishes and dirty laundry piled to the rafters.

Then it came. An invitation to fly to the west coast for a week to visit a favorite aunt. I knew the Holy Spirit was behind this trip when my parents phoned to insist on paying for my airfare. Things were too easy for me.

"But Lord," I said, "who will iron my husband's shirts, feed the dog, discuss bills, break up fights and remind the kids to brush their teeth? Mothers and wives don't just walk off their jobs, and saunter across the countryside for fun. Aren't they indispensable?"

But the Lord arranged for this opportunity. I had only to decide on whether to take him up on it. It didn't take long. But I had to be strong amid the tears and comments such as, "Mommy, what if you die in a plane crash?"

Finally, things were settled. Then I heard, "Have fun." "You deserve it," and "Will you bring us a present?" My oldest daughter stopped her social life long enough to take me shopping, and my husband slipped me a credit card and extra spending money.

I went and had a wonderful time, from hiking mountains to receiving breakfast in bed. And, much to my dismay, they all survived my absence.

Thank you, Lord for refreshment. Thank you for: "What's for dinner, honey?" For the dirty clothes, scattered Barbie dolls on the living room floor and kitchen counter tops sticky from spilled Kool Aid. Thank you for taking me 3,000 miles and seven days away from that neat little package of five people you blessed me with—my family. I appreciate and love them more and I'm sure they do me, too.

## Question Corner

## Defender of the bond

by Fr. John Dietzen

**Q** Please send me a copy of your brochure on annulments. My daughter is in the process of seeking one.

The most recent document received was the brief of the defender of the bond. He reports no objection to her petition "on the grounds of the inability to assume the essential marital obligations" (Canon 1095.3), and says "the union was null and void from its inception on the cited grounds."

Neither her priest nor mine could explain further. I hope you can tell me: 1. What is Canon law 1095.3? 2. How long before the higher level reviews and concurrences would be finalized and a decree issued? (Mass.)



**A** In certain types of marriage cases involving dissolution or annulment of a marriage, church law requires what is called a defender of the bond. As the name implies, his or her responsibility is to "defend the marriage bond," to present any reasons the court should not declare an annulment but let the marriage stand.

Requiring such a defender may seem strange; but in its concern to be pastorally helpful to the people involved, the church does not wish to lose touch with

anything essential to the holiness and meaning of Christian marriage.

Canon 1095 is part of the marriage legislation of the church, in fact, one of the most critical canons involved with annulments. It is particularly worth the attention of those Catholics who still complain that annulments are unCatholic and an arbitrary novelty introduced by a few "liberal theologians."

Canon 1095 states bluntly the ~~essence~~ principle that some people simply are incapable of contracting marriage. For us Catholics, and we would hope for most other people, marriage consent means more than simply saying "I do" at a wedding ceremony and having sexual relations.

It means committing oneself knowingly and deliberately to a true "covenant, by which a man and woman establish between themselves a partnership for the whole of life, (which) by its nature is ordered toward the good of the spouses and the procreation and education of offspring" (Canon 1055).

Thus, Canon 1095 declares that the following are unable to contract a real, valid marriage:

1. Those who lack sufficient use of reason.
2. Those who lack sufficient discretion of judgment concerning essential marriage rights and duties. This refers to any person who is incapable of a mature decision, appropriate to the seriousness of marriage, about the obligations of marriage and about his or her

ability and willingness to assume those obligations for life.

3. And the part involved in your question—those incapable of assuming essential marriage obligations due to causes of a psychic nature. This means anyone who suffers from a personality disorder or emotional immaturity so serious that he or she is simply unable to have the kind of relationship, the community-of-life partnership, that is essential for a true marriage.

To your second question, any tribunal decision declaring a marriage annulled must go to an appellate tribunal for a second decision. This second decision normally takes much less time than the first, sometimes only several weeks.

Anything more specific must come from your own tribunal.

(A new brochure, "Mary, Mother of Our Lord," answering questions Catholics and others ask about Our Lady, is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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## Family Talk Divorced parenthood

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My ex-wife and I were divorced three years ago, but we continue to have difficulty over our two children. They are 11 and eight, and we have been back to court three times concerning custody. I have also noticed that they are upset whenever they return from visitation. Post-divorce parenting is hard. What can I do to make it easier on the children?—Illinois

**Answer:** Don't be surprised that you continue to have difficulty agreeing. Parenting of preteens is difficult, and parenting apart is more difficult.

Ideally, you should find ways to resolve your dispute over custody without returning to court. After a divorce, it is usually a mistake to rely on mutual courtesy and understanding to settle disagreements. However, disputes between hostile parties are successfully mediated out of court every day.

For example, labor and management work out their problems most of the time without resorting to strikes and court action. Modern nations meet and negotiate agreements. It is possible to reach viable agreements even in a climate of dislike and distrust.

The need for regular mediation to resolve child-care disputes continues long after the divorce is final. Mediation is a specific skill, building agreement by starting with small and minor issues. If you cannot resolve a disagreement between yourselves, you ought to try a psychologist or social worker skilled in divorce mediation before filing again in court.

Children are often upset after they return from visitation. Their stress is frequently expressed in tantrums, bedwetting, silence, sassing and other similar outbreaks.

This does not mean the visitation went badly or that the children were in some way abused. Probably, nothing worse went on in your ex-wife's home than usually goes on when they are with you. Change itself is unsettling. Children can adapt to visitation schedules, but it is normal for them to show symptoms of distress while doing so.

What can a post-divorce parent do? Here are a few suggestions to ease the stress:

► Be understanding. Tell them, "I know you feel badly." Listen to their complaints. Many children are upset that visitation prevents them from being with their friends.

► Be firm. Understanding that your children are under stress must not degenerate into an excuse for tolerating unacceptable behavior. Tantrums and sassy mouths still require positive discipline.

► Stick to your usual routines. Try to minimize other changes in the daily lives of your children.

► Don't blame or speak ill of the other parent. You may be tempted. But children want and need to think well of both parents.

► Accept that your ex-spouse may have a different approach to parenting. While this is not ideal, children can learn different sets of rules. It is better to accept parenting differences than to keep fighting about something neither party is prepared to change.

► Find "fun" time to be with your children. Both the custodial and the non-custodial parent should find some private time, with no agenda, just to be with the children.

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

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## Vatican Letter

## Story behind pope's 'Operation Vacation'

By John Thavis

After nearly nine years at the Vatican, Pope John Paul II finally had a real mountain holiday this summer. But in order to enjoy it, he needed the help of several aides, local church officials and the kind of detailed planning usually reserved for foreign trips.

In the end, the pope's week in the sun turned into a full-scale "Operation Vacation."

The idea of a no-news vacation, apparently entertained by Vatican officials the week before the July 8-14 trip, was abandoned when dozens of reporters followed the pope to the mountain town of Lorentzago. But journalists were kept away from the daily hikes and the pope's woodsides cabin and had to make do with press briefings from the assistant Vatican press spokesman, Msgr. Giulio Nicolini.

The 61-year-old Msgr. Nicolini, who was named a bishop just two days after the pope's return to Rome, worked overtime during the vacation. He and three others—the pontiff's personal secretary, his valet and a longtime Polish priest—hiked with the pope from 10:30 a.m. to 4:30 p.m. daily. Patius were chosen from several optional routes approved by security personnel.

"We walked at a mountaineering pace—we didn't run," said Msgr. Nicolini, a cigarette smoker. The day was broken up by lunch—sardines, cheese, sandwiches and a glass of local Pinot Grigio wine—which the pope consumed while seated on a folding director's chair. An open-air nap followed, with the pope using an extra windbreaker as a pillow.

Naturally, the dozen or so security agents kept vigil over the slumbering prelates. Dressed as tourists but carrying walkie-talkies, the guards generally tried to keep out of the pope's sight while running interference for him in the woods. At times, encountering large groups, they had to invent stories about mudslides and closed paths so the pope could pass by in relative peace. But most hikers took no notice of the figure in a white windbreaker and grey hiking pants, who carried a walking stick.

"It was really strange," said Msgr. Nicolini. "Only once did we all have to box in around the pope, so a group wouldn't recognize him. Otherwise, nobody knew."

When Luigi Vecellio stepped out of his mountain hut and saw the papal party, he instinctively offered

them a glass of wine. On closer inspection, the bearded woodcutter recognized the pope and fell to his knees, offering him a basket of freshly gathered mushrooms.

Later that day, he showed reporters the glass from which the pope had drunk orange soda. It already had place of honor in a glass case of mementoes that included rare rocks and a boomerang from Australia.

Vecellio's wife, who ironically was in church when the pope came to visit, later revealed that her husband was a bit of a fallen-away Catholic.

"It's a blessing from the Madonna because I go to pray every day in church," she said. And her husband? "He doesn't go much, and he ought to."

When the pope read about that in the next day's paper, he scheduled a brief visit with Mrs. Vecellio, too.

Papal guards successfully outmaneuvered some 50 youths from Venice who, divided into smaller patrols by a guide, tried to "surprise" the pope along the hiking trails. On another occasion, when the pope overheard his guards making up a diversionary story about a landslide, he walked over to an amazed group of children and chatted with them.

The prize for persistence went to 9-year-old Michele Piazza, whose path crossed the pope's nearly every day in the woods. "Urchin!" the pope jokingly told him when he popped into view for the third time.

The pope also thanked his hosts, the local bishop and pastor who secretly had invited him several months earlier. But, aware of the strong regional loyalties that still exist in Italy, even among bishops, he held out little hope that the visit would become an annual one.

## The Pope Teaches

## How Jesus prayed to God

by Pope John Paul II  
remarks at his general audience July 22

We consider today how Jesus prayed to his Father. We see in that prayer a particular expression of his intimate union with the Father, of the fact that he lived for the Father. From the sacred scriptures we learn that Jesus prayed without losing heart, that prayer was his whole life.

In the Gospels, many passages describe the prayer of Jesus. We read in St. Mark's Gospel: "Rising early the next morning, he went off to a lonely place in the desert; there he was absorbed in prayer." Other passages tell us how he prayed during the day, in the evening and especially at night. Events of special importance in his life were accompanied by prayer. We see Jesus at prayer following his baptism and at the moment of his transfiguration. He withdrew into the desert to fast and pray at the beginning of his public ministry; he passed the whole night in prayer before he chose his apostles; and before his passion he prayed intensely in the Garden of Gethsemani, saying: "Abba, Father, you have the power to do all things. Take this cup away from me. But let it be as you would have it, not as I." We find in St. John's Gospel the words of Jesus' priestly prayer at the Last Supper: "Jesus looked up to heaven and said, 'Father, the hour has come! Give glory to your Son that your Son may give glory to you.'" In this prayer he seeks the glory of God and the salvation of the world. He reveals the mystery of the church born from his salvific mission. And he prays for the church's future growth in the midst of the world.

In the personal prayer of Christ to God his Father the church has always found the origin, inspiration and strength of her own power.

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# ENTERTAINMENT

## Viewing with Arnold Latest addition to movies on Vietnam

by James W. Arnold

Stanley Kubrick's "Full Metal Jacket" will fit comfortably in the front row of the growing collection of Vietnam movies that, pieced together, are beginning to give that woeful experience some shape, if not yet understanding.

The group would surely include "Coming Home," for suggesting the physical and psychological damage to the survivors; "Dear Hunter," for relating the war to cultural rituals and male bonding tested by maximum fear; "Apocalypse Now," for its bitter poetic allegory of the war as tragicomic descent into the heart of moral darkness; and "Platoon," for its grim fix on the terror of jungle combat as many grunts really experienced it.

Now Kubrick, the hall of fame producer-director who at least twice before has made great anti-war movies ("Paths of Glory," "Dr. Strangelove"), checks in with an explosive analysis, set in the time-frame of Vietnam, of what war does to the soul—only indirectly the immortal soul of Christian faith, but the human spark, kindness, goodness, compassion.

"Jacket" is in two distinct segments, with only a tenuous link between them. The first, lasting 44 minutes, is a searing attack on the "conditioning" of military training, which essentially makes young men capable of combat by destroying their personalities and turning them into amoral killing machines.

Specifically, Kubrick chooses to represent the most efficient of these factories, the fabled Marine boot camp at Parris Island, and Gunnery Sgt. Hartman, undoubtedly the fiercest drill instructor in movie history.



Hartman, who never stops screaming at full voice every military obscenity, insult and sick joke invented since the Roman army, is played by Lee Ermey. He is an ex-Marine and Viet vet who has been technical adviser on several Viet films as well as this one. His performance is not just good; it eats into your psyche, like acid.

The sequence is riveting, from its opening moments, with that odd tension between the funny and the frightening that marks the Kubrick touch. We endure the 10-week terror of boot camp with a platoon of recruits, centering on Matthew Modine as Joker and Arliss Howard as Cowboy, whom we'll follow to Asia. But the key figure is Pyle (Vincent D'Onofrio), a gentle overweight farm boy who is changed, inexorably, into a madman.

This relentless, thoroughly detailed training-camp segment is one of hundreds we've seen in war movies, but it's the first to say that the men are being changed for the worse. When it's over—the constant din, tension, vulgarity, fear—you welcome the sight of Vietnam with relief.

Now radical is it? Contrast DI Hartman with the fount of moral heroism of "Officer and a Gentleman" and "Heartbreak Ridge." It's not that Hartman is evil or vicious. He really has no personality; he's only the instrument the Corps uses to hammer youths into weapons. We see him tearing down their values (even sex, even religion) to replace them with the values of the Corps.

As we must know, for some Marines, the Corps can be almost a religious brotherhood, stronger than school or church, with its own promise of immortality. "Marines die," says Hartman, "but the Corps lives forever. That means you live forever!"

The 72-minute Vietnam section comprises two actions during the 1968



**WAR MOVIE**—During the climactic battle for Hue City, three Marines played by (from left) Kevin Major Howard, Sal Lopez and Adam Baldwin, move into position in Stanley Kubrick's "Full Metal Jacket," a Warner Bros. release. Kubrick tries but fails to get to the essence of Vietnam's moral wasteland, says the U.S. Catholic Conference, which classifies the film A-IV. (NC photo)

Tet offensive—the VC attack on the Marines at Danang, where Joker is now stationed as a writer for the military newspaper, and a subsequent bloody skirmish in Hue, where Joker links up again with Cowboy.

Since the fighting is urban and rubble to rubble, on the squad level, it resembles World War II combat. It's grimly convincing, although Kubrick shot it all, with agonizing perfectionism, in a bombed-out section of East London, with 50 palm trees imported from Spain for authenticity.

Here we see fighting men, stripped of whatever values they once had, mired in a world of total moral bankruptcy, facing death and horror at every footstep. It's a montage of knockout scenes:

Joker is being photographed with a streetwalker, and a defiant punk grabs the camera and runs. Joker's cynical editor says they can write two kinds of stories: about combat kills, or GI benevolence to local widows and orphans. A battle-weary Marine sits next to his "best friend," who turns out to be a dead VC. A helicopter gunner randomly mows down peasants in the rice paddies. He smiles: "Ain't war hell?"

In a sequence that recalls a famous "M\*A\*S\*H" episode, the men are asked by a film crew for their impressions. The answers range over the spectrum of political views and IQ levels, but

some drip with irony: "I came to Southeast Asia to meet interesting new people and kill them." Kubrick and his writers are generally not political; the stress is on dehumanization.

The climax is a gripping close combat sequence, in which the squad is tied down and cruelly decimated by a seemingly indestructible sniper. The almost final irony is that the killer is a girl (trained by a VC drill instructor?). The real final irony is that the GI survivors, barely shells of human feeling, must decide what to do with her, since she is horribly wounded but not dead.

It's then that Joker (Modine is superb) comes into contact, for a brief moment, with the last shred of his soul.

(Nuclear-powered anti-war film; an ethical perspective, but full of horrors, physical, verbal and moral; highly recommended for well-prepared mature audiences.)

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

### Recent USCC Film Classifications

Jaws: The Revenge	A-II
La Bamba	A-II
The Whistle Blower	A-III
Robocop	O

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.

## The FBI's biggest undercover investigation

by Henry Herx and Tony Zaza

Corruption in American politics is not news, but the FBI investigation of crooked judges in Chicago's Cook County judicial system was of classic proportion. What it revealed is told in "Justice Greylord Style," airing Sunday, Aug. 9, 10-11 p.m. on PBS.

The code name for the FBI's biggest undercover investigation was Operation Greylord. Begun in 1981, the result has been 58 indictments of judges, bailiffs, lawyers and police officers, with 30 convictions to date.

Host John Callaway leads a discussion of the various issues raised by the uncovering of such pervasive corruption throughout the Chicago court system. Using a series of re-enactments to show the part bribes play in the judicial process, Callaway asks his panel of judges, lawyers, justice officials and other participants to offer their opinions about how best to solve the problem.

For some the solution is stricter policing of unscrupulous lawyers. For others it is to isolate judgeships from the political patronage system. Some are openly skeptical, if not cynical, about the prospects of ever stopping bribes from changing hands.

There is nothing unique either about the problem or the program. A straightforward documentary showing the trials of those involved might have been more instructive. In any event, this is the kind of program that should be seen as a reminder of how vulnerable

any system of laws is to the temptations of human nature.

### "Night Heat," Aug. 11, CBS

"Night Heat," which airs Tuesdays, 10-11 p.m. on CBS, features Scott Hylands and Jeff Wincoat as tough police detectives working the graveyard shift while friend and reporter Allan Royal chronicles their exploits on the crime scene via a voice-over commentary.

The premiere took a look at the theme of a good cop (Jason Miller) flawed by his weakness for an unsavory woman of the night.

The Aug. 11 show features Tony Musante and Carol Lynley in a story about a battered wife who seeks the aid of the crime reporter. At the same time, the detectives search for the killer of a pimp as all three find themselves wrestling with questions about fairness and justice.

The subject matter and treatment are suitable for mature audiences accustomed to the realism of "Kojak" and "Baretta," similar crimebusters series with strong law enforcement motifs.

The program mixes realistic situations, strong guest appearances and ambiguous moral issues, a top-toe-on-eggs gambit the networks have been playing for some time now in various guises. This is, however, one of the better, albeit superficial, attempts to keep a sophisticated late-night audience awake.

### TV Programs of Note

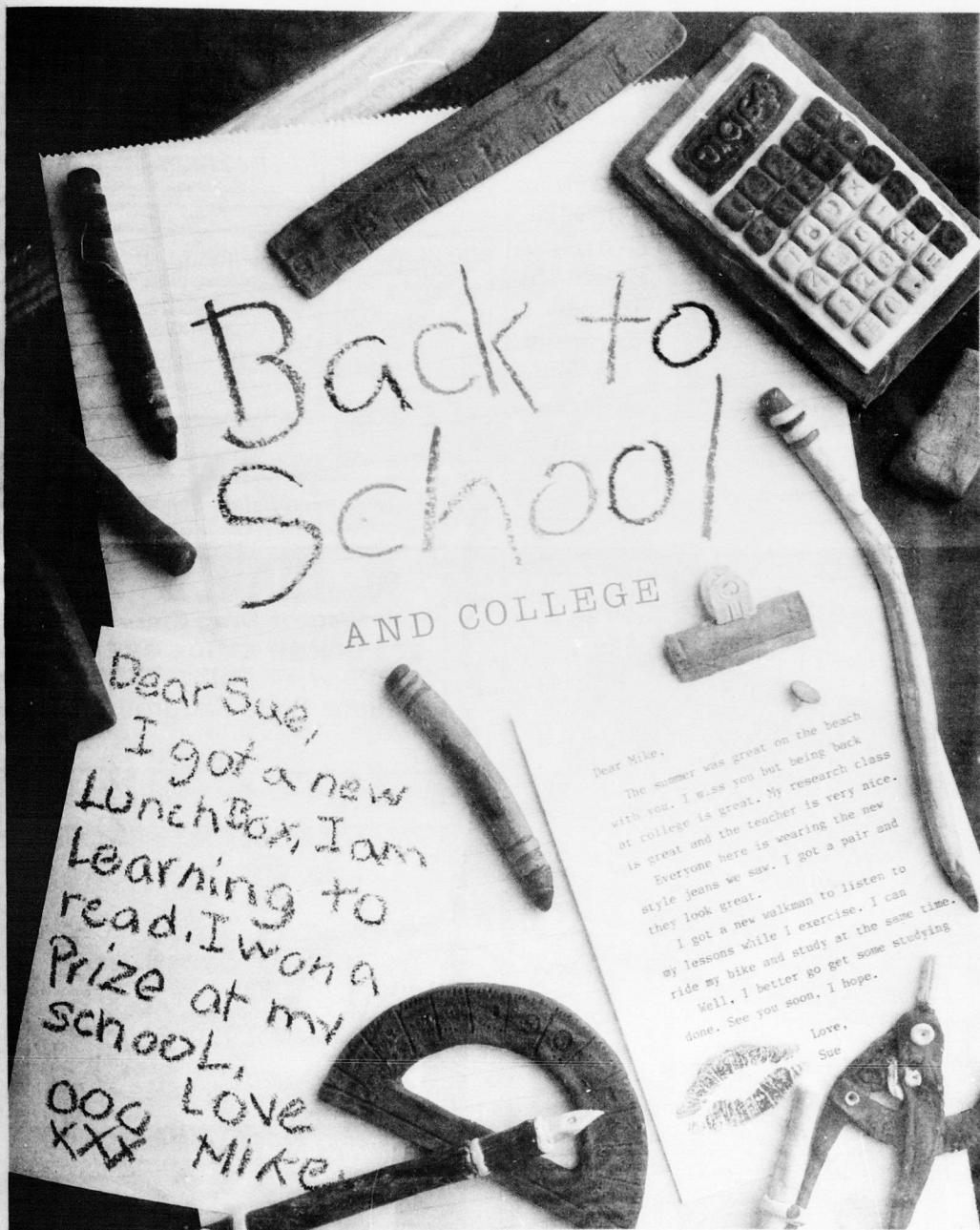
Sunday, Aug. 9, 7-9 p.m. (ABC) "A Fighting Chance." Rebroadcast of the drama about an epileptic teenager who confronts his parents (Beau Bridges and Karen Valentine) in court for the right to undergo a rare and high risk form of brain surgery to lessen his seizures. Worthwhile expression of family devotion and support, but the subject is rather serious for a family-oriented Disney movie.

Sunday, Aug. 9, 8-9 p.m. (PBS) "Common Ground." Farming can be profitable as well as good for the environment, according to this "National Audubon Society Special," which examines new alternative cost-effective methods of raising crops in a way that guarantees nature's fruitfulness for generations to come.

Sunday, Aug. 9, 9-11 p.m. (ABC) "My Mother's Secret Life." Loni Anderson is the high-priced call girl facing an emotional change-of-heart when unexpectedly reunited with her teen-age daughter. Rebroadcast reaffirms human potential for reconciliation and renewal.

Monday, Aug. 10, 9-10 p.m. (PBS) "Unknown Chaplin, Part III." The concluding episode in this rebroadcast of the "American Masters" miniseries on screen comedian Charlie Chaplin features movies that he made for his own amusement, films he shot and then abandoned, and sequences edited out of his famous feature-length comedies.

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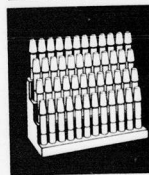
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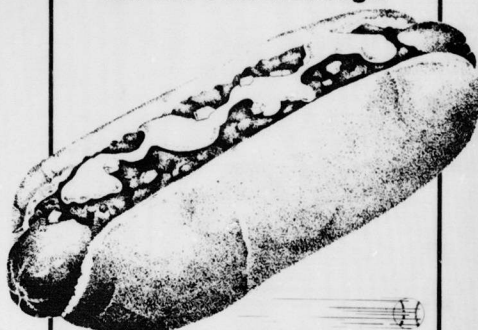


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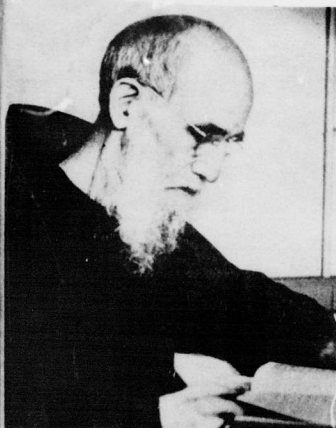
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Capuchin Father Solanus Casey

## Fr. Solanus' body exhumed, reinterred in sainthood cause

by Mark Pattison

DETROIT (NC)—The body of a Detroit friar, Capuchin Father Solanus Casey, whose life is being reviewed for possible sainthood, was exhumed for examination and reinterred as part of his cause.

The Vatican Congregation for Saints' Causes requires verification of the candidate's remains. Father Casey was doorkeeper at Detroit's St. Bonaventure Monastery for 21 years.

The body had been buried in the Capuchin cemetery behind Detroit's St. Bonaventure Chapel at the monastery and was reinterred inside the chapel to "make it easier for those who visit" the burial site, according to Capuchin Brother Leo Wollenweber, vice postulator for the canonization cause which began shortly after the monk's death July 31, 1967, at age 86.

Born Bernard Casey in Wisconsin in 1870, he was the sixth child in a family of 10 boys and six girls. While studying for the priesthood, he did poorly academically, and after his ordination in 1894 was given the duty of doorkeeper. In that simple job at a number of Capuchin monasteries, including one in Huntington, Ind., and in Detroit's from 1924 to 1945, he counseled thousands of people and became known as a healer of the sick and handicapped.

The priest also had deep concern for the poor and during the Depression inspired the Detroit Capuchins to open a soup kitchen which is still in operation.

Msrgr. Albert Allen, delegate for Detroit Archbishop Edmund C. Szoka in the canonization cause, told *The Michigan Catholic*, archdiocesan newspaper, that promoters sought permission in February from the Vatican congregation to exhume the body. After a petition filed with county court was granted in early July the work began.

The priest's remains were examined by Archbishop Szoka and other official participants, including local and provincial Capuchin officials, medical professionals, witnesses and a grandniece and grandnephew of Father Solanus.

"It was a very moving experience, an awe-inspiring experience," said Brother Leo, who in addition to witnessing the reinterment attended the priest's funeral 30 years ago.

Sister Anne Herkenrath of Seattle, a Sister of the Holy Names of Jesus and Mary and a grandniece, said it was "a wonderful, very moving experience." She added that there was "an awareness" of miraculous healings attributed to her great-uncle during her childhood, but recalled that when she met him in 1945 at a family reunion "he was one of the family."

Grandnephew Michael Casey, a dentist from Newport, Wash., said he never knew the priest but always has felt "the hand of Father Solanus on my shoulder."

Msrgr. Allen said the remains were "an intact body—however, not perfectly so."

The report on the exhumation to be forwarded to Rome called the structural and tissue integrity of the body "extensive" and "favorable." Medical observers said a well-preserved body, even after 30 years, is not necessarily unusual because of modern embalming methods.

The body was cleaned and placed in a new Capuchin habit and then in a plastic bag. Other items placed in bags were a rosary and a copy of the order's rules by St. Francis of Assisi, which were buried with him on Aug. 3, 1967. The body and other items were returned to a new casket affixed with the wax seal of Archbishop Szoka.

Three special Masses were celebrated Aug. 2 at the monastery to commemorate Father Solanus's death.

## Contras exploit alleged visions

by Mike Tangeman

MEXICO CITY (NC)—Nicaraguan *contra* rebels have "recruited" a farmer's alleged visions of Mary in an effort to rally Catholics against the Sandinista government, said a publication sympathetic to the regime.

Also, church officials opposed to the Sandinistas have promoted the reported sightings as the Virgin of Cuapa, reported *Envio*, the monthly public affairs magazine of the Jesuit-affiliated Central American Historical Institute. National Catholic News Service obtained a copy of the publication.

The magazine also chided the government, saying it has overreacted to a "popular cult" being formed around the vision reports.

Clandestine radio stations operated by the U.S.-supported counterrevolutionaries, or *contras*, in Honduras and El Salvador characterized the reported visions as a herald of future victory over the Sandinistas.

*Envio* cited one broadcast as telling Nicaraguans that the Virgin's message to them was: "Suffering people of Nicaragua, you will soon receive a new life full of happiness."

On May 8, Auxiliary Bishop Bosco Vivas Robelo of Managua celebrated a Mass commemorating the seventh anniversary of the first vision which the farmer, identified only as Bernardo, said he had received. The farmer lives in Cuapa, a village in central Nicaragua which is part of exiled Bishop Pablo Antonio Vega's Prefecture of Juigalpa. He said the initial vision came May 8, 1980, eight months after the Sandinistas took power, *Envio* reported. He said the Virgin has appeared to him many times, according to the publication.

The appearances were first publicly reported in March 1981 by the opposition newspaper *La Prensa*, now closed by

the government. *Envio* said the newspaper represented the reports as "heralding a 'change' in the country."

The publication also cited "some errors of the revolutionary government in handling the matter." The comment apparently referred to Sandinista attempts to discredit the reported appearances in order to discourage the formation of a popular cult of the Virgin with anti-Sandinista leanings. The government actions caused "confusion, fanaticism and unnecessary disputes," *Envio* said.

Recently, said the magazine, both Radio Liberation, the station of *contra* forces in Honduras which have reorganized under the banner of the Nicaraguan Resistance, and the 15th of September radio station operating out of El Salvador had been referring to the visions of Cuapa in their broadcasts as the "Virgin of Victories."

The publication also said Cardinal Miguel Obando Bravo of Managua, Auxiliary Bishop Vivas and Bishop Vega have been active promoters of the Virgin of Cuapa.

*Envio* said alleged appearances have been especially important for Bishop Vega, who was expelled from Nicaragua July 4, 1986, after having been charged by the Sandinistas with publicly backing President Reagan's request to Congress for arms, money and military training for the *contras*.

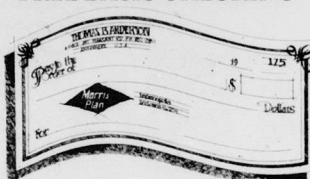
The publication said that in the May 8 Mass Bishop Vivas told the congregation that Mary had told Bernardo Catholics must "burn bad books, books in which God is rejected"—which *Envio* said was an apparent reference to revolutionary literature widely read in Sandinista-ruled Nicaragua.

Commenting on Bishop Vivas' homily, *Envio* said "it is noteworthy that a Catholic bishop should so quickly legitimize a supposed apparition, given the prudence with which the church usually acts in such cases."

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## Women's groups plan papal protests during trip

by Stephanie Overman

WASHINGTON (NC)—Representatives of abortion, lesbian, ordination and equal rights organizations pledged July 23 to show their objections to what they called Pope John Paul II's injustice to women by protesting before and during his September trip to the United States.

At a Washington press conference the women announced the formation of a coalition called "Women's Rights Are Human Rights."

Frances Kissling, president of Catholics for a Free Choice, called the Vatican "a major violator of women's rights in the world," and said the coalition plans to kick off its protest Aug. 26 at the Vatican Embassy in Washington. The date is observed by women's rights groups as Women's

Equality Day, celebrating the anniversary of women being given the right to vote in the United States.

"We think that if Jesus Christ were alive he would be with us at the Vatican Embassy," Ms. Kissling said.

A series of protests is scheduled at the embassy, but she said specific plans have not yet been made for activities in the cities the pope will visit.

The National Assembly of Religious Women, a Chicago-based Catholic women's organization, issued a statement saying it has joined the coalition and "will organize and participate in such events as demonstrations, pickets, vigils and women's eucharistic liturgies in each of the cities where the pope is visiting."

The statement called on its members to "challenge the systemic injustice in the Roman Catholic Church, to protest the Vatican's policies and practices, and to demand that women be recognized as full participants—as ministers and as decision-makers—in their own church."

The coalition stated that Pope John Paul visits the United States as both a spiritual leader and "as head of a 'government' which has been granted diplomatic recognition by the United States and permanent observer status at the United Nations."

Ms. Kissling called the church "a political organism that is allowed to hide behind a false mantle of spirituality."

Eleanor Smeal, immediate past president of the National Organization for Women, said the religious message of the Catholic Church has become a secular message as well. "They want to prevent equal rights for women. It's bad enough we're second-class in the church but they want to perpetuate it in society."



**PAPAL VISIT PROTEST**—Eleanor Smeal, president of the National Organization for Women, discusses the formation of a coalition to protest Pope John Paul II's visit to the United States in September. At the July 23 press conference in Washington, she is flanked by Sue Hyde (left) of the National Gay and Lesbian Task Force, and Ruth McDonough Fitzpatrick, national coordinator of the Women's Ordination Conference. The coalition is calling for a series of demonstrations at the Vatican Embassy and in the cities the pope visits. Their message for the papal visit is "Women's rights are human rights." (NC photo from UPI)

"Let's face it," she said, "the pope has a women problem" that is causing a drop in membership and in the collection basket. Ms. Smeal charged that the church as an employer "has been balancing its budget on the backs of women" by paying them low salaries.

Ruth McDonough Fitzpatrick, national coordinator of the Women's Ordination Conference, said the Catholic Church "has been bound up by sexism and paralyzed by sex."

She called the Vatican Embassy a symbol of the Vatican as church and state. "Its double doors are shut to us. But we will announce that we will no longer go there to knock. We go to announce we are claiming our power as women. Women are the keys to the liberation of the church from the sinful bonds of sexism. And the church is held captive by its own sin. We hold the keys to

the kingdom," Ms. Fitzpatrick said, adding that she did not mean "kingdom."

The lock is rusted shut, she said, "but we do have some friends on the inside working with holy oils. Pope John XXIII swung open a window by calling the Second Vatican Council. When someone tries to shut that window, others will open the door before everyone inside dies of rigidity and suffocation."

She stressed that the priesthood women feel called to is a "renewed priestly ministry," not "father knows best."

Sue Hyde, privacy project director of the National Gay and Lesbian Task Force, said the group wanted to send the Vatican the message that "no church, no state, no police force... will make us disappear. We will not give up, we will not shut up, we will not go away," she said.

## Invited to visit Mexican shrine

MEXICO CITY (NC)—Cardinal Ernesto Corripio Ahumada of Mexico City has invited U.S. Catholics to visit the shrine of Our Lady of Guadalupe during the Marian year.

In a letter to U.S. bishops, the cardinal said that "a solidarity exists between brother bishops" of the United States and Mexico in honoring Mary, patroness of both countries. The Mexico City shrine, the oldest in the Americas, commemorates the Blessed Virgin's appearance in 1531 to Juan Diego, an Indian.

The 14-month Marian year, declared by Pope John Paul II, began June 7 and ends Aug. 15, 1988.



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# Vatican to issue document on moral theology

by John Thavis

VATICAN CITY (NC)—In an effort to help guide Catholics through a "changed social-cultural context," the Vatican is preparing a document on the fundamentals of moral theology, Pope John Paul II has announced.

The pope made the announcement in an apostolic letter to the Redemptorist religious order Aug. 1, commemorating the 200th anniversary of the death of the congregation's founder, St. Alphonsus Liguori. The pope praised the saint's attitude toward theological research and his defense of papal primacy and infallibility.

"Especially in our age, no one can ignore the great importance of moral theology," the pope said in the 12-page letter. One of the church's modern missions, he said, was to make people rediscover the correct relationship of truth, goodness and freedom—a relationship that "has been largely lost in contemporary culture."

The Holy See, he added, will make its own "contribution of enlightenment" in an upcoming document, "dealing, in a wider and more profound way, with questions regarding the very foundations of moral theology."

The pope acknowledged that modern life poses new moral problems that "are often not easy to resolve." But he said that individually and in the teaching ministry, Catholics have the duty to follow "the word of God, which is authentically interpreted by the church's magisterium."

He added that the church's teachings need to be applied with tolerance and charity.

The pope did not say when the document would be ready, nor which Vatican agency was preparing it. A Vatican press spokesman said he had no further information about the expected document or its contents.

In the letter, the pope praised St. Alphonsus for his clear writings on faith and morals, his sympathy as a confessor and his understanding of the way the church works. "He had particular veneration for the Supreme Pontiff, whose primacy and infallibility he defended in difficult times," the pope said.

In an article in the May 2 issue of the Jesuit magazine *America*, a leading moral theologian, Redemptorist Father Bernard Haring, said it was "astounding" that during his lifetime St. Alphonsus "was attacked solely by rigorists who accused him of dissenting from the teaching of the magisterium and of dangerous laxism."

Father Haring, writing from Alphonse University in Rome, said that in a careful reading of some of the saint's works he found "many parallels between his times and the current crisis facing moral theologians."

Father Haring taught Father Charles E. Curran, a former moral theology professor at The Catholic University of America. The Redemptorist priest accompanied Father Curran to a March 8, 1986, meeting in Rome with

members of the Vatican Congregation for the Doctrine of the Faith.

Since then, Father Curran has been told by the Vatican

that he cannot teach Catholic theology because of his views on dissent from the magisterium and some sexual and moral issues.

St. Alphonsus, a member of a noble Naples family, abandoned a law practice and founded the Redemptorists in 1732. Formally called the Con-

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<b>9</b> 10:00 AM (English) 12:00 Noon (English) 1:15 PM (Spanish) 5:20 PM (English) 8:00 AM (English) 11:00 AM (Latin) 5:45 PM (Portuguese)	<b>10</b> 12:00 Noon (English) 11:30 AM (Spanish)	<b>11</b> 12:00 Noon (English) 11:10 AM (Spanish) 12:10 PM (English)	<b>12</b> 12:00 Noon (English) 11:10 AM (Spanish) 12:10 PM (English)	<b>13</b> 12:00 Noon (English) 11:10 AM (Spanish) 12:10 PM (English)	<b>14</b> 5:20 PM (Spanish) 11:10 AM (Spanish) 12:10 PM (English) 5:45 PM (English)	<b>15</b> 10:00 AM (English) 12:00 Noon (English) 12:10 PM (English) 11:30 AM (Spanish) 5:30 PM (English)
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<b>23</b> 10:00 AM (Inglés) 12:00 Hrs. (Español) 5:20 PM (Inglés) 8:00 AM (Inglés) 11:00 AM (Inglés) 5:45 PM (Español)	Las Iglesias St. John y St. Mary han sido designadas como las Iglesias Católicas Oficiales durante los Juegos Panamericanos. Un sacerdote bilingüe estará de turno en las iglesias durante los Juegos Panamericanos. Sírvase llamar a cualquiera de las dos iglesias si necesita consulta.					

## THE PAN AMERICAN GAMES AUGUST 1987 Special Mass Schedule



## CATHOLIC CHURCH OF ST. JOHN

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Indianapolis, Indiana 46225

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(Masses for St. John are listed in "Italic" type)

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## JUEGOS PANAMERICANOS AGOSTO 1987 Horario de Misas Especiales



## IGLESIA CATÓLICA ST. JOHN

Esquina de las Calles  
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Indianapolis, Indiana 46225

(317) 635-2021

(Misa en la Iglesia St. John están escritas en letra "Italian")

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# Pope's meeting with bishops likely high point of U.S. trip

by Jerry Filleau

WASHINGTON (NC)—When Pope John Paul II visits the United States this September, one of the most crucial events for U.S. Catholicism will almost certainly be his meeting with the nation's bishops.

His talk to the bishops, who will be gathered in Los Angeles, "will probably be one of the most important ones of the trip as far as the church in the United States is concerned," said Milwaukee's Archbishop Rembert G. Weakland, one of four American bishops who is to address the pope on that occasion.

Controversial issues of personal and social morality, obedience to church teaching authority, the role of the laity, priestly vocations, and the often tense U.S. church relations with the Holy See are among central topics Pope John Paul is likely to address at that time.

"There is a tension" between U.S. bishops and Rome, and it needs to be addressed "without a lot of euphemisms," Archbishop Weakland said.

"If you look at the whole history of his pontificate," said Archbishop John R. Quinn of San Francisco, another bishop designated to address the pontiff, "it's clear that this pope is not one who shies away from facing these things directly. This pope does not dodge the issues."

At the same time, those who are hoping the pope will criticize the U.S. hierarchy on some issues are likely to be disappointed. "One of the themes the Holy Father stresses" on his world travels, said Archbishop Thomas C. Kelly of Louisville, Ky., is his mission as successor of St. Peter to "strengthen his brothers."

Archbishop Kelly, head of the papal trip planning committee, said he both hopes and expects that the pope will focus on commending, encouraging and affirming the bishops in their work, as he did in October 1979 when he met with the U.S. bishops in Chicago during his last major trip to this country.

During this trip the pope is to meet with the bishops all morning Sept. 16 at Our Lady Queen of the Angels Minor Seminary in San Fernando, a small city within the city of Los Angeles.

The meeting is to start at 9 a.m. and last about four-and-a-half hours. It will not be all talk, but will include a time for

the bishops and pope to pray together. "Praying with him is very important. You have no idea what impact that can have," said Archbishop Kelly.

The pope is to have a informal lunch with the bishops as well.

Expectations of a major papal speech are based on the direct preparations for the approaching meeting and on Pope John Paul's well-established practice of using these meetings with bishops of a nation to speak about key church issues in whatever country he is visiting.

And in Los Angeles he will do so in response to substantive statements on major issues prepared by some of the leading bishops in the country. Their statements were sent to the Vatican in mid-June, giving the pope and his advisers a full three months to study them and prepare a response.

Archbishop Weakland, interviewed by phone in late July, said he and the other speakers were not permitted to discuss details of their presentations, although the general topics have been made public.

The Milwaukee archbishop, former abbot general of the world's Benedictines, was the central figure in the development of the U.S. bishops' 1986 pastoral letter on the economy and is part of the U.S. delegation to this fall's world Synod of Bishops on the laity, which starts less than two weeks after the pope returns to Rome.

Archbishop Weakland's topic is Catholic laity in the United States.

"It's a little hard to talk about it without going into the context," he said. "I tried to take a descriptive approach, to describe what I see. I also relied heavily on sociological data."

Cardinal Joseph L. Bernardin of Chicago, a former president of the National Conference of Catholic Bishops and long one of the bishops' leading national spokesmen on war and peace and pro-life issues, is to speak about the relationship between local churches, such as the church in the United States, and the universal church.

His topic is intimately tied to virtually all the major controversies in the U.S. Catholic Church in recent years, because in almost every case one of the central points of dispute has been the extent and style of Vatican involvement in local church affairs.

Archbishop Quinn, also a former NCCB president, former head of the bishops' Committee on Doctrine, and head of the papally appointed commission on religious life in the United States, is to address issues of the church's moral teaching.

He acknowledged that his talk would "deal with a whole range of moral issues," including questions of personal and social morality and topics on which controversy has raged over church teachings, but he refused to be drawn into discussing details.

Archbishop Daniel E. Pilarczyk of Cincinnati, NCCB vice president, who drew strong praise from the country's bishops when he spoke to them about ordained ministry at a special meeting last year in Collegeville, Minn., is to speak about vocations.

The growing shortage of priests and Religious in the United States, an area of growing concern to the bishops, is known to be one of the pope's chief concerns as well.

Archbishop Weakland said the format of the meeting had not yet been finalized in late July. It was not yet known whether the pope would respond individually to each of the four presentations or would hear all four and then respond to all in a single speech. Archbishop Weakland said he expected a single speech response because that would give the pope more leeway to develop the themes and issues the way he wants to.

Asked if the tensions he referred to between the U.S. bishops and the Vatican were accurately portrayed in the press, Archbishop Weakland said, "The press can very often pit the 5 percent on the extreme right against the 5 percent on the extreme left, and find a good story. I'm not blaming the press—(finding controversy) is part of their job. But that's not the story of what's happening in the middle."

The real tension "is much deeper" than specific controversies of the moment and "goes back many decades," he said.

From the Vatican's side, he said, the tension stems from "the size of the United States and its influence, religiously and politically, around the world."

From the side of the U.S. church, he said, there is the American tendency that "when we have a problem, we think we have to solve it right away, and we muster all the forces we need to do it. But we also have to deal with belonging to the universal church," which may not see the problem the same way or be prepared to respond to it so quickly.

Archbishop Kelly said that if the pope concentrates on affirming the bishops in their work, as he did during his 1979 trip, "he strengthens our position with the people we are serving."

When the pope speaks about the pastoral and teaching responsibilities of the bishops' conference, he said, it makes it more difficult for people to ignore or dismiss conference positions that they disagree with.

Archbishop Quinn, while acknowledging that the pope's meeting with the bishops would probably be one of the major events of the papal trip, warned against viewing it in isolation from the many other speeches and events over the 10-day span that the pope will be in the United States.

A papal visit, he said, "is a mosaic that must be taken in its totality."

## Cast forming for bishops' laity synod

by NC News Service

The cast of October's world Synod of Bishops on the Laity is forming with new appointments by Pope John Paul II.

Pope John Paul named Vietnamese Cardinal Joseph Marie Trinh Van Can, archbishop of Hanoi, and Cardinal Myroslav Lubachivsky, Ukrainian archbishop of Lvov, as two of three synod co-presidents who will act as members of a central "steering committee," said synod general secretary Archbishop Jan Schotte.

The third co-president is Cardinal Eduardo Pironio, an Argentine who heads the Pontifical Council for the Laity. Two U.S. bishops—Archbishop Roger M. Mahony of Los Angeles and Bishop Anthony J. Bevilacqua of Pittsburgh—were named by Pope John Paul. The appointments were announced July 23.

The two U.S. bishops named by the pope will join bishops elected last fall by the National Conference of Catholic Bishops: Archbishop John L. May of St. Louis, NCCB president; Cardinal Joseph L. Bernardin of Chicago; Archbishop Rembert G. Weakland of Milwaukee; and Bishop Stanley J. Ott of Baton Rouge, La., chairman of the NCCB Committee on the Laity.

Other prominent churchmen named by the pope included Nicaraguan Cardinal Miguel Obando Bravo of Managua; Bishop Dario Castrillon Hoyos of Pereira, Colombia, who was recently elected president of the Latin American Bishops' Council; Cardinal Joseph Malula of Kinshasa, Zaire; and Archbishop Edward Bede Clancy of Sydney, Australia.

With at least 231 members the synod will be the largest ever, Archbishop Schotte said. That includes 114 who will participate in a synod for the first time—a positive sign that new views and talents are being brought to the assembly, he said.

The synod includes 153 representatives chosen by bishops' conferences, 14 representatives chosen by Eastern churches and 10 representatives of male religious orders, chosen by the Union of Superiors General. All have been approved by the pope. The heads of 23 Vatican curial departments also are members, as well as the synod's general secretary.

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## Conservative group opposes choice of lay synod experts

by Stephanie Overman

WASHINGTON (NC)—The National Catholic Coalition is campaigning to replace two advisers to the U.S. delegation to the world Synod of Bishops on the laity with two endorsed by the organization.

In a letter to Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, the group asked that Dolores Leckey and Lucien Roy "be relieved of the obligation to serve as 'periti' (experts) at the upcoming bishops' synod on the laity" in October because "since both are full-time paid employees of the church bureaucracy there is serious doubt that they can truly represent the laity in the varied secular roles."

The coalition, which calls itself an organization of orthodox Catholics, urged that Phyllis Schlafly, president of Eagle Forum, and Charles Rice, a University of Notre Dame law professor, be named to replace Mrs. Leckey and Roy.

Mrs. Leckey is executive director of the NCCB's Secretariat on the Laity and Roy is director of the Office of Ministry Formation for the Archdiocese of Chicago.

At a press conference July 22 in Washington, Kathleen M. Sullivan, executive director of the National Catholic Coalition, said the coalition's "paramount objection" to Roy and Mrs. Leckey is that they are employees of the hierarchy.

She said that Roy and Mrs. Leckey, because of their positions in the church bureaucracy, are limited in their outside connections and their understanding of lay people.

"We are interested in the lay role in general in the secular world," she said. "The loyal orthodox" Catholics "are not being heard sufficiently."

At the press conference were Mrs. Schlafly, Rice, Rep. Henry Hyde, R-Ill., and Rep. Robert Dornan, R-Calif. The coalition plans to form the Committee for Lay Action to participate in the synod.

Mrs. Schlafly said the synod "needs input from real laity" and that she was "happy to accept" the coalition's endorsement.

Rice said church bureaucrats were out of touch with "the real concerns of Catholic parents" in areas such as family life programs and "the distortion of the duty of the state to defend the common good."

In an interview Mrs. Leckey said the coalition members "misunderstand what our roles are" at the synod. Only bishops are delegates and only bishops speak, she said.

"This is a theological event. We have basically a staff role," she said. "We will not be in the synod hall at all."

Also, she said, bishops have attended meetings around the country on the laity in preparation for the synod and representatives of organizations had opportunities to make their views known.

Mrs. Sullivan said at the press conference that organizations, including her own, were not able to attend those regional meetings.

Although the laity experts will not speak, Mrs. Sullivan said they will be questioned by bishops from other countries and by the press and could give the wrong impression about the views of U.S. laity.

Hyde said "we have nothing against the two persons except that as employees they lack independence."

He said that Mrs. Leckey and Roy were as "representative of the person in the pew" as Archbishop Raymond G. Hunthausen of Seattle and Auxiliary Thomas J. Gumbleton of Detroit would be of Hyde and Dornan in Congress.

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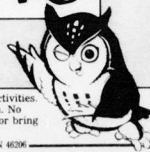
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# the active list



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

Send to: The Active List, 1906 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

## August 7

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

Steak fry at New Albany Knights of Columbus Hall. Serving from 3-8 p.m. Menu: Steak, Corn on cob, fresh tomatoes and cole slaw.

Channel of Peace Community will sponsor a Charismatic Mass at 7:30 p.m. following 6:30 p.m. soup and bread supper at St. Thomas Aquinas Parish, 4625 N. Kenwood Ave. Father Clifford Vogelsang, celebrant.

Governor's Health Fair at Holy Cross Gym and parking lot, 125 Oriental from 11 a.m.-5 p.m. Clowns, health exhibits, free blood pressure testing, screening for glaucoma, free health items.

## August 7-8

Sacred Heart Church, Terre Haute, will hold its annual Summerfest featuring a Jonah Fish Fry on Friday from 4 to 8 p.m., a roast beef and chicken dinner on Saturday from 5 to 8 p.m. Games, rides, crafts, a beer garden will be available.

## August 7-9

St. James and St. Catherine Parishes will sponsor a Summer Fun Festival at 1155 Cameron St.

at Shelby from 5 p.m.-midnight Fri. and Sat., and from 3-10 p.m. Sun. Meals served 3-8 p.m. Fri. and Sat., and 12 noon-5 p.m. Sun. Handicrafts, drawings, euchre tournament.

## August 8

Providence High School in New Albany Class of '72 is having their 15 year reunion at the Robert E. Lee at 7 p.m. For information, call Theresa Beal at (812) 945-1365.

## August 8-9

Showing of quilts by Ladies Guild at St. Michael's in Bradford. The quilts have been made for the Turkey Shoot and Festival Sept. 27.

## August 9

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

Country style picnic at St. Mary's in Lanesville, Exit 113 off of I-64. 10:30 a.m.-4:30 p.m. Chicken or ham dinners. Air conditioned.

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

A Sign Mass for the Dead is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8309 Rianke Rd.

A Latin Mass will be celebrated at 9 a.m. and a Portuguese Mass will be celebrated at 5:45 p.m. in St. John Church, 126 W. Georgia St.

St. Paul Parish, New Alsace will hold a Picnic, serving country style chicken dinners at noon, 1, 2, 3 and 4 p.m. EDT (last time).

## August 10

Separated, Divorced and Remarried Catholics meeting 7:30 p.m. at Catholic Center, 14th and Meridian Sts. Presentation and discussion on book "What to Say When You Talk to Yourself."

## August 10-14

A Sister's Retreat will be presented by Franciscan Father Dimitri Sala at Alverno Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

Sacred Heart, St. Joseph, St. Margaret, Mary and St. Patrick Parishes in Terre Haute will co-sponsor a Scripture Safari vacation Bible school from 9 a.m.-12 noon daily at St. Margaret Mary Parish. \$5/parish members; \$7 other participants. Call 812-335-1299 for information.

## August 11

Deadline for sign-up and pre-pay for Catholic Widowed Organi-



zation (CWO) Cookout at home of Bob Beckerich on Aug. 15. \$4 cost. Call 236-1596.

Lecture/discussion on Mary's role as Mother of God (first of three part series) will be held 7-9 p.m. in parish activity room of St. Christopher, 5301 W. 16th St. in Speedway. Andrew Holman will lead the presentation using scripture and mysteries of the rosary. Child care provided, cost is free.

Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage in Beech Grove. After dessert and coffee, a business meeting will be held. Bring items for auction.

## August 12

A Natural Family Planning class will be sponsored by the Family Life Office at 7:30 p.m. at

the Catholic Center, 1400 N. Meridian St. Call 236-1596 to register.

Ladies Club and Dessert/Card Party at St. Mark's Church Hall, 11 S. 31st and Edgewood Ave. Desert served at 12:30 followed by cards. Men welcome.

Resolve Through Sharing Support Group meeting 7 p.m. for families whose baby has died through miscarriage, stillbirth or newborn infant death. Dr. Thomas Wisler will present "Miscarriage—the Facts Today." Meeting is at Classroom 1 in South Building at St. Francis Hospital in Beech Grove. Meeting is free. Call Michele Wood, (317) 782-6499.

## August 13

Summer Rummage Sale 8 a.m.-3 p.m. in Hartman Hall of

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### August 13-14

Gigantic City-Wide Rummage Sale for the benefit of Fatima Retreat House will be held at Our Lady of Lourdes Parish (cyl.), 3333 E. Washington St. from 9 a.m.-6 p.m. Bring items to gym during same hours on Aug. 11-12. For more information call Nell Dufour 357-8186.

### August 14

The 2nd Early Bird Drawing for the Harvest Giveaway sponsored by All Saints School Alumni Association will be held at 10 p.m. at Assumption Parish Festival.

### August 14-15

Assumption Parish's Annual Fish Fry Festival will begin each day at 4 p.m. at 1115 S. Blaine Ave. Beer garden, social, door prizes hourly.

### August 14-16

A Weekend for Married Couples of all ages will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

A Men's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

### August 15

Cathedral High School Class of 1982 will hold a 5 Year Reunion. Contact Bridget K. Wetterer, 10627 Indian Lake Blvd., S. Dr., Indianapolis, Ind. 46236.

The Catholic Widowed Organization (CWO) will sponsor a "Cooker" at the home of Bob Beckrich. Pre-paid reservations necessary. Come after 2 p.m.; dinner at 6:30 p.m.

## Crossroads cancels fund appeal

WEST SPRINGFIELD, Mass. (NC)—A Catholic radio program carried by more than 140 stations has canceled a fund-raising appeal because it feared a poor response in the wake of the scandal surrounding TV evangelist Jim Bakker.

The program, "Crossroads," which is produced in West Springfield by the Passionist order, is now feeling a tight budget, said its business manager, Passionist Brother Terrence Scanlon.

The radio show, which relies on donations to keep it on the air in the U.S., Canada, the Philippines and the Caribbean, is not the first national Catholic program to publicly cite a ripple effect from the scandal at the PTL ministry headed by Bakker.

In June, Bobbie Cavnar, president of the St. Francis Association for Catholic Evangelism, which produced the TV program "The Glory of God," said that donations to his program were down 50 percent, about \$70,000 a month, since the PTL scandal broke in March. In July, Father John Bertolucci, star of the show, quit the program, citing personal reasons and the show's mounting debt.

Brother Scanlon told The Catholic Observer, newspaper of the Diocese of Springfield, that "Crossroads" officials canceled the fund-raising letter because of the "confusing atmosphere of the past few months."

### August 16

St. Michael Parish, 519 E. Third St., Madison will celebrate its 150th Anniversary with 11 a.m. EST Mass. Dinner at 1 p.m. EST on grounds behind Pope John and Shawe Schools.

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for

Mass followed by meeting at 8:45 a.m. in cafeteria.

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

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday

in St. Barnabas Church, 8300 Rahke Rd.

St. Michael Parish, Bradford will hold a Parish Picnic and installation of new pastor, Father Bernard Koopman.

### Socials:

MONDAY: St. Ann, 5:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of

C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 5:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6

p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 2 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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## youth corner

## Discovering how to be leaders

by Bob Schultz

Do not let anyone look down upon you because you are young, but be an example for the believers in your speech, your conduct, your love, your faith and purity. (1 Timothy 4:12)

The above quotation was the foundation for last week's Christian Leadership Institute that took place at the CYO Youth Center in Indianapolis. Sixty-four teenagers and fifteen adult team members from Indiana and Illinois came together for the five-day experience. Young people learned skills for leadership through various workshops and were able to develop and

sharpen their skills in leadership styles, communication, planning, group dynamics and consensus seeking.

"When I first came here, I thought we would have to just practice speaking in front of others," said Kim Dominick, a sophomore from Terre Haute.

"I realize now that there is so much more to leading. There is a difference between being bossy and being the boss."

In addition to leadership skills, each young person was challenged to grow personally by practicing in support groups discussing prayer, decision making, community, youth ministry and affirma-

tion. Todd Emperado, a junior from Chicago, said he has learned how to communicate and express himself.

Debbie Greulich from Evansville said: "I've learned not to judge people." She went on to say that she had heard from the other youth how they are going to take what they have learned back to their parishes.

One way the institute taught youth leadership was by getting the youth totally involved in planning prayer services and liturgies. Too often youth find liturgies as something to be endured, according to Father Church Fisher, pastor of Sacred Heart in Terre Haute and spiritual director for the five-day institute.

"Young people are enlightened by planning and participating in Mass, which they were able to do this week," he said. "Planning their own liturgies and prayers gave the participants a sense of belonging to the larger community of the church."

Jan Ockomon, a senior from Indianapolis, agreed. She said that Mass had usually

been boring for her. But through her experience in planning a Mass, she said that she now expects to enjoy going to church. "I hope to get more out of Mass," she added.

Tell City junior Ed Coleman said he has learned to communicate better with youth and adults. "This has been an exciting week because young people are wanting to relate to the church and now we have the skills to do that," he said.

Coleman added that he has grown in his understanding of planning religious activities and hopes to take that knowledge with him back to Tell City.

"Faith needs to be a part of social activities," he said. "If we become more faith-filled, we will understand ourselves and be understood by others."

Perhaps the most powerful key to leadership discovered during the week was the power to be oneself. "CLI has been an experience I will never forget..." said Ockomon. "I feel good and open now. I can be myself!"



**TEAMWORK**—Brian Ade of West Lafayette (blind), Megan Grogan of St. Matthew's in Indianapolis (blind), and Ann Ruth of St. Catherine, Indianapolis (unable to speak) practice working together on an obstacle course.

## Connersville Deanery retreats

The Connersville Deanery has announced its 1987-88 schedule of retreats for high school students. There are two retreats for freshmen and two for sophomores and one each for juniors and seniors.

The first freshman retreat is Oct. 17-18 in Cedar Grove. The second is Jan. 20-31, 1988, in Brookville. The first sophomore retreat is Jan. 9-10 in

Connersville and the second is Feb. 27-28 in Rushville. The junior retreat is scheduled for Dec. 4-6 in New Castle. The senior retreat is Oct. 29-Nov. 1 at St. Andrew's in Richmond.

For more information or to register, contact the Connersville Deanery Youth Ministry Office, 220 W. Ninth St., Connersville, IN 47331 (317) 825-2944.

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## Music and Life

## Unusual song about child abuse

by Charlie Martin, NC News Service

LUKA

My name is Luka/I live on the second floor/I live upstairs from you/Yes I think you've seen me before/If you hear something late at night/Some kind of trouble, some kind of fight/Just don't ask me what it was/Just don't ask me what it was/Just don't ask me what it was.

I think it's because I'm clumsy/I try not to talk too loud/Maybe it's because I'm crazy/I try not to act too proud/They only hit until you cry/And after that you don't ask why/You just don't argue anymore/You just don't argue anymore/You just don't argue anymore.

Yes I think I'm OK/I walked into the door again/Well if you ask that's what I'll say/And it's not your business anyway/I guess I'd like to be alone/With nothing broken, nothing thrown/Just don't ask me how I am/Just don't ask me how I am/Just don't ask me how I am.

Written and sung by Suzanne Vega  
 © 1987 by A & M Records Inc.

Suzanne Vega's "Luka" is an unusual record, perhaps even unique. I can't remember any other pop release that describes the tragedy of child abuse.

Abused children suffer many physical and emotional injuries. One of the most severe of these hurts is the loss of a positive sense of self-identity. Abuse steals away much of a child's ability to experience the good in himself.

As the song clearly states, abused children also tend to blame themselves for what is happening. "I think it's

because I'm clumsy. I try not to talk too loud. Maybe it's because I'm crazy. I try not to act too proud."

Abused children don't understand what is really going on, namely, that the abusing adult is acting out his or her own pain.

It is not my purpose here to discuss the causes and origins of child abuse in depth. What I do want to point out is that almost any community offers professional resources that can help abused individuals.

The important things is this: If you have been abused (See WE CAN, page 33)

## Youth events

For more information: call 317-825-2944 for Connersville Deanery events, 317-632-9311 for CYO events, 812-945-0354 for New Albany Deanery events, 812-843-5474 for Tell City Deanery events and 812-232-8460 for Terre Haute Deanery events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

Aug. 16 CYO Talent show, 7:30 p.m. at Garfield Park Amphitheatre on near southside of Indpls.

21 Deadline for registering for CYO trip to see the pope in Detroit on Sept. 19.

23 New Albany Deanery softball tournament 2 p.m. at St. Joe Hill parish in St. Joe Hill, followed by a youth Mass at 6:30 p.m. and a dance (cost \$1 per person) around 8 p.m.

28 Registration deadline for CYO Quest retreat for freshmen and sophomores to be held Sept. 25-26 at CYO Center in Indpls.

Sept. 26-27 New Albany Deanery freshman retreat

## My View

## Suicide: problem, not solution

by Danny Phillips

Jenny gazed down at the small white capsules she held in her hand.

Would they help?

Things hadn't been going too well lately—maybe this was the way out. Sure, it would be easy—no pain, no hassle, just a long, cold sleep.

But as she swallowed the perfect answers to all of her problems, Jenny's thoughts turned toward her family. How would they handle it? What would they say? Are things really that bad?

Each year, over 400,000

"Jennys" attempt suicide. And while only about 4,000 are successful, many of the survivors are left with lifelong emotional and physical scars.

Why did they do it? Most studies show that teens attempt suicide simply because they think that they are worthless, that no one will really miss them.

This belief seems to stem from the high expectations we place on ourselves. In a society that stresses "number one," we are constantly competing to win, to be the best. This is where many teens fall short. Obviously, everyone

can't be first. We can't always win and never expect to be beaten.

No, first isn't bad. But neither is second or third. What matters is whether you're proud of what you've accomplished—whatever place that may be.

Maybe you're not the biggest fish in the ocean; maybe you're just a minnow. Well then, be the fastest minnow in the stream. That minnow can do hundreds of things that the biggest fish can only dream of. Be proud of that and of yourself—whatever you are.

Life is the most precious thing God has given us and no one is allowed to take that away but God himself. He made each one of us different, each one of us special in our own way. Always believe in yourself, because he does.

Someone once said, "What you are is God's gift to you; what you make of yourself is your gift to God." Think about that. Would you want your gift to God to be a handful of pills and a farewell note?

The thought of committing suicide can happen anywhere to anyone. To most, it presents itself as an escape, a way to end the pain. For family and friends, however, that's where the pain begins.

You see, suicide isn't the answer; it's the problem. And someday, when each of us discovers the unique and special person that he or she is, this problem can be solved.

(Danny Phillips is a member of St. Mary's parish in Lanesville.)

## 24-hour suicide hotlines

**Batesville/Lawrenceburg area** (Dearborn, Franklin, Ohio, Ripley and Switzerland counties): Community Mental Health Center (812) 537-1302;

**Bloomington area** (Lawrence, Monroe, Morgan and Owen counties): South Central Community Mental Health Center (812) 339-1691;

**Columbus area** (Bartholomew, Brown, Decatur, Jackson and Jennings counties): Quince Consulting Center (812) 376-4886;

**Indianapolis area** (Marion, Hamilton, Hancock, Shelby, Johnson, Morgan, Hendricks and Boone counties): Crisis and Suicide Prevention Service (317) 632-7575;

**New Albany/Jeffersonville area** (Clark, Floyd, Harrison, Jefferson, Scott and Washington counties): Southern Indiana Mental Health and Guidance Center, Lifesug (812) 283-4491;



**ESCAPE FROM EGYPT**—Summer Bible school students at St. Mark's in Perry County pass by a duck pond during their "exodus." The students were acting out the life of Moses and the exodus of the Israelites. The activity was the climax of the week's classes for the 45 youngsters, aged 4 through fourth grade. (Photo by Beth Dolezal)

**Richmond area** (Fayette, Randolph, Rush, Union and Wayne counties): Dunn Mental Health Center 317-963-4000;

**Tell City area** (Crawford, Dubois, Orange, Perry and Spencer counties): Southern Hills Mental Health Center (812) 463-3020;

**Terre Haute area** (Clay, Green, Parke, Sullivan, Vermillion and Vigo counties): Hamilton Center (812) 231-6223.

## We can be healers

(Continued from page 32) in any way, reach out to a trusted adult and share your feelings and your pain.

I know this is hard to do. Yet your courage may be a highly important step in getting help not only for yourself, but also for the individual who has abused you.

"Luka" reminds us of the damaging effects on people of any type of abuse. Most of us are aware of the pain caused by sexual and physical abuse. However, verbal abuse also can be devastating.

At times, any of us can become verbally abusive toward others. "Luka" gets us to think about this—on why we sometimes put others down or to use other forms of verbal abuse. The song also invites us to work at removing such behavior from our lives.

No matter what your age, you can help to remove hurt from the world and to bring healing into it.

(Your comments are welcome; address to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

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## Recent film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol *A-I* after each title is the USCC rating. Here are the USCC symbols and their meanings:

*A-I*—general patronage;  
*A-II*—adults and adolescents;  
*A-III*—adults;  
*A-IV*—adults with reservations;  
*O*—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

*Adventures in Babysitting* A-III  
*The Allnighter* O  
*Amazing Grace and Chuck* A-II  
*Angel Heart* A-I  
*The Aristocats* A-I  
*Assassination* A-III  
*The Bedroom Window* A-III  
*The Believers* A-III  
*Benji the Hunted* A-I  
*Beverly Hills Cop* II O

*Beyond Therapy* O  
*The Big Easy* A-III  
*Blind Date* A-III  
*Broken Mirrors* A-III  
*Children of a Lesser God* A-I  
*The Chipmunk Adventure* A-I  
*The Color of Money* A-I  
*Creepshow 2* O  
*Critical Condition* A-III  
*Dragnet* O  
*4th Charing Cross Road* A-I  
*Ernest Goes to Camp* A-I  
*Extreme Prejudice* O  
*The Fringe Dwellers* A-III  
*From the Hip* A-III  
*Full Metal Jacket* A-IV  
*Gardens of Stone* A-III

*The Gate* A-II  
*The Good Father* A-II  
*Good Morning, Babylon* A-III  
*Gothic* O  
*The Hanoi Hilton* O  
*Harry and the Hendersons* A-II  
*Heartbreak Ridge* O  
*Hollywood Shuffle* A-II  
*Hoosiers* A-I  
*Hot Pursuit* A-III  
*Impure Thoughts* A-III  
*Innerspace* A-II  
*Project X* A-II  
*Jaws: The Revenge* A-I  
*La Bamba* A-II  
*Lady and the Tramp* O  
*Lethal Weapon* O  
*Making Mr. Right* A-III  
*Million Dollar Mystery* A-II  
*Morgan Stewart's* A-II  
*Coming Home* A-II  
*The Mosquito Coast* A-III

*•Mother Teresa* A-I  
*My Demon Lover* O  
*The Night Stalker* A-III  
*Nightmare on Elm Street, III* O  
*Over the Top* A-II  
*Peggy Sue Got Married* A-II  
*Personal Services* O  
*Ping Pong* A-I  
*Platoon* A-IV  
*Police Academy 4* A-III  
*Predator* A-III  
*Prick Up Your Ears* O  
*Project X* A-II  
*Radio Days* A-II  
*Raising Arizona* A-II  
*Revenge of the Nerds II* A-III  
*Nerds in Paradise* O  
*Rita, Sue and Bob Too!* A-III  
*River's Edge* O  
*Robocop* O  
*Roxanne* A-III  
*The Secret of My Success* O

*Snow White and the Seven Dwarfs* A-I  
*Spaceballs* A-III  
*Square Dance* A-II  
*The Squeeze* A-III  
*Steele Justice* O  
*The Stepfather* O  
*Straight to Hell* A-III  
*Street Smart* O  
*Sweet Lorraine* A-II  
*Tampopo* A-III  
*Three for the Road* A-II  
*Tin Men* A-III  
*The Untouchables* A-III  
*Waiting for the Moon* A-III  
*Wanted Dead or Alive* O  
*The Whistle Blower* A-III  
*Wild Thing* A-III  
*Wish You Were Here* A-III  
*Witchboard* O  
*The Witches of Eastwick* O  
*Withnail and I* A-III

## More obituaries

(Continued from page 34)

Angie and Jodi Stuehnenberg, grandsons of Alvera Stuehnenberg and Mary Elliott.

† **TENNIS**, Shannon R. 18, St. Augustine, Jeffersonville, July 24. Daughter of Diane Rippberger and Ross Tennis; sister of Kerri Rippberger, Joe, Casey and Shawn Tennis; granddaughter of Melva Abbott and Rosamond Tennis.

† **VEERKAMP**, Mary Catherine, 75, St. Mary, Greensburg, July 20. Mother of Clarence, Charles, Dale, Robert, Georgiana, Diana and Sharon Veerkamp; Elmore Varsholmeyer, Mary Roseberry, Betty Hudnall, Joyce Hahn, Gladys Catron and Helen Robbins; sister of Theodore Thewes.

† **WAHL**, Clara, 84, St. Columba, Columbus, July 16. Mother of Ruth Russell.

† **WESSEL**, 90, St. Mary of the Knobs, Lloyd Knobs, July 22. Mother of Floyd Wessel, Geraldine Thompson, Jane Hightfill and Virginia Hollingsworth; and mother of 13, great-grandmother of 15.

† **WILLHELM**, Charles W., 68, St. Elizabeth, Cambridge City, July 21. Husband of Nella Wilhelm; stepfather of Bill Scott; brother of Hilda, Mary, and Edward Wilhelm.

† **WILLIAMS**, Percy D. Jr., 51, St. Bridget, Indianapolis, July 17. Father of Percy III, David, Carl, Paul, Demetria, Eva Mae, Sherry and Erica Williams; son of Mozena Williams; brother of John L., Robert J., Richard Michael, and Barbara Williams, Mary Frances Jones, Virginia A. Smith, Doretha M. Calvin, and Roberta J. Allen. Grandfather of six.

† **WOLTER**, Martin A., 51, St. Maurice, St. Maurice, July 22. Husband of Rose Wolter; father of Tina, Steve, Frank, Eric and Joe Wolter; brother of Carl, Norbert, Albin, Bernard and Louis Wolter, Dorothy Bicknell, Evelyn Kiefer and Thelma Grossman.

† **WYSS**, Helen J., 68, St. Jude, Indianapolis, July 19. Mother of Mary Jo Treadwell and Kathann Koehler; sister of Mildred Dent, grandmother of two.

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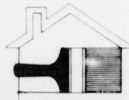
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Where the pope will visit in September

# Unity theme has a special meaning in Miami

by Liz Schevtchuk  
Part of a series on the papal visit

MIAMI (NC)—The theme "unity in the work of service" for Pope John Paul II's September visit to the United States acquires special meaning in Miami, first stop on the papal itinerary.

In the boisterous and multicultural south Florida archdiocese, home to more than a million Catholics, the papal trip both has fostered unity and revealed rifts.

Church and community sources describe the togetherness that preparing for the Sept. 19-21 papal visit has prompted among church and state, Catholics, Jews and Protestants, and among Catholics themselves—whites and blacks, Hispanics, Hai-

tians and many others from around the globe.

Prominently featured on the pope's Miami agenda is a meeting with Jewish leaders. And other parts of the visit have taken on multicultural overtones. The pope's Miami Mass Sept. 11, for instance, is expected to be celebrated in part in English, Spanish and Creole, a French dialect.

A few critics have questioned such things as the estimated \$2 million cost of the Miami visit, the fact that the pontiff is not slated to visit a local Marian shrine constructed by Cuban exiles, the role of Jewish leaders in welcoming a pope when the Vatican does not recognize Israel diplomatically, and the church-state ramifications of dismissing public schools when the pope is in town.

Nonetheless, "I think the papal visit is a wonderful thing, but not just for Catholics," said U.S. Appeals Judge Peter T. Fay, a prominent Catholic lay man and south Florida native.

Fay, who remembers when there were few Catholics in the area, noted that local, state and federal governments, other groups, and formal and informal committees with members of various races and religions all are helping the archdiocese prepare for Pope John Paul.

"I think the papal visit itself has already created an awful lot of warmth," Fay said.

He and others said that the Miami area recently has been trying to overcome its well-publicized problems of crime, tropical storms, racial riots, poverty, and burgeoning immigration, legal and otherwise.

After coping with such challenges, "I think we're a much stronger community," Fay said. "I think the community has come a long way and this (papal visit) is just going to be another building block." Miami is already "seeing all the faiths in the area coming together," said Margaret Robinson, a retired career woman now working full time as a volunteer in the Miami Archdiocese's papal visit office. "Look around us. We have the unity before he (John Paul) even arrives as we're working on this visit," she said.

In some ways, Miami's strength—its rich cultural diversity—is also a source of periodic friction, several people said.

When the diocese was founded, Catholics

were only about 8 percent of the area population. Now they are close to 50 percent, according to Msgr. Bryan O. Walsh, executive director of the archdiocese's Catholic Community Services and one of a handful of priests who have served the See since its inception.

There are about 1.1 million Catholics in the archdiocese, of whom about 600,000 actually are registered in parishes, Msgr. Walsh pointed out. And what started as one See in 1968 is now three: the Miami Archdiocese and the dioceses of Venice and Palm Beach.

"There really hasn't been a diocese in the country" that has grown as fast, Msgr. Walsh said. "Everything we have has had to be built from scratch."

Nearly 65 percent of the Catholics are Hispanic, many of them Cuban, but the archdiocese also has the fifth largest population of black Catholics of any U.S. diocese, according to Marsha Whelan, archdiocesan evangelization director.

Among the Miami area's new arrivals are some 50,000 Haitian refugees, many of them Creole-speaking black Catholics, but exact numbers are uncertain because of illegal immigration, said Father Gerard Darbouze, a Haitian priest working at the archdiocese's Pierre Toussaint Haitian Catholic Center.



**CULTURAL MIX**—Students from St. Mary's School in Miami's Little Haiti glance over an English assignment after school. Nearly 65 percent of Miami's Catholics are Hispanic, many of them Cubans, while an estimated 50,000 more are Haitian refugees. (NC photo by Mike Okoniewski)

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