



Pope's U.S. visit to emphasize unity

by Agostino Bono
Part of a papal visit preview series

VATICAN CITY (NC)—Pope John Paul II's Sept. 10-19 visit to the United States should test his ability to foster unity in a church and society marked by pluralism, free-wheeling dissent and an organizational genius for mounting media-attracting protest demonstrations.

The theme for the visit to nine dioceses is "Unity in the Work of Service." Yet the trip is likely to be marked by protest demonstrations as Catholic and other special interest groups use papal events as platforms for expressing their grievances.

But Vatican and U.S. organizers of the trip are confident that the pope will take

any protests in stride and, despite them, strengthen the religious identity of U.S. Catholics.

Papal advisers say the pope is aware of the potential for protests all along his route.

"The United States is an articulate society. People are used to putting their case out in the open. There is no reason to expect they won't do this during the pope's trip," said Vatican press spokesman Joaquin Navarro-Valls.

Russell Shaw, public information officer for the U.S. bishops, said the possibility even exists that dissenting opinions will be presented directly to the pope during the structured dialogues with specific groups.

Under the norms for papal trips, people selected to give talks to the pope in the name

of their group are required to submit prepared texts in advance so the pope has the opportunity to respond to specific points in his speech. Normally, these texts do not contain criticisms of specific papal positions, but raise issues of general concern to the group and ask for papal comment.

But there is nothing to prevent speakers from issuing criticisms in their speeches or in departures from their prepared texts at the event, Shaw said.

"It's an obvious fact that there are a lot of divisions" among U.S. Catholics, he said.

On previous papal trips, speakers have departed from prepared texts to air criticisms.

The pope is unbowed by this and will not change church positions to accommo-

date dissenters, said Vatican spokesman Navarro-Valls.

"In the past, the pope hasn't tailored his message to protest groups and he won't in the United States," he said. "The pope will preach a Gospel message to Catholics and others who want to listen," Navarro-Valls added.

U.S. Catholic officials say a core element of the divisions is the confusion among many

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**POPE'S ITINERARY
FOR U.S. TRIP**
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Youth in Olympic salute

by Shirley Vogler Meister
and Richard Cain

Youth from the archdiocese formed the backbone of the volunteers who used 40,000 balloons to make gigantic arches and 50-foot rings in the Olympic colors of blue, red, green, gold and black.

The event held last Sunday at the American Legion Mall in downtown Indianapolis was part of a multi-city balloon extravaganza, "Sky Salute to the Olympics," in anticipation of the 1988 summer games in Seoul, South Korea. The balloon event also took place at the same time in Los Angeles and New York.

Indianapolis Mayor William Hudnut noted that 125 of the 140 teenage volunteers—who worked from 5 a.m. until 1 p.m. preparing the balloons and holding them steady in proper positions—were members of the CYO and parish youth groups. Many of the youths traveled from Greenwood and Columbus to spend the night so they could be there

(See 40,000, page 12)



BALLOON SALUTE—Balloon arches tower over giant Olympic rings at "Sky Salute to the Olympics." (Another photo on page 33.) (Photo by Paul Meister)

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Salvadoran bishop says peace plan spurs new hope

by Laurie Hansen

WASHINGTON (NC)—The regional peace plan signed in Guatemala City has produced new hope among Salvadorans who had grown resigned to a civil war that seemed out of their control, said the auxiliary bishop of San Salvador.

While not a "magical solution" to the region's problems, the peace plan is a Central American solution that has "lifted (Salvadorans) from their pessimism," said Auxiliary Bishop Gregorio Rosa Chavez in a telephone interview. He said the Salvadoran bishops "must" support the plan.

But he said violence in El Salvador has

escalated and the economy has taken a nosedive since the peace plan was signed in Guatemala City—as the government and rebels jockey for bargaining positions.

"Both parties make efforts to demonstrate their force whenever negotiations occur, and this further destroys the economy," said the bishop.

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Supplement on Family

A special 12-page supplement on the Christian family will be found in this issue beginning on page 13.

from the editor

The Catholics who signed the Constitution

by John F. Fink

This year we have been observing the bicentennial of the U.S. Constitution, which was signed on Sept. 17, 1787. I thought you might be interested in knowing something about the Catholics who signed that document.

Twice the number of Catholics signed the Constitution as signed the Declaration of Independence 11 years earlier. But since there was only one Catholic signer of the Declaration, it's hard to claim that the Catholic Church exerted much influence over either document. Catholics in colonial days definitely were second-class citizens; in some colonies they could neither vote nor hold public office.

The two Catholic signers of the Constitution, though, were exceptional men who made considerable contributions to their communities and our country—and to the framing of the Constitution. And the principles espoused by both these documents are fully compatible with Catholic doctrine.



THE BETTER KNOWN of the two signers of the Constitution was Daniel Carroll of Rock Creek, Maryland—one of three Carrolls known as Revolution patriots from Maryland. Daniel was the older brother of John Carroll, the first U.S. Catholic bishop. (John became the first bishop in March 1789, and the church will be celebrating its bicentennial in this country in about 19 months.)

Daniel Carroll was also related to Charles Carroll of Carrollton, the only Catholic signer of the Declaration, but not as closely related as some people believe. In fact, they did not have a common Carroll ancestor. They were related through the Darnall family and the common ancestor was

Colonel Henry Darnall who lived from 1645 to 1711. The interrelationship between the Carrolls and the Darnalls was complicated further when Charles Carroll of Carrollton married Mary Darnall, his own cousin as well as Daniel and John's. Daniel and John's mother was Eleanor Darnall, and it was through her that they were related to Charles. (I'm sorry that this is so complicated.)

The intermingling of the Carroll and Darnall families came about because they were by far the wealthiest and most prominent Catholic families, not only in Maryland, but in all of the colonies.

DANIEL WAS BORN in 1730, five years before John and seven years before Charles. Although Maryland's penal laws forbade Catholics to send their children to foreign schools, all three of the boys were sent (at different times) to St. Omer in French Flanders to study under refugee English Jesuits. (Daniel and John's mother had also been educated in France.) So Daniel was in Europe from age 12 to 18, when he returned to enter his father's mercantile business.

When Daniel was 21 his father died and Daniel not only had to take over the business but also care for his mother, brother and four sisters. The following year he married another distant cousin, Eleanor Carroll, by whom he had two children, both of whom he outlived. The marriage was to last only 11 years, when Eleanor died.

Daniel became involved in Maryland politics in 1777. He became a leader in the Maryland Senate, served in the Continental Congress and was a Maryland delegate to the Constitutional Convention. There he was the leader in the fight against having the president elected by Congress.

He was the author of the Tenth Amendment to the Constitution which protected states' rights and he played an important role in formulating the First Amendment that prohibited Congress from establishing a religion. He did not

want to happen in the United States what had happened in Maryland and was intent that Congress should not establish a national church with preferential treatment.

After the Constitution was ratified, Daniel Carroll served in the U.S. House of Representatives from 1780 to 1791. In 1791 President Washington selected him to a three-man commission to select the site for the new national capital. He personally picked the site for the Capitol and today the Supreme Court building stands on what was once Carroll land.

THE OTHER CATHOLIC signer of the U.S. Constitution was Thomas FitzSimons of Philadelphia, Pennsylvania. He won prominence as a member of both the Pennsylvania legislature and the Congress established under the Articles of Confederation.

During the Constitutional Convention, he was active in the debates in behalf of a strong national government. After the convention, he belonged to a Federalist group intent upon quick ratification of the Constitution before the anti-Federalist forces of German farmers and Scotch-Irish frontiersmen could organize against it. His speech in the Pennsylvania legislature on Sept. 29, 1787 is credited with hastening action so that Pennsylvania would become the second state to ratify the Constitution on Dec. 12, 1787 (five days after Delaware).

FitzSimons also served the new government created by the Constitution. He was a member of the House of Representatives from 1789 to 1795.

FitzSimons was recognized as one of Philadelphia's most outstanding citizens. At various times he filled such posts as president of the Chamber of Commerce, trustee of the University of Pennsylvania, trustee of the Bank of North America, and founder and director of the Insurance Company of North America. He was the largest contributor to historic St. Augustine's Church in Philadelphia.

Dillon to head national organization

by Margaret Nelson

Valerie R. Dillon, archdiocesan director of the Office of Family Life, will be installed next month as president of the National Association of Catholic Diocesan Family Life Ministers (NACDFLM).

Dillon will take the helm at the closing ceremonies of the annual conference of the organization on Sept. 25 in St. Louis. She will serve a two-year term.

As director of the Office of Family Life, Dillon is responsible for archdiocesan programs and policies which strengthen marriage and family life. One of the events sponsored by the office is the Golden Jubilee Mass for couples who have been married for more than fifty years, scheduled for Sunday, Aug. 30 this year.

A wide range of marriage preparation and family planning workshops are also prepared by the Family Life Office. In fact, the ministry begins with a "Growing Up Sexual" program, which helps young people to have a healthy understanding of their sexuality. The program, authored by Dillon and Mike Carotta, is being published soon. The office not only prepares couples for marriage with Pre-Cana I and Pre-Cana II (for those entering second marriages), but trains parish "sponsor couples." Natural Family Planning workshops are also available to the married couples.

The office assists the Separated, Divorced and Remarried Catholic group and the Catholic Widowed Organization, as well as offering a Beginning Experience program for the widowed. While administering all of

this, Val Dillon serves as a one-woman speakers bureau, giving 60 to 70 talks a year on family life issues.

The new associate director of the Family Life Office, Rosalie Kelly observed, "Val Dillon's personal enthusiasm, energy and creativity have been and are a real gift to the archdiocese."

Before her 1982 appointment as director of the Family Life Office, Val Dillon was an editor of *The Criterion* for two years. Before that, she served as director of communications for the Indiana Catholic Conference for seven years. She writes a prize-winning monthly column for *Columbia* magazine and is the author of several books dealing with family and pro-life issues.

Valerie and her husband, Ray, were active in family life education in the Archdiocese of Chicago and the Diocese of Trenton, N.J., before moving to Indianapolis 16 years ago. They are the parents of four daughters.

A graduate of the University of Illinois



Valerie R. Dillon

school of journalism, Val Dillon is a member of St. Thomas Aquinas Church, Indianapolis, the Women's Press Club of Indiana, and a board member of American Citizens Concerned for Life.

Archbishop O'Meara's Schedule

Week of August 30, 1987

SUNDAY, Aug. 30 — Annual Golden Jubilee celebration for couples married 50 years or more, SS. Peter and Paul Cathedral, Indianapolis, Eucharist Liturgy at 2:30 p.m. (E.S.T.), with reception following in The Catholic Center.

WEDNESDAY & THURSDAY, Sept. 2-3 — Catholic Relief Services Board of Directors meeting, New York.



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New director named for Bloomington CSS

Molly Brunner has been appointed director of Bloomington Catholic Social Services (CSS), an agency of Catholic Charities of the Archdiocese of Indianapolis.



Molly Brunner

The appointment was announced by Ann Patton, board president of Bloomington CSS, and Dr. Robert Riegel, secretary for Catholic Charities. Brunner replaces the Bloomington agency's founding director, Mary Miner, effective Aug. 17.

Brunner has been a counselor with the agency for the past year and has five years experience in counseling children and families in various professional settings.

The new director is a native of Cleveland, Ohio, receiving her bachelor's degree from

Miami University of Ohio and her master's in social work from Ohio State University. She attends St. Paul Catholic Center, Bloomington, and is married to Richard Brunner.

The Bloomington CSS was founded in 1982, providing a range of family, marriage, and individual counseling. St. John the Apostle, Bloomington, serves as the center of the agency, with branch offices in Bedford and Martinsville.

In July, 1988, the agency will become a member of the Monroe County United Way.

'This Far By Faith' schedule for September 1987

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

Date	Homilist	Choir
Sept. 6	Fr. Don Sterling	St. Bernadine
Sept. 13	Fr. George Stallings	St. Teresa
Sept. 20	Bp. Moses Anderson	St. Laura & Friends
Sept. 27	Fr. Paul Marshall	St. Mark



Archdiocesan Catholic Charities

RSVP benefits seniors and community

by Barbara Sumner

The Retired Senior Volunteer Program (RSVP), a virtual unknown to most Marion County residents, is one of the most comprehensive volunteer programs in the country today. The program is designed for the sole purpose of enabling seniors to volunteer services in their communities. Perhaps no other volunteer program allows its volunteers to do what they want to do, to pursue activities that they always wanted to do but never had the time before they retired, or reached the age of 60. Time and again, the

need arises to explain the program in order that all seniors may take advantage of the opportunities the program offers.

A federally funded, locally directed program, RSVP recognizes such activities as friendly visits, telephone visits, or helping a neighbor with grocery shopping as volunteer activities because that is what they are. Volunteer work does not have to be through institutions; it can be done by individuals who like helping others.

RSVP also recognizes the need of the community for volunteers. There are more than a hundred not-for-profit agencies, com-

munity service centers, and health care facilities in Marion County that could use volunteers to do jobs that will help improve their services. Many of these volunteer sites provide meals and/or transportation for the volunteers. When they cannot do that, RSVP often reimburses volunteers for meals and/or mileage.

RSVP volunteers do not receive stipends. Therefore, they do not have to prove that

they can give other volunteers a ride to and from work. It allows them to sign up as volunteer drivers, because what their primary personal auto insurance does not cover is covered by the excess auto insurance.

At present, RSVP has 273 active volunteers. They are doing volunteer work in hospitals, community service centers, the Pan Am Games, literacy, volunteer driving, making cancer pads, entertaining at nursing homes, friendly visitations, White River park Games, the prosecutor's office, the Holy Family Shelter, United Senior Action, Life Leadership, St. Vincent de Paul, the clothing room at the Catholic Center, the Boy's Club, etc. The possibilities for service are as many as there are volunteers.

There are only two types of activities that RSVP volunteers may not report in terms of hours, and may not claim reimbursements for: purely religious and/or political activities. However, a parish or church project that does not involve active proselytizing may be counted as volunteer hours, e.g., volunteer work in the emergency pantry, or friendly visits or working with youth projects such as day camps, or daycare, etc.

There are hundreds of seniors in Marion County who may have apprehensions about signing up. RSVP requirements are simple. First, one must be 60 years old to take advantage of the program. Second, one must enlist by filling out the necessary form. And lastly, one must inform the office of one's activities by submitting a time sheet. Receipts and/or a supervisor's signature are necessary for reimbursements.

RSVP does not tie down volunteers. It gives them the freedom to share a lifetime of experience with the community. Please call RSVP at 236-1577; 236-1558; 236-1564. Tell us what you are doing. This could be the beginning of a fruitful and mutually satisfying relationship.

Marian holds professional development conference

by Margaret Nelson

The work of two years by the faculty and staff affairs committee at Marian College, Indianapolis, has resulted in the professional development conference that was held on the campus Aug. 24 to 26. It was part of a program designed to inform and support the faculty and professional staff at the college.

Raymond Craig, chairman of the committee, said that the project stemmed from recommendations made after a 1985 visit of an accreditation team. By coordinating responses to informal staff surveys, the two-year combined committees attempted to address these needs in the three-day conference. The committee's efforts are being enhanced by the Lilly Endowment's financial support of such development projects throughout the state.

The objective of the conference was threefold: to provide information on the long-range development program and how it will benefit the faculty, staff and college; to ascertain individual growth needs and concerns; and to begin to make personal development plans.

Dr. Louis Gatto, president of Marian College, opened the conference. A keynote

address was given by Franciscan Sister Claire Whalen, new dean of academic affairs at the college. A review of the conference organization and procedures was then presented.

Vicki Mech, manager of training and development for Melvin Simon & Associates, addressed the conference in the Marian College Library Auditorium. And a panel discussing questions and suggestions of the participants included Dr. Gatto; Ms. Mech; Bain Farris, president of St. Vincent Hospital; and Dr. Susan Drews, Center for Professional Development for the state department of education. Detailed discussion of the drafting of the individual development plans was done in small group sessions.

One member of the committee, Paye Plascak commented, "We certainly put a lot of hard work into it. We hope the messages come across: A. growth is valuable and B. the institution is going to support it to the 'max.'... We hope to develop a growing community. It's an auspicious beginning. But this is just the beginning. There will be future workshops and meetings using resources from off-campus as well as our own talent."

Dr. Gatto and Sister Claire concluded the meeting Wednesday at noon.

Grant received

The Indianapolis Retired Senior Volunteer Program (RSVP), sponsored by Catholic Social Services, was recently granted funds by the Indianapolis Foundation to purchase a new van. The long needed, much awaited van answers a deeply felt need of the program. Often volunteers were forced to be inactive, because of RSVP's inability to provide adequate transportation. The van will be a 12-passenger 1988 Chevrolet provided through Payton Wells Chevrolet.

The new van will increase RSVP's capabilities by at least 40 percent. Both volunteers and the organizations they serve will gain from the new acquisition.

they fall within certain income guidelines. RSVP also does not question requests for reimbursements if the requests are accompanied by meal receipts and a supervisor's signature, and they fall within the reimbursements limits of the program.

Many seniors are concerned about insurance coverage when they go out and volunteer. RSVP provides volunteers with group insurance personal liability, and personal accident. When they drive their own vehicles, they are covered with excess auto insurance. This coverage makes it possible for

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

The Pastor and Parish Council

Last week the focal point rested on the work of the finance committee of the parish council in the context of the beginning and ending of any fiscal year, which, for the archdiocese, is June 30. Let the emphasis given to the finance committee be misinterpreted, following is a consideration of the role of the pastor in relation to the parish council to which the finance committee is accountable. Also it is important to note the role of the parish council in relation to the pastor since both are so concerned with parish finances.

The pastor has the fullness of responsibility for the pastoral life of the parish. Such responsibility is neither a possession nor a personal liability of the pastor. Rather it is a mantle of leadership that a priest receives when accepting the role of pastor of a parish. A leader, by definition, has a relationship with those whom he leads. In this case, the pastoral leader has a relationship with members of the parish. The pastor must not—he cannot—act in isolation if he is in fact leading. He shares the responsibility for pastoral life with a body of other leaders, the parish council.

Sharing responsibility with the pastor, the parish council gives counsel to the pastor. It assists him in assessing the needs of the parish community, in developing a pastoral plan to meet those needs, budget development and funding to implement the pastoral plan.

As the pastor cannot lead unless there is someone to lead, the parish council is not complete without the pastor; it cannot function properly without the participation of the pastor. For this reason, it should be the rarest of occasions that a parish council

meeting takes place without the pastor present, and only then by reason of an emergency making cancellation virtually impossible.

In the early days, following the Second Vatican Council, there were many "false starts" in parish council development. Much of this was due to the inexperience of clergy and laity learning the complementarity of roles in sharing responsibility for the pastoral life of a parish. Not only was the concept new, its implementation seemed a mystery; success was elusive. From this experience, much has been learned in the ensuing years. Common pitfalls that impede the collaboration of pastor and parish council have been identified. Two most common ones are abdication on the part of the pastor and the "take over" by the finance committee of the parish council.

Abdication, the "washing his hands" of all parish council actions by the pastor, is a pitfall that results from a misunderstanding of the complementarity of roles of pastor and council. It can be remedied with assistance from the Office for Pastoral Councils. This flaw in relationship between pastor and the council is frustrating for both. The result is certain division between the parish council members and the pastor. When this happens, there is division within the parish.

The second pitfall is equally damaging to the effectiveness of the relationship between parish council and pastor. When a parish finance committee usurps the role of the council by attempting to "make the financial decisions" for the parish, the pastor finds himself in a difficult position, even an untenable one. The finance committee must recognize its subordinate role as only one committee of the parish council. Certainly there must be close collaboration between the business administration of the pastor and the finance committee. However, such collaboration should never bypass the parish council. Anything less is a guaranteed formula for misunderstanding and division.



PROFESSIONAL DEVELOPMENT—The Faculty and Staff Affairs Committee at Marian College goes over final plans for the conference held this week. (Photo by Margaret Nelson)

New administrators meet with Catholic education staff

by Margaret Nelson

New archdiocesan principals and parish administrators of religious education (APARE) met at the Catholic Center Resource Center on Wednesday, Aug. 19 for orientation.

Frank X. Savage, executive director of the Office of Catholic Education welcomed the new administrators and introduced his staff. An overview of the archdiocesan education structure was presented by Savage and Ellen R. Brown.

Before lunch, the new education leaders were commissioned and given a tour of the resource center.

In the afternoon, principals met with

Sister Lawrence Ann Liston, and Joseph Peters.

The new principals are Anne L. Blasdel, St. Nicholas, Ripley County (Sunman); Kelli L. Carter, St. Michael, Greenfield; Josephine Farrell, St. Paul, New Alsace; Barbara Foster, St. Michael, Charlestown; Barbara Fox, All Saints, Columbus; Franciscan Sister Christa Franzer, Immaculate Conception Academy, Oldenburg; and Mary Hendrix, St. Ambrose, Seymour.

Also, Paula M. Kendrick, St. Ann; Bernadette Paradise, St. Thomas Aquinas; and Kathleen Sadiowski, St. Philip Neri, all of Indianapolis; Katherine S. Sleva, St. Vincent de Paul, Bedford; Mary Ann Sullivan, St. (See NEW EDUCATION, page 7)

COMMENTARY

Who speaks for the Catholic laity today?

by Dale Francis

This October in Rome the World Synod of Bishops will meet to discuss the role of the laity in the church and in the world. Some aggressive factions among the laity have said there should be participation of the laity, that members of the laity should be explaining to the bishops what the laity expect from them at this synod.

That's not surprising. There's a modern tendency on the part of some of the laity not to listen to the pope and the bishops but to insist that the pope and the bishops listen to them.

The Synod of Bishops on the Laity will require the bishops to examine the theologi-



cal principles that direct the role of the laity in the church and in the world. The truth is those principles are not well understood, particularly not by members of the laity themselves. It is important that laymen and laywomen understand the importance of their role in carrying on the mission of the church. It is important that they understand that by the work they do, the contributions they make to the neighborhood and the community, in the care, love and direction they bring to the family, they are witnesses for Christ.

Among the contributions that can come from the Synod of Bishops is in giving a clear sense of identity to the laity. This is something that millions of Catholics need to understand so that understanding the importance of this role, they may be encouraged to fulfill it.

Those activists who proposed that lay representatives speak the synod have been procedure wrong but they are speaking of

something of importance. The bishops of the synod should understand the thinking of the laity today.

But the problem is that it is difficult to determine what that thinking really is. The temptation is to go with the opinions of those who have various agendas, many in conflict with the magisterium of the church. These are the Catholics who volunteer their views. But millions of faithful Catholics, those who have provided the support for parishes and schools, who fill the pews for Sunday Mass, are left out.

The U.S. Bishops' Committee on the Laity made an effort to learn the views of Catholics. They reported that they gathered the views of nearly 200,000 U.S. lay Catholics and this helped them prepare a "distinctly post-conciliar portrait" of the laity to present to the bishops who will make up the U.S. delegation to the synod.

A part of the information gathered came through regional conferences where diocesan lay delegates participated. Reports I have heard from these have indicated that the meetings were nearly dominated by those with special agendas, that the lay representatives were likely to be those in diocesan offices.

What tells me most about the validity of this survey of the Catholic laity are the committee reports of the views expressed. The best example is the report that those surveyed "almost unanimously" claimed that women are unfairly discriminated against in the church and that a part of this discrimination is the refusal to ordain women.



No one doubts there are Catholics who hold these views but when a report says that of 200,000 surveyed there was almost unanimous agreement, it is clear proof the survey was far from representative.

The laity is far more than the activists among us. It would be tragic if the bishops were really to believe that some activists within the laity represent the views of the whole. It is the millions who need to be reached, who need to understand they are important to the church, who need to be brought into action in service of the church.

Laity and hierarchy need to clarify own thinking

by Msgr. George G. Higgins

What do the laity want and expect when the Synod of Bishops meets in October to consider the role of the laity? That's hard to say, for lay people come in all shapes and sizes, and many have radically different expectations.

The same was true of Vatican Council II. As a consultant to the council's commission on the lay apostolate, I kept a running file on what lay people said they expected from the council, particularly regarding the role of the laity. Not surprisingly, their answers were all over the lot.

A widely syndicated article in 1964 by the late Donald Thorman, an experienced journalist and the author of numerous articles and at least one book on the role of the laity, prompted me to warn halfway through the



council that no one should expect it to say the last word on the role of the laity.

Thorman noted a great deal of restlessness in the ranks of the laity and confusion about their precise role in the church. Many lay people, he said, were unable to say precisely what they wanted or what they thought bishops and priests should be doing to help them carry out their role more effectively.

In that respect, Thorman concluded, the council could play a providential role. Having helped to initiate a certain restlessness and a desire for increased participation in the church on the part of many lay people, the council owed it to the laity to satisfy the desires it had aroused, he said.

"Through its official and unofficial decrees, statements and processes," he said, "the council simply must take the leadership in helping lay people to see the goals toward which they should be striving, to help them answer authoritatively the question, 'What do lay people really want?'"

The council could not be expected to do

the work of the laity, he added; but it could and should and, in his view, "simply had to lead the way and blaze a trail."

Thorman's point was well taken in 1964, but I felt then that he expected too much. I have the same feeling about the forthcoming synod.

While the synod can be expected to say something significant about the laity, I doubt that its final document will meet the expectations of many lay observers. It will not say the final word on the role of the laity nor should it even try. It would be a mistake, I think, to attempt to provide definitive answers to the vexing problems concerning the laity today.

We are still in a transitional period in the church's life. The council produced a historic document on the church but we are just beginning to rethink all of its implications.

Before the council, we tended to think of the church almost exclusively in juridical and hierarchical terms. The council's document on the church helped redress the balance by highlighting the fact that the

church is the people of God and by emphasizing the fundamental equality of its members despite their different functions and ministries.

I think it will take time to work out the implications of this teaching, and the responsibility for doing this is not confined to the 200-plus bishops who will take part in the synod.

In 1964 Don Thorman urged the council fathers to "blaze a trail" for the laity. Today I am more inclined to think the opposite may be needed: Until lay people themselves and their priests and bishops clarify their own thinking, even the best possible synod statement will be of little avail.

There are many things the synod can, should and must say about the role of the laity, but I think it would be a mistake for us to try to get too specific about all the practical implications of the role of the laity in light of the council's Constitution on the Church.

1987 by NC News Service

Catholic priesthood today still needs benefits of scholarship

by Fr. Eugene Hemrick

How scholarly would you like a priest to be? The question is raised because scholarship in Catholic seminaries may well decline if present trends continue.

A report presented at Seton Hall University in Newark, N.J., by Franciscan Sister Katarina Schuth found that many seminary faculties are so overloaded with duties that they have little energy for scholarship.

The study found that motivation for conducting scholarly work often is low, rewards are almost nonexistent, funding for sabbaticals is not available and many schools do not expect faculty members to do scholarly research or writing.

Since seminary faculties act as role models for future priests, if trends continue we could see many more priests in parishes with little appreciation for scholarship.

Should this be a real worry to the church? The Notre Dame Study of Catholic Parish Life found that what parishioners want most from a priest is his care and understanding.

He should be a person who is there when needed, who listens to others and who has the

ability to give them a sense of being included in the life of the parish.

Given those requirements, does a priest need to be a scholar, to know such things as the Hebrew derivation of words like "sin," "virtue," "church" and the like?

It might even be argued that humility always has been a better teacher of the faith

than advanced education or scholarship ever was.

No one will deny that a priest always should keep up his reading. But why should a priest become a specialist in a particular area of study?

Still, it also is true that priests with a tradition of scholarship have much to contribute to the church. To mention a single example, without the distinctions and insights of Bible scholars we probably would not have the involvement of Catholics in Bible study classes that we have now.

It also is true that when scholarship is neglected, ignorance can fill the void quickly. Sometimes superstition follows along with excessive moralizing that demoralizes the faithful.

Even worse is an ignorant person who abuses his or her official position and hides behind a title. How many parishes have been ruined by persons who lacked knowledge and overcompensated with rigorous authority?

Moving into the 21st century with its ethical, medical questions, justice issues, the growing complexities of family life and other challenges yet unthought of, the church will continue to need a pastorally oriented priesthood.

But it must be modern pastoral care, updated with the best knowledge we have. The valuable insights of scholars must be employed. They are needed to link the best

traditions of faith with the deep needs of modern society.

Although the priesthood cannot consist of scholars only, all priests in today's world need to have a deep appreciation of scholarship which comes from having been in contact with scholars.

If there is a prayer for the church of the future, it might be: Lord, please keep scholarship alive in seminaries.



the criterion

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TO THE EDITOR

Schools are worth sacrifice

Your editorial reaction to "Catholic Contributions: Sociology and Policy," by Father Andrew Greeley, was timely ("From the Editor," Aug. 14). During back-to-school season, many families choose schools based on economic priorities. This affects parish support significantly.

Parents who choose Catholic education for their children often do so at great sacrifice. In order to meet tuition payments, families may have to forfeit tickets to a con-

cert or sporting event. Parents forego visits to fancy restaurants and nights on the town. Perhaps the children do not wear \$45 tennis shoes.

Is the investment worth the sacrifice? Of course! Our children have many opportunities for an excellent education. They develop a set of values and morals in an on-going situation. They are surrounded by lots of wonderful children from whom to choose their friends. Their teachers and school personnel are caring and dedicated. They grow in God's love through daily experiences, discussions, and very meaningful children's liturgies.

More parental involvement in the school (or parishioner involvement in the parish)

would give insight as to where the money goes and why the contributions are needed. Perhaps the trend of the 1980s described by Father Greeley could be reversed.

Patricia A. Annee

New Palestine

you like your change, or would you like to buy a lottery ticket?" Watching people who looked very poor buying tickets convinced me this was very wrong.

Margot D. Cain

Grammer

(Editor's note: The ICC has not taken a position on the issue of a state lottery, but the same constitutional provision that prohibits a state lottery also prohibits bingo and the ICC would like to see bingo legalized in Indiana.)

Father Walsh not mentioned

In regard to the article in the Aug. 7 issue of *The Criterion*, "St. Michael's, Madison celebrates 150 years," Father Charles F. Walsh was our pastor from 1932 to May 1957 and he was not mentioned at all.

It would take over half of your paper to give him all the credit he deserves in the 25 years he was in Madison at St. Michael's. Orville and Patricia Selig

Madison

Repealing the ban on a lottery

In your article "ICC director discusses 1987 legislative successes" (July 24), paragraph four states, "Among other new laws supported by the ICC were those involving the constitutional ban on a lottery." Certainly there must be some mistake! The ICC (Indiana Catholic Conference) couldn't be working to promote gambling! Where can one learn more about this?

In my opinion a state lottery is the most pernicious form of gambling because it preys on the very poor. When we lived in Michigan, state lottery tickets were sold at supermarkets. Every time one bought groceries, the clerk would ask very cheerfully, "Would

Although most of the visit will be privately funded, the ACLU and other secularist groups have been busy counting up the pennies that the public might spend on flowers for the pope or bus transportation for citizens who might like to hear him. Yet the vast majority of Americans, regardless of denomination or creed, are happy to welcome this internationally recognized spokesman for peace, good will and brotherhood.

Americans enjoy a well-deserved reputation for hospitality. And no one can put a price on that.

Milwaukee, Wis.

Kevin G. Long

POINT OF VIEW

A bishop's mother dies

by Bishop John M. D'Arcy

(The author is the Bishop of Fort Wayne/ South Bend. His mother died July 31 in Boston, the bishop's native city, and he wrote about it in *Today's Catholic*, his diocesan newspaper. We thought his article was worth reprinting.)

(Indianapolis Archbishop Edward T. O'Meara was among the bishops who attended Mrs. D'Arcy's funeral.)

The great mysteries of life and death are at the heart of what it means to be human and what it means to be a follower of Christ. But when our parents die, as we all know, it is an experience like no other. I have always believed that death is a moment in which Christ and his mother are profoundly present. Yet even that long-held conviction did not prepare me for what happened on July 31.

May I tell you something, then, about the manner of my mother's death? I do this because she meant so much to me and to my sisters, and in the hope that it can be an inspiration and help to you. I do it also because I think it was a kind of miracle of grace.

Always, I take my vacation in August. For some reason I went in July this year. I spent two days with my mother, during which I said Mass for her in her room. After a few days in Maine, I returned again, on Sunday, July 26, and spent most of the day with her. We had good conversations. I offered Mass with her again in the room, and she was able to answer many of the prayers and receive Holy Communion. I left after a prolonged visit with a heavy heart, because as the afternoon wore on, I saw how difficult it was for her to communicate. In addition, she was only able to walk a few steps in the open air.

I had intended to return and spend the following Saturday with Ma, and then fly home to Indiana on Sunday. For some reason, I decided to cut my vacation short and come a day early. I arrived at 3:40 p.m. and found her in her room in good spirits, although a bit weak. A group of Irish Franciscan Sisters had just left her, and Mother Patricia of the Little Sisters of the Poor had just visited with her and given her a cup of water.

Ma and I talked. I told her I had a few days vacation, and she said: "Good for you, isn't that wonderful!" She said she did not feel too well. Mother Patricia returned to the room and we spoke at length with Ma. Then I said, "Would you like a cup of tea?" She said, "I would. It would be a change."

As we brought her out of the wheelchair to walk a few steps, she faints. She was revived by the sisters and the medical staff

with the help of oxygen. When I returned to the room, she said her prayers, the familiar Hail Marys which she had recited almost endlessly in recent months. She said her Act of Contrition, and I said, "Would you like to receive Holy Communion?" She replied firmly: "I would love it." I gave her Holy Communion and the Last Anointing and the various prayers, and then lapsed into a heavy sleep. Within six or seven minutes, she had gone to God at 4:30 p.m.

I have no doubt that Ma prayed in recent weeks that God would take her home. I often told her in recent years that the Blessed Mother would take care of her in the end. Ma had a real theology of Our Lady. She did not simply recite the rosary by rote. She would talk about Mary's role and place in the work of redemption. She often said: "Didn't she see her own son die on the cross?" I should and, please God, will thank Christ and Mary all my life that I was there at the end, that Ma had such wonderful spiritual graces in her final moments, that she was conscious and open to God, indeed ready to greet him, that I was able to be with her, and minister to her the grace of Christ. A gift from a gracious God, through Mary.

How remarkable that this immigrant girl who always told of her first experience of the church as walking five miles over the mountain, carrying her shoes in her hand, to attend Sunday Mass, a girl from a poor but devout village in Ireland, should have a funeral with 20 bishops and about 100 priests, scores of religious women, and hundreds of other friends, along with her three daughters, Mary, Anne and Joan, and her six grandchildren.

The homily was difficult to give, and yet one of the easiest to write in my 30 years as a priest. I simply tried to speak of her spiritual life and the two cornerstones, the Holy Eucharist and the Blessed Virgin Mary, in the hope that her faith could be an inspiration to all of those present, as it was to me.

I have always been impressed by the words in the first Preface of the Mass for the deceased, where we read that for the faithful "life is changed, not ended." I believe that my relationship to my mother, this valiant, devout, courageous and joyful woman, is changed, but certainly not ended. In fact, it will deepen now and become more beautiful as the years go on. I believe she will be part of my life and my ministry until I see her again in heaven.

She used to say, shortly after Dad died: "Do you think we will see him again?" and I would always respond: "Of course we will see him." For, since Christ had a mother himself, he knows how important these relationships are, and he will make this possible. I believe she has now seen Dad and Christ and Mary, and now knows a happiness that is beyond anything any of us has ever experienced. "Eye has not seen, nor ear heard, nor has it entered into the heart what things God has prepared for those who love Him."

INVITATION FROM THE CHANNEL OF PEACE TO CELEBRATE

A Charismatic Mass

HELD ON THE FIRST FRIDAY OF EACH MONTH AT SELECTED PARISHES.

Date: September 4, 1987

St. Gabriel

5813 Sunwood Dr.

Indianapolis, IN 46224

Phone: (317) 291-7014

Soup and Bread Supper — 6:00 PM

Praise, Worship and Mass — 7:30 PM

Celebrant — Fr. Paul Landwerlen

"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)



Welcome to
The Cathedral
of
SS. Peter & Paul
14th and Meridian Streets

Sunday Masses

Saturday Anticipation 5:00 PM

Sunday Morning 10:30 AM

CORNUCOPIA

Not easy being an 'only'

by Cynthia Dewes

For the first time since the Depression, "only" children are back in style. Blame it on Planned Parenthood, Phil Donahue, the stock market—whatever—the fact remains that small families are the rule rather than the exception in the 1980s.

Being an "only," like being green, ain't easy. Only children are too old for other kids and too young for adults. They can't arm wrestle or even play tag without telephoning for a partner, and they don't have blood-related kin to protect them on the school playground.

"Onlies" talk like miniature adults. They say things like "absolutely wonderful" and "terribly sad." When provoked, they swear with mature imagination. Teachers depend on them to give instruction to their peers in the current native tongue, and set an example for them.

Only children always get to lick the spoon and eat the extra olive in Uncle Ned's martini. They are allowed to stay up late on the theory that one child is pleasant company but two or more threaten anarchy. They are allotted generous shares of TV snacks, and their Christmas presents from Aunt Jane and Uncle Dick cost as much as all three of the gifts sent to the cousins in return.

"Onlies" are privy to family gossip. If they lurk quietly when Mom's on the phone they can accumulate enough information to keep the relatives uncomfortable for years. At family gatherings they can set Grandma off like fireworks merely by repeating overheard remarks. Their timing is inspired.

Being a loner is self evident, but not always enjoyed, by only children. So they seek friends who are members of large families. They thrive on drying millions of other people's dishes and sleeping in bedrooms crowded with soccer balls, ant

farms and brothers or sisters, all belonging to lucky friends. They are the first to volunteer when mothers of five or eight call for potato mashers or milk poultices.

When only children marry, they seize emotionally on their spouses' siblings, memorizing their birthdays, laughing at their jokes and generally playing toady. They pick their in-laws' brains for family memorabilia. When nieces and nephews arrive they view them with possessive affection.

Some people think only children are spoiled and selfish. Naw. They are just conscious of their place in the family as the combined oldest, middle and youngest child. As oldest they are arrogant and bossy, and as middle they lie in the weeds and gather information. As youngest, they get to whine and have their own way.

When calumny and envy are cleared away, the truth of this scary, yet glorious state of life is revealed. The "only" cheese stands alone.

vips...



Charles and Mary (Graf) Harbison will celebrate their 50th Wedding Anniversary during a noon Mass on S-Mon, Aug. 30 in Holy Name Church, Beech Grove. A reception will follow from 1 to 4 p.m. in Hartman Hall. The Harbisons were married September

ber 2, 1937 in St. Mary Church, New Albany. They have one son, Thomas Graf Harbison, six granddaughters and four great-granddaughters.



Jacqueline Cronin, daughter of Mr. and Mrs. William Cronin of Indianapolis, has been appointed director of the Retired Senior Volunteer Program (RSVP) sponsored by Catholic Charities of Terre Haute. Cronin is a graduate of St. Mary of the Woods College, where she was an active member of Alpha Delta Omega social service organization. Until recently she was acting social service director at Westminster Village in Terre Haute.

Mr. and Mrs. Richard Gottemoller celebrated their 50th Wedding Anniversary at 12 noon Mass on August 23 at St. Michael Parish in Indianapolis. Richard Gottemoller and the former Marie Crawford were married Aug. 23, 1937 in SS. Peter and Paul Cathedral, Indianapolis.



Paul S. and Elsie Kocjan Tingle will celebrate their 50th Wedding Anniversary on Saturday, Aug. 29. They are the parents of three children, including Richard of Indianapolis, Paul Lee of Speedway, and Judith Ann Long of Lexington, Ky. They also have nine grandchildren and two great-grandchildren.



Rita Rogers, a first grade teacher at St. Bernadette School in Indianapolis, was recently named a winner in the 1986-87 Olin W. Davis Awards Program which recognizes exemplary teaching of economics in Indiana. She will receive a \$250 check, and her winning teaching unit will be submitted to the national awards program sponsored by the Joint Council on Economic Education.

check-it-out...

Dr. Conrad E. L'Heureux will present a Fall Weekend Retreat on Life Journeys October 2-4 at Gravitite Conference Center in Loveland, Ohio. Weekend cost of \$130-\$45 non-refundable deposit includes shared double room and meals. Pre-registration price \$110 received by Sept. 22. Write: Life Journeys, 335 Spinea Dr., Dayton, Ohio 45419.

Coordinators for the Children's Friendship Project for Northern Ireland, Inc., an international non-profit organization, are seeking host families for the summer of 1988. The program seeks to promote peace by placing together in each U.S. home one Catholic and one Protestant child, between the ages of 14 and 17, to give them the opportunity to witness that people of different religious and cultural backgrounds can live in harmony. Those interested in hosting two such children or wishing to make a tax-deductible contribution may contact the regional coordinator: Peggy Barrett, 742 Penryn Road, Manheim, Penn. 17545, 717-665-6559.

Effective Meetings are the theme of four upcoming Tuesday programs offered by Beech Grove Benedictine Center: "Growing as a Group," Oct. 6; "Productive Meetings," Oct. 13; "Creative Decision Making," Oct. 20; and "Everyone's a Winner," Oct. 27. \$8 per session or \$32 for all. Several opportunities for personal growth will also be offered at Beech Grove Benedictine Center this season, including a Myers-Briggs for Married Couples on Friday and Saturday, Sept. 25-26. \$40 per person includes program and materials, lunch and social. For either program contact the Center at 1402 Southern Ave., Beech Grove, Ind. 46107, 317-788-7581.

A group of representative Thomas Merton scholars under the leadership of Msgr. William H. Shannon, Dr. Robert E. Daggy and Brother Patrick Hart, have formed an International Thomas Merton Society (ITMS) to promote understanding and appreciation of Merton's character, and to encourage study of his work. In memory of the twentieth anniversary of Merton's death, they proclaimed a "Celebrate Merton '88 Year," extending from Jan. 31 to Dec. 10, 1988. Inquiries about the Society may be directed to: The International Thomas Merton Society, Thomas Merton Studies Center, Bellarmine College, Newburg Rd., Louisville, Ky. 40205.

The Second Annual Girl Scout Retreat for girls 8 and older will be held Thursday, Oct. 3 at Camp Dellwood. Registration required. Call Father Mark at 783-3158 or Leo Murphy at 547-8100.

The Christian Family Movement offers a new book edited by Frank and Pat Gancik for small parish groups. Called "Family Values in the Marketplace," it is a 15-meeting program which focuses on the U.S. Catholic Bishops' Pastoral on the Economy. Write: Christian Family Movement, Box 272, Ames, Iowa 50010.

Right to Life of Indianapolis will host an Educational Day from 9 a.m. to 3 p.m. on Saturday, Sept. 19 at St. Luke Parish, 7575 Holiday Drive East. Topics presenting the pro-life message, latest facts and statistics will be covered. \$10 fee includes lunch. Call 637-4156 before Sept. 8 for reservations.

SS. Peter and Paul Cathedral Choir has a limited number of openings for singers. For more information call Geraldine Miller at 881-1093 or Charles Gardner at 236-1483.

The Indiana Religious History Association, aided by a grant from Lilly Endowment, will organize a project entitled "Documenting Freedom of Worship in Indiana, 1987" during the week of September 20-26. The group will celebrate 200 years of freedom of worship which began with the Northwest Ordinance and the U.S. Constitution, by inviting more than 10,000 religious congregations in Indiana to tape record their primary services of worship. The tapes will then be alphabetized and filed for the use of historians and others. Blank tapes will be provided by the association. Churches or organizations interested in participating

The Ad Game

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

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage—the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

Name _____

Address _____

City _____

State _____

Zip _____

Phone _____

Parish _____

1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.

2) Entries must be received on or before noon on the first Tuesday following publication of the game.

3) All entries must be accompanied by the name and address of the person submitting the answers.

4) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in the next issue of *The Criterion*

may write: The Indiana Religious History Association, P.O. Box 86267, Indianapolis, Ind. 46208.

✓ Single men and women over age 35 are invited to join *Soliloquy-35+*, a group organized at St. Christopher Parish for sharing social, spiritual, cultural and educational activities. Planning/social meetings are held at 6:30 p.m. on the first Sunday of each month in the rectory basement clubroom, 18th and Lynhurst. A Gala Card and Game Party will be held at 7:30 p.m. on Friday, Sept. 18 in St. Christopher's parish activity room. Bring a favorite game, hors d'oeuvre or snack to share. Call 241-6314 for information.

✓ A useful book on the work of evangelization is available at the Archdiocesan Office of Evangelization. "Catholic Evangelization Today: A New Pentecost for the United States," edited by Paulist Father Kenneth Boyack and published by Paulist Press in Mahwah, N.J. may be obtained for \$9.95 plus \$1.50 postage and handling. Write the Evangelization Office at 1400 N. Meridian St., P.O. Box 1410, Indianapolis, Ind. 46206.

✓ All alumni of Cathedral High School are invited to an *All-Class Reunion* on Saturday, Sept. 12 at the school. Dinner, dancing, special guests and election of alumni officers will be featured, and the Classes of 1937 and 1962 will be honored. Call 543-4940 for more information.

Penny candy helps save St. Rita School

by Margaret Nelson

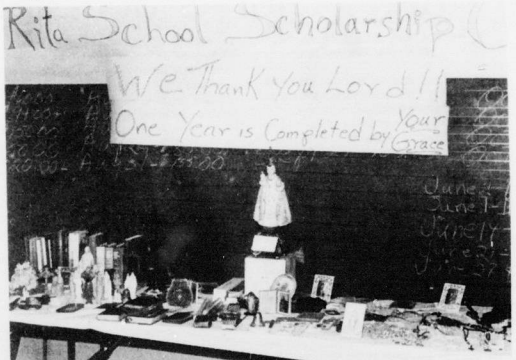
When there was talk of closing St. Rita School because of financial problems in the spring of 1986, Lillian Stevenson had an idea. Her small candy store has grown so that it now provides scholarships for 24 students.

Lillian knew that most of the children had enough money to buy "penny candy" in stores in the neighborhood. And she knew that money would add up to a nice amount. She decided she wanted that money to come to St. Rita's school.

Divine Word Father Ponciano Ramos, now pastor, agreed with the idea, so a portion of the church basement was devoted to the project. The "Save Our School" shop was open only after the Sunday Masses. It was also part of the May school festival.

Originally, the sales consisted of the inexpensive candy, but Father Ramos told people in other parishes he visited about the store. Soon, religious and other items were being donated. Gradually, people added unused gifts, cosmetics, and clothing items. It began to look like a small flea market. Since the space is limited, most of the items are fairly small.

Lillian Stevenson said that Father originally asked the congregation to pray that they would be able to provide tuition for one child each month. That meant the store had to clear \$20 every Sunday. The project now averages \$100 a week. The money sup-



St. Rita's Scholarship Corner Store

ports 24 students, paying half of their tuition.

Lillian proudly states, "None of these parents has missed paying their half of the tuition." The students who are selected are screened by a scholarship committee, which includes the pastor. Children in the child development (pre-school), or any grade level

from kindergarten through 8th grade are eligible.

Readers who wish to contribute usable items to the store, or cash to the scholarship fund may call Lillian Stevenson at 317-638-5677, Monday through Friday, 9 a.m. to noon or 632-2641.

Salvadoran bishop says peace plan spurs hope

(Continued from page 1)

The bishop also said U.S. and Soviet bloc interference in the region had made Salvadorans feel "helpless—unable to seek a solution to the nation's civil war on our own."

"The civil conflict would have been resolved years ago if it were not that the superpowers had transformed it into not only a regional dispute, but a geo-political struggle," he said.

Bishop Rosa Chavez made the comments as Central American foreign ministers met for a two-day conference in San Salvador to discuss implementing the peace plan, which is based on a proposal by Costa Rican President Oscar Arias.

During the San Salvador conference Salvadoran President Jose Napoleon Duarte presented a proposal indicating El Salvador is willing to see an end to U.S. aid to the Nicaraguan rebels, or "contras," if it can be assured that Nicaragua and Cuba will stop supporting the Salvadoran guerrillas.

Now, Bishop Rosa Chavez said, if peace is to be achieved the United States and the Soviet bloc must agree to it.

At the same time, the churchman called

the peace plan "the best hope so far" because it is "a plan for peace—both by the Central American people and for the Central American people."

The plan, signed Aug. 7, outlines measures to take effect in each Central American country within 90 days. These include a general cease-fire, amnesty for guerrilla forces, internal democratization and prohibition on the use of one country's territory for aggression against another country.

Achieving peace will be "an incredibly difficult task" because the civil struggle has become complicated by foreign intervention, said Bishop Rosa Chavez.

In Nicaragua, the anti-government "contra" guerrillas have received millions of dollars from the United States as well as the political backing of President Reagan. The Nicaraguan government has been given arms aid by the Soviet Union.

"In Salvadoran negotiations, both the rebels and the government will have to consult with allies before making any decision because each depends on a world power for assistance," said Bishop Rosa Chavez.

In El Salvador, the government receives

U.S. aid, while the guerrillas are backed by Nicaragua.

At the root of Central America's conflicts is social injustice and the "interests of the superpowers," the bishop said.

Salvadorans' hope for success of the peace plan is tempered by realism, said

Bishop Rosa Chavez. "The plan looks very interesting on paper, but people are not sure it will function in reality. We do not expect miracles. We realize the road (to peace) will be a long one."

Nevertheless, he called the Arias plan "an effort the bishops must support."

New education administrators

(Continued from page 3)

Mary, North Vernon; and Harlan Uhl, St. Paul, Sellersburg.

The recently selected APARE met with Matt Hayes, Bob Meaney, and Sister Antoinette Purcell.

The new religious education administrators this year are Edith Breneman, St. Mary of the Woods; Theresa A. Brennan, St. Andrew, Indianapolis; Paula and Mike Chandler, St. Paul, Greencastle.

Also, Judy Cooper, St. Mary, Navilleton; and Kevin Dugan, Holy Name, Beech Grove.

Also, Denis Forsting, St. John, Dover; F. Bea Groves, Sacred Heart, Clinton; Pat Mahan, St. Joseph, Shelbyville; Joseph McDowell, Sacred Heart, Terre Haute; Debra Michael, St. Thomas, Fortville; and Jan and Dan Roland, St. Jude, Spencer.

Other APARE include Eugene L. Shaver, St. Ann, Indianapolis; Diane Strawn, St. Paul Catholic Center, Bloomington; OSF Sister Virginia VanBenten, St. Susanna; Plainfield; Nancy Veerkamp, St. Joseph, Shelbyville; Nancy Vernon, St. Martin, Martinsville; and Patricia Witt, St. John, Bloomington.



ORIENTATION—New archdiocesan principals and parish administrators of religious education meet with the staff for orientation. (Photo by Margaret Nelson)

"For most homeowners, personal insurance today is a business decision..." RAYMOND BURR

Here's why... When you have a home, a car or two, and a family to protect, you aren't just buying insurance, you're making a business decision. You need an Independent Agent. We learn your individual needs; we care; and because we represent several companies—not just one—you choose the right policies at the most competitive rates. And at a time of loss, we represent only you! When personal insurance is a business decision, you can choose us, you'll be making a smart business decision.

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Mary in Our Faith

Many shrines dedicated to Mary

by Cynthia Dewes and Richard Cain
Eleventh in a series

When momentous events occur in life, it's natural to try to preserve their spell and to continue the good feelings they create for us. So it is with devotion which has been inspired by overpowering religious experiences. Miracles and apparitions are few and fleeting, and we build shrines to keep them immediate.

But shrines actually had their origin as places where religious objects were preserved. The word "shrine" comes from the Latin word "scrinium" for a box to contain manuscripts. Anglo-Saxon writers used the word "scrin" to refer to coffers or arks in which holy relics were preserved.

The earliest shrines were in the Holy Land, particularly in Nazareth, Jerusalem and Bethlehem. Shrines started to appear in Europe as relics of Jesus' passion and the remains of saints were transported out of the Holy Land.

Marian shrines dedicated to the Blessed Virgin Mary have existed since the early days of the church. Since Mary's body has never been found (the church teaches it was assumed into heaven), Marian shrines have either been associated with articles of clothing reputed to be hers or with sites of apparitions. Many are recorded in the Eastern church: apparitions of the Virgin reportedly appeared to Gregory the Thaumaturge in 270 A.D., to St. Athanasius in the fourth century, and to St. John Damascene in the eighth century.

According to legend, the Basilica of St. Mary Major in Rome was erected on the Equiline Hill during the fourth century at the request of the Virgin, who appeared to a wealthy Roman couple. She predicted a

miraculous snowfall which identified the site as the one on which the church should be built. Later, her miraculous appearance was confirmed in a dream of Pope Liberius. Another shrine to Our Lady of the Snows was established in Belleville, Ill. in this century.

In another legend, St. James the Apostle is said to have witnessed a vision of the Blessed Virgin near Zaragoza, Spain. She handed him a stone as a symbol of the enduring faith of the people of Aragon, in order to give him encouragement in his missionary work. A basilica dedicated to Our Lady of the Pillar (El Pilar) was built on the spot and can be seen today.

Pre-Reformation England was known as "the Dowry of Mary" because of the numerous shrines around the countryside erected in honor of the Blessed Mother. The most famous was dedicated to Our Lady of Walsingham. Again according to legend, the Blessed Virgin appeared to a village woman named Richeldis de Faverches and "led her in spirit" to the Holy Land, where she was shown the house where the Annunciation took place.

Richeldis was asked to build a similar house in Walsingham, which she did after a couple of false starts and some miraculous intervention. As time passed, it became a place of pilgrimage for royalty and enjoyed huge popularity until it was destroyed by Henry VIII in the sixteenth century. Devotion to Our Lady of Walsingham continued, however, and today an ecumenical shrine and many accommodations for pilgrims exist there.

Another important Marian shrine is Czestochowa in Poland. The shrine is located at the Jasna Gora (White Mountain) Monastery and houses an icon of Mary and the Infant Jesus. Because the icon has blackened with

age, it is often called "The Black Madonna of Czestochowa and it has a special place in the hearts of Polish Catholics.

In the 14th century the icon became a political as well as a religious symbol. As the icon and the monastery which housed it attracted more and more pilgrims, it also caught the attention of forces hostile to Catholicism. In 1655 anti-pope forces from Sweden laid siege to Czestochowa but were repulsed. A year later, Our Lady of Czestochowa was proclaimed "Queen of Poland," becoming the symbol of Polish liberty.

Shrines have grown up around the sites of all the major apparitions of Mary, including Guadalupe in Mexico, Lourdes, La Salette and Rue de Bac in France, Knock in Ireland, Fatima in Portugal and Beauraing and Banneux in Belgium. They attract thousands, and even millions of religious pilgrims each year.

Popular Marian shrines in the United States include the National Shrine of the Immaculate Conception in Washington, D.C., the Shrine of Our Lady of Martyrs in Auriesville, N.Y. (also known as the National Shrine of the North American Martyrs), and the National Shrine of Our Lady of the Snows in Belleville, Ill. A Marian shrine, Our Lady of Monte Cassino, is located at St. Meinrad Archabbey in the Archdiocese of Indianapolis.



National Shrine of the Immaculate Conception in Washington D.C.

Isn't it HIGH TIME

that you made
out your will?

When you do,
won't you remember
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Pope to face Catholics' confusion

(Continued from page 1)

U.S. Catholics as they try to live their faith within the context of U.S. society.

There is confusion "in the minds of quite a few good sincere Catholics over just what it means to be a Catholic—to believe like a Catholic and to live like a Catholic in a wealthy, consumerist, nuclear-armed, secularized country like this one in 1987," said Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops.

Archbishop May said the pope will encourage Catholics to reaffirm their religious identity as a way of overcoming this confusion.

Shaw says that much confusion is a result of most Catholics "assimilating like wildflowers" into the U.S. mainstream at a time when there is a moral revolution going on in the United States.

"Catholics are becoming like everyone else at a time when everyone else is becoming alienated to religious values," said Shaw.

"It is also a time when within the church there is a lot of theological dissent. People who are not theologians pick up ideas antithetical to Catholic ways of behaving," he added.

Shaw divides U.S. Catholics into three main groups:

- Catholics who live by U.S. cultural values even when they come into conflict with traditional Catholic values.
- Catholics trying to live by traditional church values and who see these embodied in the current pope and other strong Catholic leaders who reaffirm basic truths.
- The third and largest group is composed of "good, sincere, confused Catholics trying to live their lives as good Catholics and good Americans."

Pope's itinerary for U.S. trip

Here is the pope's itinerary for his trip to the United States and Canada as released Aug. 19 by the Vatican. Times listed are local times.

THURSDAY, Sept. 10 (Rome, Miami) 9:10 a.m., Departure from Rome's international airport. 2:00 p.m., Arrival at Miami International Airport; speech by pope. 3:00 p.m., Visit to St. Mary's Cathedral; speech by pope. 4:15 p.m., Meeting with representatives of U.S. priests at pastoral center; speech by pope. 5:30 p.m., Meeting with President Reagan at Vazquez; speech by pope.

FRIDAY, Sept. 11 (Miami, Columbia, S.C.) 8:15 a.m., Meeting with national and local Jewish leaders at Dade County Cultural Center; Miami; speech by pope. 10:25 a.m., Celebration of Eucharist at Tamiami Park of Miami; homily by pope. 4:05 p.m., Visit to St. Peter's Church, Columbia; speech by pope. 5:10 p.m., Greeting to professors and students of the University of South Carolina at the campus, Columbia; speech by pope. 5:20 p.m., Meeting with ecumenical leaders at the president's house, University of South Carolina; speech by pope. 6:40 p.m., Ecumenical service of the Word in university stadium; speech by pope.

SATURDAY, Sept. 12 (New Orleans) 8:15 a.m., Visit to St. Louis Cathedral, New Orleans; speech by pope. 9:25 a.m., Meeting with black bishops and black Catholic leaders at Superdome; speech by pope. 10:15 a.m., Meeting with Catholic elementary, secondary and religious educators at Superdome; speech by pope. 11:45 a.m., Youth rally in Superdome; speech by pope. 4:15 p.m., Celebration of Eucharist at University of New Orleans Lakefront Arena; homily by pope. 7:25 p.m., Meeting with leaders of Catholic higher education at Xavier University; speech by pope.

SUNDAY, Sept. 13 (San Antonio, Texas) 11:00 a.m., Celebration of Eucharist and recitation of the Angelus at Westover Hills Mass site; homily by pope. 4:30 p.m., Meeting with Catholic Charities USA and social action leadership at Municipal Auditorium; speech by pope. 6:00 p.m., Meeting with Texas seminarians and men and women in religious formation programs at San Fernando Cathedral; speech by pope. 7:15 p.m., Meeting with Hispanic-American Catholic community in Our Lady of Guadalupe Plaza; speech by pope.

MONDAY, Sept. 14 (Phoenix, Ariz.) 9:00 a.m., Visit to pediatrics ward at St. Joseph's Hospital. 10:10 a.m., Greeting from the balcony of St. Mary's Basilica to the faithful gathered in Civic Plaza; speech by pope. 10:50 a.m., Meeting with Catholic Health Association at convention center; speech by pope. 12:30 p.m., Visit to SS. Simon and Jude Cathedral; speech by pope. 4:00 p.m., Meeting with representatives of Tucson Observatory and priests of the Vatican observatory at bishop's residence. 4:30 p.m., Meeting with representatives of Native Americans at Memorial Coliseum; speech by pope. 6:30 p.m., Celebration of Eucharist, sacrament of anointing of sick, Arizona State University; homily by pope.

TUESDAY, Sept. 15 (Los Angeles) 11:20 a.m., Visit to St. Vibiana's Cathedral; speech by pope. 3:00 p.m., Youth teleconference from Universal Amphitheater linked with Portland, Ore., Denver and St. Louis; speech by pope. 4:25 p.m., Meeting with communication industry leadership at the Registry Hotel; speech by pope. 6:15 p.m., Celebration of Eucharist at Los Angeles Coliseum; homily by pope.

WEDNESDAY, Sept. 16 (Los Angeles) 9:05 a.m., Celebration of Lauds with U.S. bishops, Our Lady Queen of the Angels Minor Seminary, Mission San Fernando. 9:45 a.m., Meeting with representatives of U.S. bishops' conference at the mission; speech by pope. 3:00 p.m., Meeting with school children at Immaculate Conception School; speech by pope. 4:20 p.m., Meeting with leaders of non-Christian religions at Japanese Cultural Center; speech by pope. 6:15 p.m., Mass and consecration of the United States to the Madonna, Dodger Stadium; homily by pope.

THURSDAY, Sept. 17 (Monterey, Calif., San Francisco) 10:15 a.m., Celebration of Eucharist at Laguna Seca Raceway, Monterey; homily by pope. 1:05 p.m., Visit to Carmel Mission Basilica; prayer at Father Junipero Serra's grave, Monterey; speech by pope. 5:15 p.m., Viewing of Golden Gate Bridge, San Francisco. 6:00 p.m., Visit to Mission Dolores Basilica; speech by pope. San Francisco. 7:00 p.m., Meeting with representatives of U.S. women and men religious at St. Mary's Cathedral, San Francisco; speech by pope.

FRIDAY, Sept. 18 (San Francisco, Detroit) 8:15 a.m., Meeting with representatives of U.S. laity, St. Mary's Cathedral, San Francisco; speech by pope. 10:45 a.m., Celebration of Eucharist at Candlestick Park, San Francisco; homily by pope. 9:45 p.m., Visit to Blessed Sacrament Cathedral, Detroit; speech by pope.

SATURDAY, Sept. 19 (Detroit) 8:20 a.m., Meeting with Polish community in Hamtramck; speech by pope. 10:45 a.m., Meeting with representatives of permanent deacons and their wives at Ford Auditorium; speech by pope. 11:35 a.m., Meeting with people of Detroit at Hart Plaza; speech by pope. 4:00 p.m., Celebration of Eucharist in Silverdome; homily by pope.

SUNDAY, Sept. 20 (Fort Simpson, Northwest Territories; Edmonton, Alberta) 10:55 a.m., Meeting with indigenous people at the Fort Simpson Camp Ground; speech by pope. 12:30 p.m., Mass at the Camp Ground; homily by pope. 5:00 p.m., Plane departure for Rome from Nanao airport, Edmonton.

MONDAY, Sept. 21 (Rome) 10:45 a.m., Arrival at Rome international airport.

The pope is unlikely to change people in the first two groups, said Shaw. "But the presence, even brief, of an articulate, attractive, persuasive spokesman can make a difference with the third group," he added.

Navarro-Valls said U.S. church divisions also stem from failure by many to maintain the unity between Catholic social and personal morality by emphasizing or practicing only one.

"Don't make the church schizophrenic. Social and personal morality are both a part of Catholic life and come from the same values," Navarro-Valls added. "When the pope speaks about social issues, he is using the same moral values as when he opposes abortion," he said.

The problem is not unique to U.S. Catholics, but has been a historical problem for the church in many countries and cultures, he added.

"The church has a double aim. One is the salvation of people. The other is a historical goal: to improve the way of life of people. Both must be done together. Many church heresies have emphasized only one," said Navarro-Valls.

The divisions among U.S. Catholics also have caused tensions between the Vatican and the U.S. hierarchy. The Vatican has felt the need to take tough disciplinary action against U.S. church personnel, leaving an impression that the local hierarchy was lax in enforcing church rules.

At the same time, the hierarchy has been pressured by U.S. Catholic groups wanting them to support views unpopular at the Vatican.

The situation became symbolized in the controversy surrounding Archbishop Raymond G. Hunthausen of Seattle. In an unusual move, the Vatican in 1985 named an

auxiliary bishop for Seattle and gave him special decision-making powers over important diocesan activities, removing these from Archbishop Hunthausen's jurisdiction.

The decision came after heavy conservative criticism that Archbishop Hunthausen was not following church norms in many pastoral programs. The criticisms had polarized much of the archdiocese into supporters or detractors of the archbishop. The Vatican said the decision was taken because he was "lacking the firmness necessary to govern the diocese."

But the decision further polarized the archdiocese and was criticized by many U.S. bishops.

The result was that earlier this year, the Vatican reversed itself. At the suggestion of a fact-finding commission of two U.S. cardinals and one archbishop it restored Archbishop Hunthausen's authority.

It "wasn't coincidental" that the decision was made prior to the U.S. trip, said Shaw. The decision cleared the air and "took the pressure off everyone," he added.

"It also showed that the Holy See is not arbitrary and is willing to take another look at a problem when the original solution doesn't seem to be working in practice," said Shaw.

In trying to unite U.S. Catholics the pope is likely to stress the positive achievements of U.S. Catholicism.

"His style is to emphasize the positive elements to further stimulate them," said

Navarro-Valls. He said the aspects the pope is likely to praise include: a deep respect for human dignity, generosity in providing personnel and material aid to overseas missions, and the extensive domestic social services provided by the church, such as hospitals and schools.

The U.S. trip will also give the pope an opportunity to outline church social positions applicable to U.S. political life.

On the first day of his trip he is scheduled to meet President Reagan. At previous meetings, the pope has stressed issues such as disarmament and the leadership role the United States has in world affairs.

The pope also will be in the United States when the congressional confirmation hearings begin Sept. 15 for Robert H. Bork, Reagan's nominee to be an associate justice on the Supreme Court. Supporters and opponents of his nomination already have made Bork's anti-abortion record the principal issue.

The pope is a strong opponent of abortion and often in his travels reiterates church teachings that it is immoral under any circumstances.

"But it would be 100 percent wrong to interpret any abortion statement as a partisan political one," said Navarro-Valls.

If the pope mentions abortion it will be because of a "pastoral criteria and not a political tactic," added Navarro-Valls.

"Every pope is a predictable man in a way because he is announcing a message that already exists" in the Gospel and church teachings, said Navarro-Valls.

"The surprise comes when a moral message is understood politically by others," he said.

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Carpet Column
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Pope says he sought to develop and strengthen relationship with Jews

WASHINGTON (NC)—Throughout his pontificate Pope John Paul II has sought to develop and deepen relationships with Jews, the pope said in a letter to the president of the National Conference of Catholic Bishops.

Catholic and Jewish sources in the United States, meanwhile, said Aug. 20 the pope plans to meet with Jewish officials for about 90 minutes Sept. 1 in Castel Gandolfo, Italy, his summer residence.

In the letter the pope said sufferings the Jewish people endured are "a motive of sincere sorrow" for the Catholic Church, especially in terms of the "indifference and sometimes resentment" which he said have divided Jews and Christians.

"Indeed this evokes in us still firmer resolutions to cooperate for justice and true peace," he said in the letter to Archbishop John L. May of St. Louis, NCCB president.

A copy of the letter was released by the NCCB Aug. 19.

The letter was released in the midst of the controversy surrounding the pope's decision to meet with Austrian President Kurt Waldheim June 25.

Following the pope-Waldheim meeting, some U.S. Jewish leaders threatened to pull out of a planned papal meeting Sept. 11 in Miami unless a more substantive meeting also was held.

Catholic and Jewish sources said the Sept. 1 meeting with the pope will be preceded by discussions Aug. 31 between the Vatican

Commission for Religious Relations with Jews and the International Jewish Committee for Interreligious Consultations, with representatives of the Vatican Secretariat of State also attending.

Eugene Fisher, executive secretary of the NCCB Secretariat for Catholic-Jewish Relations, said he and Bishop William H. Keeler of Harrisburg, Pa., chairman of the NCCB Committee on Ecumenical and Interreligious Affairs, also may be present.

In the letter, Pope John Paul said he wrote in order to thank Archbishop May for sending him a book containing the texts of the pope's statements on the subject of Jews and Judaism titled "Pope John Paul II on Jews and Judaism, 1979-1986."

The pope said he has blessed and encouraged the initiatives of all those who "foster the relationships of mutual esteem and friendship and promote the Jewish-Christian dialogue in the appropriate places and with due theological competence and historical objectivity."

"The more we try to be faithful in loving obedience to the God of the covenant, the creator and savior—the deeper will be the roots of our dialogue and the more abundant its results," he wrote.

The pope referred to Jews as "our elder brothers in the faith in Abraham." He said the Holocaust shows where "lack of faith in God and a contempt for man created in his image can lead."

"With our hearts filled with this unyielding hope, we Christians approach with immense respect the terrifying experience of the extermination, the Shoah, suffered by the Jews during the Second World War, and we seek to grasp its most authentic, specific and universal meaning," he said.

"It is precisely by reason of this terrible experience that the nation of Israel, her sufferings and her Holocaust are today before the eyes of the church, of all peoples and of all nations, as a warning, a witness and a silent cry," the pope said.

Jewish leaders have protested the fact that the Vatican has not established full diplomatic relations with Israel.

The book Archbishop May sent to the pontiff was a joint project of the NCCB Secretariat for Catholic-Jewish Relations and the

Anti-Defamation League of B'nai B'rith. It was published in June in anticipation of the pope's scheduled meeting with U.S. Jewish leaders in September.

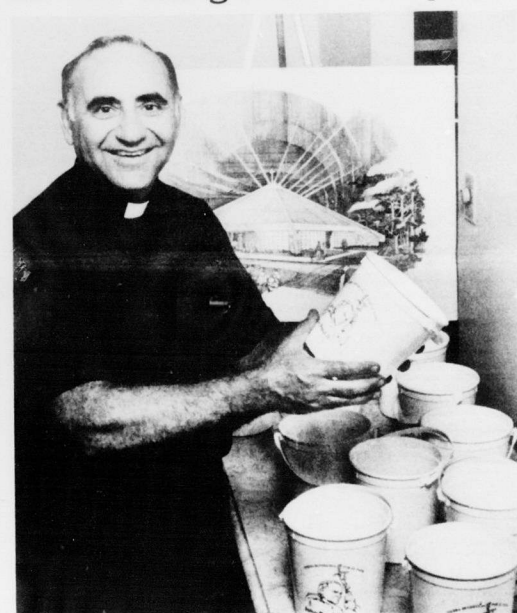
In the letter, Pope John Paul called the book "the result of cooperation between Jews and Catholics in America, which is a further source of satisfaction."

Rabbi Marc T. Tanenbaum, international affairs director for the American Jewish Committee, welcomed the letter and the opportunity for discussions at the Aug. 31-Sept. 1 meetings.

"I think it's a good letter," the rabbi said Aug. 20 in a telephone interview with National Catholic News Service. "In fact it's an excellent letter. It's a genuine effort to respond to the concerns many of us in the Jewish community have felt. It begins to help clear the air."

He also said Vatican officials have informed Jewish leaders that the pope hopes the Jewish delegation Sept. 1 can be small enough to facilitate dialogue. The pope reportedly made it known he "wanted a real conversation—man to man, heart to heart. We welcome that very much," Rabbi Tanenbaum added.

Pope can't go to the dirt, so the dirt goes to the pope



BUCKET BRIGADE—Father Robert Palmer, pastor of Mother of Christ Parish in Miami, holds one of the buckets parishioners plan to carry to the Sept. 11 papal Mass in Miami. Since groundbreaking for their new chapel and parish center will be the same day as the pope's Mass, parishioners plan to carry a ton of dirt to the pope for his blessing. Behind Father Palmer is the architect's sketch of the new building. (NC photo)

by Marjorie L. Donohue

MIAMI (NC)—If Pope John Paul can't go to the dirt, the dirt—one ton of it—is going to the pope Sept. 11.

The dirt is from the grounds of Miami's Mother of Christ Church, whose parishioners wanted the pontiff to attend ground-breaking ceremonies for a new chapel and parish center.

When it became unlikely the pope would be able to do so, the parish decided to bring the dirt to the pope instead, so it can be blessed during his outdoor Mass.

An official ground-breaking ceremonies invitation, containing the signatures of some 1,000 parishioners and a drawing of the new parish center, was placed in a velvet box and sent to the pope in Rome.

Although the invitation to the pope to attend the event was extended, Father Robert Palmer, parish pastor, said he knew it was not likely the pope could attend.

So, he said, he then asked parishioners, "what can we do if the pope doesn't come to our parish?"

One member of the congregation suggested the priest carry the ground-breaking shovel to the papal Mass. "Then, I thought about it and decided I could also carry a bucket of soil," said Father Palmer. "And then, the more I thought about it, it dawned on me that it would be a good idea by taking the parishioners share in the idea by taking buckets of soil to the Mass," he said.

He then ordered more than 500 white plastic pails, each to hold about four pounds of dirt, and asked an artist to design an appropriate decal for them. Because most parishioners are from Central and South America and Cuba, the decal say in both English and Spanish, "earth blessed by John Paul II" and include a likeness of the pontiff.

Father Palmer got the permission of the Secret Service for parishioners to bring the dirt buckets to the Mass.

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Pope to meet with Christian leaders

Differences between Catholic and other churches

by Barb Frazee
Part of a papal visit preview series

WASHINGTON (NC)—When Pope John Paul II meets with Christian leaders in Columbia, S.C., Sept. 11, he hopes to encourage unity.

Yet in some cases the role of the pope has been one of the main areas of disagreement in the search for Christian unity. The Catholic Church believes the pope gets his authority because he is bishop of Rome and successor to Peter. Some religions do not recognize that authority; others disagree with how it has been used.

Another area where the Catholic Church and many Protestant churches differ is in the role of the sacraments. Many Protestant churches recognize only two "dominical sacraments"—those established by Christ. They are baptism and the Eucharist. Catholics recognize seven sacraments.

Following are some of the differences between the Catholic Church and other churches which will be represented at the Columbia meeting.

Eastern Orthodox Churches, which broke from Rome in 1054, do not acknowledge the supremacy of the pope, but recognize the patriarch of Constantinople (modern-day Istanbul, Turkey) as "first among equals."

The role of the Holy Spirit also is an area of difference. While Catholics say the Holy Spirit "proceeds from the Father and the Son," the Orthodox would say the Holy Spirit comes from the Father only. Catholics would say the Holy Spirit works among the people, emphasizing the role of the hierarchy; the Orthodox would emphasize people first, then hierarchy.

In Eastern Orthodox churches, a married man may be ordained, but a priest may not marry after ordination. Orthodox teach that a man and woman marry for eternity, not just until death.

The Catholic Church has an official dialogue with the Orthodox Church on a national and international level.

The Greek Orthodox Church is one of 14 independent Eastern Orthodox churches. The Greek Orthodox Archdiocese of North and South America, with about 2 million members, is the largest Eastern Orthodox church in the United States.

The Orthodox Church in America is the second-largest Eastern Orthodox church in the United States, with about 1 million members, including people of Bulgarian, Romanian, Russian and Syrian descent.

The Antiochian Orthodox Christian Archdiocese of North America has about 280,000 members and is under the jurisdiction of the patriarch of Antioch, with headquarters in Damascus, Syria.

The Armenian Apostolic Church is the largest Oriental Orthodox Church in the United States. Oriental Orthodox split with Rome in 451 over how to state the relationship between Christ and the Father in the Creed.

Internationally, there is no dialogue with the Catholic Church, but the pope and various patriarchs have issued four common declarations. The Catholic Church in the United States has an official dialogue with the Oriental Orthodox.

The Polish National Catholic Church broke from Rome at the turn of the century because of pastoral and administrative conflicts between Polish Catholic parishes in the United States and their local bishops, who were usually of German or Irish heritage.

The church has seven sacraments, but baptism and confirmation are one sacrament, and hearing and preaching the Gospel is a sacrament.

Liturgies are in Polish, but English is permissible. Clergy may marry before or after ordination.

The supreme authority in the Polish National Catholic Church is the general synod—held every four years—which includes bishops and elected priests and lay men.

The U.S. Catholic Church has an official dialogue with the Polish National Catholic Church.

agreement about one of their traditionally divisive issues: justification by faith. While both religions agree that people are saved by grace and through faith, Catholics tend to give more emphasis to the role of the sacraments and the church in salvation.

Lutherans recognize the two dominical sacraments and allow married men to be priests. The Lutheran Church-Missouri Synod, with about 2.7 million members, does not ordain women, but other U.S. Lutheran churches do.

The American Lutheran Church, the Lutheran Church in America and the Association of Evangelical Lutheran Churches in America have agreed to merge effective Jan. 1. The new 5.3 million-member church will be the Evangelical Lutheran Church in America.

The Lutheran World Federation maintains an official dialogue with the Catholic Church.

The Episcopal Church, with about 2.8 million members, is part of the worldwide Anglican Communion. Although Episcopalians do not object to the idea of a pope as a universal primate, they want to ensure his primatial authority is balanced by local bishops.

Women may be ordained priests, and divorced Episcopalians may remarry in the church.

The Catholic Church maintains an official dialogue with the Episcopal Church and an international dialogue with the Anglicans.

The United Methodist Church has about 10 million members. The General Conference, which meets every four years, has final authority in all matters. Its members—half lay and half clergy—are elected by annual conferences, generally organized along state lines.

Methodist teachings emphasize that Scripture contains all the knowledge necessary for salvation. Methodists emphasize evangelization and strong social consciousness. They recognize the dominical sacraments.

The African Methodist Episcopal Church, with 2.5 million members in the United States, and the African Methodist Episcopal Zion Church, with 1.2 million members, were founded by blacks in the 18th century to protest racial segregation in their Methodist congregations.

The U.S. Catholic Church has an official dialogue with the United Methodist Church. The World Methodist Council—which includes United Methodists and both African Methodist churches—has an official dialogue with Catholics on an international level.

The Reformed Church in America, established in New York in 1628, is the oldest Protestant denomination with a continuous ministry in North America. It has about 342,000 members.

Reformed churches emphasize preaching more than the Eucharist in regular Sunday services. They recognize the two dominical sacraments.

The Presbyterian Church (U.S.A.), with about 3.5 million members, has four levels of authority: congregations, presbyteries, synods and a general assembly. A presbytery is composed of all the ministers in a given district and an equal number of ruling elders, including at least one from each congregation. The presbytery has the authority to rule on many types of material and spiritual questions.

The general assembly, composed of delegations of pastors and ruling elders from each presbytery, meets yearly to decide issues of doctrine and discipline within the church.

Presbyterians recognize the dominical sacraments and ordain women as ministers.

The United Church of Christ, with about 1.7 million members, also recognizes the dominical sacraments. Individual, local churches are responsible for the doctrine, ministry and rituals of their congregations. Emphasis is placed on the value of people coming together for religious worship and to help each other lead religious lives.

The Reformed Church in America,

Presbyterian Church (U.S.A.) and United Church of Christ are members of the World Alliance of Reformed Churches, which maintains an official dialogue with the Catholic Church.

Baptists are free to interpret Scripture as their consciences dictate. In general, Baptists believe that no one can be baptized validly without first giving a personal confession of faith in Christ as savior.

Ultimate governing power rests with members of the local Baptist congregation.

The Southern Baptist Convention is the largest umbrella organization for U.S. Baptists. Its 12 million members are predominantly in the South. The U.S. Catholic Church has an official dialogue with the Interfaith Witness Department of the Southern Baptist Convention's Home Mission Board.

American Baptist Churches in the U.S.A., with 1.5 million members, is a predominantly northern umbrella organization. Blacks predominate in the Progressive National Baptist

Convention Inc. and the National Baptist Convention U.S.A. Inc.

Assemblies of God, the largest Pentecostal body in the United States, is an evangelical missionary fellowship composed of self-governing churches. It has more than 1 million members, who reject infant baptism and reject emphasis on sacraments.

The Christian Church (Disciples of Christ) was organized out of a desire for the visible unity of churches. Members try to live according to the Christian community described in the Acts of the Apostles, so they have no bishops, priests or deacons. Unlike most Protestant churches, its 1.1 million members celebrate the Eucharist each Sunday. The church has a strong emphasis on evangelization and recognizes the dominical sacraments.

The Disciples of Christ maintain an official dialogue with the Catholic Church on an international level.

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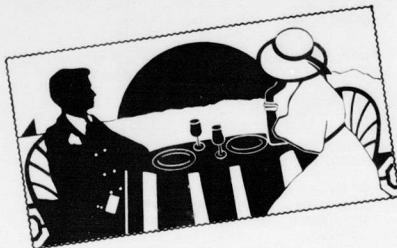
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Chaplains minister to crash victims' families

by Thomas Ewald
and Teresa Schuelke

DETROIT (NC)—A Detroit-area priest said he offered "a hand to hold, hugs and a listening ear" during an all-night vigil with families and friends of the victims of Northwest Airlines Flight 255, which crashed Aug. 16 at Detroit's Metropolitan Airport.

The sole survivor of the second-worst airline disaster in U.S. history was four-year-old Cecilia Chican of Tempe, Ariz.

Her parents, Paula and Michael, and six-year-old brother David perished in the flaming wreckage. Mr. and Mrs. Chican were graduates of Archbishop Wood Catholic High School for Boys and its sister school for girls in Philadelphia.

Officials said Aug. 18 that at least 154 passengers died and as many as six people on the ground were killed.

Father James Wiegand, pastor of Our Lady of Lourdes Parish and police chaplain in nearby River Rouge, Mich., said that he arrived at the airport shortly after the

8:45 p.m. crash he could see portions of the aircraft still burning.

At one point during a vigil that lasted until 6 a.m. the following day, the priest said he found himself surrounded by about 130 people "who were holding on to slim hope."

"It was so frustrating because there was so little information during the night," Father Wiegand told *The Michigan Catholic*, newspaper of the Detroit Archdiocese. "There were conflicting reports (from outside media sources) about survivors."

Father Wiegand said he will continue to help survivors of the victims as they go through the process of identifying the bodies, which could take weeks.

Also helping the families was the Rev. Richard Karr, a Baptist minister and police chaplain in suburban Farmington Hills.

He said a "number of persons from Catholic backgrounds" asked him about last rites for the crash victims.

"They were just so worried and distraught," he said. "These were sons, nieces, granddaughters, husbands, they were losing. I talked and just listened to as many as I could. I'm glad I could help."

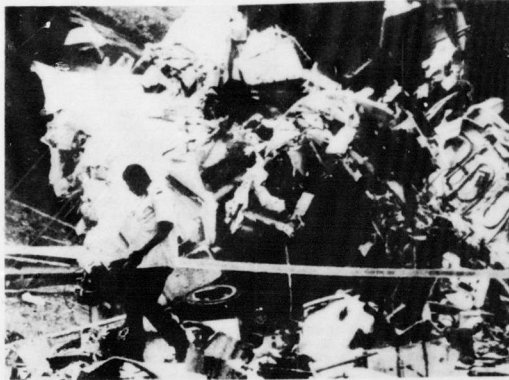
He said that around midnight friends, relatives and chaplains were taken to a hotel within the airport and there each family met with an airlines' official to confirm only that the loved one had been a passenger on the doomed flight bound for Phoenix.

Mr. Karr said no other information was given "and that's when people really began to worry."

As hours passed, he added, he watched what was once confusion turn into an "unspoken acceptance that their loved ones were probably dead."

The Baptist minister said he also helped the firefighters at the crash site because they needed help coping with the disaster.

Father Edmund Borycz, a Catholic police



DETROIT CRASH—A member of a fire unit walks past a section of the wreckage of Northwest Flight 255 near Detroit. The DC-9 crashed after taking off from Detroit Metropolitan Airport, killing more than 150 people. (NC photo from UPI)

and fire chaplain and pastor of St. Cyril of Jerusalem Parish in Taylor, spoke to *The Michigan Catholic* from the makeshift morgue at the airport.

"Please tell them (family members) that their loved ones were treated respectfully by every person working at the crash site and by everyone at the morgue," he said in a tired, raspy voice. "Every person we found was treated with the greatest respect and dignity that every human being deserves."

He said he blessed the bodies individually after giving general absolution over the entire site following his arrival at the airport.

He added that he also helped rescue workers on the front lines, where the "destruction is so devastating it overwhelms you."

In Phoenix, Franciscan Father Warren Rose, rector of St. Mary's Basilica, said he and other priests and rabbis and Protestant ministers were on hand at Sky Harbor International Airport to comfort those awaiting news of the victims.

He said that from time to time there were sounds of joy from groups learning that their relatives were not aboard the airliner. He added that one woman, a member of St. Francis Xavier Parish in Phoenix, waited for word about her brother, who was scheduled to take the flight, when she was paged to a phone for a call. It was the brother—he had missed the plane. Unaware of the crash, he was calling to apologize for missing the flight.

Among the victims was J. Cathie Corona, 44, of St. Claire Shores, Mich. Father Bohdan Kosicki, pastor of St. Lucy's Parish, where she was a member, remembered her "as a great woman who loved and lived her faith. She really gave of herself reaching out everywhere she could."

Also among the dead was Ernest John Mathews, 38, a father of three and an usher at St. Jane Frances de Chantal Parish in Sterling Heights, Mich. The president of the ushers' club described him as a likable man whose family always came first.

Urge anti-porn efforts

NEWARK, N.J. (NC)—The bishops of New Jersey urged the state's Catholics to "choose prudently some way of effective involvement" in ecumenical and community anti-porn efforts. In a pastoral statement also endorsed by the local Episcopal and Methodist bishops, the Catholic bishops urged efforts to guide reading and viewing habits of the young. They urged advertisers not to "pander to the lowest of human instincts." The bishops scored poor for degrading sex and said it "rips sexuality from the context of relationships and God-given purpose and attempts to detach it from human personhood."



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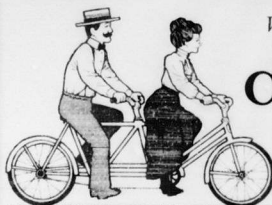
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The Christian Family

A Supplement to The Criterion

What is a family perspective?

Society must find the will and resources to support the family

by Valerie Dillon

Ask a busy pastor what's going on in his parish, and he may respond with a snort or a sigh, then reel off 25 or 30 activities and projects, ranging from religious education classes to repairing the roof to marriage preparation to RCIA to parish council.

The parish is a many-splintered thing, yet there's a common thread running through all of its efforts: different as each project may be, ultimately, their purpose is to serve the families of that faith community. And never was it more apparent that the family unit needs such attention, support and empowerment.

Pope John Paul II, writing in *Familiaris Consortio*, described the family as the "domestic church" and declared, "No plan or organized pastoral work at any level must ever fail to take into consideration the pastoral area of the family."

In 1978, the Catholic Bishops of the United States adopted a "Plan of Pastoral Action for Family Ministry," and declared the 1980s as "The Decade of the Family." Since then, diocesan family life offices throughout the country have been striving to implement the Plan.

The result has been more extensive and relevant marriage preparation, enrichment programs for newly-married couples, support groups and church sponsored ministry of and for divorced Catholics, broadscale efforts to provide sexuality education, emphasis on family ministry at parish level, and use of trained lay people in all such activities.

Now, the Catholic Church is calling on its own organizations and structures as well as other social groups to put on the lens of a "family perspective" when offering programmatic assistance and setting policy.

This fall, the National Council of Catholic Bishops' Administrative Committee will take action on "A Family Perspective in Church and Society." This 80-page document, four years in the writing, was prepared by the Bishops' Ad Hoc Committee on Marriage and Family Life. It has had three public drafts and wide consultation among those working with families.

The document declares that the American family "is at a crossroads," and that "society as a whole must find the will and the resources to support it." Stating that the family has changed dramatically and is facing new pressures and challenges, it poses evaluative questions to test how well church and other institutions recognize such change. It charges that society takes it for granted that families can simply keep on going as they have always done.

What is meant by a family perspective? Four elements are involved:

- a Christian vision of family life
- the family as a developing system
- family diversity
- the partnership between families and social institutions

A Christian Vision of Family Life

In this vision, the family is defined as "an intimate partnership and communion for the whole of life, consisting of two or more persons related by blood, marriage or adoption, founded and given life by love and at the service of life and love."

Such a vision is rooted in the covenantal love of Jesus Christ. It proclaims that family life is sacred and that its intimate relationships and daily activities are holy. It sees the family as the level of church at which persons are formed in faith. As stated in *Familiaris Consortio*, the family's four-fold mission is (1) to form a community of love; (2) to be open to life and to serve it generously; (3) to participate in the development of a just and peaceful society; and (4) to take part in the life and mission of the church.



FAMILY PERSPECTIVE—Father as nurturer is a positive development in family life. But many changes put

families under stress. The church is calling for new approaches by social institutions that serve the family.

The Family as a Developing System

In this individualistic culture, it may be easy to overlook that individual family members function as a living and growing system. This means that each member plays particular roles, develops differing relationships with other members, and that no one person can change without disturbing the balance within the system. Thus, when children become teenagers and attempt to assert their own values, behave in new ways and pull away from the family circle—parents and other members may react with anger and hurt. So, too, if a woman returns to a job after years of homemaking, or if divorce occurs, or the husband loses his job, or an elderly parent moves in, the old patterns and ways of relating are altered. Such change can cause stress, even crisis.

A second aspect of family as system involves the stages of family life. As families mature, inevitably they must deal with certain predictable transitions—first child, children in school, adolescence, the emptying nest, retirement, care of elderly parents, death. How well a family adapts to each transition influences their healthiness and happiness as well as their ability to deal with future stages.

The concept of the "family of origin" also is part of a systems approach. Who we are, what we believe, how we think about ourselves, other people and the world are heavily shaped by all that we learned in childhood. We bring with us into adult life the messages and memories provided us by parents, grandparents, brothers and sisters, extended family.

Family Diversity

Once upon a not-so-long-ago, when we thought of family, we pictured a father who worked, a mother who stayed home, and an indeterminate number of children clustered around the family dinner table. Today, this image represents less than 10 percent of American families. Instead, families with mothers working outside the home account for well over half of all households. Single parent households and young couples with no children also are commonplace. With a divorce rate of 50 percent for today's marriages, "blended families"—with persons from two, some-

times three different families living together—are the growing trend.

Diversity also relates to the great number of ethnic, racial and religious heritages represented among American families, and to the varying economic levels at which families live. Of special concern is that 25 percent of all pre-school children live below the poverty line.

The varied needs of families is another aspect of diversity. Such issues as drug and alcohol abuse, child abuse, the impact of media, family violence, longer life expectancy, mobility, affluence and consumerism, and a host of other problems and challenges create a special needs for individual families.

Partnership Between Families and Social Institutions

Within this century, we have moved through profound social change, through the industrial revolution, the technological era and, now, into the information age. Despite accelerating change, families continue to carry the all-important functions of reproduction, the nurturing and socialization of children and the giving and sharing of affection, identity and intimacy among its members. But, the family also has lost many functions it once provided to developing members: education, religious training, recreation, job-skills, physical protection, health care, help in crises, preparation for marriage.

Today, these have been transferred to or are shared with public or private institutions such as the church, school, social institutions, mass media and government. The programs and policies of these institutions, though designed to help family members, often complicate and even fragment family life. Thus, clear lines of communication, responsibility and understanding need to exist between families so that the partnership can be helpful to family.

This special supplement to *The Criterion* features articles which elaborate on the concept of a Family Perspective and describe efforts in government, religion, the social sciences and education to incorporate this vision. It is hoped that we, as church, can use the family perspective to more effectively advocate for and minister to the families in our midst.

'Happy families are all alike'

But differing gifts might make life more interesting

by Rosalie Kelly

"Happy families are all alike; every unhappy family is unhappy in its own way."

With this intriguing statement, Leo Tolstoy opens his story of Anna Karenina. Through 400 pages, the master novelist describes the impact of the personality of Anna on the Oblonsky family. He presents the "confusion in the Oblonsky's home" as unique and special to this "unhappy family."

Today, 102 years after the publication of Tolstoy's work, new understandings of family dynamics and wellness cause us to think further on the meaning of this dramatic opening.

At first glance, we may judge that "happy families are all alike." Evidence can be found in any neighborhood in middle America, as a relaxing weekend begins.

In one house on a block, three members of a family sit with their cups of coffee for over an hour discussing philosophical questions prompted by the morning meditation on Paul's Letter to Timothy. The spontaneity of the discussion gives pleasure to them all. In the house next door, the parents are working in the kitchen to put together a picnic for an afternoon planned at the lake. Their teenage son is checking the weather forecast and their daughter is gathering the beach toys for their play by the water. Both families are doing what they prefer to do; both are judged to be happy families.

In the third house, confusion seems to reign. The father has positioned himself squarely in front of the television set, intent on witnessing the tennis event of the week; the child is badgering his parents to be

driven to join his friends at the skating rink, and the mother wants only to be alone with her thoughts. Differences in personality in this third family seem to suggest that they are unhappy — perhaps ripe, as the Oblonskys were, for the infusion of an outside affair. But the age of psychoanalytic enlightenment, which has occurred since Tolstoy introduced this thought in 1875, gives us cause to question whether this is necessarily so.

The personality theory of Dr. Carl Jung, who was born coincidentally in the same year that Anna Karenina was published, offers us clearer understanding of differences in the family which might contribute to problems. Jung recognized polarities in attitudes of individuals toward the world, which he labeled introversion and extraversion, as well as four opposite preferences for functioning in day-to-day life. These personal preferences form the theory, which identifies 16 personality types. Using Jung's theory, Katherine Briggs and Isabel Myers developed, over many years, the Myers Briggs Type Indicator (MBTI), a questionnaire, through which multiple choice answers offer us a look at our attitudes and preferences.

The challenge of finding a way to identify individual attitudes and personal preferences for functioning in the world first was taken on by Katherine Briggs when her daughter Isabel announced her intention to marry a person very different from anyone who had ever been in the family before.

The development of the 100 questions, which profile personalities as (I)ntrovert or (E)xtrovert, (S)ensitive or (N)ot sensitive learner, (T)hinker or (F)eeler, and (P)erceiver or (J)udger, became a family project. Every member of the Briggs family entered into the task, which was continued by Isabel through the entire 62 years of her marriage. Isabel learned that she fit the profile of an INFP personality, while her

husband, Sarge, was an ISTJ. These letters, to the initiated Myers-Briggs user, identify preferences for living in the world.

As an octogenarian, Isabel acknowledged that her mother had been right. Her husband was very different from anyone she had known in the family. She could count on him for a different view from her own on every topic. But instead of arguing to be judged right through the years, she learned to listen and accept differences between them as gifts for broader understanding. Isabel believed that she was born and remained an INFP personality throughout her life, while her husband held to the ISTJ type.

As people with opposite preferences of attitude and function, Isabel and Sarge Myers could have had as much confusion in their home as the third family cited above. But they were happily married for all those years. The success of their marriage can be attributed—at least partially—to the earnest creation and testing of the Type Indicator. This tool for understanding helped them to see their oppositeness as gifts instead of crosses. Isabel no doubt found that she needed Sarge to bring up facts, to read fine print in a contract and to face difficulties with realism; Sarge probably appreciated Isabel for her enthusiasm, the many new possibilities she envisioned, and her sense of what to expect from the future. He was more likely to be the organized one of the two, the person who could weigh the evidence and come to a logical conclusion, standing firm against opposition. She was able to persuade, conciliate, teach, sell and appreciate the thinker in him.

Today, the MBTI has become the most widely used non-psychiatric testing tool in the United States.

In family life it can serve a real purpose by showing couples how they can complement one another, and come to appreciate different personality types in their children as well. It is a tool which provides understanding for any interested family. So, although it may be true that happy families are often alike, they also often are very different. In fact, differing gifts just might make life more interesting.



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Family: a natural resource for the faith

by Sr. Antoinette Purcell, OSB

In the closing lines of her book "Traits of a Healthy Family" (Winston Press, 1983), Dolores Curran says, "Healthy families are our greatest national resource. It is in them that we find our meaning, our strength, and our future. It is to them that we say thank you."

Living as I do in a community of women Religious and apart from my natural family it is easy to lose sight of the gift of faith I received from and through my parents and family as a child and which continues to be for me a resource that nurtures my faith development. It is not often that I remember to thank them for this great gift. As I read about the traits of a healthy family as described in Curran's book I could not help but be drawn into the many stored away memories of my youth, records of my perception of the interactions that took place within my family. How real we were and are yet! If given a test, my family would score well on some points, struggle to make the grade on a few, and be challenged to grow by others.

What really makes me feel good is that without the help of any parenting classes prior to my baptism (or any other sacramental preparation programs, for that matter), nor any parenting classes during my childhood and youth, my parents were able to pass on to me their faith with its beliefs, practices and values. This is not to say that parents do not benefit from such opportunities today, nor that the need is not there for these. We all know that times have changed since I was a youth. In fact, as I watch my siblings in the parenting role I am conscious of the great need they have to be affirmed and supported as they struggle to pass on to their children their own faith with the beliefs, practices and values which have been tried like silver during the recent years since our pre-Vatican II youth.

A true story from the life of Sue and Mark (not their real names) might serve as a sample of a spirituality and faith that permeates one family in their life together. It is told here to illustrate how family can be a natural resource for faith.

Upon hearing the news of the expected arrival of their fourth child, Sue and Mark realized that they would have to enlarge their two-bedroom bungalow to accommodate their growing family. After some consultation and consideration of how this might best be done it was decided that the roof of their home could be removed so that the tiny attic could be enlarged to a full second story. This would produce three bedrooms and a bathroom on the second floor and allow the living area on the first floor to be enlarged. The family began praying that through the intercession of St. Joseph the project would be safe and successful. Since the family would continue living in their home all during the construction, there was concern for their safety especially during the time when the roof was being removed and replaced. There was also concern about the weather during that time as it could slow down progress and be a threat to the family's shelter.

When the child was delivered the name Joseph seemed appropriate. The construction on the interior was not yet complete. In fact, the first day that Joseph was home after birth the ceiling in the first floor bedroom fell on top of the bed where Sue had just moments before finished feeding Joseph. As she leaned over the bassinet to protect her newborn son from the falling debris, she realized how lucky they both were and uttered a prayer of thanks.

By the time he was a toddler, little Joseph was able to identify the statue in the Christmas crib scene that was displayed in the living room of their home by saying, "That's me!" He knew there was a special relation between him and St. Joseph.

What about your family—either the one you grew up in or the one you are now a part of as grandparent, parent, child, aunt, uncle, niece or nephew—how is it a resource for your faith? How healthy is it? If you really want a challenge, read Curran's book in which she highlights 15 traits and the hallmarks that illustrate a healthy family. After reading it, make a list of the traits and hallmarks that seem to be a part of your family life and those which seem to be areas for growth. Then, invite other family members to do the same. (While all ages of children might not be capable of reading the book, they could understand the concepts if they were talked about.) Share your observations about the traits that are already part of your family and those that could be areas of growth. I guarantee some lively discussion that might lead to a greater appreciation and affirmation of your family as a natural resource for faith.



FAITH DEVELOPMENT—it's a family affair, nourished by ritual, shared prayer and ministry to others.

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Coaching families to win the game

Family therapists are available to coach confused families

by Sr. Sheila Shine, OSF

Marriage has wryly been described as the result of two extended families who each send out a scapegoat to join in a process of seeing which family's rules and norms will prevail in the newly-founded family. Working through these differences both in style and values becomes even more critical when children come.

Many couples develop effective problem-solving methods early on. Others find that working through the differences which originally lent zest to the relationship has resulted in painful patterns of non-resolution.

Family therapists refer to this as a "stuck state." These families are not "crazy" nor "sick," but caught in a non-creative pattern of well-intentioned but ineffective coping. They are like tired athletes trying to win the game, but unsure as to how to play together. They are badly in need of an emotional coach—a coach who is committed and experienced.

The Archdiocese of Indianapolis employs just such a cadre of family therapists available to coach conflicted and confused families toward winning their way toward whole functioning. The presence of master-degreed counselors at Catholic Social Services

expresses the special concern of the church for creativity in dealing with the family which is "stuck."

When families call for help with a symptom belonging to one member, they often are surprised to learn that their therapist wants all family members present for the sessions. Therapist Roseanne Killen states that this approach is often unexpected. "I have often met parents initially concerned with a child's acting-out behavior, like a teen caught drinking or experimenting with drugs." Typically, she explains, these parents want this child "fixed."

"In the therapy process they can come to see this behavior as a symptom of emotional pains shared by other family members. Once a family learns that they possess the power to deal with their shared pain, they can often use this new-found hope to change their home environment from a battlefield to a refuge."

As the family begins working with its therapist, members are usually astounded at how similar their problems are to those in the families from which they come. Jo Ann Weber, a senior therapist at Catholic Social Services, often feels like an explorer of the past as she leads whole families back through family of origin issues. "This information sheds light on problems that face the family in the here and now," states



FAMILY THERAPY—Effective problem-solving calls for all members to be involved.

Weber. "Often a child will act in a way that keeps intergenerational problems going."

She cites, as an example, a man whose mother deserted the family when he was nine and who is reluctant to discipline his 13-year-old misbehaving daughter for fear of her running away. Or a woman who has had to parent herself through childhood and who now is over-parenting her own children who are rebellious toward her rigid controls.

Using techniques like doing an emotional family "map" with parents and children takes the myth out of family history and allows a more realistic view of who these people were in generations back and what was going on that produced the attitudes and beliefs in this present family. "This is the part of working with families that I love the most," says Linda Lohede Clarke, a 12-year member of the C.S.S. staff. She frequently can be found working on large emotional genograms charting a family's rich background of achievements and problems.

"What an eye-opener it is for the kids to hear their parents recounting what it was like for them at age 7 or 17. Children often sense family secrets and when these are dealt with, there is a sense of relief," explains Clarke. "Often the whole family communication system gets more direct and honest after these discoveries. Unhealthy patterns that have been going on for generations are clarified." Clarke knows that once the patterns are identified, change can happen.

Many families get unstuck with simple improvement in direct communication. There are, however, increasing numbers of families where the problem centers around some type of addictive system such as alcohol or drug abuse, overeating, overspending, overworking, etc. These families often need accurate diagnosis and referral. One therapist, Millie Brady, specializes in identification of addictive systems and declares that the clearest trademark of addictive family members is repressed feelings.

"Awareness of feeling is such a major part of getting better in an addictive system. Low self-esteem of the addict, spouse and children makes engaging these families more difficult. Once they crack through their denial, an accepting, respectful counseling environment is essential to provide the self-healing that can result in greater wholeness."

Another trend noticed by workers like Ellie Vinci, who for eight years has seen about six families on an average counseling day, is using therapy for prevention of divorce. Vinci contends that "families today are less enchanted with divorce as the answer to personal unhappiness and stress. More and more families are seeking professional help to grow, change and weather crises."

Coming with their whole family most often helps two parents to begin taking charge as the executives of the family. If the therapist succeeds in effecting this change, it is a thrill to see how life-giving it can be to their marital union.

For some families in trouble, informal help such as friends and family members seems to be support enough to get them through the rough spots. However, for those whose problem-solving mechanisms do not seem to help them forward, family therapy in a Christian atmosphere is important, a "vital tool" in Vinci's mind.

Such service provided by the church is founded on the belief that there is nothing more beautiful before God than a family whose members can safely express a full range of feeling; whose system allows for commenting on what is seen and heard; whose game plan is to win at family living by being flexible and respectful of differences; and whose problem-solving mechanisms lead them to an "unstuck state."

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Growing pains: a young woman's perspective

Decisions of adulthood are made with awareness they may have lifelong ramifications

by Jennifer Kelly

As life and I continue what seems to be a never-ending struggle, I grin as I recall numerous occasions in my youth when I uttered the words, "It's hard to be me!" Time has not proven otherwise. What it has shown to me is that my childhood utterances are not exclusive and unique, as I once felt them to be. With the egocentric child tucked safely away, it becomes abundantly clear that pain and heartache are not exclusive to one person, just as struggle and hardship are not exclusive to a given stage in life.

Each stage offers challenges to engage and struggles to overcome. It is not necessary to be sitting on the sidelines to make this observation. But it may be necessary to be sitting on the sidelines, separated from the struggles of your own situation, to notice that there is a stage in life that seems to overwhelm many of its participants. It is a stage loosely labeled "young adulthood."

The transition from "childhood" to "adulthood" has always been difficult. Adulthood brings with it many new choices and responsibilities. Unlike the kind of decisions that are offered to a child, many of the decisions of adulthood are made with an aware-



ness that they may have lifelong ramifications. As an emerging adult myself, I know from first hand experience and observation that the seriousness of these decisions is a source of a great deal of inner conflict.

Although "growing up" has never been easy, the young adults of the '80s appear to be struggling more than those of earlier decades. Recently, it was suggested to me that today's young people are more conservative than the young men and women of the '60s and '70s. In observing today's young adults, it is difficult to imagine that they could be considered conservative. Certainly anyone aware of today's fashion, music and sexual freedom would doubt this statement.

Instead, I would like to suggest that fear is a motivating force behind any conservative appearance. I feel safe in saying that young adults today are scared. Not only are they faced with many important decisions—they also are bombarded with seemingly unlimited possibilities. Doors that once were closed to them have suddenly been flung wide open. This is particularly true for young women.

In the '60s, when the parents of today's young people were themselves emerging, the choices were more limited and therefore, easier to make. At that time, family life and its preservation were primary concerns. Society strongly encouraged narrower gender roles. For men, society suggested they do whatever was necessary to become good providers, that they

settle down into family life. Women were encouraged to prepare for domesticity and nurturing roles.

In the '60s and '70s, young adults frustrated with the constraints and limitations of society's expectations, banded together on a crusade for liberation. In the '80s, liberated from the traditional roles of the '50s, they are encouraged and expected to make their own choices.

I'm certain that in the 1950s, there were people who felt burdened by the limitations imposed on them. But, there probably were many more who were relieved that their lives were essentially laid out for them. I don't mean to suggest that the young adults of that generation somehow had it made—not to suggest that today's young aren't pleased to have the opportunity to choose their own direction. I only want to encourage society to recognize the hardships that today's young people are fighting to overcome.

As their lives are no longer circumscribed for them, young people are searching. They are searching for themselves, their identity, where they fit into the scheme of things.

They are coming of age in an era in which the preservation of the family has taken a back seat to the search for individual self-fulfillment. They are trying to solidify their foundation in a society seemingly built on sand. They are struggling. They are searching and asking for support. I know I am.

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The state gears up for the family

by Valerie Dillon

A "family perspective" is taking root in Indiana politics. That's the optimistic word from Dr. M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC).

It's developing, he believes, out of an increasing awareness that "we've swung too far toward individualism," and away from the value of family.

"Society has become so absorbed with individual rights, it's forgotten the value of the community and those systems that individuals need for their own support and protection," Ryan declares.

But now, in his estimation, the trend appears to be turning. "Pro-family" once seemed to be the rallying cry of the political right, notes Ryan, "but now moderates are beginning to say: It's our issue, too. Where once welfare reform was the issue of the left, now moderates claim it. I can talk to legislators both left and right and find common ground," says Ryan. "It's my feeling that this may be the decade of family concerns."

The ICC lobbyist cited several examples of the new family bias in public policy: reform of "anti-family" welfare policies, formation of a new Family Law Committee, and growing support of specific family issues from both left and right on the political spectrum.

A longtime advocate for public policy that supports family, Ryan is especially encouraged by passage of new welfare legislation. The Aid to Families with Dependent Children (AFDC) law formerly provided benefits only if one parent was living in the home.

"This meant that a couple had to separate or divorce to get medical help and other assistance. Why should the children of parents who want to honor their marriage commitment be punished because their parents are poor?"

The Catholic Conference, public policy arm of the Church in Indiana, took the initiative to effect reform. Last summer, the ICC called together agency heads and family advocates to emphasize the anti-family bias of the policy. Later, Archbishop Edward O'Meara, ICC chairman, and Methodist Bishop Leroy

C. Hodapp called a meeting of 30 religious leaders to ask their support and action. Direct contact with political leaders and a grassroots lobbying effort paid off when an AFDC option was passed by the legislature and signed by Governor Orr. The new law, 63 per cent funded by federal money, provides benefits to poor families where both parents are still in the home.

"Prior to this," Ryan explains, "we had constantly lobbied this issue but got absolutely nowhere until this session's 'unprecedented' action." The key, says Ryan, was that "the religious leaders came together as a community out of concern and willingness to act on behalf of the family's wellbeing."

"This symbolism of unity among Christian and Jewish leadership served to demonstrate that the fam-

ily is important, that the family is 'the best welfare system ever created to nurture a child.' It was a way for us, collectively, to say to lawmakers: Don't create any public policy that makes it more difficult for parents to develop and nurture their children."

Ryan emphasizes that "families are changing and we must adapt to their new stresses," one of which is the working couple. In his mind, this calls for the church to recognize the need for such services as day-care and proposed legislation such as parental leave for the birth or illness of a child. The latter would allow up to 18 weeks of leave for mother or father, who would not be paid but could not be fired. Another need, Ryan believes, is extensive programs for "latch-key children," preferably within the schools they attend.

"If we really believe the family is important," he states, "we must provide support systems so that parents can work, but still nurture and care for their children."



'UNPRECEDENTED' LEGISLATION—Governor Orr signs welfare reform legislation as lawmakers and lobbyists look on. Dr. M. Desmond Ryan of the Indiana Catholic Conference is in the center of the photo.

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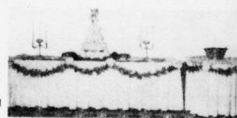
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Is the family falling apart?

Exaggerated individualism is at the root of many problems

by Fr. Thomas Lynch

What is the method of today's families' madness? Is the American household falling apart? This seems to be the question that many individuals are asking, but this is the wrong question. Families will live as they believe they must live to survive and be accepted and successful in their culture. They will live in this manner, even if it is destructive to both the life of the individual and the family.

Often times this madness becomes the driven and dominant aspect of one's individual life or the life of the family. Only when how they are living collapses or causes severe pain will the individual or family begin to face the methods of their madness.

How are families living today?

► Less than 10 percent of the nation's families live in the so-called traditional arrangement: a working father, a stay-at-home mother, and one or more children. Forty-eight percent of mothers with infants under one year of age work outside the home. This percentage rises to over 70 percent for mothers of school-age children.

How to balance work and family life while ensuring that children's well-being is protected, is an issue that affects the great majority of Americans at some time in their lives, cutting across all economic, gender, racial and political divisions.

► Because women are employed outside the home, the vast majority of families must negotiate and adjust roles and family responsibilities. The previous generation clearly defined the roles of husband and wife. Today each family must define these roles and responsibilities for themselves.

► Divorce in the United States has increased 700 percent since the turn of the century. Between 1970 and 1980 there was a 65 percent increase. A couple who marries today has a 50 percent chance of staying together until old age. Remarriages now are failing at a slightly higher rate than first marriages.

► According to one study, 50 percent of children of divorced parents have not seen the non-resident parent for more than a year. Only one child out of every six has some form of regular, weekly contact with his or her father following divorce.

► About 25 percent of American children now live in a single parent household. This, in itself, is not the problem; the problem is economic. Most of these households are female-headed with little or no financial support from fathers. Over 90 percent of divorcing women take custody of children yet lose 73 percent of their income, while men's incomes improve by 42 percent after divorce. Child support payments constitute less than 10 percent of total family income. Thus, millions of children and their mothers fall below the poverty line in what some call the "feminization of poverty."

► One out of four pre-school children lives in poverty. One-third of all children will be in some form of public assistance before age 18.

► Between 1970 and 1980 there was a 157 percent increase in unmarried persons living together.

► Two million children qualify as battered, and the increase of other forms of family violence (spouse, elderly) is documented. Twenty-million children live with an alcoholic parent. One million children run away each year, many supporting themselves by prostitution. One out of nine youths will be arrested before the age of 18. The suicide rate among 15-19 year-olds has tripled in less than 20 years. The use of drugs and alcohol by teenagers, as well as involvement in pre-marital sex, has been documented.

The first step to unravel this seemingly crazy behavior of families is to realize that the family is situated in a particular culture in which it seeks to survive, be accepted and successful.

In our Western culture, two underlying principles are *individualism*, that is, the inherent rights and dignity of each person, and *capitalism*, involving the inherent use of capital for the further advancement of each individual. These two basic principles permeate all of society and our means of socialization.

History has shown the impact that both individualism and capitalism has had on our culture. Many times, it has been for the betterment of society.

But a major difficulty is that, at times, these principles have become rooted only in the individual and divorced from community or any sense of communal responsibility. These principles then become distorted and begin to feed on each other, producing individuals who function in an exaggerated way as autonomous, self-reliant, competitive and consuming individuals.

Their relationships become marked by intense competition, consumerism, and an inability for inti-

macy. Amassing profit becomes their hallmark of success.

As a society, we must examine how this distortion affects the life and vitality of both the individual and the family. Both are paying an extremely high price as they seek to live out an *exaggerated individualism* under *liberal capitalism*.

Exaggerated individualism, which creates autonomous and self-reliant persons, is rooted in an assumption that as humans, we can be wholly autonomous, solitary, contained and self-centered in our pursuit of self-fulfillment. Of prime importance is the fulfillment of all the wants, needs and dreams of the self.

Liberal capitalism, which produces competitive and consuming individuals, is rooted in the "psychology of affluence," a "we-expect-more-of-everything" outlook. This turns the self-denial ethic on its head. Instead of a concern with moral obligations—pursued at the cost of personal desire—we have the concept of duty to oneself pursued at the cost of moral obligation to others.

What kind of family structure does the autonomous, self-reliant, competitive and consumer-oriented person create? To pursue such self-fulfillment, the individual must live in a family where there is little commitment or traditions. She needs to be ready at a moment's notice to pursue her dreams and meet her inner needs. He needs to create a familial experience in which all members believe that commitments are tenuous, that any responsibility to the family is secondary to the quest for self-fulfillment.

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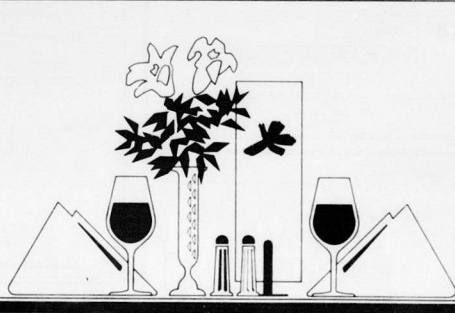
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Ceremonies mark family transitions

Events in our lives need the recognition of a celebration

by Gertrud Mueller Nelson
An excerpt from "To Dance With God"

We mark the major moments in our human existence with a rite or a ceremony. Sometimes even the smaller events in our lives need the recognition of a celebration or the consciousness that a ritual brings.

Most of the important ceremonies in our human cycles have to do with transitions, getting from one level to another. During transitions, we are vulnerable and in danger. Like the creature who has outgrown an old skin and can wear it no longer, we shed what is no longer fitting. But thus exposed, we are in a state of crisis; we feel soft and unprotected and unsure of a future "skin" that is still unknown to us. In times of transition we are tempted to turn back to our old ways; these are at least warm and familiar to us, because the new is frightening and unfamiliar. But we know how unsuccessful are our attempts at crawling back into an old and worn-out skin.

Times of transition by their very nature bring conflict. Conflict which is not dealt with and recognized only mounts and increases the dangers. To help us engage the loss of the old and to give us the courage to embrace what is new, cultures have devised endless rich ceremony that occurs at times of transition: birth/initiation, puberty, marriage, the making of the healer/priest, sickness/health, death, mourning, life,

resurrection or transformation. Many of these life cycles are connected with and celebrated in conjunction with the seasons, with agrarian cycles, which have myths and ceremonies for planting and reaping, for sun and for rains, for pests, famine, plenty and thanksgiving. The major life issues of birth, life, death and rebirth are addressed also in the feasts of the church year.

I find that we miss a great opportunity, as families and as communities, to engage and celebrate as fully as we might any number of major and minor transitions in our lives and the lives of the people around us. Those compulsive habits we have employed may be our efforts to deal with the dangers and discomfort of the change we hope to make. "Neurosis," said Jung, "is a transitory phase; it is the unrest between two positions."

I think it is terribly difficult for people to spend all day in the office and then return home to a different pace, another set of faces, stories, demands, crises, delights, surprises. Perhaps because I do most of my work at home, I feel especially unsettled and touchy when I return home to my family after a period of being away. I come in the front door carrying my parcels or my overnight bag, give my greetings and hugs all around and head straight for the kitchen. I survey what I take to be my territory. Inevitably

someone has made a sandwich at the counter; the crumbs and butter attest to the fact. I have lost control of the kitchen during my absence. Still in my coat, I am compelled to mop up. First the floor. It's a mess. Will I forever have to clean up in the wake of these troops? Do you think they might learn to sweep up after themselves? I bustle about making order. Some clever child groans from the doorway, "There she goes again, riding her broom." The family, one by one, recedes to the far corners of her house. An impostor mother has taken over.

Such habits examined and translated into an impostor "ritual of return" may do the job better for us—do less damage and offer greater satisfaction.

Then there are those popular customs or folk traditions that our culture offers for some of the major transitions in life; these may need to be reexamined and made worthy of the occasion. From housewarming parties to baby showers, from weddings to funerals, we have traditions which merit our further consideration. Is the passing out of cigars by the new father just a Freudian joke? What of this transition into parenthood? How can we engage its significance and how can assembled friends and family help to express ceremonially both the joys and the disciplines that parenthood will now hold for the new mother and father? Their feeling level will be running high. I know no other experience as miraculous and as exhilarating as childbirth. How could this experience be further ratified and supported?

Consider the day children leave for their first day in nursery school or college, bedtime rituals for children who find it difficult to leave the activities of the day and give themselves over to the dark. How can we celebrate the day our income tax forms are completed, or a deadline is met? What are our ceremonies for meeting a plane, the welcoming of visitors into our house, going on vacation, returning home after being away, leaving work or office and returning to the family? What might we do for the onset of menses for our daughters in the family, or how can we introduce shaving for the first time to our sons? Can we address with a ceremony the issues of midlife? How can we help friends or family deal with the feelings that accompany sickness, going to the hospital, areas of conflict and disagreement, the making of amends? On a personal level, how can we engage a depression and come out of a depression?

This list of transitions is as long as life's conditions will make it but it is important to know that no moment of transition is too small or insignificant for the nourishment of rites or ceremony.

When we make ceremony and celebrate the nodal points in our life, we make an art of the life we live. When we undertake to polish our shoes with such consciousness that the experience hints at the transcendent, then we are creating a work of art. When Genesis says we are made in the image and likeness of God, I think that our very similarity to God lies in our ability to create. We are like God when we use the matter the Creator has already given us and further shape it to become the instrument through which he blows his song.

(Excerpted from "To Dance With God," published by Paulist Press, New York/Mahwah, \$9.95.

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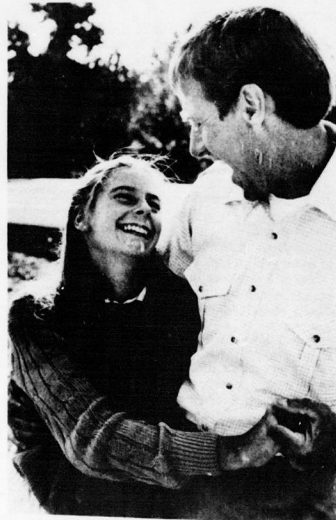
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A TIME FOR JOY—Families grow stronger when they celebrate life's transitions, such as adolescence.

Politicians fight over the family

This may be the Year of the Family in Washington

by Fr. Steven Preister

Reprinted from *family perspectives*, Newsletter of the National Association of Catholic Diocesan Family Life Ministers

A funny thing happened in Washington on the way to the 100th Congress—politicians started fighting for jurisdiction over family issues. For example:

► The Senate Finance Subcommittee on Public Assistance, chaired by Senator Daniel Patrick Moynihan (D-NY), has been renamed the Subcommittee on Social Security and Family Policy.

► Senator Moynihan has also reintroduced his bill to create a Special Senate Committee on Families, Children and Youth, which stands a decent chance of approval.

► Senator Christopher Dodd (D-CT) has proposed creating a Senate Special Committee on Young Americans and Families.

► Family policy considerations are expected to be prominent on the Senate Labor and Human Resources Committee which Senator Edward Kennedy (D-MA) chairs.

► The House already has a Select Committee on Children, Youth and Families.

The irony is that until recently, while it was fashionable to give lip service to the importance of families, it was difficult to find a unit of government that gave serious consideration to family social policy. That situation is rapidly changing.

The Democratic National Committee's Policy Commission recently issued a report, "New Choices in a Changing America," which is the party's current platform. Family considerations are a major portion of the report. Nor are the Republicans idly standing by. In March, 1986, Attorney General Edwin Meese, on President Reagan's order, established a "Working Group on the Family" which recently issued a major report entitled "The Family: Preserving America's Future."

Perhaps the most exciting and hopeful development of all is the fact that some of the important players

are actually talking about "a family perspective in policymaking!"

For example, Senator Moynihan, in introducing the proposal to create a Senate Special Committee on Families, Youth and Children, stated: "No government can avoid having policies that profoundly influence family relationships. The only option is whether these will be purposeful, intended policies or whether they will be residual, derivative, in a sense, concealed ones." The Special Committee, if created, would analyze the effect of government policies on the nation's families, children, and youth.

Similarly, this is an interest of the Republicans as well. When Meese created the Working Group on the Family, he gave it four objectives: report on the present conditions of America's families; develop a "family impact statement" to evaluate how public policies affect families; catalog private initiatives that strengthen families; suggest policy and program changes to support families.

Gary L. Bauer, U.S. Under Secretary of Education was named to head the Working Group, and he is the author of the report. The report is not so much a catalog of specific proposals as a statement of conservative "principles by which to judge public policy and its effects on the family." Thus, it is full of political rhetoric and weak in programmatic detail. However, its central point is that families ought to be placed at the center of the policymaking process.

In an interview I had with Mr. Bauer about the report, he said, "It seems to me that if there's anything about which liberals and conservatives should agree, it is that policymakers should not think of the family in a haphazard sort of way; in other words, make public policy and after they've made it say, 'Gee, I wonder what this will do to families.'"

"Rather, in the process of making public policies, families ought to be the central consideration. You ought to be required, whether you have a liberal idea or a conservative idea, to convince Americans that this is going to be good for their families."

The report concludes with a list of questions, or family impact assessment questions, which it says should be "rigorously applied" to all government initiatives. While I personally would add questions to this list, it is a good beginning:

1. Does this action by government lessen earned household income? If so, how do the benefits of this action outweigh, and justify, the exaction from the family budget?

2. Does this policy serve to reinforce the stability of the home and, particularly, the marital commitment that holds the home together?

3. Does this measure strengthen or erode the authority of the home, and specifically, the rights of parents in the education, nurture and supervision of their children?

4. Does it help the family perform its functions, or does it substitute governmental activity for that function?

5. What message, intended or otherwise, does this program send to the public concerning the status of the family?

6. What message does it send to young people concerning their behavior, their personal responsibility, and the norms of our society?

7. Can this activity be carried out by a lower level of government?

8. Can it be performed by mediating institutions in the private sector?

The point is, there is at least a possibility that the legislative and executive branches of government may put in place mechanisms to anticipate the impact of government policies and programs on families.

These developments are in addition to other activities that will take place in the 100th Congress. The existing committees, such as Aging, have a full agenda. And there are many specific family-related issues that will be considered this session: welfare reform, parental leave, and catastrophic health insurance, among others.

So, this may be the Year of the Family in Washington. And it may become the active citizen's opportunity to become a player in this most important arena of public policy. Minimally, we need to let our senators and representatives know where we stand on these issues.

(Father Steven Preister is a priest of the Lafayette Diocese and is the deputy executive director of the American Association for Marriage and Family Therapy.)

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Providing sound sex education

Four suggestions for parents in their role as sexual educators

by Valerie Vance Dillon

Sex education—it's an issue that confronts and confounds many parents, yet is also an opportunity for mother, father and children to share and to grow together.

How can parents, especially those raised in homes where "sex" was a forbidden word, overcome their uncertainty and awkwardness on this issue? How can they provide their sons and daughters with sound information and values about sex?

Here are some suggestions to help parents to truly be the primary sexual educators of their children:

1. *Recognize that sex education is more than just facts.*

Many children as well as parents have been exposed to books and school programs which focus almost exclusively on biological information. Yet, most of us suspect that today's youth are inundated with more information than they need or want, explicit material that may foster precocious sexual interest and activity. Unfortunately, influenced by this cultural

emphasis, parents inadvertently also may approach sexuality in this way. They need, instead, to present sexuality in a holistic way: the physical/biological aspects as part of the whole person, relationships, values, moral teachings, family.

Properly understood, of course, sex education does include factual information:

- the undeniable fact of sexual differences, both physical and psychological, between male and female;
- reproductive facts: the origin of life, that is, where babies come from, how they grow inside their mother, how they are born.

- facts about sexual intercourse—as a physical act, its primary purposes (to express and enjoy committed love, to conceive a child), its potential consequences in a casual relationship.

- the facts about puberty: what's happening to me, to the other sex, why it's happening, what's normal.

Children need all of this information at the appropriate ages and stages of development.

But good sex education also involves the careful imparting of attitudes and values held by parents and other family members. These are more important than mere facts, because a wrong piece of information can be corrected. It is much harder to undo a negative value, once it is internalized.

As Christians we want our children to believe that sexuality is God's gift to us, that our bodies and our sexual feelings are good. We want them to understand that sex isn't something we *do* but something we *are*, that we are sexual throughout our whole lives and in all our relationships. We want our children to recognize that sexual intercourse is meant to express mutual love and faithful commitment and therefore belongs in marriage.

In other words, sex education must have a family perspective. It is something to be approached openly in the home, where questions can be asked, misconceptions can be cleared up, feelings can be expressed, experiences can be shared. The specifics about sex need to be presented in the context of a vocation to marriage and family life, as well as in the more immediate concerns of physical maturation, dating, respect for others, courtship and how to know when one is "in love."

Sex education necessarily includes the concept of responsibility and moral decision-making. Given the pressures of our culture, young people need skills to help them make wise and moral choices. Parents can help such skill-development by encouraging children to make decisions on appropriate issues from early childhood on.

Finally, good sex education in the home provides experiences and knowledge that enables our sons and daughters to grow in positive self-esteem. If we want them to develop sound values, they first must value themselves ("If they knew me, they would find me of worth.") Only with a sense of self-worth will adolescents be free to act on their own principles rather than seeking acceptance by going along with

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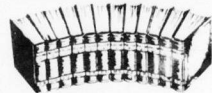
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the crowd. Only when they love themselves will they have the power to generously love and accept others. And that, after all, is the bottom line in all Christian education.

2. Recognize that **YOU** are the primary educators of your children.

Make no mistake about it: the kind of education I'm describing doesn't easily happen in a classroom, no matter how good the teacher or the curriculum. Sex education begins in infancy, as the child is cuddled, comforted, talked to, and enabled to discover that others can be trusted. Tiny children, naturally curious about all the world around them, ask questions about other children's bodies, pregnant women, a brand-new baby, an explicit television commercial. They observe the daily interaction between mother and father, expressions of physical affection or lack of it, the parents' willingness to explain a "dirty" word scrawled on playground walls. When teen years arrive, young people learn if it's safe to bring home controversial issues—homosexuality, AIDS, prostitution, abortion, etc. They quickly learn the extent to which Mom and Dad will share their knowledge and insight in such matters.

The profound impact of all such family-based education, be it good or bad, is hard to reverse.

3. Support the development and maintenance of a good sex education curriculum sponsored by the church.

Though parents are the primary sex educators, the church can and should assist their families in this responsibility. Vatican II documents and recent bishops' pastorals support such programs. And I find that, by and large, Catholic parents welcome this help. Yet, parents often are involved only at the initiation of a school or religious education program. They turn out in droves for the introductory meeting to ask questions, look at books and films, make certain that a moral dimension underlies the program. Once assured, though, their interest turns into apathetic complacency. Such parents overlook that they have a role to play in this learning process: to supplement and enhance what is learned in class, to model healthy sexuality to their children, to monitor the program in an ongoing way, previewing whenever new elements are added and working to improve it when necessary. At times it may be their role to speak up for the program if it should come under attack.

There are some people, small in number, who believe that no one but **THEY** can provide sexual learning to their children. They overlook the hard fact that they cannot stash their growing children in a closet to protect them from the blatant messages about sex that permeate our culture.

4. Learn what is offered in your public schools and work to improve weak or objectionable aspects of such programs.

The difficult issue here is public education's unwillingness—some would say legal inability—to treat sexuality in a moral context. In an effort to adhere to separation of church and state, many public programs offer only facts and avoid consideration of what they term "sectarian morality." School administrators and teachers struggle over what, if any, value concepts can safely be integrated into their curricula.

At the high school level, this is a critical matter. How can you teach meaningfully on such issues as pre-marital sex, contraception, unwed pregnancy and sexual orientation without considering religious beliefs and values? Where educators have stopped, unfortunately, Planned Parenthood has filled the void, aggressively proposing its own philosophy and life view. It suggests that all young people are, or soon may be, sexually active and need ready access to contraceptives with abortion as a backup. Some fearful parents succumb to this approach.

If you have children or grandchildren in public schools, you have a right, even a serious obligation, to know what your children are learning. You also have the right to work toward replacing amoral philosophies with some genuinely non-sectarian convictions which, I believe, most parents share:

► that sexuality is a good and powerful aspect of being human,
► that sex is never trivial and carries responsibility for both sexes, and
► that there are compelling reasons why teenage sexual involvement is unwise, physically risky and emotionally unhealthy, and that parents are, or should be, the wisest source of guidance in sexual matters.

It is completely appropriate for you to be involved in your child's classroom sex education. If you are knowledgeable, if you are reasonable and polite, if you offer constructive alternatives—your school will welcome your input. Education in sexuality is a family affair.



INTENSITY—Sexuality education, including programs for teens, needs the partnership of school and parents.

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Help for 'co-dependents'

Their path to recovery is similar to that of the alcoholic

by Rev. Lawrence W. Voelker

A friend of mine, a recovering alcoholic, sat down with his 13-year-old son to "explain" about the disease of alcoholism. The son listened without comment. The next day, he asked his mother: "What's this thing dad was saying about alcoholism?"

"Well," she said, "your father has this disease..." "Dad!" he replied, "I thought you were the sick one!"

My friend's son had never seen his father drinking or drunk. He had only observed his mother's behavior in response to the drinking.

Another friend, a recovering woman, tells of how her son never saw a glass touch her lips. When-



ever she heard him coming near her favorite drinking spot in the kitchen, she hid her drink on the top shelf of the right side of the kitchen cabinet. When she finally acknowledged her need for help, her son was in his 20s. He told her that, since the age of six, the first thing he did when he came home was to look at the top shelf to see if her glass was there.

Stories like this are repeated again and again in Alcoholics Anonymous and Al-Anon meetings. People come to discover in such stories how much they have been affected by living with or being closely related to someone who is chemically dependent. They discover their own stories and, in the telling of them, come to a path of recovery similar to that of the alcoholic.

"Co-dependence" is the term used to describe this reality. As the alcoholic, for example, grows in his or her dependence on alcohol, he or she will become increasingly preoccupied with drinking, with efforts to control the consumption of alcohol, to make sure that an adequate supply is available, to hide the consumption of alcohol or its effects from others, to exert control over others and over the circumstances of life, and to deny that there is a problem with alcohol.

Along with this, there also will be a tendency to project blame onto others, to deny the existence of any problems at all and to be consumed by anger and

other emotions which he or she cannot acknowledge or handle.

"Co-dependents" discover that the same thing has happened to them. They have become preoccupied with the drinking of the alcoholic, with efforts to control the alcoholic's drinking, to check on it, to keep peace within the family, to hide the problem from others, to deny it, and so on. The feelings of rage and anger as well as projection of blame onto others also follows.

The first step of recovery for the alcoholic is, "We admitted we were powerless over alcohol, that our lives had become unmanageable." The first step of recovery for co-dependents is to acknowledge their own powerlessness and the unmanageability of their lives, brought about by preoccupation with the alcoholic.

With a little reflection, it is possible to see how easily the concept of co-dependency could be made to apply to problems and situations other than alcohol. Substitute any problem for alcohol or imagine any family which becomes preoccupied with efforts to control, hide or otherwise deal with a "problem" member.

Efforts to define "co-dependence" more precisely have led to some very broad definitions. Some would include anyone who grew up in a dysfunctional family and its rules within the definition of a co-dependent.

Using this broader definition, some symptoms which co-dependents share are: denial of problems, denial of feelings, projection of blame onto others, dishonesty with self, isolation, hiding problems from others, perfectionism, acceptance of blame for the behavior of others, low self-image.

The path of recovery is learning how to live with these problems and their issues.

So far, we have been speaking of co-dependency as if it happens only when people begin relating to an alcoholic or in a dysfunctional family situation. The experience of recovering people leads them to realize that "the problems" didn't begin just when they were married to an alcoholic or only "as a result of" someone else's behavior or problem. As people grow in recovery, most realize that the problems existed in



A TIME OF PAIN—Denying problems and feelings is common to all members of a "co-dependent" family.

them long before entering this particular relationship or marriage. Sometimes they can be seen in the family situation in which the co-dependent was raised. This is most commonly true of children of alcoholics who marry alcoholics or enter into adult life with dysfunctional rules learned from their family environment. It also could be true of anyone who grew up in a dysfunctional family system.

The most effective forms of help for co-dependents would be found in Twelve Step Programs like Al-Anon or Alateen. Recently there has been growing attention to and writing about the situation of Adult Children of Alcoholics. ACOA programs can be found in most major urban areas. In some cases counseling might be indicated.

The first step, however, is acknowledging the problem. My friend's wife dates her journey into sobriety, recovery and happiness not from the time her husband stopped drinking but from the time when her son's remark led her to accept the possibility that she was "the sick one" as well as her husband.

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the sunday READINGS

Jeremiah 20:7-9
Psalm 63:2-6, 8-9
Romans 12:1-2
Matthew 16:21-27

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AUGUST 30, 1987

by Richard Cain

If there were a truth in advertising law in first Israel, this Sunday's first reading suggests the prophet Jeremiah would have wanted to take God to court for breaking it.

From his youth, Jeremiah felt called to speak God's word to the people of Judah—all that was left by Jeremiah's day of the kingdom of Israel. Jeremiah loved his people and wanted to speak good words to them. But he loved God and honesty more, and the words God gave him to speak were not nice words. God was warning the people that if they didn't change their ways, their country would be overrun by Babylon.

One day, God told Jeremiah to go to the potter's house in Jerusalem. There Jeremiah saw the potter work with the clay making whatever he wanted. Whenever a particular object turned out badly, the potter simply discarded it and started again with another lump of clay.

Then the word of the Lord came to Jeremiah. God told him that Israel was in God's hands like the clay in the hands of the potter. In other words, prophecy is part of the way in which God works with the "clay" of God's people.

Prophecies are not unchangeable predictions of the future. Rather they are timely pieces of information that wise and God-respecting people can act on to determine the future.

It was in this spirit that God went on to tell Jeremiah to buy one of the potter's earthen flasks. Jeremiah was to take the flask down to the city dump and break it in front of the leaders of the people. This was a prophecy in action showing what would happen to the people of Judah if they didn't change their ways.

But the leaders and the people took it differently. They chose to deny their freedom and responsibility and fling it back on Jeremiah and God. They saw Jeremiah's prophecy not as a warning

but as a kind of magic that would start an inevitable chain of events leading to the destruction of Judah. This was convenient for it allowed them to blame Jeremiah and not themselves.

Jeremiah was flogged and had to spend the night in the temple stocks. His friends deserted him and people constantly ridiculed or threatened him.

Over time Jeremiah grew tired of always being put in the position of delivering an unwanted message. The reading comes from the beginning of one of his bitter laments at the high personal price he paid for speaking God's word honestly. Here, he accused God of tricking him into becoming a prophet and suggested he might simply refuse to speak the words God gave him.

Not your typical picture perfect saint. And yet these words have become part of God's book!

To me, the passage suggests a wonderful truth. Unlike many people, God does not want to hear my insincere praise. God deeply wants to hear how I really feel. It is OK to be angry with God—so long as I am willing to be honest about it. This is what prayer is all about, being honest before God and letting God start working with me there.

All God asks in return is the permission to be honest with me in return. I see this in the gospel reading which describes Jesus rebuking Peter.

Jesus had just finished drawing out of the 12 disciples the realization that he was the long awaited messiah. But then Jesus had to deal with misconceptions about what kind of messiah he was to be. He carefully explained that his messiahship would involve suffering and cruel death.

However Peter immediately rejected this idea. He wanted the easy path to glory (I can identify with that wish). Jesus, too, must have wrestled with wanting to avoid the passion for he came down hard on Peter—almost as if he refused to convince himself!

My Journey to God

Blessed Angel

Santo Angel de mi guardia, semanza del Señor, que para mi fuiste creado para amparo y guardador. Suplicote, Angel Bendito, por tu gracia y tu saber me quieras librar y defender de los lazos del malido. Angel de mi guardia, dulce compañía, no me desampares ni de noche ni de día; por intercesión de este Padre Nuestro y Ave María.

(Enseguida se recita el Padre Nuestro y Ave María, lentamente meditando al mismo tiempo.)

This prayer was submitted by Antonia M. Sanchez of Beech Grove. She wrote: "Because of the Pan Am Games, it seemed appropriate to share this lovely prayer in Spanish and English with everyone. It has been handed down through several generations and we close the day (with this prayer)."


Send your tips, ideas and experiences of prayer to: **My Journey to God, P.O. Box 1717, Indpls., IN 46206.**

Blessed Angel, my guardian, likeness of our Lord, you were created to protect and look after me. I ask you, Blessed Angel, with your grace and knowledge defend me from the tricks of the devil. Dear Guardian Angel, sweet companion, do not forsake me, night or day; I ask you this through the power of this Our Father and Hail Mary.

(Recite slowly and meditate on Our Father and Hail Mary.)

The second reading is taken from the great turning point in Paul's Letter to the Romans. The first 11 chapters talk about God's love for us. Now, beginning with Chapter 12, the letter discusses how we can love God. We begin

with a serious commitment to prayer so we can give ourselves completely to God. Only in this way can we gain the wisdom to know how to love God through the creatures God surrounds us with each day.



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the Saints

by Mike

ST. EDMUND ARROWSMITH



SON OF A FARMER, EDMUND WAS BORN IN 1585, IN HAYDOCK ENGLAND. HE WAS BAPTIZED BRIAN BUT ALWAYS USED HIS CONFIRMATION NAME OF EDMUND.

THE FAMILY CONSTANTLY WAS HARASSED FOR ITS ADHERENCE TO CATHOLICISM. IN 1605 EDMUND LEFT ENGLAND AND WENT TO DOUAY TO STUDY FOR THE PRIESTHOOD. HE WAS ORDAINED IN 1612 AND SENT ON THE ENGLISH MISSION THE FOLLOWING YEAR. HE MINISTERED TO THE CATHOLICS OF LANCASHIRE WITHOUT INCIDENT UNTIL ABOUT 1622, WHEN HE WAS ARRESTED AND QUESTIONED BY THE PROTESTANT BISHOP OF CHESTER. HE WAS RELEASED WHEN KING JAMES ORDERED FREEING ALL ARRESTED PRIESTS.

EDMUND JOINED THE JESUITS IN 1624. FOUR YEARS LATER HE WAS ARRESTED THROUGH THE EFFORTS A YOUNG MAN HE HAD CENSURED FOR AN INCESTUOUS MARRIAGE. HE WAS CONVICTED OF BEING A CATHOLIC PRIEST, SENTENCED TO DEATH, AND HANGED, DRAWN AND QUARTERED AT LANCASTER ON AUG. 28, 1628.

EDMUND WAS CANONIZED AS ONE OF THE MARTYRS OF ENGLAND AND WALES BY POPE PAUL VI IN 1970. HIS FEAST IS AUG. 28.

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Question Corner

The Blessed Mother

by Fr. John Dietzen

Q Several weeks ago you responded to a lady's question about the rosary. In her question, she talked about certain "far out" and "suspect" devotions being used regarding the Blessed Mother.

You answered her question about the rosary but you made no reference to those other words. What did she mean by far out and suspect? (California)



A I assumed, perhaps wrongly, that most Catholics would understand her references. The word "suspect" has been used officially by the church often in the past. Obviously, "far out" is more a colloquial expression of our own day.

Both of them refer to practices or beliefs that certain groups or individuals claim to be Catholic, but which at the very least skirt the fringes of genuine Catholic and Christian faith.

It was my feeling that the lady who sent the question, apparently not a member of our faith or a recent convert, sensed that certain devotions and teachings proposed by some people today about our Blessed Mother fall into that category.

Let me offer an example of what I'm talking about,

from mail I receive on occasion from people who present themselves as promoters of devotion to Our Lady.

Since the earliest decades, Christian people have honored the Virgin Mary as the greatest of the saints because of her pre-eminent fidelity to God and to her Son. The New Testament attests to this and to her intimate relationship with Jesus who took his human flesh from her.

This intimacy also flows over to us individually and as a church. Since he shares his very life with those who believe in him and since he received that life from as he came into this earth, we believe that she is also our mother.

The church, in fact, always has recognized Jesus' words to St. John from the cross, "Behold your Mother," as addressed to the whole body of Christ on earth, whom she loves, cares for and prays for as her own child. This is why we give her the lovely title, our Blessed Mother.

Unfortunately, some religious devotees in their over-enthusiasm or sometimes serious lack of knowledge of Christian beliefs, lose this Catholic balance. They occasionally use terminology at serious odds with true Catholic doctrine.

Some go so far as to suggest that if Jesus is "threatening" us or is reluctant to help, we only need to go to Mary and she will obtain what he will not.

In my file are numerous booklets, leaflets and

prayers that reflect this kind of thinking. Usually they contain someone's supposedly pious expansions on appearances of Our Lady, sometimes even those officially recognized by the church. One booklet on Fatima, for example, declares, "The Blessed Mother can no longer restrain the hand of her divine Son from striking the world with just punishment for its many sins."

You see the problem. Suffice it to recall here that, though in a very special way, Jesus is Mary's Creator and Savior as much as he is ours (see Luke 1:47). As God, he is the source and infinite exemplar of whatever saving love she or any of the rest of us may have.

Even to imply that she outshines him in mercy or compassion and that if we're really in trouble she will do for us what he will not, only dishonors the Mother of Christ.

As long as we keep this perspective (and our Catholic tradition certainly does), the prayer and honor we give to Mary can be nothing but a source of joy and pleasure to her Son.

(A free brochure, "Infant Baptism: Catholic Practice Today," is available by sending a stamped, self-addressed envelope to Father John 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.)

1987 by NC News Service

Family Talk Preventing suicide

by Dr. James and Mary Kenny

Dear Dr. Kenny: How do you know when to be concerned about talk of suicide? My 16-year-old girlfriend has told me on several occasions recently that she does not want to live. I think she's just saying that to get attention. Once she even took six aspirin, but I know that was just a gesture. What should I say to her? What should I do? I love her very much.—Iowa

Answer: You are right to be concerned. I would never dismiss a threat by saying, "She's just saying that to get attention." Nor would I brush off the statement, "Oh well, it was just a gesture."

I take every threat of suicide seriously, even when vague. "I don't want to wake up tomorrow." "Life isn't worth living." These are examples of very general statements that still call for action on your part.

The first thing you must do is notify a responsible adult, a parent or the school counselor.

Next, stay with your girlfriend. See that she is not alone. My rule is that anyone who makes a suicide threat or gesture is going to have company, at least for the next 72 hours.

Realize how important you are to your girlfriend. Teens are more likely to talk to other teens than to adults. Be a good listener. Be sympathetic to her pain and distress.

Don't come on too quickly with false reassurance such as, "Everything will work out all right." Often a person may or may not be true, but it clearly indicates that you do not understand.

Once you know what she sees as the problem, help her think about other ways to get relief. Often a person sees death as the only way for pain to stop.

Some problems are helped by talking with a friend. Putting it in words, getting the emotions out and feeling a human response may do much.

At other times, the depressed person may need to get away from her troubles for the moment. The best help may be to get out for an ice cream, a walk, or a ride, or get out for the evening.

Still other problems require a tangible solution that calls for time or money or medical care. People may get deeply depressed because of financial worries, illness or a surprise pregnancy. You may need to help with more than active listening.

Take the obvious precaution to see that there are no pills or sharp instruments available. Her parents should check your girlfriend's room and clean out their medicine cabinet of any dangerous medications. You might check her purse. Remove anything that might be harmful.

No alcohol or drugs. Sometimes a person uses alcohol or drugs to escape, but this usually makes depression worse. They are a mistake for anyone who has even momentarily considered suicide.

As you can see, you can do a lot for your girlfriend. Tell a responsible adult what she has said. Take the obvious precautions. And be present to her.

(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. 47974.)

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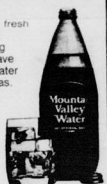
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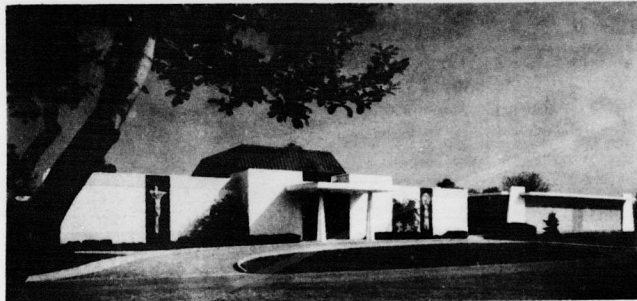
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Vatican Letter

On trips anything can happen

Pope John Paul II is at ease both joking and speaking bluntly

by Agostino Bono

What is Pope John Paul II likely to do during his Sept. 10-21 trip to the United States and Canada? Almost anything. He loves spontaneity and is uninhibited about public displays of sadness and joy.

In Australia a smiling pope hugged a koala. In New Zealand he rubbed noses with a leader of the Maori tribe. In Chile he held his head in his hands and grimaced as police and anti-government demonstrators engaged in bloody clashes during a papal Mass.

These images, transmitted around the world in news photos and TV footage, show that the white robes of his office do not hide the human being underneath.

The current pope has humanized a papacy previously symbolized by stiff formal portraits of aristocratic-looking churchmen. Foreign trips have communicated this humanization process internationally.

But people who have known him as a priest, bishop and cardinal say his actions as pope are a carryover of his pastoral personality in Poland. He loved to get out of the office to visit his flock and take youth groups on mountain hikes which combined spiritual messages with physical exercise.

In fact, Cardinal Karol Wojtyla of Krakow, Poland, was elected pope in 1978 at a time when his fellow cardinals were looking for a pastorally oriented leader for the Catholic Church to break the previous trend of choosing Italian members of the Vatican's diplomatic corps with little or no pastoral experience.

The present-day result is a leader of 866 million Catholics at ease kicking up his heels on a chorus line with Australian youths, putting on an Indian head-dress or taking off his shoes to pray at the tomb of India's independence leader, Mahatma Gandhi.

The visit to the United States and Canada, his 36th outside Italy, should be no different, providing its share of humanizing papal photographs.

The pope, of course, will do more than be photogenic.

As usual on papal trips, he will celebrate Masses, visit representative groups and give speeches. His pastoral visits are primarily teaching missions in which he outlines church beliefs that apply to the country he is visiting.

In the United States—where there is much Catholic dissent on pivotal issues—this may reinforce his image as a stern disciplinarian and defender of traditional teachings under attack in a skeptical world.

The pope has a long record of defending church prohibitions against artificial means of contraception, married priests and women priests. All these are

teachings widely criticized in the United States, and the likelihood of the pope announcing changes are nil.

But while the pope's message will have the long-term effect of influencing future U.S. church pastoral policies, the immediate impact of the trip on Catholics in the pew is likely to be that they will see a human being behind the message. The man behind the message is someone who likes to kiss babies, appreciates a good round of applause during key parts of his speeches and who will nudge a security guard out of the way so he can get closer to the people who have come to see him.

The Pope Teaches

Jesus' prayer was one of thanksgiving

by Pope John Paul II
remarks at his general audience July 29

Today we consider how Jesus' prayer to his Father was one of thanksgiving. Jesus taught his disciples the Our Father, which is filled with expressions of praise, abandonment to the Father's will and petition. Elsewhere in the gospels, Jesus blessed or thanked his Father for revealing himself to the "little ones." And in his priestly prayer at the Last Supper, he again expressed his gratitude. Thanksgiving is the essential element not only of Jesus' prayer but also of his union with the Father. At the very heart of all that Jesus said and did was his awareness that everything is a gift of God and that the only adequate response is to give thanks.

There are many examples in the gospels of Jesus giving thanks: for example, before he raised his friend Lazarus from the dead, before he performed the miracle of the multiplication of the loaves and before he instituted the Eucharist. This carried on the tradition of the Old Testament, and especially the Psalms, in which blessing, praising and professing belief in God are all part of giving thanks. The climax of this tradition is at the Last Supper when Jesus thanked the Father and gave us the sacrament of his body and blood. This sacrament is called the Eucharist from the Greek word meaning to give thanks. In the Eucharist Jesus both fulfilled and surpassed all the sacrifices of blessing and praise spoken of in the Psalms. The church's hymn of praise and thanksgiving that accompanies the celebration of the Eucharist is born from Jesus' heart, from the heart of the Son who lives in gratitude to the Father.



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Viewing with Arnold Tone of 'Nadine' is screwball comedy

by James W. Arnold

Texas has been almost as trendy as Australia as a movie location in recent years, and "Nadine" continues the cycle, carrying us back to 1954 Austin for a comedy caper involving familiar Lone Star lovelies.

This is Waxahachie-born Robert Benton's first movie since "Places in the Heart," for which he won a best screenplay Oscar and considerable Christian admiration. Like "Places," "Nadine" centers on a woman and is about ordinary people who get into an extraordinary situation. But this time the tone is screwball comedy, and the results, frankly, are not terribly exciting.

The title character, played by good-looking, ex-model Kim Basinger in a definite change of pace, is pregnant,



about to be divorced, likeable, but not too bright. Like the tacky Fort Worth woman in the recent "Square Dance," she works in a beauty shop and has Show Biz ambitions.

When we first see her, Nadine is trying to buy back nude photos from a local sleaze photographer she apparently trusted because he told her he was friendly with Hugh Hefner. She seems to make a moral distinction between ordinary sexy photos and "artistic" exposure in *Playboy*. This is probably intended as a joke on her brainpower, which suggests a frequent problem in this movie—that writer Benton seems to look down his nose at his Texas creations.

Nadine is the type who'll say she never checks the sparkplugs in her car: "I'm a live and let live person... they don't bother me, I don't bother them." That's folksy. But when people wishfully recall first saying "I love you" one night over at the Dairy Queen, that's making fun of folksy.

Anyhow, Nadine's *Playboy* ambitions don't appear to be a central character flaw. They're simply a gimmick to get the plot rolling. Just after he gets a knife in the chest, the photographer staggers to Nadine and gives her the "wrong" pictures—of a projected freeway development worth millions to real estate speculators.

When her almost ex-husband, Vernon (Jeff Bridges), sees the photos, he spots a chance to peddle them and save his struggling Blue Bonnet Bar from financial ruin. (From the start, we're not operating on the highest ethical levels here.)

But if Nadine and Vernon are not candidates for beatitude, they are cute and nice compared to the real villain, local sports promoter Buford Pope (Rip Torn), who is ready to kill to get the freeway photos for himself. But while Buford talks and acts tough, his key thugs are two brawny but dimbulb wrestler types.

While at first we seem to be in macabre "Blood Simple" Texas territory, it's soon very clear that Benton has something much lighter in mind. So light, in fact, it's almost invisible. The result is much like a "Moonlighting" episode, with the feuding and klutzy young couple teaming up to defeat the bad guys in a series of misadventures before a final romantic clinch and comic twist.

"Nadine" is blissfully brief (only 83 minutes), and the only sequence with some thrills and chuckles in it has Vernon and Nadine fleeing through an old house a couple of steps ahead of the wrestlers. Eventually, they have to cross to the top floor of another house

using a cracking ladder as a bridge. It turns out to be much funnier than it sounds. Actor Torn is wasted as a routine heavy, and two notable backup actresses (Glenn Headly, Gwen Vandone) never have much of a chance.

While it's not Grant and Hepburn reincarnated, "Nadine" is palatable. Basinger finally has a role with some character, and steals the attention from the more experienced Bridges. She's not used as a sex object or potential torturée victim, despite what must have been tempting opportunities. In fact, there is no objectionable sex in the movie, and even the violence is mostly comic, with the exception of a box of rattlesnakes borrowed from some itinerant Pentecostals.

For admirers of country music, Benton offers a soundtrack filled with smooth songs by a female group called Sweethearts of the Rodeo. Like everything else, they go down easy but without exactly rousing the chickens.

(Tame but digestible romantic action-comedy; many Texas stereotypes but minimal sex and violence problems; okay for teens and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

The Care Bears'

Adventures in Wonderland A-I
Disorders A-II
Masters of the Universe A-II
Stakout A-III

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

The story of a Catholic family in modern China

by Henry Herx and Tony Zaza

Dr. Shen Fasheng, a country doctor in northern China, is also a devout Catholic. His story is told in "To Taste a Hundred Herbs," the second program in the "One Village in China" series airing Tuesday, Sept. 1, 9-10 p.m. on PBS.

As a member of the Catholic minority, Shen lives in uneasy co-existence with the communist regime. Mistreated by the local landlords before the 1949 revolution, Shen and his family welcomed the improvements instituted by the new government.

Though his older brother died while fighting in the revolutionary army, the Shens have suffered periodic harassment and persecution for persevering in their religious beliefs. The documentary shows the family at prayer and singing a traditional Christmas carol in Chinese but there is no mention of a local church or priest who serves the area.

Though one would like to know more about how such Catholics as Shen have survived and their relation to the nationalist Catholic Church set up by

the regime, it is clear that the work of Western missionaries endures.

The subject of the program is the practice of traditional medicine in contemporary China and Shen comes from a long line of traditional doctors who passed on to him their books and personal notes on medicine.

Not only does he use acupuncture and herbal medicines as taught by his father and grandfather, but he also adheres to their teachings that a doctor's work is guided not by a desire for money but rather by kindness of the heart and service to the poor.

Like his forefathers, Shen and his family supplement their income by farming the land so that their livelihood does not rely entirely upon whatever goods and produce his patients are able to afford for treatment.

This family tradition fits in well with the government's concept of "barefoot doctors," local paramedics who work in the fields while providing basic health care for the rural community.

Aside from its medical and sociological interest, the documentary presents a very human portrait of the perpetually

optimistic Shen, who believes that "kindness will ultimately be rewarded by kindness."

As a doctor, Shen is at the center of his community but as a Catholic, he and his family are at its periphery. Catholics here do not marry outside their faith and their beliefs are regarded as strange by the majority who offer homage to other gods.

Yet the power of Chinese tradition unites all villagers, including Shen's family in paying reverence to their ancestors on New Year's Day.

Shen's four-generation family is typical in the Chinese countryside. Intertwined throughout the documentary are moments of daily family life: chores, celebrations, meals, play and prayer. The relations and interactions between the individuals of the household reveal one of the most enduring Chinese values—a strong family bond.

One can learn much from this program not only about the new and the old in modern China but about humanity, faith and endurance. The beautifully filmed documentary is the work of Richard Gordon and Carma Hinton who also serves well as the knowledgeable host.

Among the underwriters for the series are the Maryknoll Fathers and Brothers and the Catholic Communication Campaign.

Blind Tom: Story of Thomas Bethune

Slavery days and their aftermath is the subject of "Blind Tom: The Story of Thomas Bethune," airing Friday, Aug. 28, 10:30-11 p.m. on PBS.

Tom was born blind and a slave on the Bethune plantation in Columbus, Ga., in 1849, a few years before the Civil War. Unable to work in the fields, he helped his mother in the kitchen of the master's home.

As a small boy Tom was attracted to the sounds of the piano and one day was discovered playing a piano piece he had heard only once. Given training, he was then leased to a manager who presented him as a musical prodigy on concert tours through the South.

Neither Tom nor his parents received any money from these tours. Worse, his mother was tricked by the master into signing a document giving him legal custody of her son. Abruptly, the dramatization ends here, with the sense of the son's irrevocable separation from his mother.

A press release indicates that Blind Tom was "indentured all his life" and that he "composed several compositions and performed for audiences and royalty in America and Europe."

But such information is not included in the broadcast and viewers at home can only have a sense of dissatisfaction at being introduced to the formative years of a character and then told nothing of his later years.

One can only conclude that the program was originally envisioned as a larger work but then discontinued. Even at that, a simple introduction or epilogue, printed or spoken over the credits, could have imparted a brief idea of what happened to this singular black man after the Civil War.



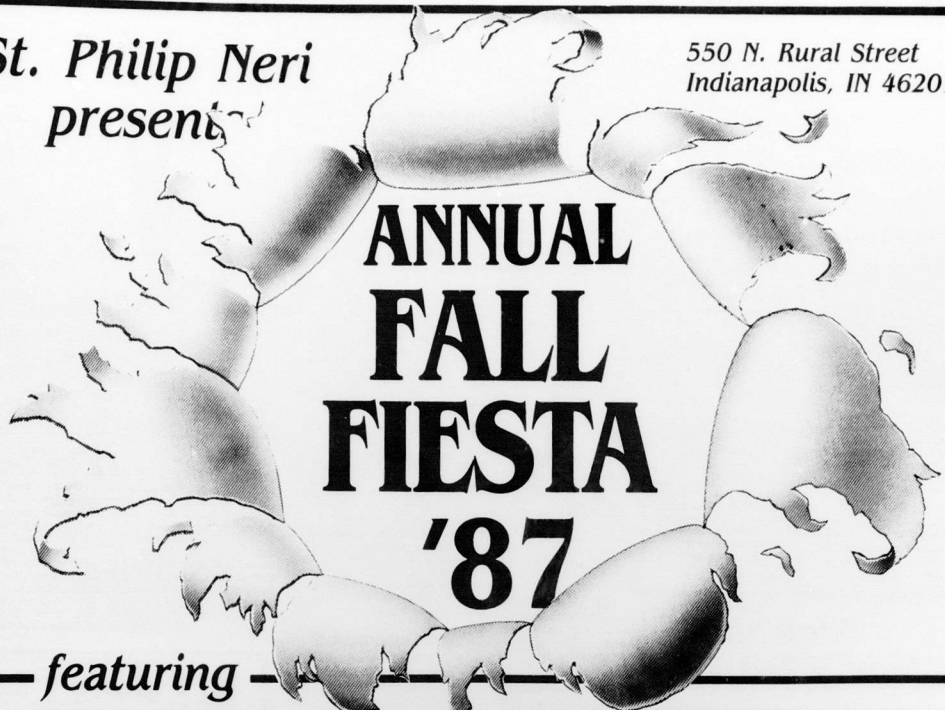
BLIND TOM—Vaughn Tyree Jelks stars in "Blind Tom: The Story of Thomas Bethune," based on a true story of a Civil War era slave, born blind, who is discovered to be a musical prodigy. The drama airs Aug. 28 on PBS. (NC photo)



CHINA TOWN—Dr. Shen Fasheng enjoys swinging in the village square in the second part of a PBS documentary series, "One Village in China," airing Sept. 1 (NC photo)

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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, 1406 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

August 28

Singles 21 and over will meet at Bush Stadium main entrance at 7 p.m. for an Indianapolis Indians baseball game.

August 29

A regional workshop for Parish Pastoral Councils will be held from 9:30 a.m.-5 p.m. in the Catholic Center assembly hall, 1400 N. Meridian St.

St. Christopher Parish will continue its anniversary celebration with an evening performance by the Fountain Square Fools, followed by an Old Fashioned Ice Cream Festival.

Mount St. Francis will hold its annual picnic at 11 a.m. Chicken or ham dinners with dumplings, prizes, booths, beer garden, children's rides.

August 30

The Golden Wedding Jubilee Mass for couples married 50 years or more will be celebrated at 2:30 p.m. in SS. Peter and Paul Cathedral. Reception follows in Catholic Center assembly hall.

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.

Kevin Barlow, Division 83, Ancient Order of Hibernians will hold its Annual Picnic at 11:30 a.m. at Citizens Gas Co. picnic grounds, 7650 E. Thompson Rd. Mass at 12:45 p.m. Call James McCaughna 869-3052 for more information.

Installation of 1987-89 officers of ARIA will be held at Our Lady of Grace Convent, Beech Grove beginning at 4 p.m. Bring brown bag supper; drinks provided.

The Polish Cultural Society of Indiana will hold Dzyunki, the Polish Harvest Festival from 1 p.m.-dusk at Hillsdale Nursery. Polish food, costume procession at 2 p.m. Polka Explosion of South Bend will play for dancing from 2-6 p.m. Adults \$4, children 16 and under free.

August 31

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a presentation and discussion of the book "What to Say When You Talk to Yourself." For information call 238-1596 days or 844-5034 evenings.

The Archdiocesan Board of Education will hold a joint meeting with the Council of Priests at 7 p.m. at St. Columba Parish, Columbus.

September 2

The Adult Faith Team of St. Malachy Parish, Brownsburg will sponsor a Parent Support Group meeting at 10 a.m. in the parish meeting room (rectory basement).

An educational program on AIDS will be presented at 7:30 p.m. at St. Gabriel Parish, 6000 W. 34th St. Refreshments served.

September 3

The Fall APARE meeting will be held at St. Agnes Parish, Nashville. Franciscan Sister Marlene Brokamp will present "Family Catechesis That Works."

September 3-5

St. Simon Parish will hold its Fifth Annual Garage Sale from 8 a.m.-5 p.m. each day at 8015 Pendleton Pike (next to Hardees at Franklin Rd.).

September 4

Catholic Charities of Terre Haute will hold a Benefit Dance from 8:30 p.m. to 12 midnight at Foley Hall, St. Mary of the Woods College. Music for dancing by Fanfare. \$30/couple or \$150/table donation includes hors d'oeuvres. For tickets call 812-232-1447.

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.

September 4-7

Dr. Marceline Barron will present an Intensive Journal Workshop at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

September 5

Schulte High School Class of 1977 will hold a 10 Year Reunion at 6 p.m. at Terre Haute Ramada Inn. For information call Mary Kelly Repic 812-232-6587.

The Mens Club of St. Paul Parish, Sellersburg will sponsor a Septembertoberfest beginning at 3 p.m. "The Kachin" German band, turtle soup, German food, kids entertainment.

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. (note time change) in Little Flower Parish Center chapel, 12th and Bosart. Everyone is welcome.

September 6

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. John Parish, Enochsburg will hold its Picnic featuring a chicken dinner served from 11 a.m.-2 p.m. EST. Adults \$4.50; children \$2. Turtle soup and sandwiches 3-4 p.m. Entertainment for all ages.

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

Soliloquy-35+ for singles over age 35 will meet at 6:30 p.m. at Christopher Parish rectory basement clubhouse, 16th and Lynhurst for a planning/social meeting. Call 241-6314 for more information.

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Socials:

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K. of C. Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7:11 p.m.; 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.

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. SATURDAY, Cathedral High School, 3 p.m.; K. of C. Council 457, 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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- ANNUAL - LABOR DAY PICNIC

September 7, 1987

St. Anthony Church (Morris, Indiana)

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Serving Starts 10:30 AM (EST)

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Glass' escape called a miracle by his father

by Sr. Mary Ann Walsh

WASHINGTON (NC)—The escape of American hostage Charles Glass from kidnappers in Lebanon Aug. 18 was "a miracle" which his family expected to occur around the feast of the Assumption, three days before, said Glass' father.

"All in the family were convinced that in the middle of August he'd get out," said the senior Charles Glass, in a telephone interview from his home in Palos Verdes Estates, Calif., Aug. 18.

"We were convinced a miracle was going to occur" on Aug. 15. "We only missed by a few days," said Glass, an attorney, as he prepared to fly to London for a reunion with his son, a former ABC-TV correspondent, at the younger Glass' home.

"I'm on a terrific high," said Glass after watching his son being interviewed on television following the escape after two months in captivity in a West Beirut area controlled by pro-Iranian Shiite Muslims.

"His voice..." he said. "This is Charlie. His self-confidence is back. There's all the difference between it now and as it was on the tape" made by captors in which the younger Glass read from a prepared statement that he worked for the CIA.

On release, the younger Glass said the statement that he worked for the CIA was untrue and that he had been forced to read it by captors who held a gun a few feet from his head.

The senior Glass said he felt a range of emotions throughout the 62-day ordeal as he received both encouraging and discouraging reports from the U.S. State Department.

"There were good days and bad days—depending on the reports," he said.



'MIRACLE' ESCAPE—Charles Glass Sr. (left) of Palos Verdes Estates, Calif., holds a picture of his son, Charles Glass Jr., who escaped from captors in Lebanon after being held for 62 days. The former ABC-TV newsman (right) embraces a friend in Damascus, Syria, after his escape. The elder Glass called his son's escape "a miracle." (NC photos from UPI-Reuters)

He said he was called by his daughter-in-law in London shortly after 6 p.m. PDT Aug. 17, after she had heard reports of the escape. For the next three hours there were calls two and three minutes apart from various groups with information. Finally at about 9 p.m., after a U.S. Embassy representative in Damascus actually saw and spoke with young Glass, the U.S. State Department confirmed that he was free.

The elder Glass said that throughout the 62-day ordeal, comfort came from the church, especially his parish priest, Father John Neiman, at St. John Fisher Parish, Palos Verdes Estates, and the Immaculate Heart of Mary sisters there, one of whom had taught the younger Glass in junior high school.

Early Aug. 18 he went to thank them for their support. Glass said that despite its sounding "trite," their assurances during the two months that they were praying for his son touched him deeply.

"You can't believe how good that makes you feel," he said through tears.

Father Neiman, who on Aug. 18 offered the parish 6:30 a.m. Mass which was attended by the senior Glass and his wife Jane, spoke of the couple's faith. He also viewed the escape as a miracle through the intercession of the Blessed Virgin.

"On Friday (Aug. 14) Jane Glass called me and wanted to schedule a Mass for Charles for the feast of the Assumption," he said. She spoke of hoping for a miracle, he said.

"They both have great devotion to Our Lady and were sure that she would work this miracle," he said.



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September & October, 1987 TV Mass Schedule:

Date	Celebrant	Congregation
Sept. 6	Fr. Donald Evrard	Little Flower Parish, Indianapolis
Sept. 13	Fr. John Sciarra	St. Barnabas Parish, Indianapolis
Sept. 20	Fr. Edward Dhondt	St. Ambrose Parish, Anderson
Sept. 27	Fr. Paul Dede	St. Jude Parish, Spencer
Oct. 4	Fr. Daniel Pfeilschifter, OFM	Secular Franciscans of Sacred Heart Fraternity
Oct. 11	Fr. Joseph Riedman	Our Lady of the Greenwood Parish, Greenwood
Oct. 18	Fr. John Ryan	St. Anthony Parish, Indianapolis
Oct. 25	Fr. Clifford Vogelsang	St. Thomas Parish, Indianapolis

youth CORNER

CYO Talent Show winners

It was a beautiful night to be under the stars at the Garfield Park Amphitheatre in Indianapolis. Six acts had already played, sang or danced in the 34th annual CYO

Talent Contest when it was Matt Nowlin's turn.

With hardly any hesitation, the recent graduate of the North Central High School Counterpoint ringing group strode onto the stage and began a soulful rendition of "Where 'Ere You Walk."

"He has an outstanding voice and stage presence," said Jerry Ross, CYO administrative assistant. "He really played to the audience."

Nowlin won best act of the show for his performance. Fran Jetran, also a member of St. Luke parish, accompanied him on the piano. Nowlin will attend St. Joseph College in Rensselaer and plans to major in music.

Other winners included: Variety and Dance Division: Joanie Shadbolt (first place) and Donna Hoffman (second) both from St. Catherine in variety and dance;

Instrumental Division: Tara Evans from St. Christo-



WINNERS—In the 34th annual CYO Talent Contest, Matt Nowlin (left) won best act of the show for his vocal rendition of "Where 'Ere You Walk." Joanie Shadbolt, Jennifer Hubbs, Melanie Canasey, Kathy Lester, Donna

phoebe (first) and Kathy Lester (second) won the Vocal Division. Jennifer Hubbs from St. Luke (first) and Melanie Canasey from St. Mary in Danville (second). Overall the judges were impressed with the contestants.

Hoffman, and Tara Evans also won top honors. Competition, which included variety and dance, instrumental, and vocal acts, was held in Garfield Park Amphitheatre in Indianapolis.

Music and Life Lionel Richie sings about hope

by Charlie Martin, NC News Service

SE LA

You know sometimes I sit and wonder/Just how this world would be/If we had all the people laughing/And everybody living in harmony/We have to say

Se la, se la/Talking to the people/Se la, se la/It's time you thought about it/Se la, se la/Hey, hey se la, se la.

There would be no more living in desperation/And no more hatred and deceit/Tell me can you imagine/All the children playing in the street.

We se la, se la, se la/Do it, say it/Se la, se la/Talking to everybody yeah/Se la, se la/You know what it's all about/Se la, se la/You play for the people man/Play for the people.

It's time you know for everyone to come together/I know it's hard but this dream/must come to light/Because life should be one big celebration/I'm talking to you now/Only we can make things right.

We se la, se la, se la/Do it on the good foot/Se la, se la/Every, every, every/Se la, se la/Se la, se la/Talk about it, sing about it/Talk about it, sing about it/Talk about it, sing about it/Se la, se la.

Huh all the children/Tell me about the children/We've got to help them now to survive/One world, one heart is our salvation/Ooh, ooh, ooh/Let us keep the dream alive.

We se la, say it, se la, say it/Don't hold back no longer/Se la, se la/Can't you see it, just believe it/Se la, say it, se la ooh, ooh, ooh/Talking to you now/Se la, se la/Talking to you now.

Se la, se la/Se la, se la/Se la, se la/Se la, save the children, se la.

Sung by Lionel Richie;
written by Lionel Richie and Greg Phillinganes
© 1986 by Brockman Music, Poppy's Music

The words "se la," which form the title of Lionel Richie's latest hit, seem to convey a feeling of hope. The song describes what all hopes for: that there be no more living in desperation, no more hatred and deceit.

Richie also sings about a time of harmony, unity and celebration. Some would say that such a dream is just foolish idealism. The world never has been, nor will it ever be, a place where most people experience life in a joyful, loving way.

Yet every change begins with a hope for something better. We must dare to look and hope for change if our lives are to bring us more of what we want.

God invites us to be the co-creators of our lives. By looking within ourselves and around our world we discover what we need to change.

The key is to believe that the change is not only desirable but attainable.

For example, you may be unhappy with your social life. You may want to date more, but don't do anything to meet people.

If you begin to believe that a disappointing social life is inevitable, this belief will affect your actions and attitudes. Who wants to get closer to people who are down on themselves or on life in general?

When you begin to believe that you can make new friends, you will naturally begin to do something about it.

This is how it all starts—by you believing in yourself.

Perhaps this example seems trivial compared to the changes our world needs. Yet changing our world begins with our own attitudes and beliefs.

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(Continued from page 1)
at 5 a.m. One group came directly from a pro-life lock-in held at Holy Spirit in Indianapolis.

According to Ann Papesh, CYO coordinator of retreats for the archdiocese, the turnout of teen volunteers was phenomenal "considering we were only given about a week, and a-half's notice to do this." She added that, because of the Catholic teen participation, Captain Bailoon, a supplier for the Olympic Salute, will donate the decorations for the archdiocesan youth conference in April 1988.

College students to gather in Philly

A thousand students are expected for the National Catholic Student Coalition fourth annual leadership conference Jan. 2-6, 1988, in Philadelphia. Speakers include Father Bruce Ritter, who works with runaway teens. The coalition supports a network of Catholic collegiates nationwide to provide social justice. For conference information contact Paige Sandy, 101 31st St. N., Fargo, ND 58102. For coalition information contact John Fisher, Box 198, Easton, MO 64443.



MAYOR WITH YOUTH—Mayor Hudnut stands with volunteers at the "Sky Salute to the Olympics." (Photo by Paul Meister)

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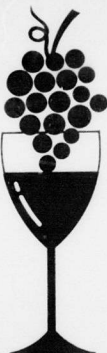
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Book Reviews

History of the Jewish people

A History of the Jews, by Paul Johnson. Harper & Row (New York, 1987). 644 pp., \$25.

Reviewed by Fred Rotondaro

"No people has ever insisted more firmly than the Jews that history has a purpose and humanity a destiny."

This is a central theme of this important study by Paul Johnson, an English Catholic journalist and author who has previously written outstanding popular books of the modern age from 1920 to the present and the history of Christianity.

Johnson brings an enormous respect and admiration for the Jewish people to this study. He begins this volume by citing the debt that Christianity owes the Jews and his excitement at the sheer span of recorded Jewish history which covers three-quarters of the history of civilized humanity.

The first section of this volume covers the Old Testament and will leave readers who are not thoroughly familiar with biblical history just a bit dazed by the magnitude of the topic.

Johnson moves from this period to brilliantly survey the role of Jews during the medieval period, citing the early and tragic development of anti-Semitism, a theme which has persisted to the present. Jews have often been messengers of hard

and ugly reality, Johnson notes, and they have been received with the malice that often befalls messengers.

He also cites the scapegoat theory and the fact that Jews have often been at the forefront of international financial and trade developments as other causes for anti-Semitism. These financial dealings have been perfectly straightforward, but they would often arouse envy.

Johnson cites the 19th century as the period when Jews began most forcefully to move forward into secular life. It was at this time when the intellectual life of the Jewish people

turned, from an almost total concern with religion to matters of contemporary importance. Anti-Semitism was also strong during this century, most particularly in the last two decades in Eastern Europe.

Quite naturally, he devotes much space to the Holocaust, pointing out that the destruction of the Jews was a basic philosophy of the Nazi movement. This was not an accidental or marginal movement, but a central concern of Hitler.

A volume of this size when covering the topic under discussion will obviously have some errors; even more obviously, there will be interpretations that annoy some readers. But these problems do not diminish the excellence of this book as an excellently written and reasoned account of a unique and courageous people.

(Rotondaro is executive director of the National Italian American Foundation in Washington.)

Eyewitness to China's cultural revolution

Life and Death in Shanghai, by Nien Cheng. Grove Press (New York, 1987). 547 pp., \$19.95.

Reviewed by Charles Desnoyers

Nien Cheng was a true anachronism in the "People's China" of the 1960s. At a time when most Chinese, wary of the pitfalls of such campaigns as "Resist America, Aid Korea"

and "Let a Hundred Flowers Bloom," sought to avoid the fate of the proverbial raised nail, Ms. Cheng's position resembled an errant railroad spike.

The wife of a former diplomat who joined him in offering her services to the new regime, educated in London and working as the liaison for British Shell in Shanghai, she presented an attractive target for the growing anti-foreign elements of the party.

Additionally, her lifestyle, though not ostentatious by Western standards, seems in retrospect to have almost guaranteed persecution as unrepentantly "bourgeois." With her daughter Meiping she occupied a comfortable house, employed two servants and enjoyed such "decadent" activities as reading foreign books and listening to classical music.

At first, Mao's "little generals" were principally concerned with iconoclasm. They invaded the Cheng house and methodically destroyed bourgeois artifacts—scrupulously inventorying the most damaging—while Nien stood her ground and cajoled them into sparing her valuable porcelain collection.

In August 1966, she was sent to Detention House No. 1, under the charge of passing state secrets to foreigners.

It is her time in prison that occupies the bulk of the story and it is here that Nien Cheng reveals her gifts as a writer, as a perceptor of the noble and the base in human behavior and as a heroine of impressive proportions. Time after time, she not only refuses to confess to trumped up charges, but demands redress and apology. She often displays more knowledge of Marxism, and particularly of Mao's quotations, than her captors.

This book is, quite simply, the best personal account of the cultural revolution that currently exists. If, at times, Ms. Cheng sounds almost too heroic, it is easy enough to forgive her pride; in a world full of deeds that bend with the wind it's inspiring to discover an ironwood.

(Desnoyers teaches Chinese and Japanese history at Villanova University near Philadelphia.)

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

† BARTON, Helen, 83, Holy Spirit, Indianapolis, Aug. 12. Sister of Jane Bowen.

† BURRIS, Garland F., 75, Our Lady of Lourdes, Indianapolis, Aug. 12. Husband of Lucille M. Fox; father of Sharon Farmer, Gary, Robert and William; grandfather of six.

† CRIST, Irene, 84, Our Lady of Lourdes, Indianapolis, Aug. 14. Mother of Robert F.; grandmother of seven; great-grandmother of eight.

† FITZSIMONS, Hortense J., 84, St. Mary, Indianapolis, Aug. 7. Mother of Mary Ann Haffner, Patrick, Geraldine Lyday, Jacques Line Downs, Kathleen Carrio and Nancy; grandmother of 17; great-grandmother of 23.

† GERTH, Richard Edward, 50, St. Ambrose, Seymour, Aug. 9. Husband of Nancy Williams; father of Robert Joe, Michael Thomas, Richard Edward, Jr., Lisa Marie and Teresa Anne; son of Bernice; brother of Oscar and Tom.

† HAMMETT, Catherine, 83, St. Mary, New Albany, Aug. 15. Sister of Lawrence, Edwin, David, Patrick, Marquis, Pearl Trebing and Sue Summers; grand-

mother of 20; great-grandmother of 14.

† HECKEL, Edna M., 86, St. Augustine, Jeffersonville, Aug. 17. Wife of Leonard Pete; sister of Minnie Spookler, Elsie Matthews and Clara Hodge.

† KEOWN, Marquis "Monk," 70, St. Paul, Tell City, Aug. 10. Husband of Cecilia; father of Lee, and Rosemary Hinton; brother of Jessie, J.C., Beulah Mae Roberts, Mary Scheidegger and Louise Lassiter; grandfather of six.

† LUDWIG, Garold B., Jr., 64, St. James the Greater, Indianapolis, Aug. 11. Son of Anna Marie; brother of Rosalyn Lauck.

† MCCORMICK, Thomas E., 90, St. Michael, Indianapolis, Aug. 14. Husband of Imogene Jones; father of William D.; brother of Claire Davis.

† MULHALL, Geneva C., 84, St. Michael, Charleston, Aug. 15. Mother of John, Tom, Pat, Mary Margaret Sheets and Rita Tibbs; grandmother of 14; great-grandmother of five.

† RYAN, Lucille Ruth Rybolt, 71, Assumption, Indianapolis, Aug. 18. Sister of Brenda Ballard, Doris Hasty, Chuck, Calvin, Bud, Fred, Frank and Louis.

† TAYLOR, Dorothy, 57, St. Paul, Tell City, Aug. 7. Daughter of Kathryn Jarboe; mother of Pat Lambert; sister of William and Paul Jarboe, Sarah Beard and Mary Agnes Ward; grandmother of Janet and Laura Paige Lambert.

† SCHULTZ, Clarence W., 85, St. Paul, Tell City, July 7. Husband of Minnie; daughter of Bernice Hartz and Benedictine Sister Mary Jonathan; brother of Bertha Mundel; grandfather of three; great-grandfather of five.

Where the pope will visit

Pope will meet president at 1916 villa on Biscayne Bay

by Marjorie L. Donohue

MIAMI (NC)—The site of Pope John Paul II's meeting with President Reagan in Miami Sept. 10 is a 70-year-old, 70-room mansion on Biscayne Bay that now attracts a quarter of a million visitors annually.

Described as south Florida's most ornamental estate, Vizcaya Museum and Gardens was built two miles from downtown Miami by James Deering, who made his fortune from the merger of his family's farm machinery business and McCormick Harvester to create International Harvester Co.

Deering unveiled the mansion on Christmas Day in 1916 and lived there until his death in 1925, decorating his home with imported doors, ceilings, furnishings, sculpture, paintings and tapestries acquired during world travels. The estate once covered 180 acres.

The house was modeled after various 16th- and 17th-century Italian villas, and the gardens were designed by an Italian-trained, Colombian-born landscape architect, Diego Suarez. It took Suarez, who combined Renaissance and Baroque designs on the project, seven years to complete the work.

At one time, the gardens included a lagoon and tropically planted islands connected by decorative bridges. An estimated 1,000 persons were employed in the construction of the mansion, its auxiliary buildings, and the gardens, all of which were

damaged extensively by a hurricane that devastated Miami in September 1926.

In 1945, before the creation of the Miami Archdiocese, Archbishop Joseph P. Hurley of St. Augustine, Fla., bought 130 acres of the estate to build Mercy Hospital.

Located on the property now are the hospital and several archdiocesan structures: the Shrine of Our Lady of Charity, built with funds donated by Cuban refugees; St. Kieran Church; the St. Vincent Residence for Unwed Mothers; Car-

roll Manor, a senior citizens' housing facility; and La Salle High School.

Another 22 acres of Vizcaya were sold for housing and in 1952 the remaining 28 acres were purchased by Dade County for \$1 million in revenue bonds. Furnishings and art were donated to the county by the estate's heirs.

Vizcaya—a Basque word meaning "elevated place"—has undergone restoration, and 34 rooms now look as they did when Deering lived there. Currently, a \$14 million restoration project is under way, with five of the estate's 36 fountains being upgraded first so they can be "sparkling when the pope and president visit," according to Many Iglesias, project director.

Because Vizcaya is on Biscayne Bay, police scuba divers and Coast Guard patrol boats will serve as offshore sentries during the meeting of John Paul and President Reagan, in addition to Secret Service agents and rifle-bearing police on the shore. Boaters may also be banned from the bay during the meeting.

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MEETING PLACE—This is one of the 34 rooms in the elaborately furnished Vizcaya Museum and Gardens in Miami where Pope John Paul II and President Reagan are expected to meet Sept. 10. The mansion was completed in 1916 by James Deering, whose fortune came from the merger of his family's farm machinery business with McCormick Harvester to create International Harvester Co. (NC photo)

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Where the pope will visit

The pope will find a cultural smorgasbord in San Francisco

by Sr. Mary Ann Walsh
Part of a papal visit preview series

SAN FRANCISCO (NC)—San Francisco, where some 50 foreign language newspapers are published and homosexuals have found a haven, is a cultural smorgasbord.

In "The City," as the natives dub their town, the cultures create an atmosphere which is "open-minded, open-hearted, sometimes to a fault," said Father Miles O'Brien Riley.

Father Riley directs communications for the San Francisco Archdiocese, which Pope John Paul II is to visit Sept. 17-18.

The visit brings the pope to a place where cultural pockets of people are packed amid the city's 40 or more hills. There's one Japantown, two Chinatowns, and the Spanish-accented Mission district built around the sixth of the California missions begun by Father Junipero Serra.

The city is also home to the Castro district, where homosexual men and women predominate. Homosexuals comprise about 15 percent of the San Francisco population.

Meeting the needs of the diverse groups is "not always easy," said Archbishop John R. Quinn, head of the archdiocese for the past decade.

About 185,000 Asians—among them Chinese, Filipinos, Samoans, Tongans and Vietnamese, each with their own language—live in San Francisco. Most are not Catholic, but many of them enroll their children in Catholic schools. More than once an Oriental child who barely has heard of Jesus Christ has played a Wise Man in his school's Christmas pageant.

Approximately 170,000 Hispanics live in the archdiocese. Many participate in a church-run Hispanic Institute to develop lay leadership.

Ministry to homosexuals is significant in San Francisco. The archdiocese has programs for male and female homosexuals at Most Holy Redeemer Parish, in the Castro. The church's social service arm, Catholic Charities, has a ministry to persons with AIDS and AIDS-related conditions which is a model for other dioceses. The fatal disease has hit the homosexual male population hard.

Dignity, an association of Catholic homosexuals who have publicly taken issue with church teachings on homosexuality, meets at the Franciscan-run St. Boniface Parish, in the Tenderloin, the city's high crime, drug and prostitution district.

Such variety in the compact archdiocese—1,000 square miles in size—is a mixed blessing, said Archbishop Quinn. It provides diversity, but it also calls for ministries which often are surrounded by controversy.

For example, the San Francisco church, supporting the sanctuary movement, has helped illegal aliens from El Salvador and Nicaragua who enter the city. Spurred on by church groups, San Francisco has declared itself a sanctuary, and local officials have agreed not to help national immigration authorities locate illegal aliens.

Four orders of nuns, the Sisters of Mercy, the Sisters of the Presentation of the Blessed Virgin Mary, the Sisters of Notre Dame de Namur, and the Dominicans, one order of religious men, the Franciscans, and three parishes have

publicly come out for sanctuary—backed by Archbishop Quinn.

"They must take care of the people," he said. "The people who come and need help—they must be cared for."

Presentation Sister Kathleen Healy, a sanctuary activist, has housed illegal aliens at her convent in St. Teresa's Parish and accepts the fact that her telephone appears tapped.

"Hundreds and hundreds of homes also are doing private sanctuary," she said. Northern California—which includes San Francisco, has the largest number of groups formally supporting sanctuary in the nation.

Controversy also has surrounded work with homosexuals in the city where people can freely acknowledge a preference for the same sex. The recent Vatican document calling homosexuality a "disordered" condition brought strong reaction in San Francisco.

About two weeks after the document was published, Father Anthony McGuire, pastor at Most Holy Redeemer, held an open session where theologians "put it in perspective," he said.

Questioners "picked up contradictions within the document" and questioned "its intent and mean-spiritedness," he said. They framed a letter which Archbishop Quinn sent to the pope.

Last spring in Rome Archbishop Quinn briefed the pope on AIDS and San Francisco's homosexuals. He told the pontiff "about the problem of AIDS and how it is spreading so massively and what a grave problem that is for the church to respond to and how to cope with that," Archbishop Quinn said.

Homosexual men and women have promised to demonstrate against the pope during his visit, and have threatened to make at least one stand at the modern St. Mary's Cathedral.

The pope will visit the cathedral with its 190-foot spire—"like the Taj Mahal" in flight—or a "great washing-machine agitator," local wags say—to address the nation's Religious and laity.

Before that, San Francisco Mayor Dianne Feinstein will

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greet the pope near the red-orange Golden Gate Bridge. The 1.7-mile-long structure, which spans San Francisco Bay, celebrates its 50th birthday this year.

From the bridge, the pope will travel by motorcade to Mission Dolores, birthplace of the San Francisco church. The pope will meet with AIDS patients, their families and primary caretakers and with the elderly there.

Yet despite its controversies, in San Francisco the pope visits an archdiocese where morale is high.

"I'm a fan of the archbishop," said the head of the Burlingame Sisters of Mercy locally, Sister Teresa Marie Perry. She praised Archbishop Quinn's skill at turning aside the wrath which greeted the announcement of a papally appointed Vatican commission to study religious life in the United States in 1983.

When Archbishop Quinn was not appointed archbishop of Los Angeles, as had been rumored after the retirement in 1985 of Cardinal Timothy Manning, "the priests threw a 'thank-God-he's-not-going-to-L.A. party,'" said one priest.

The presence of the San Francisco church is felt in the city. "I don't think the church has political clout, but it has terrific moral force," said Father Riley. "We've had not visible but powerful archbishops who did not send runners to City Hall, but did know how to make a moral and ethical position known."

In that tradition, Archbishop Quinn in 1985 successfully opposed legislation which would have granted spousal rights to live-in lovers of city employees. He argued that the legislation would trivialize the family, and although the legislation made it to Mayor Feinstein's desk, she vetoed it.

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