



## Schools study ramifications of court decisions

*Supreme Court rules that public school teachers may not conduct classes in parochial schools*

by Liz S. Armstrong

WASHINGTON (NC)—As the Supreme Court ended its 1984-85 term, Catholic dioceses and local public school districts started sorting through the potential

ramifications of the July 1 court decisions forbidding public school teachers to conduct classes in parochial schools in New York City and Grand Rapids, Mich.

In twin 5-4 rulings, the high court found two programs in Grand Rapids and one in

New York City to violate the First Amendment ban on government establishment of religion.

Because Supreme Court rulings deal with specific cases, the immediate brunt of the court's action falls on New York City

and Grand Rapids. But the rulings also will encourage challenges to similar public-private school arrangements elsewhere in the nation and prompt officials to revamp their programs to forestall any threats.

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## Priest ex-hostages call for healing, not revenge

*Father McLoughlin: Retribution would just be further victimizing an already victimized people*

by Stephenie Overman



**FREEDOM TOAST**—Ex-hostages Father Thomas Dempsey, left, of St. Charles, Ill., and Father James McLoughlin of Geneva, Ill., toast their freedom with champagne aboard

a jetliner carrying them from Washington to Chicago. (NC photo from UPI)

WASHINGTON (NC)—The resolution of the American hostage ordeal in Lebanon should lead to grace to heal the Middle East, not to a call for revenge, two Illinois priests who were part of the 17-day ordeal said in an interview.

The experience in Lebanon "could be a grace for them and an opportunity" for the United States, said Father Thomas Dempsey, pastor of St. Patrick Parish in St. Charles, Ill. "That's not to say we're a savior but we can help (unite the violence-torn area)."

Father Dempsey and Father James McLoughlin, pastor at St. Peter Parish in Geneva, Ill., both strongly rejected the calls for retaliation that have been made by some Americans, including some of the ex-hostages.

Forgiveness is an important message, Father McLoughlin said. "It's not that we can't be angry, but to forgive is an appropriate Gospel message at this time."

**THE TWO** priests were among the 39 Americans released in Lebanon June 30. They were interviewed by National Catholic News Service while they were waiting to return to the Chicago area after being greeted by President Reagan at Andrews Air Force Base earlier in the day.

Some Americans have called for military reprisals and some of the ex-hostages expressed hatred for their captors.

Ex-hostage Peter Hill of Hoffman Estates, Ill., was quoted as saying, "Some (former hostages) felt a bizarre allegiance to the terrorists. . . . It made me vomit. I would have spit in their faces." Another hostage, Richard Herzberg of Norfolk, Va., said, "The people who took us off the plane are vile, disgusting animals."

(See PRIESTS DISTINGUISH on page 2)

## Bishops' committee finds fault with McBrien book

*Quinn committee says book 'Catholicism' needs clarifications to remove remaining ambiguities*

WASHINGTON (NC)—Father Richard McBrien's book "Catholicism," though it has "many positive features," sometimes presents church teaching in ways which seem "difficult to reconcile with

authoritative Catholic doctrine," a committee of U.S. bishops said July 5.

In a statement issued in Washington, the Committee on Doctrine of the National Conference of Catholic Bishops said Father McBrien's 1,300-page presentation on church teaching, first published in 1980, needs "clarifications" beyond those already made by the theologian "to remove any remaining ambiguities in the expression of Catholic teaching."

The committee's 1,500-word statement said that since 1981 it has been holding "a constructive and fruitful dialogue" about the book with Father McBrien, chairman of the theology department at the University of Notre Dame. It said Father McBrien "made a number of clarifications" in a second edition of the book, published in 1981, "and has expressed his readiness to make still further changes as needed."

But the committee, chaired by Archbishop John R. Quinn of San Francisco, said it had decided after consultation with Father McBrien to issue the statement "in order to call to the attention of readers of 'Catholicism' some of the clarifications the author already has made" and to state the need for further changes.

A news release issued by the NCCB said the statement had been prepared in consultation with the Vatican Congregation for the Doctrine of the Faith.

The news release also quoted Archbishop Quinn as saying that in spite of the concerns expressed, the committee's statement "should not be used to call into

question Father McBrien's authentic Catholic faith or orthodoxy."

The committee statement cited several elements in the book which need

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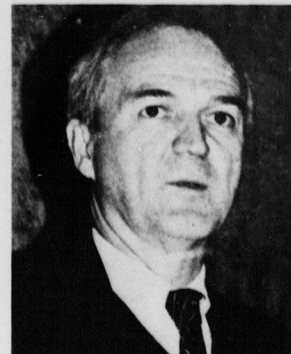
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Father Richard McBrien

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## FROM THE EDITOR

# Thoughts about the release of the hostages

by John F. Fink

When Syria's President Hafez Assad saw to it that the American hostages were freed, you can be sure that it wasn't because of humanitarian reasons or because he wanted to help the United States. He did it strictly for his own purposes. Most of all, he was showing the Arab world that he is predominant in Middle East politics and that fact shouldn't be forgotten.

Since the first of the year, Egypt's President Mubarak, Jordan's King Hussein and the PLO's Yasser Arafat have been campaigning for discussions with Israel and the United States for a Middle East peace. Assad has not been consulted about that, mainly because he is the leader of the most militant Arabs who want, not peace with Israel, but its destruction. The militant wings of the PLO, which object to Arafat's attempts to find an accommodation with Israel, are under Syria's control.

Syria has been linked to numerous terrorist acts, so Assad didn't act because he detests terrorism. It was a way of showing Hussein, Mubarak, Arafat, Khomeini, Khadafy, and the rest of the actors in the Middle East that Assad can get things done when he wants to. He can also claim that he was able to gain the release of the Shi'ite prisoners in Israel, whether or not Israel planned to release them anyway.

In other words, Assad meant to impress on everyone that he is not to be ignored when it comes to Middle East diplomatic developments. This really is too bad because peace could come much more easily through the moderate Arab leaders.

IF ANYTHING good can be said to have come from the hostage situation it might be that more people have gotten a little better understanding of the complex and confusing

situation in the Middle East. Many of the hostages have said that they have a better understanding of the injustice that has been done to the Shi'ite Moslems in Lebanon and why the Shi'ites are so bitter about our government's policies.

While some have tried to attribute those statements only to prudence while they were still captives and others with psychological factors of identifying with their captors, the fact remains that most Americans have a lot to learn about the true situation in the Middle East and our country's role in it.

One excellent interview on television was with the mother of one of the Shi'ite prisoners then held by the Israelis. The families of the American hostages, and all of us who sympathized with them, should have had real empathy with that mother. Her son was being held illegally just as the Americans were, and she was very bitter about President Reagan's support of the Israelis who put her son in prison.

ANOTHER THING that should have become clear to those who watched TV's coverage of the situation is that there are good Arabs and there are bad Arabs. The worst, of course, were those who hijacked the plane and murdered Robert Stethem. They were, apparently, members of the fanatical Hezbollah (which is Arabic for Party of God), probably the same group that kidnapped the seven Americans still being held in Lebanon. They should be brought to justice.

Another group of bad Arabs were those who took some of the Americans off the plane, held them separately and wouldn't give them up until Assad, through Nabih Berri, applied pressure.

But there were also Arabs who were taking care of most of the hostages until they could be released. Although certainly anti-Israel (and anti-American because of our support of Israel), they were not terrorists. From all accounts, they were hospitable, and Arabs are culturally extremely hospitable.

And it should be understood that all of these Arabs were Shi'ites, who are most resentful of Israel's destruction of their homes in Lebanon. The Shi'ites are also prominent in Iran. Most of the Moslems in the Arab world are Sunnis.

PERHAPS THE hostages learned something about the various factions in Lebanon among the Arabs. There are clans that have been fighting for decades, and there is no reason to think that they are going to stop soon. The Shi'ites, the Sunnis, the Druse, the Maronite Christians, the PLO, and divisions within each of those groups, will continue to keep Lebanon in a state of war.

President Gemayel has proved to be completely ineffectual, as was obvious when he played absolutely no role in the negotiations for the hostages. He had no more influence over the Shi'ites than Nabih Berri proved to have over the radicals who are still holding kidnapped Americans.

Added to that is the fact that Syria considers Lebanon part of Syria and Syrian troops control a large part of the country.

BUT WHY IS the United States so disliked in that part of the world? It seems strange that so many don't seem to understand that it's because we have consistently supported Israel whether what Israel was doing was good or bad.

It is our money that has made Israel the strongest military force in the Middle East. It was with our money that Israel was able to invade and occupy Lebanon, and destroy these people's homes. It is our money that is being used to build Israeli settlements on land confiscated from the Arabs on the West Bank.

The United States should not be treating these victims as our enemies. We should be on the side of justice wherever injustice happens. We can hardly be considered a mediator or a peacekeeper in the Middle East when we consistently take only one side.

## Priests distinguish between hijackers and Amal militia

(Continued from page 1)

But Father McLoughlin said, "If we retaliate against anybody it would just be further victimizing an already victimized people and make everything worse. It would do nothing for us. It would make the bitter more bitter."

Father Dempsey believes retaliation would be seen as "a great, powerful nation using its might to hurt and destroy a country that is already desperate."

The ones hurt by military actions, he said, "would be wonderful, innocent people."

"We must use the greatness, the creativity of America not to further divide them (the Lebanese), not to increase their frustration and aloneness," Father Dempsey said. The United States "has the opportunity now to reach out and help people who are religious, who have many wonderful qualities."

and the members of the Amal militia who took over responsibilities for the hostages in Beirut.

"Some of (the ex-hostages) were saying they're all the same," Father McLoughlin said. "I heartily disagree. If there had been no one like (Shi'ite leader) Nabih Berri I'm sure we would be dead."

He said the hostages met with some of the Amal leaders in Beirut who were "anxious to dispel some of the terror felt on the plane." They also wanted to talk about their religious values and the links between the Old and New Testaments and the Koran.

The two original hijackers, who were responsible for the death of hostage Robert Stethem, should be brought to justice through regular channels, not by resorting to terrorism in return, Father McLoughlin added.

IN A STATEMENT prepared for the press after his return to Illinois, Father McLoughlin repeated that "I have no respect for the hijackers. They should be brought to justice under Lebanese law as quickly as possible."

But again he drew a sharp contrast between the two original hijackers and the Amal militia who took over responsibility for the hostages in Beirut. He was critical of U.S. government officials, who he said started treating Shi'ite leader Nabih Berri "as if he were a hijacker too. I am still very angry over this episode . . . which was insulting to our co-captors and jeopardized our safety and release."

Saying that to his knowledge no hostage was mistreated by the Amal, he added, "I urge the U.S. government and all my fellow hostages to acknowledge these facts and cease namecalling so that the Amal might be willing to use their good offices for the safe release of the seven Americans and other hostages if they have the opportunity."

health reasons, had described the priests as the leaders of the group held in Beirut.

"I tried to be myself," Father Dempsey said of his role, "but I always was conscious that I was a priest."

"I wasn't trying to give spiritual bonbons to anybody," the priest said, but he believes the spiritual dimension helped stabilize the "lopsy-turvy emotional low-highs" of the ordeal. "There was a tremendous spiritual foundation to our survival," he said.

Father McLoughlin agreed that the men shared a "beautiful spirituality that was keeping them in a balanced and peaceful position throughout" their captivity.

THE HOSTAGES were kept in small groups and Father Dempsey said his group

held regular prayer services with Raymond Johnson's Bible—"the only English Bible in the whole Shi'ite neighborhood," Father McLoughlin interjected.

Both priests, from the Diocese of Rockford, Ill., expressed concern for Service Father Lawrence Jenco, a native of the neighboring Diocese of Joliet, Ill., who had been working in Beirut as director of Catholic Relief Services when he was kidnapped last January. Father Jenco, six other Americans and several Frenchmen are still being held hostage in Lebanon.

Father Dempsey and Father McLoughlin said they planned to work for peace and to keep alive concern for the remaining hostages.

"It's not over" for the others, Father Dempsey said.

## Cardinal Bernardin repeats doubt about 'Star Wars' plan

PORTLAND, Ore. (NC)—Cardinal Joseph Bernardin of Chicago, speaking to a national gathering of Baptists in Portland, repeated his misgivings about President Reagan's proposed "Star Wars" space-based defense system.

He acknowledged that the objectives of such a system are desirable because they target weapons, not people, and reduce the incentive to use nuclear weapons, but said many experts fear the system might generate a new arms race.

The Chicago cardinal, who headed the committee which wrote the U.S. bishops' 1983 pastoral letter on war and peace, was speaking in Portland at the American Baptist Biennial Meeting. The American Baptists, the fourth largest of the denomination's 25 groups in the United States, was refining a policy statement on peace at the meeting.

Cardinal Bernardin earlier this year expressed similar misgivings about the space-based defense system in speeches to interreligious groups.

In the 1983 peace pastoral the bishops endorsed an immediate, negotiated halt to the development of new nuclear weapons and rejected as immoral the U.S.-NATO policy of a nuclear response option if the

Soviet Union launches a conventional attack.

In his Portland speech, Cardinal Bernardin said he was sure the "Star Wars" debate will continue, and added that religious leaders should be part of the debate because the appeal to moral argument is made so often regarding the proposed space-based system.

He called the "Star Wars" proposal another example of the need to bring into play not only technology but also moral principles and politics.

There is no simple technological solution to the dilemmas one faces in the nuclear age, he said.

Cardinal Bernardin said Americans must continue to show strong support for arms control if there is to be any hope of controlling the arms race.

He called for "cold realism" to be applied to the specific issues of the Geneva arms limitation talks, the MX missile and the "Star Wars" initiative.

"This kind of realism requires that we understand our divisions but not be blind to our mutual interest," the cardinal said.

"It requires the capacity to recognize hard facts and to make fine distinctions," he said.

THE PRIESTS were careful to distinguish between the original hijackers

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Your AAA dollars at work

# Bloomington deanery starts youth program

by Jim Jachimlak

Youth ministry in the Bloomington Deanery was hit-and-miss until funds became available from the Archbishop's Annual Appeal for a deanery-wide program.

While several parishes in the deanery had youth programs of their own, there was no organized program on the deanery level until last year. Then 1983 AAA funds were allocated for that purpose. Each deanery can submit proposals for funding of deanery projects, and youth ministry was one project selected in the Bloomington Deanery.

The AAA allocation has made a number of activities possible in the deanery, says Michael Lally. He is a member of St. Vincent de Paul parish in Bedford and is one of several adults involved in youth ministry in the deanery. He helped organize the program and is now responsible primarily for its finances. Kathy Stone leads the deanery's youth ministry commission. The commission includes adult and youth members, and is responsible for planning youth activities for the deanery.

"Last year," Lally explains, "probably the biggest thing that went on was a youth rally at St. Vincent's." Youths from around

the deanery were invited to the rally. A major activity this year was a retreat for high school freshmen and sophomores in March. Youth ministry funds also allowed several in the deanery to attend youth ministry certification classes being offered in the archdiocese.

Lally has bigger plans for next year. "We are in the process of trying to decide what to do with this year's money," he says. He hopes that the deanery will be able to hire a part-time youth minister. He also expects more leadership training programs for those working in youth ministry at the parish level.

The deanery youth minister's primary

responsibility, at least initially, would be to encourage more parishes in the deanery to participate. Most of the activity now originates at St. Vincent's, where Charity Sister Ruth McAllister is director of religious education. "Sister Ruth has had a head start on the others," Lally notes.

One problem in getting other parishes involved is geography. The deanery's 10 parishes are located in six counties, and participation in most of the programs has been limited as a result.

Lally feels that having a coordinator for the deanery would help increase participation. "What we have in mind is just somebody to light the fire in each parish."

No job description has been developed yet. "A lot of it is going to depend on what the person who goes into the job feels he or she can do," according to Lally.

The deanery board of education has agreed to supervise the position if it is created, he adds.

If the position is filled, youth ministry funding would probably have to be increased, Lally adds. Since the \$6,000 AAA allocation would not cover both a salary and program expenses, additional funds might be raised through parish assessments.

But funding is not the only need. Now that new programs are being developed, Lally is seeking additional volunteers from the parishes in the deanery. "Once you do get involved in it," he says, "it's really rewarding. It can be frustrating, but it is rewarding."

## Pope hears report on U.S. seminary study

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Pope John Paul II discussed the Vatican-commissioned study of U.S. seminaries July 1 in a closed-door meeting with Bishop John Marshall of Burlington, Vt., whom the pontiff appointed to head the study.

The Vatican announced the meeting but did not release any details and Bishop Marshall said he would not discuss particulars of the meeting. He said the study had almost reached the end of its first phase, which centered on visits to free-standing seminaries.

Free-standing seminaries are those in which seminarians live and study on the

same campus. Prior to visiting the campuses, Bishop Marshall said, instruments to evaluate the training for priesthood programs were developed.

Father Donald Wuerl, rector of St. Paul Seminary in Pittsburgh, accompanied Bishop Marshall at the papal audience.

In September 1981, the Vatican asked the U.S. bishops to undertake the study of the approximately 300 institutions in the United States involved in preparing candidates for the priesthood. The request came at a time of growing concern about the decline in seminary enrollments.

Father Wuerl, who also declined to discuss the meeting, described the visit as

"routine." A year ago he and Bishop Marshall were in Rome to report on the progress of the study.

Father Wuerl said the July 1 meeting was the longest yet with the pope. He said the committee conducting the study is "well into" the process and that "there's a lot to talk about."

Father Wuerl also said the study is going "very well" and that seminary officials have found it "helpful." If any problems have become evident during the study, he added, "the Holy See will point them out to the schools."

He added that there is "always" a need for "some fine-tuning."

## Serrans urged not to dilute their vocations work

NEW YORK (NC)—Speakers at the Serra International convention in New York July 1-3 urged members not to dilute their work of fostering vocations but to find new ways to promote their message in a competitive marketplace.

Cardinal John J. O'Connor of New York reminded Serrans that theirs is the only organization devoted entirely to fostering vocations and he told them "never let that primary objective be diluted."

Dealing with social issues is legitimate and required of all Christians, he said, but many other organizations are devoted to those concerns.

John Donahue, Serra executive director, said in an interview that although Serra is commonly identified only as an organization concerned with religious vocations, it has from the beginning been equally concerned about helping lay men live out their own vocations.

In addition to its work for religious vocations, the organization in recent months also has been giving special attention to the U.S. bishops' proposed pastoral letter on the U.S. economy, he said.

MATTHEW McCloskey IV, ending his term as president, told fellow Serrans July 1 that "passing out prayer cards in

church is not enough. We are in a very competitive marketplace."

He described successful efforts, such as a service in Montevideo, Uruguay, arranged to honor parents of those entering the religious life and thereby highlighting the role of families in vocations, and a St. Louis program, "I Am Waiting to Be Asked," which Serra plans to implement nationally to identify potential candidates for the priesthood and religious life.

Cardinal Bernard Law of Boston told the delegates July 2 that people who have respect for life must oppose any threat to the dignity of the human person from whatever source it comes.

"No person who respects life from the moment of conception can rest easy when millions are hungry, when workers in some countries are subject to the whim of the employer or young people cannot marry because of government oppression," he said.

Taking a stand similar to the "seamless garment" approach to life-related issues proposed by Cardinal Joseph Bernardin of Chicago, Cardinal Law said commitment to the value of all human life is the "consistent thread" that ties together positions on all social issues.

This commitment can be tested, he said, by asking, "are we willing to stand in favor of life against all those other positions that would destroy it in the womb, exploit it in the marketplace, degrade it by denying its rights, subject it to war and daily trivialize it through all the diverse and exclusivist choices of a hedonist and selfish culture."

CARDINAL Eugenio de Araujo Sales of Rio de Janeiro, Brazil, told Serra members in an address July 3 that attacks on the church from inside are more dangerous than those from outside, and he stressed the need for loyalty to the magisterium, the church's teaching authority.

"I know it is not easy to row against the current or against public opinion, sometimes to be alone," he said. "In such circumstances, I remember that being faithful to the magisterium guarantees us the company of the Savior. And this is worth more than all men, no matter how intelligent or powerful they may be."

Archbishop James A. Hickey of Washington challenged the delegates to seek more young members. He cited statistics showing that the average age of members was about 57 and said, "I think that's a dangerous figure."

John Gennaro, who succeeds McCloskey as Serra president, said he agreed with Archbishop Hickey but considered age less important than what members were capable of doing for Serra. He said people further along in their careers often could offer more.

AT THE convention it was announced that the St. Louis vocation program, "I'm Waiting To Be Asked," is being developed for use throughout the United States and perhaps other countries.

Instead of focusing directly on potential recruits for the priesthood or religious orders, this program begins by addressing the total church community and asking all members to suggest the names of young people ages 18-35 they believe have the needed qualities. Those whose names are submitted then get letters telling them fellow church members have recommended them, and they are invited to meetings where they can explore the idea with priests and members of religious orders.

The vocations committee of the National Conference of Catholic Bishops had approved the program for national use, officials said. Raymond Mohrman, who directed the first use of the program in the St. Louis Archdiocese, is preparing an instruction manual that will be available this fall.

Delegates at the convention witnessed the unveiling by U.S. Postal Service executive James Jellison of a stamp honoring Franciscan Father Junipero Serra.

A 44-cent airmail stamp, it will be issued Aug. 22 in San Diego at a meeting of the National Philatelic Society, and postmarked Aug. 28, the end of the bicentennial commemoration of Father Serra's death, at post offices in areas where he established California missions. The stamp includes a bust of Father Serra with a mission and a map of California in the background.



SERRA STAMP—At the Serra International convention in New York, the U.S. Postal Service unveiled the design for a new 44-cent airmail stamp honoring Franciscan Father

Junipero Serra. The stamp depicts the Spanish missionary and the Mission San Diego de Alcalá, the first of 21 missions he founded in California. (NC photo)

## COMMENTARY

## Is Farah Fawcett one of your heroines?

by Richard B. Scheiber

Ellen Goodman is a syndicated columnist for the Washington Post Group. Depending on the topic she chooses, she can be very literate and persuasive, but like many writers in the public press, she has a blind spot when it comes to abortion.

Recently, she became upset with the growing public acceptance of arguments in favor of innocent life, that acceptance fueled by the impact of the pro-life film, "The Silent Scream." So in her column, she tried to counter pro-life arguments by telling stories of women who had managed to avert tragedies in their lives by having abortions. One of those tales involved a young woman who "just couldn't marry her boyfriend" at that particular time.



Scary!

There is no doubt that unwanted pregnancies disrupt lives. So do wanted pregnancies. Ask any young parents. The only really effective remedy for unwanted pregnancies is for men and women to lead moral lives, or at least attempt to do just that, and to realize that sex is not just recreation.

Any other remedy, including contraceptive education and abortion, is like cutting off one's leg because it is broken. Like the Ten Commandments, it's better not to break it in the first place.

This truth dawned, at least dimly, on Ellen Goodman recently when she did a piece on role models for teen-age girls. She observed correctly that heroines for young girls these days are not usually people like Joan of Arc, or Mother Teresa, or Margaret Thatcher, or Sally Ride, or even Eleanor Roosevelt. Rather the role models are likely to be women such as Amy Irving, Farah Fawcett or Jessica Lange, all actresses who have publicly and proudly borne children out of wedlock. If you

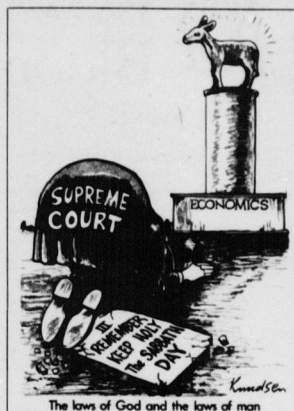
wonder where young girls get the idea that having sex and the resultant infants outside marriage is okay, you can look, at least in part, to prominent people who do the same thing, then boast about how wonderful it is.

Goodman rightly points to the vast differences in the situations between the famous flaunters of fecundity such as Irving, Fawcett and Lange, all of whom have large and steady incomes, and the average teen-age girl, who does not, and to whom a pregnancy out of wedlock can be an enormous tragedy. Failure to recognize this obvious truth is one of the major reasons not only for abortions among teens, but for the fact that the child poverty rate is at its highest level in 20 years. More than one in five children in the U.S. live in families well below the poverty line, and most of them live with one parent—their mother.

Goodman offers no remedy for this situation, but she does a service in pointing it out. Too bad she offered "a blessing" on Amy, Farah and Jessica and their assorted offspring rather than suggesting that individuals who carry a high public profile might, just might, have some responsibility to people other than themselves, especially young, impressionable people whose heroines (and heroes) they may be.

Instead, the credo of these moral morons adrift in a sea of self-indulgence is that anything is okay as long as it doesn't hurt somebody else. These are the folks so many of us look up to, especially so many young people.

The trouble with that silly sophistry is that it ignores the haunting truth that human actions do not exist in a vacuum. Nearly everything each of us does in some way affects others, and the more



prominent, the more popular one is, the wider the effect, for good or evil, he is likely to have, whether he intends to or not.

That's what the Ten Commandments are all about. They are a blueprint to show human beings how to love without doing serious damage to themselves and others. They are valid because they are operating instructions from the Maker.

The two great commandments of the New Testament, given us by God's Divine Son, are the flip side. Once we've begun to learn how to avoid evil (and we humans are notoriously slow learners), these two admonitions show us how to build on that base and lead lives of positive good.

I wonder how long it will take people like columnist Goodman to figure that one out?

## Don't tar innocent people with the Marxist brush

by Msgr. George G. Higgins

Believe it or not, a journalist has accused Pope John Paul II of Marxist leanings and charged the KGB and the Vatican with covering up for him.

I suppose it was inevitable. A number of reckless commentators have indiscriminately tarred people with the Marxist brush for as long as I can remember. Usually they play these people off against the pope or vice versa. It seems, however, two can play this game.

Joel Carmichael, editor of the Zionist monthly *Midstream*, has reversed the game by charging in "The Kingdom of God and the KGB," lead story in the magazine's May issue, that "despite verbal disclaimers, the pope has consistently



promoted Marxist ideology by his attacks on capitalism and his calls for the redistribution of the world's wealth."

If you leave the pope's name out of it, that reads like a typical editorial on liberation theology—or Maryknoll—in the *Wall Street Journal* or the *National Review*. But these publications are pikers when it comes to being anti-Marxist. One can assume they radically disagree with some of the pope's criticisms of capitalism, but they cannot bring themselves to say he has Marxist leanings.

Carmichael has no such inhibitions. Despite his admission that the pope "has never, of course, actually endorsed Marxism" and "cannot, after all, be a Marxist," Carmichael says the pope implicitly espouses Marxism. Both the KGB, the Soviet secret police and intelligence agency, and the Vatican, he contends, are fully aware of this and, for different reasons, doing what they can to "camouflage" it.

"An indispensable element of the pope's

espousal of implicit Marxism," he says, "is obviously the need for camouflage," which "may help explain the apparent attempt on his life" in May 1981 and which is "well-nigh universally attributed to the KGB and its (Bulgarian) puppets."

Carmichael likewise dismisses recent Vatican criticisms of liberation theology and theologians as ecclesiastical double talk. The Vatican's document on liberation theology, he argues, was "very mild" and part of an attempt to camouflage the pope's true leanings.

Several members of *Midstream's* editorial board have repudiated the article and called for Carmichael's resignation. One, Rabbi Arthur Hertzberg, said, "Anyone who writes this is the Jewish equivalent of the kind of gentile who can believe in the 'Protocols of the Elders of Zion,'" an anti-Semitic tract depicting a worldwide Jewish conspiracy.

Initially I thought Carmichael's article was written tongue in cheek. But I was wrong. Apparently he is a deadly serious

ideologue lacking a sense of humor or irony. He has defended the article as "perfectly reasonable" and said he intends to stay in his post.

"I think Jewish people should know," he told a reporter, "that this is what is happening to this great Catholic Church."

One would have to be even more humorless to take Carmichael's article seriously. Yet it can serve as a timely warning to fervent anti-communists at a host of conservative U.S. periodicals to stick to the facts and stop trying to tar innocent people with the Marxist brush.

That also goes for certain figures in the Vatican who at times seem to have been a bit too hasty in accusing this or that theologian of Marxist leanings. The problem is that, in the minds of many unsophisticated people, the more the theologians deny this, the more they are suspected of camouflaging their true leanings. Now that the pope himself has become the victim of this ploy, it's time for all concerned to cool it.

## Card. Bernardin's pastoral letter captures spirit of ministry

by Fr. Eugene Hemrick

Are you a parishioner wondering about all the new ministries popping up in your parish?

Are you a priest confused about the different ministries you are expected to initiate?

Or are you a lay minister with some questions about your role?

If you are any of the above, you are not alone in your puzzlement. The exact definition of ministry has stumped many. Now, thanks to a recent pastoral letter on ministry by Cardinal Joseph Bernardin of Chicago, we can understand it better. His letter is titled, "In Service of One Another."



to live that belief by serving others, especially the destitute.

The heart of service is to create supportive relationships in which a minister offers himself or herself as a gift to others out of love of God.

Although gratification is derived from ministry, this should not be the expectation.

Does ministry mean just helping another person or being of service to a parish? By no means does it stop here! The goal is to demonstrate that this action is motivated by a love for God. Through this witnessing, it is hoped a union will be created among those receiving a service, the minister and God.

The pastoral letter states that ministry involves an "empowering of the recipient." Since ministry implies greater participation in the service of God, the minister, like the apostles, needs the added strength of being commissioned and backed by the parish community, pastor and bishop.

Cardinal Bernardin makes some practical suggestions. For instance, it is not enough for parishes and dioceses to sponsor programs and activities. Instead, the cardinal says, each parish activity

"must contribute to building up the whole community."

The document also warns that competition among parish groups does "not give witness to authentic ministry. Individual programs and activities must contribute to the bonding of parish members into one community."

Cardinal Bernardin writes that parish associations "must avoid exclusiveness and narrowness of perspective."

Looking back over the pastoral letter, I find it gets at the heart of what is admirable in ministry while at the same time bringing to the surface those elements that can make a sham of ministry.

It emphasizes the best in altruism which is to serve others out of love for God. The implication: A minister should be well grounded in spirituality.

The worst impressions parishioners have about ministry come from ministers who make ministry individualistic, private, elitist, exclusive or who are shallow in their understanding of it. The genius of the pastoral letter is its emphasis on building the parish community through a concerted community effort.

In the light of this principle, pettiness

and deviousness—which lead to the demise of most ministries—are exposed.

Almost all parishes have experienced the growth of ministries. Not all have caught the spirit behind them. Perhaps a study of "In Service of One Another" is just what is needed to understand where the spirit is and how to catch and preserve it.

**the criterion**

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## Imperfect movie shows journalism's feet of clay

by James W. Arnold

"Perfect" is certainly less than its title implies. But when was the last time you saw a popular movie devoted almost entirely to the sticky subject of journalism ethics?

The "almost" is an important qualification. A lot of this new John Travolta movie (it reunites him with his "Urban Cowboy" director James Bridges) is given over to footage of healthy young California folks bumping-and-grinding away in mass jazzercise classes, taking their minds off temptation while definitely stirring less spiritual thoughts in ours. "Perfect" surely must break the Guinness record for "number of pelvises swinging in unison, continuous."

The essence, moreover, is a love story between Travolta, as a dashing hard-nosed investigative reporter, and Jamie Lee Curtis, as a lithe and tireless aerobics instructor at a posh Los Angeles health club (a real one, The Sports Connection). But the romance has more ethical complications than Watergate.

He works for Rolling Stone, the hip periodical which achieved success as the bible of rock 'n' roll and has been a notorious leader in some of the highs and lows of what has become known as the New Journalism. RS focusses on show biz reportage and profiles in commendable depth, but has also applied its free-wheeling style to more serious subjects from politics to "sociological" trend and lifestyle pieces.



The boy-meets-girl, boy-loses-girl problem here is that he plans a putdown story on health clubs as the 1980s version of the infamous singles bar, a "meet market" where the unattached can check each other out between grunts and groans on the Nautilus machine. In short, it's sex, not sweat, that fuels the club. But undeniably, the patrons are in better shape than they were spending all their energy in saloons.

So what's the point? Well, Curtis is the club's most poular dance-ercise guru, and has a more positive vision. Trying to "seduce" her as a potential source, Travolta talks about stuff like the baby-boomers leading an "Emersonized America" to greater self-reliance and "a physical re-awakening." Certainly rotten tactics when he's actually hoping to write about how everybody is really just trying to lure everybody else into the sack.

Thus, "Perfect" is the familiar deception-to-win-your-confidence tale, and what will Curtis do when she learns of her betrayal? Writer Aaron Latham, who based the script on his own RS articles, tightens the screws a bit more by making the Curtis character a previous victim of journalistic duplicity. As a teen-ager, she talked to a sportswriter who did a magazine piece on her sex life rather than her skills as an Olympic swimmer.

The plot twists and turns are dumb and predictable. Love-smitten Travolta has conscience pangs and changes the story to fit the highflown Emersonian image, but his circulation-conscious boss (played by RS's real editor, Jann Wenner) changes it back, adding the old stuff about Curtis's teen-age scandal as extra spice. Despite the disastrous ink for the club and all involved in it, a happy ending is salvaged when Curtis becomes convinced Travolta wasn't really to blame.



AT THE MOVIES—John Travolta, right, plays an investigative reporter discussing plans for an article with his editor, played by Jann Wenner, and photographer, played by Anne De Salvo, in "Perfect," rated O, morally offensive. (NC photo)

It's a morally confusing plot, and also hard to understand why Wenner and RS allowed themselves to be shown in the movie as such obvious creeps. One answer is that they might not realize they are creeps. As a journalist, I've always been impressed that subjects involved in dubious or stupid activities will be very frank with you because they don't think what they're doing is dubious and stupid.

Another motive may be the subplot. Travolta is also working on a more serious piece about a computer tycoon who's being framed by the feds on a drug charge because he tried to sell computers to a communist country (vague allusions to the Delorean case). Travolta even goes to jail (briefly) to avoid giving up key tapes to the FBI. As a result, we see that tough RS journalism can lead to public benefit and a kind of heroism as well as to sleazy scandal-mongering and invasion of privacy.

It's a shame that there is no similar positive value to the movie. Co-writer and director Bridges is capable of intelligent film ("Paper Chase," "China Syndrome"), but here seems to exploit and mock the health club while trying to work up our outrage at RS for doing the same thing. The club members we meet (except for Curtis) do indeed seem to be trendy California airheads disciplining their gorgeous bodies to perfection while their minds and spirits suffer from terminal neglect.

The chief specimens are Laraine Newman, as a pitiful woman striving to overcome neurotic inferiority feelings with

body building and plastic surgery; Marilu Henner, who is working on her chest; and Matthew Reed, as an extrovert hunk who exults in his job as an exotic dancer-stripper. (A raunchy performance before a hundred screaming females makes up an extended, totally irrelevant episode.) None seems smart enough to lace up their Adidas.

Hero and heroine, when they are not splitting journalistic ethical hairs, spend a lot of time being interrupted trying to do that four-letter thing that used to be called love.

Still, questions about journalism are cutting enough to put it a shelf above most trivial summer fare. We're reminded of Joan Didion's observation that a reporter is always selling somebody out. So do movies. The only possible justification is that exposure of venality and vapidty serves some public purpose beyond keeping everybody employed.

(Language, sexual situations and suggestiveness; not recommended.)

USCC classification: O—morally offensive.

### Recent USCC

#### Film Classifications

The Home and the World. . . . . A-II  
St. Elmo's Fire. . . . . O

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

## 'Heal' tells story of nurses in Vietnam

by Henry Herx

Among the names of the fallen commemorated on the Vietnam Veterans Memorial in the nation's capital are those of eight women.

As the nation tries to deal with the scars left by that tragic war, it is well to look back from the perspective of other women, five wartime nurses who appear on "And a Time to Heal," airing Sunday, July 14, 9-10 p.m. EST on PBS.

Interviewed separately by producer Gary Gilson, these women sum up their experience of Vietnam in terms of what they saw and felt in the daily struggle to save the lives of terribly wounded soldiers and civilians caught in the fighting.

The result is an impressionistic portrait of the American nurse in Vietnam, a composite picture that speaks to the heart as these women recall their thoughts and feelings about the ugly wounds caused by war—the physical as well as the psychological.

Unlike the soldier in the field who could go weeks without combat, the nurses treated battle casualties 12 hours a day, six days a week.

All five nurses on the program were volunteers and came from traditional homes where patriotism was valued. In different ways, Vietnam affected their views on war, their country and their future. Some can't go near a veterans' hospital today, while others can't work anywhere else.

What they all have in common is the need to talk about their war service after so many years of silence. One recalls how young the soldiers were and her sense of futility at helping patch up 18-year-olds so that they could be sent back into the carnage. Another remembers how soon after arriving at a field hospital she knew "that the war was wrong, that all wars are wrong."



WAR'S HEALERS—"And a Time to Heal," airing July 14 on PBS, relates the experiences of five nurses who served in military and civilian hospitals during the Vietnam War.

Many viewers will be moved by Patricia Walsh's recollections of working in a civilian hospital, a place that was overcrowded, had few medical supplies and "incredibly primitive" facilities. One of her duties was to practice triage, sorting out the patients who had a chance of survival from those who had little hope.

Trying to hold back her tears, Ms. Walsh describes how she tried to help those she knew were going to die: "I had this little prayer. . . . Here he comes God, please let him in."

Although estimates of women who served in the war range from 7,000 to 20,000, their story largely has been untold. (NC photo)

It is a marvelous moment of reality—a person who cared for others, even beyond the limits of her profession.

After a year, Ms. Walsh suffered a spinal injury and returned home but, like many other nurses who served in Vietnam, has never received any veteran's benefits.

Gilson, who produced the documentary for KTCB of Minneapolis-St. Paul, found that the Defense Department has no official record of how many nurses participated in the war, although estimates range from 7,000 to 20,000.

## CORNUCOPIA

# Pass the ammunition

by Cynthia Dewes

Fulfilled women used to measure their worth by how tired they were at the end of a long day. They managed all the small details of life, freeing men to manage the big ones, such as world peace, organized religion and the global economy. They see where it got them.

Today women have replaced slave labor with committee meetings. They don't endure any more, they counsel. "Any woman can," and all that. The phenomenon takes many forms, from Phyllis Schlafly playing Super Woman on one end to ladies burning up their drunken husbands in beds on the other.

Since discrimination against women doing the "big" things has gone underground we see a wonderland of feminine fulfillment displayed at every hand. Women are allowed and even encouraged to divorce spouses, head corporations, abandon their children, run construction equipment, and (in some quarters) preach sermons in public, just as men always could (and should, according to the old stories).

Women are urged to go beyond their

biology, carving out new careers for themselves. Their traditional involvement with babies, the old, the retarded and the messily handicapped is frowned upon as being beneath their talents. Now they can go into public relations or sex therapy and appear on talk shows.

Nuns are included in the new freedoms. Not for some of them any longer are the hushed cloister or the schoolroom filled with forty reluctant squirmers. There are other ministries to be taken up.

All this gets no argument from me. God gave us talents to be used, not to be wasted in some role we are playing.

The question is, do women (and men) know what their talents are? Can they discern where fulfillment lies without falling into the traps of status and other false judgments?

There is no denying our biology. Women bear babies and are equipped to nurture them through infancy. Most men are physically stronger and bigger than most women. But when it comes to smarts or compassion or the other intangibles, women and men share the goods.

The old worry about women in combat conjures up my memory of a six-foot-tall college girlfriend who weighed 180 pounds and looked like she ate nails for breakfast. She could have led anyone into combat or, for that matter, beaten them in it. On the other hand, there are wimpy men who can't

sharpen pencils with authority. So much for the biology argument.

In addition to being women and men, then, let us be human. Let's do what we enjoy, what we are good at, and what is fulfilling for us in the deepest sense. Let's thank God for our talents and share them for his glory. Praise the Lord, and pass the ammunition.

## vips...

✓ St. Joseph of Carondelet Sister Aloysia Joseph Soland was honored

recently by the Missouri State Association of Licensed Practical Nurses with its 1985 Outstanding Member of the Year award. Sister Aloysia, a former parishioner of Sacred Heart Church in Indianapolis, has been a member of the association since 1972. At present she is on the nursing staff of Nazareth Retirement Home for the Sisters of St. Joseph at St. Louis, Mo.

✓ 1985 Marian College graduate William (Bill) Murphy has been named to the Academic All-American Baseball team of the National Association of Intercollegiate Athletics (NAIA) for the second year in a row. Murphy was starting centerfielder for the Marian baseball team for four years and maintained a 3.71 grade point average during his college career.

✓ Indianapolis Archdiocesan Catholic Communications Center director Charles J. Schisla has been named 1986 chairman-elect of the steering committee of the North American Broadcast Section of the World Association for Christian Communication. He is the sixth Roman Catholic to chair the committee, which holds an annual conference for Christian broadcasters in the U.S. and Canada.

✓ Mike and Carol Gaal and Bill and Audrey Werle, members of the Channel of Peace charismatic group, were among the more than 750 people attending a Prophecy Conference for Leaders at the Franciscan University of Steubenville, Ohio in June. The conference was designed to help leaders of the Catholic Charismatic Renewal who are involved in exercising prophetic gifts, to better understand them and their long tradition in the Church.



✓ Sisters of Providence who are celebrating the Golden Jubilee of their entrance into the Congregation this summer are pictured here with general superior Sister Anne Doherty. They include: in row one, from left, Sisters Kathleen Therese O'Connor, Marie Wolf and Margaret Jeanette Mathieu; in row two, Sisters Margaret Celine O'Boyle, Leone Therese Martinek and Barbara Marie Stritt; in row three, Sisters Mildred Anne Dudine, Mary Colette Reincke and Rosemary Powers; in row four, Sisters Doris Healy, Ruth Ann Lindenschmidt, Marie Gonzaga Lufkin and Mary Terence Haag; in row five, Sisters Loretta Schafer, Ann Colette Wolfe and Mary Sylvester Ginder; and in the top row, Sisters Cecile Morse, Eileen Walsh, Catherine Aloysia Butler and Anne Doherty.

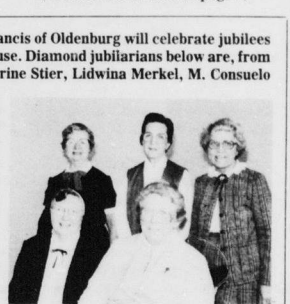
✓ Benedictine Sister Mary Jane Ofer, a native of Mt. Vernon, will celebrate her



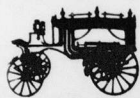
Golden Anniversary of Profession with a Mass of Thanksgiving at 2 p.m. on Sunday, July 14 in Our Lady of Grace convent chapel. A reception will follow. Sister Ofer has served the archdiocese as a teacher, organist, choir directress, pastoral minister and actress, playing the abbess in her community's production of "Sound of Music" as part of its 1980 Sesquicentennial Celebration honoring 1,500 years of St. Benedict's Order.

## check it out...

✓ The German American Klub will welcome the Quoos Singers from Bexbach, Germany, when they perform at the City Market on Monday, July 29 at 11:30 a.m. Another German group, the Indianapolis Saenger Chor will present their Mid-



JUBILARIANS—Twenty-four Sisters of St. Francis of Oldenburg will celebrate jubilees at a July 26 liturgy and dinner at the motherhouse. Diamond jubiliarians below are, from left, Sisters Rose Geneva Grantz, Mary Catherine Stier, Lidwina Merkel, M. Consuelo Esquibel, Rita Clare Broecker, Ann Laetitia Alcaraz, Angeline Hagemann, Magdalen Marie Alcaraz, M. Callista Rosenberger and Gertrude Schmid. Golden jubiliarians at right are, standing, Sisters Loretta Feeney, Marina Pucke and Mary Emmett Lawrence, and seated, Sisters Mary Clarence Von Wahlde and Marie de Lourdes Dwenger. Silver jubiliarians, not pictured, are Sisters Julia Biehle, Christine Doerger, Donna Eggering, Susanna Helmes, Damien Hinderer, Alice Retzner, Sandra Schweitzer and Olga Wit-kind.



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# TO THE EDITOR

## No need for conflict with Masons

A concerned Catholic friend of mine referred me to the June 14 issue of The Criterion with the article: "Bishops: Masonry 'irreconcilable' with Christianity," and asked for my reaction.

My immediate reaction was one of sadness that what I had thought was long since a dead issue is even considered newsworthy. Since that time, numerous members of the Roman Catholic Church have tried to reassure me that this is a sentiment of a limited number in the church and that I should not be seriously concerned. I would like to believe that; however, considering the learned people submitting the confidential report I cannot take it that lightly.

Since I speak only from my own experience, it is necessary that I give you a short resume of my background. I grew up in a predominantly Catholic section of a small town; associated with both Catholics and Protestants without being concerned about their religion; studied European history at Indiana University which necessarily included the development of the Catholic Church; enrolled in a K. of C. correspondence course; later attended 10 weeks of Inquirers class at a local parish; attended a Charismatic Mass; visited the Vatican during a trip to Europe and endeavored to keep current on the results of Vatican II. During this same time, I served as master counselor of the Order of

Demolay and was worshipful master of the Masonic Lodge. I certainly do not represent myself as an authority in Masonry or Catholicism; however, I do claim to be unable to recognize the need for conflict between the two.

The remarks concerning the Masonic fraternity might be better directed to fraternities in general. Although the Masonic Lodge has not barred blacks legally, the Elks Lodge, up until 1974, has. All fraternities, including the K of C, do, to my knowledge, bar females and establish a minimum age for membership. Your church might be better advised to join with Christians in questioning the need of fraternities and sororities both in college and afterwards.

The taking of oaths has long been a subject of disagreement among Christian churches. Although the article stated that the Roman Catholic Church allows the swearing of oaths for serious reasons, many churches cite a scripture—state yes or no. Therefore some of these churches would disagree with oaths taken not only in fraternal organizations but also in courts of law, and some even disagree with a pledge of allegiance to the flag.

I attend church for religious worship and instruction and not the Masonic Lodge. Therefore, the fact that a fraternal organization, or any other organization falls short teaching me Christianity is to be expected. I would be greatly disappointed in my church if any other organization came even close to fulfilling my religious needs.

When I joined the Masonic fraternity I was a baptized believer in Jesus Christ and still remain so. I have neither received nor conferred any Masonic work on any other member which questions that belief or casts any doubt on that belief.

My dictionary defines "irreconcilable" as "implacable hostility; either party involved in a difference of opinion may refuse to be reconciled." I sincerely hope this is not true in this case; however, in my opinion reconciliation of the Masonic fraternity with the rest of Christianity is not necessary because no disharmony now exists.

William G. Henderson

Bedford

## Revival should have prayed rosary

Just a few comments about the tent revival reported in your June 14 issue.

Our Lord, through Our Lady, told us at Fatima in 1917 that this poor world is in great need of prayer. Specifically, he asked for the rosary.

I wonder how many rosaries were prayed during this tent revival?

Remember, the best way to prove one's love for Our Lord is to obey his will, not ours!

"If you love me, obey me."

Timothy A.M. Duff

Bloomington

## More 'Check it out' activities

(Continued from page 6)

Summer Festival from 4 p.m. to midnight on Saturday, Aug. 10 in German Park. Adults \$1, children under 12 free.

✓ **St. Agnes Academy and Cathedral High School Classes of 1960** will hold a combined 25th Reunion on Friday, Aug. 9 at Fort Benjamin Harrison Officers' Club. A picnic will follow on Saturday, Aug. 10 at Cathedral High School. Several classmates are still missing. If you have their addresses, or need information call Mary Kay Overbeck 253-5735 or John Ford 632-8538.

✓ **St. Luke Unmarried Adult Association** will sponsor a **Singles Retreat** Friday and Saturday, Aug. 2-3 at Alverna Retreat House, 8140 Spring Mill Rd. Cost \$25. Reservations due by July 15. Call Kass Loughery evenings at 846-7271.

✓ **Host families for English-speaking Catholic teenagers** are needed for the approaching school year. Benefits for host families include scholarships for international learning tours for school age or adult travelers. For information call the American Institute for Foreign Study Scholarship Foundation at 800-243-4567.

✓ **St. Catherine of Siena Class of 1940** will hold a reunion at 6:30 p.m. on Saturday, July 20 at the Indianapolis Athletic Club, 350 N. Meridian St. Call Rosenell Delatore Rohrman 535-5288 or Elizabeth

Price Besse 786-8593 for reservations or information.

✓ **The Local Presentation of the Indiana Segments of the National Ribbon Event** to demonstrate against nuclear war will be held on Monument Circle in Indianapolis at noon on Friday, July 19. All ages are invited to participate. Rain date is Monday, July 22 at 11:30 a.m.

✓ **Catholics United for Life (CUL)** will present "The Best Way to Save Babies" Conference comprising six workshops, on Saturday, July 27 from 9 a.m. to 5 p.m. at Mercy Academy, 1176 E. Broadway, Louisville. Fees including lunch are \$12 for adults; \$10 for students; children under 12 free. Free babysitting provided. For registration or information contact CUL, New Hope, Ky. 40052, 502-325-3061.

✓ **St. Vincent Hospital and Health Care Center** is now offering the **Senior Partners Program**, which reduces out-of-pocket deductible and co-insurance charges for hospital services for older persons. For information and application, call 871-2273.

✓ **St. Francis Hospital Center** will offer a free Community Outreach Program on "Nutrition in the Fast Lane" at 7:30 p.m. on Wednesday, July 17 in the hospital auditorium. The program offers tips on nutrition when eating in restaurants or counting calories at home. Call 783-8300 for information.

## Post Vatican II church alive and well

Enough is enough. For two to three weeks now the readership of The Criterion has been subjected to articles suggesting that the Catholic faith in the U.S. is going to hell in a hand cart. This, it has been suggested, is a result of the Second Vatican Council. "The good ole days" always look good when we look back.

The Catholic faith in the United States today is certainly different than it was in 1962. It's not perfect. But most people don't attend church because they "have to" anymore and the role of the person in the pew is no longer simply to "pray, pay and obey."

The signs of growth in faith are there if one opens his eyes and looks: Marriage Encounter, Bible sharing, Christ Renews His Parish, youth ministry, parish councils, Separated/Divorced/Remarried Catholics, good solid sacramental preparation, Right to Life, lay people sharing in the leadership of the church, bishops who are willing to address issues such as nuclear arms and capitalism, Rite of Christian Initiation, etc.

I don't believe it's good editorial style to suggest by space and volume that one individual's "personal opinions" are more valid than the lived out experience of the church in the U.S. or the leadership of the National Conference of Catholic Bishops.

Father Carlton Beever

Indianapolis

## Chatard graduate produced program

It may be of interest to your readers that the recent program "Plowing up a Storm" on PBS was directed and produced by Michael Farrell, a 1965 graduate of Chatard High School.

He lives in Lincoln, Neb., with his wife and three children and works for a local Public Broadcasting station.

Eileen Bowen

Indianapolis

## Archdiocese enviously progressive

Recently I presented a workshop for administrators on "Working with Boards of Education" at the Mid-America Youth Ministry Conference. The participants were from various dioceses throughout the midwest. This experience was quite an eye-opener for me. Up until then, I had assumed that the structure of educational boards was similar throughout the country. Boy, was I wrong!

I found that the Archdiocese of Indianapolis is enviously progressive in its

work with boards. These administrators were so impressed with something I had long taken for granted. I came out of that workshop so proud of being from Indianapolis and grateful for the foresight of those original planners and developers.

I'd like to publicly thank those who pioneered the current board structure and all those who continue to make it work.

Patricia A. Long

Indianapolis

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## QUESTION CORNER

# Are non-Catholics saved?

by Fr. John Dietzen

**Q** Recently I received a magazine published by a group using the name of a famous shrine of our Blessed Mother.

One article insists that to save your soul you must be a Catholic and quotes Vatican Council II as saying: "Outside the church there is no salvation." The article also says that anyone who is a Catholic must remain a Catholic or be lost forever.



would assume that members of other churches believe something like the same about their church, or they would join another.)

However, it explicitly and very strongly teaches that many essential elements of salvation, including the saving guidance and presence of the Holy Spirit, are also at work in other churches. This goes particularly, of course, for other Christian denominations, but applies to non-Christian religions and even those people struggling to live a good life who do not even know of God or Jesus Christ.

Thus the Catholic Church sees these others as closely related to us in the saving faith in Christ. Baptized Christians who live their faith in the Scripture and in Christ, and who often receive sacraments within their own churches, are "in some real way joined with us in the Holy Spirit, for to them also he gives his gifts and graces, and is thereby at work among them with his sanctifying power. Some indeed he has strengthened to the extent of shedding their blood" as martyrs (Constitution on the Church, No. 15).

Far from being lost outsiders, the Catholic Church sees all people justified by faith through baptism as "incorporated into Christ. They therefore have a right to be honored by the title of Christian, and are properly regarded as brothers in the Lord by the sons of the Catholic Church" (Decree on Ecumenism, No. 3).

As for non-Christians who have no knowledge of Christ, or perhaps even of God himself in any explicit way, our church believes that they too are under the saving love and care of God. The Constitution on the Church affirms: "Those also can attain

to everlasting salvation who through no fault of their own do not know the Gospel of Christ or his church yet sincerely seek God and, moved by grace, strive by their deeds to do his will as it is known to them."

This simply repeats traditional Catholic teaching: "Divine providence does not deny the help necessary to salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God, but who strive to live a good life, thanks to his grace" (No. 16).

You ask whether those who are Catholic must remain Catholic until death or be lost spiritually. Much of what is said above

applies here as well. But the Vatican Council refers to that situation explicitly and with extremely careful words.

"Whoever—knowing that the Catholic Church was made necessary by God through Jesus Christ—would refuse to enter her or to remain in her could not be saved" (Constitution on the Church, No. 14). The emphasized words are essential and critical.

Just as many outside the church, so many Catholics—because of lack of training and education or opportunity for true commitment—may have little or no real awareness or belief in what those words say. Ultimately, of course, it is a matter between them and God if they turn away from their Catholic faith.

It cannot be said, however, and the church clearly does not believe, that such people have automatically sinned seriously and lost any hope for eternal salvation.

Not many years ago, as I recall, the church condemned the teaching of an American priest, Father Leonard Feeney, for saying the same thing as this article says. Do you have an answer? Is the quotation wrong? (Florida)

**A** The substance of the quote you give is from the Second Vatican Council (Constitution on the Church, No. 14) and from other Catholic documents. However, one must understand that statement as the church clearly explains it. And, as the church explains it and believes it, the statement absolutely does not mean that those who are not members of the Catholic Church are unsaved or "lost."

The Catholic Church, and by that I mean its members, including its leaders, does believe that the fullest riches of the means intended by Christ for our salvation exist in our church. These include the sacraments and liturgical life, unity of faith, communion in organization, and so on. (One

## FAMILY TALK

# Dealing with son who is never on time

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My 9-year-old son has his head in the clouds. I send him off to school in our small town, concerned that he will get there on time if at all. On the way he has to step in every puddle, pet every dog, gawk at every cloud in the sky and crisscross every back yard.

After school it's worse. He gets home eventually, but sometimes he manages to appear in the strangest and most faraway places. Often enough, he is late for supper, and I have a hard time tracking him down.

I worry that he may wander into trouble. I would also like to have him home for supper on time without having to comb the neighborhood.

**Answer:** Thank you for so vividly describing a common occurrence: the odyssey of Mr. Slowpoke. Your son, like so many of his act-alikes, lives in another world, untroubled by the deadlines and duties that bother you and me.

Yes, you need to get him to school on time. And he needs to be home for family supper. He will have to move along a bit to get where he is supposed to be, when he is supposed to be there.

Before I suggest a plan, however, recognize that wandering has its bright side. Curiosity, wonder and awe are all gifts to be cultivated. Too often we adults are in such a hurry to get someplace that we think is so important that we forget to stop and smell the flowers.

So let's try to cure him of his lateness, but not his curious mind and meandering feet. How can you get him to school and home again on time?

In the morning, I would walk with him to school.

Walking with him has many advantages. He gets there on time, so it is good discipline because it is effective.

Further, you have the opportunity to model "on time" behavior. He learns by accompanying you.

There are advantages for you as well. You can relearn to watch for puddles and wonder about the clouds. Also, you will be starting the day with the healthiest exercise of all, a brisk walk.

If you choose not to walk to school with your son, let the school handle his lateness. They have a regular policy for tardy youngsters. Don't intervene to protect or excuse him.

Consequences are also one way to handle lateness for supper. Set a time to be home, perhaps 5:30. You might even give him an inexpensive wristwatch. If he is not home by 5:30, then he has a consequence. Watching dishes, no television and early bedtime are "popular" penalties.

A better way might be to raise his positive motivation to be home on time. Keep a chart of his check-in times. Just like workers, he can "clock in" each day after school.

Perhaps a special food treat would be available up until 5:30, but not afterward. Or keep a chart with daily "smile faces" for every evening he is home on time. Five smile faces might earn a certain desired reward.

The clocking in, the food treat and the charting are positive ways to increase his motivation to be home on time. They usually work better than penalties because they focus on the good behavior rather than the bad.

Good luck in getting your wandering scholar home. I hope he gets there on time, but never forgets there are clouds to watch and dogs to pet.

(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. 47778.)

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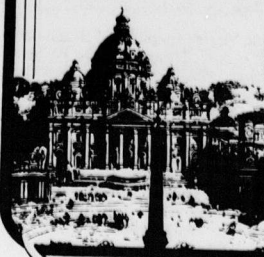
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# Pope commemorates Slavic saint's feast with new encyclical letter

*Expresses hope for European Christian unity*

by NC News Service

Pope John Paul II expressed his hopes for the health and unity of Christianity in Eastern Europe July 7 as Catholics in that region celebrated the 1,100th anniversary of the death of one of their patrons, St. Methodius.

In a sermon during an early morning Mass, the pope also expressed sorrow for being unable to attend the celebrations and said he was with the pilgrims "in spirit."

During the celebrations in Velehrad, Czechoslovakia, that day, a crowd estimated at 150,000 chanted "Let the Pope Come" and "Long Live the Pope."

Pope John Paul had been invited to the celebrations by Cardinal Frantisek Tomasek of Prague, Czechoslovakia, but the cardinal announced in June that the pope would not come.

The pope had taken special note of the event in an encyclical dated June 2 and released July 2. In the document, he praised St. Methodius and his brother, St. Cyril, for their work in evangelizing the Slavs.

IN A JULY 7 sermon broadcast by Vatican Radio in the Czech and Slovak languages, the pope said he was with the Velehrad pilgrims "in spirit."

"I feel emotion and sorrow because I could not greet you, bless you and comfort you in person," he said. The sermon was part of an early morning Mass honoring the Slavic saints. Members of the Czech and Slovak communities of Rome attended the service.

The pope also awarded a special papal honor, the Golden Rose, to the sanctuary in Velehrad which houses the remains of St. Methodius. The award is a sculpture in gold of a rose twig with leaves and blossoms. The first recorded reference to the Golden Rose dates from the 11th century.

Cardinal Agostino Casaroli, Vatican secretary of state, was delegated to represent the pope at Velehrad. In his sermon at the village July 7, the cardinal said that the "Slavic civilization, and Europe's in general, remains marked by the Christian imprint that characterized its origins."

"It is not without profound reason that

## Mass observes anniversary of closing of St. Francis parish

by Kevin C. McDowell

Former parishioners of St. Francis de Sales Parish, Indianapolis, recently marked the second anniversary of the church's closing with a Mass and dinner and a reassurance that, as members of a broader community, they still exist.

The concelebrated Mass at St. Andrew's drew 70 people, slightly more than last year's Mass at St. Philip's. The concelebrants were St. Andrew's pastor Father James Farrell, St. Rita's pastor Divine Word Father Richard Jeschke, and Divine Word Father Arthur Kelly, director of the St. Nicholas Youth Center and the last priest in residence at St. Francis, which officially closed June 19, 1983. Holy Cross Brother Douglas Roach, the last administrator of the parish, was also present.

Father Kelly, in his homily, spoke of faith and generosity. His St. Nicholas Youth Center, he indicated, had seen some hard times, "but since the last time I saw you, a lot of things have happened to St. Nicholas and myself. There is interest in the program." He thanked those present

Pope John Paul II has seen in this common base the valid motive for hope in a future, superior unity of Europe," he said.

THE DAYS leading up to the celebrations were marked by an international spat which arose when the Czechoslovakian government banned foreign Catholic Church officials, except Cardinal Casaroli, from the ceremonies.

The reason the pope did not attend the ceremonies was never made public. Relations between Czechoslovakia's Communist government and the Vatican have been strained. The government has criticized the pope in the past for attempting to "Catholicize" Europe with his calls for unity in a common faith.

Relations were strained also between Czechoslovakia and Austria when Cardinal Franz Konig of Vienna was denied permission to attend the Velehrad ceremonies. The Austrian foreign minister said July 3 that Czechoslovakia's action would hamper attempts to improve relations between the two countries.

Other foreign Catholic churchmen, including Cardinal Basil Hume of Westminster, England, and Cardinal Jean-Marie Lustiger of Paris, also were barred from the celebrations, according to news reports.

IN HIS encyclical, Pope John Paul said Sts. Methodius and Cyril knew the value of adapting religion to culture. He said they had an "up-to-date vision of the catholicity of the church" because they saw that truths could be expressed in different languages and cultures.

The pope also prayed that Slavs be allowed to publicly express their faith and that their religious beliefs "never be considered by anyone to be contrary to the good of their earthly homeland."

At one point during the Velehrad ceremony, Czechoslovakian Culture Minister Milan Klusak faced a jeering crowd which chanted, "Give us freedom of religion."

Later, Cardinal Tomasek told the Austrian Catholic news agency Kathpress that he was "pleased by the loyalty of the Catholics of my country to their faith and their church."

for their concern and support, adding that "it is important to you and me to realize that the spirit of generosity is important to our world."

Father Kelly said that often Christ brought joy, peace and hope to others through his generosity. He said he had "been down for a long time, but generous people are coming forward. This gives me a lot of hope."

The renewed interest in his center, which is located in the inner city, shows how "a Christian way can really bring to life a people who have been downtrodden."


He thanked the former parishioners for their help, including the donation of the collection to the St. Nicholas Center. He also noted that, although St. Francis no longer exists, "there is still new life, and it's a new life you have brought here today in your generous spirit. There are so few today with abundance who are willing to give it up, to share it. You give me hope."

Father Kelly and Brother Douglas, who is now formation director for his order in South Bend, joined many of the former parishioners for dinner at the Shrine Club after the Mass.



SAINTS HONORED—A painting of Ss. Cyril and Methodius carried during a celebration in Bulgaria in 1981. (NC photo from KNA)

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# CRS says interest in African famine may die soon

by Marianne Cianciolo

CINCINNATI (NC)—Public interest in aiding African famine victims seemed to have peaked and "within three or four months" it will probably "die," said Catholic Relief Services director Lawrence Pezzullo.

Pezzullo was in Cincinnati June 26 to appear at a benefit concert and recording session for the "The Cry of the Poor," an album produced by about 20 of the top artists in contemporary liturgical music to raise funds for African famine relief.

Some of the artists who appear on the album include Carey Landry, Michael Jocas, and Jesuit Fathers Robert Dufford and John Foley, who composed the title song.

CRS, the official overseas relief and development agency of the U.S. Catholic Church, will distribute proceeds from the project, which was staged at Cincinnati's Convention and Exposition Center.

WHILE THE CRS director called the musicians' endeavor "most heartening" and he thanked American citizens for their "truly overwhelming response" to the hunger emergency in the past eight months, he cautioned that the long term solution to African woes requires a

"Marshall Plan type, world wide commitment."

Pezzullo said to help Africa become self-sufficient in food production, a commitment must come from "all your large donor countries."

By donor countries, he means the world's affluent developed nations such as Canada, Western European nations and Australia, "not just the United States."

It's difficult to estimate the financial commitment such a plan would require, Pezzullo said, because so many improvements are needed: meeting the current food shortage, getting people back to their lands to begin growing crops again, food distribution and market conditions, education and skilled training.

CRS HAS committed \$50 million to support an African-wide development program. Of that money \$30 million is earmarked for Ethiopia over a 27 month period, which started last October.

The privately contributed funds will be used for an ongoing emergency feeding program. Purchasing, transporting and distributing items such as blankets, clothing and tents as well as short-term developmental needs in agricultural production, water and sanitation, medical

services, and income-generating activities like weaving, soap making and pottery.

From the \$1 million to \$10 million "The Cry of the Poor" is expected to generate, CRS plans to put 25 percent toward African emergency relief supplies, 25 percent toward an African food production program and 5 percent toward programs "to stimulate ongoing awareness in the

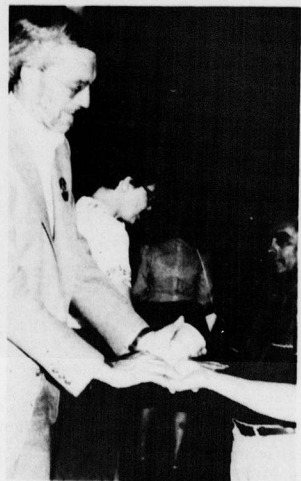
American public of the problems of developing nations in Africa."

Three other Catholic missionary organizations working in Africa will also receive 15 percent each from the album sales: Mother Teresa's Missionaries of Charity in East Africa, The Jesuit Refugee Service for Africa, and the Congregation of the Holy Ghost.

## Caravan taking refugees from Arizona to Midwest

by Christopher Guntz

PHOENIX, Ariz. (NC)—A "freedom train" car caravan carrying Central American refugees left Phoenix June 30 on



**SANCTUARY CARAVAN**—The Rev. John File of the Southside Presbyterian Church in Tucson, Ariz., and Sister Darlene Niegorski, bless the hands of participants in an ecumenical service at St. Catherine Church in Phoenix, Ariz. The blessing came before departure of a "Sanctuary Caravan" carrying Central American refugees to the Midwest and Northeast. Mr. File and Sister Niegorski are among 12 sanctuary workers indicted on charges of smuggling and aiding aliens. (NC photo by Christopher Guntz)

a cross-country journey aimed at bringing public attention to the plight of the refugees and the sanctuary movement.

The caravan, which began at St. Catherine Church in the predominantly Hispanic section of South Phoenix, came just three days after a federal judge in Phoenix refused to dismiss a case against 12 sanctuary workers indicted on charges of smuggling and harboring undocumented persons.

The caravan will drop refugees in Chicago, St. Louis and Northampton, Mass.

Caravan spokesman Bob Haddon estimated that 65 cars participated in the in-town caravan that wound through Phoenix streets before getting on the freeway to head north to Flagstaff, Ariz. Eight cars are participating in the Phoenix-to-Chicago leg of the trip. At intermediate stops, the caravan has been joined by about 30 cars.

During a prayer service before the caravan began, one of the refugees, Maria Teresa Gomez of Guatemala, explained her reasons for leaving her homeland. With Maryknoll Sister Mary Malharek as interpreter, she explained that her work with Christian-based communities caused her to be threatened and that some of her co-workers were assassinated.

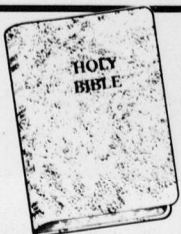
Joining Mrs. Gomez in the caravan are her husband and three sons, two brothers from Guatemala, Pedro and Joaquin Vasquez, and a Salvadoran man named Victor. According to a press release issued by the Phoenix Sanctuary Committee, Pedro left a wife and four children behind because he was sought by the Guatemalan police for being considered a subversive.

The Gomezes will be taken to Chicago; the Vazquezes to Northampton, Mass. and Victor to St. Louis. The caravan was scheduled to be in Chicago July 12-16 and in Northampton by July 21.

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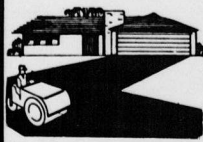
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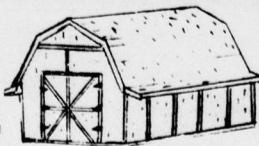
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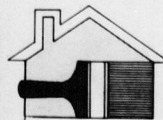
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45

## Friendship's reach



By Cindy Liebhart  
NC News Service

A mother and father were trying to get their 3-year-old son Eric into bed one evening. But going to bed was the last thing Eric wanted to do. So he put forth his best efforts to stall, stretching out conversation with his parents.

It was a familiar tactic — one Eric's mother quickly recognized. Gently she explained that it was time to turn out the lights and that he should go to sleep.

"But I'm afraid in the dark," Eric said.

"There is nothing to be afraid of," his mother responded. "God is here with you."

Looking up at his parents, Eric replied, "I know that God is here, but I want someone in here with skin on."

□ □ □

Paula Ripple relates that amusing anecdote in her book "Called to Be Friends" (Ave Maria Press, 1980).

Eric's desire for a flesh-and-blood presence in the darkness, a comforting touch reassuring him he is not alone, speaks simply but powerfully of a profound truth about human existence. God's presence can come alive through

the love of others who wear our "human skins."

Most of us cannot expect to experience God's love in isolation. We need to give and to receive human friendship if we are to accept God's invitation to friendship.

□ □ □

The call to friendship is at the heart of Christianity's two great commandments, Ms. Ripple said in a recent interview. A faculty member of the Notre Dame Institute for Clergy Education in Indiana, Ms. Ripple has done extensive work in the area of relationships and human growth.

Jesus asks us to love God and to love our neighbors as ourselves. It is a threefold relationship that tells us love for God, for others and for ourselves cannot be separated or compartmentalized, she said.

While friendship eludes precise definition, some of its qualities can be described.

Ms. Ripple said friendship can be looked upon as "a relationship between two people which nourishes the life of each person at the expense of neither."

It is not a "blending" of two people, nor a "giving away" of oneself, she said. Crucial to healthy friendships are people who have a strong sense of their own self-worth, who recognize some of the gifts they possess.

"If I don't know who I am and what my gifts are, I don't have anything to give in friendship," she said.

But through friendship, the knowledge we have of ourselves is deepened, expanded or challenged. A friend "frees the best in us and confirms our own beliefs about what is best in us," Ms. Ripple said.

It is like a child learning to play the piano. She may sense she possesses good musical talents. But she will need affirmation, encouragement and nurture by others to fully appreciate her gift and cultivate it.

Sometimes a friend is able to see good "qualities in us we have not yet seen in ourselves," Ms. Ripple said. Similarly, a friend can help us recognize and break from destructive or oppressive patterns in our lives.

A friend will not allow us "to settle for less in ourselves" than we are or can become, she said. For her, the lyrics of a song in the

movie "Evergreen" reveal friendship's transforming power: "When you look at me I'm all and more than I ever dreamed I'd be."

□ □ □

Friendship's course is not always easy. One myth about friendship is the "dreamy notion" that it has nothing to do with conflict, anger or hurt, Ms. Ripple said.

"The only relationships that are easy are new ones" because at that point people haven't had time to experience each other's strengths or limitations, both of which can cause suffering, Ms. Ripple said.

Another element of friendship not to be overlooked is playfulness — the ability to have fun with and really enjoy another. People shouldn't take a relationship so seriously "that it becomes grim," she said.

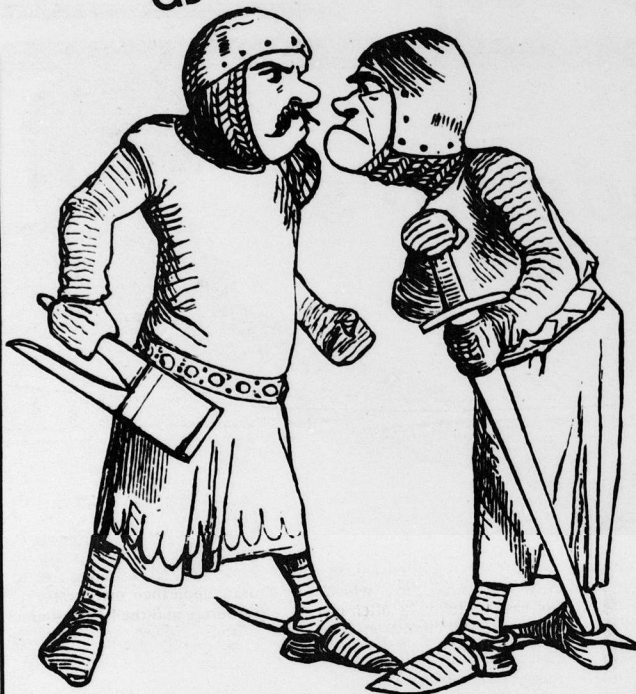
Ultimately, friendship becomes a force beyond the two people involved. Ms. Ripple believes the love and strength people experience in friendship spill over into all their other relationships or encounters with people.

"Love is diffusive — it scatters itself," Ms. Ripple said.

(Ms. Liebhart is media reporter for NC News Service.)

Friendship is the basis for the two great Christian commandments of loving God and loving each other, says educator Paula Ripple. Interviewed by Cindy Liebhart, Ms. Ripple indicates that while friendship isn't always easy, it is life-giving.

loving isn't the same  
as liking



# ENEMIES

By Katharine Bird  
NC News Service

Imprisoned in a concentration camp during World War II, the Jewish man managed to endure the constant taunts and harassment from a German guard, but not without thoughts of revenge. Later, after regaining his freedom, the Jew nourished those thoughts by planning what he would do to the guard if ever the chance presented itself.

One day the man saw the guard on the street. His first instinct was to attack. But then he found himself hesitating and reflected: This enemy has to stop somewhere. It might as well be right now, here, with me.

That story powerfully brings home for me what it might mean to "love your enemies."

Somewhat the Jewish man found a way to break down the barrier between himself and his enemy.

Perhaps he discovered, as Gerard Vanderhaar puts it, that we don't have to be "prisoners of our past."

"We have a measure of freedom that allows us to move in another direction," Vanderhaar adds in a 1985 book, "Enemies: How to Love Them" (Twenty-Third Publications).

"We can remove ourselves from the pressures of our former way of looking at the world and take up another way of seeing things," he says.

The ability to see differently is one of the keys to the love for enemies discussed by Vanderhaar. His book details some ways for Christians to set out on this essential and difficult task.

Vanderhaar, professor of religion and peace studies at Christian Brothers College in Memphis, Tenn., defines an enemy as someone who is "antagonistic," who has a "deep-seated dislike" to the point of

wanting to do harm to another. How can anyone be asked to love such a person?

Vanderhaar observes that the "love we are talking about here is not a sentimental journey." He notes that Jesus' "sense of psychology was sound." Jesus doesn't insist that people like their enemies.

Loving enemies means developing "a concern for the genuine good of the person. We can love without liking," Vanderhaar explains. "It means making 'a purposeful, firm decision to respect them as human beings.'"

It can take hard work with those considered enemies "to resolve our differences," the theologian says.

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**"Loving enemies means developing a concern for the genuine good of the person. We can love without liking."**

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"Life provides a great opportunity for positive human interaction," he thinks, and many possibilities for us to bring "out the best in each other."

For Vanderhaar, "the goal of enemy love is finally to become cooperators in a common effort to improve things for all of us."

The theologian points out that Jesus had no blinders on concerning the enemies who wished him ill. His way of handling one who wished him ill — Judas — can be instructive.

At the Last Supper, Jesus singled Judas out as the one who would betray his master. Vanderhaar notes that Jesus called Judas "friend" and gave him a chance to reconsider. He "appealed to Judas' conscience by impressing on him the ugly consequences of his act."

But, he adds, Jesus did nothing to embarrass Judas in front of the other apostles. Acting otherwise would have given Judas an "opportunity to become defensive and so reinforce his decision," Vanderhaar suggests.

"Jesus always respected the person of his adversaries, even when he disagreed with their position," Vanderhaar explains.

Jesus "never helped spin higher the spiral of enmity" by refusing to recognize the humanity of others, Vanderhaar concludes.

(Ms. Bird is associate editor of Faith Today.)

By David Gibson  
NC News Service

It is risky to talk about love.

First, there is the risk of trivializing the subject. In a world where love's "three little words" make "the world go 'round'" — and where a novelist was able to write that love means you never have to say you're sorry — it is all too easy to speak of love in sugary terms. But is love always sweet?

Second, there is the risk of envisioning love too narrowly. Then what is said reflects the love of a husband and wife, or the love of a parent and child, or the love of friends, or the love of neighbors — but not all these.

There is also the risk of seeming to be naive when talking of love and its power. It may be true that "what the world needs now is love sweet love." But the world also needs problem solvers and people with vision and people with commitment. The person of love may be the finest kind of problem solver, of course. But should love be described as though it were a panacea, wiping away life's complications the way window wipers of a car wipe off the rain?

Again, there is the risk that in speaking about love, one will appear to be trying to define a reality that can't be defined; attempting to box up one of life's greatest mysteries and most

# Love is v

By Father John Castellet  
NC News Service

Paul's Christians at Corinth were endowed with many special gifts of the Holy Spirit. However, the gifts were proving counterproductive. Individuals were glorying in them as personal accomplishments, especially the more visible ones, like the gift of tongues.

This presented a problem for Paul. He did not want to give them the impression that he did not esteem such gifts: They were, after all, gifts of the Spirit. But Paul wanted to correct their misuse.

He reminded the Corinthians that "to each person the manifestation of the Spirit is given for the common good" (1 Cor. 12:7). The Holy Spirit is the spirit of love, showering gifts on the community in order to foster love and unity, not division.

Unfortunately, some who received gifts were, in spite of their natural intelligence and education, quite immature. They were like children selfishly hugging to their



# ever it is, it's a risk

dynamic forces.

It seems that love is larger than words can convey. Which makes things difficult whenever we're depending on words to convey our meaning.

If it is a risk to speak about love, it is also a problem. For it sometimes is easier to say what love is not, than what it is.

Love is not an idealistic approach to the world around us — a view through colored glasses, so to speak.

Nor does love necessarily produce a life of perfect tranquility or eliminate all conflict from one's life.

St. Paul met up with this problem when it came to speaking about love. "Love is not jealous," he wrote. To which he quickly added: "Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love," said Paul, "does not rejoice in what is wrong." Fortunately, Paul did not stop with this litany of "nots."

In fact, he went right on to make this great claim: "Love never fails."

So it is risky to speak about love. But it is also risky not to speak about it. For among Christians, love is of the essence.

Love is the Christian way. For the earliest Christians love was supposed to be characteristic, a trait by which they could be recognized. By love "all will know you for my disciples," John's Gospel stated.

Acting out of love, Christians were to be patient and kind; to bear each other's burdens and not to forget anyone's needs.

Love's forbearance, its trust, its hope and its power to endure are limitless, Paul wrote.

For Christians today, love is a high and demanding standard that asks more than just what is required to get by. Thus the moral life is distinguished not only by what is avoided, but by what is done — what is given — out of love.

It becomes a matter of where attention is centered. A people of love are able to center attention not only on themselves, but on others.

The word "love" is used so frequently today in popular music and advertisements that it risks becoming emptied of all meaning. Perhaps it is felt that everyone already knows just what love is and that there's little need to come to terms with its meaning. And perhaps the reality of love is easy to exploit since most people yearn so strongly for it.

Which, I think, makes it all the more important to put flesh back on the bones of this vital word in the Christian vocabulary.

What do you think love really implies? If Christians are to be known as people of love, who and why and when do they love?

(Gibson is editor of Faith Today.)

# what makes us human

toys.

"Brothers," Paul admonishes them, "do not be childish in your outlook. Be like children as far as evil is concerned but in mind be mature" (1 Cor. 14:20).

"You set your hearts on the greater gifts (but) now I will show you the way which surpasses all the others" (1 Cor. 12:31) the way of love. Without love all other gifts are useless.

"If I have faith great enough to move mountains but have not love I am nothing" (1 Cor. 13:2).

Notice Paul says, "I am nothing," not "I have nothing." Love is fundamental to Christian existence. Why? Ultimately because God created us to love. That is what being made in his "image and likeness" is all about.

God gave us a share in his creative love, to love creatively and unselfishly. This makes us authentically human.

When Paul proceeds to spell out some qualities of love, one is struck by their everyday, practical reality. Love is patient, kind, not

jealous, not snobbish, does not put on airs. Love is never rude, self-seeking, prone to anger.

What Paul has in mind is not some esoteric, abstract virtue floating around somewhere on a cloud, but honest-to-goodness personal relationships.

These relationships are modeled on the love which Jesus showed to all sorts of other, very real people. That love spilled over on Calvary where Jesus' love reached out to embrace even his executioners.

Lest we think that Paul was exaggerating when he insisted on the unique importance of love, Jesus' own words call out: "This is my commandment, love one another as I have loved you...The command I give you is this, that you love one another."

"This is how all will know you for my disciples; your love for one another" (John 15:12, 17; 13:35).

(Father Castelot teaches at St. John's Seminary, Plymouth, Mich.)

# FOOD...

## ...for thought

"Without help, most alcoholics cannot permanently quit drinking. A combination of factors works to imprison the alcoholic within his addiction," according to "Under the Influence: A Guide to the Myths and Realities of Alcoholism," a book by James Milam and Katherine Ketcham (Madrona Publishers, Seattle, Wash. 1981).

"Without help..." Those are the words that perplex the families of alcoholics. They ask how they can give help or find it. How can they successfully encourage a person suffering from the disease of alcoholism to accept help — especially when that person resists help?

Alcoholism is one type of addiction many families face. Drug abuse is another. Others encounter other serious problems that threaten their peace or the stability of their homes.

But why speak about addictions and other problems in this supplement of materials devoted to Christian love? The answer is simple. Love, which is not easy to define, is often given under stressful circumstances.

When families encounter hard situations, how should they respond? Is love a passive stance that encourages us to sit back and do nothing? Or does love impel hard choices and demanding action at times?

Ms. Ketcham and Milam sug-

gest that waiting for alcoholics to realize they need treatment is "simply a mistake." Left to their own devices, the authors add, alcoholics are likely "to become less willing to seek treatment, not more willing."

Then, too, alcoholism untreated can become a life and death situation. "The alcoholic has to stop drinking or he will continually get worse," the authors say. "Waiting until he realizes the extent of his problem is waiting too long."

The authors say that more than half the alcoholics now being treated successfully got into treatment when "certain crises in their lives backed them into a corner and forced them to seek help." These alcoholics had not simply wanted to stop drinking.

Families, friends and others can help — but they can also aid and abet the alcoholic, the authors suggest. To help, they need to do more than care. They must get informed about what alcoholism is, becoming able to draw upon their own best resources and the best resources of those around them. And they must care for their own health in the process.

What do you think it means to express love under difficult circumstances? What does this suggest to you about love's meaning?

## ...for discussion

1. Do you think of love as a powerful force in human life. Why? Or, why not?

2. David Gibson suggests that it is risky to speak of love. But for Christians, he says, it also is risky not to speak of love. What does he mean?

3. Cindy Liebhart's article speaks about friendship as a means through which God's presence in life can be felt. Why does she say this?

4. According to Father John Castelot's article, what did St. Paul mean when he wrote: "If I have faith great enough to move mountains but have not love I am nothing."

## SECOND HELPINGS

"Letters From an Understanding Friend," by Father Isaiah Powers. Father Powers attempts to think as Jesus might have thought during his last year on earth. The experienced retreat director develops a unique technique here — writing 40 letters to disciples as he imagines Jesus might have written them. He says of Jesus' message of love: "I must love. That's why I was born; that's why I have set my face toward Jerusalem." But, the priest adds, "Love, real love, refuses to threaten, to punish or use coercion of any kind." He goes on to explain that the love Jesus brings is demanding. Still speaking as Jesus might have, the author writes: "I told them about love and the sacrifice that love demands. You know the story well. The Parable of the Good Samaritan is one of my best." (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. \$4.95.)

# CHILDREN'S STORY HOUR

## Jocelynn's world

By Joe Michael Feist  
NC News Service

"Jocelynn. Joice-lynnn."  
Jocelynn, who was staring intently out her bedroom window, quickly turned around to see her slightly agitated father standing behind her.

"Are you daydreaming again?" her father asked. His voice was softer now and he was smiling a little, so Jocelynn figured she wasn't really in any trouble.

"I guess I was," Jocelynn admitted. As she stood up, Jocelynn's father saw that she was grasping the large globe he had surprised her with last summer on her ninth birthday.

"Oh, now I see," he said as he sat down on Jocelynn's bed.

"Where were you this time?" Jocelynn laughed. She liked to be teased.

"I was in China," she said, deciding to go along with the game. "There were all sorts of people working out in a rice paddy, standing in water up to our ankles."



"That sounds like hard work," her father said.

"Oh it is," Jocelynn said. "The little rice plants have to be transplanted by hand."

"But I bet they feed you well," her father said, grinning.

"Mmm-mmm, yes. Tons of egg-rolls!" Jocelynn giggled.

Both Jocelynn and her father laughed out loud for a long time. Then her father looked at the globe.

"Why don't you spin it again?"

Jocelynn carefully balanced the globe on her lap, closed her eyes and gave the world a mighty shove. She quickly extended a finger and rested it gently on the globe's surface. When it stopped

spinning Jocelynn opened her eyes.

"Kenya," she said thoughtfully.

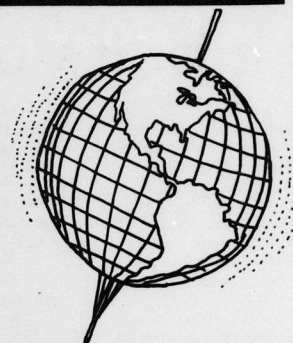
"Kenya? I don't think I know anything about Kenya."

"Well, I guess we know what that means," her father said.

Jocelynn nodded. She would first look up Kenya in her family's encyclopedia, then maybe go to the library to check out a book on Africa.



There's nothing in the world, Jocelynn thought, that's better than reading about people who



live in far-off places. She loved stories about children in Holland who wear wooden shoes or Eskimo children who ride in dog sleds. And she would always see herself there — on a mountainside in Central America harvesting coffee beans or shinnying up a palm tree on some South Seas island. There's nothing better than those stories, she thought again, as she reached for her globe.

"Jocelynn. Joice-lynnn."

She glanced up at her father.

"Someday," he said very quietly. "Someday you'll see it all. But until then, you have to keep up your strength. I think dinner is ready. We're having eggrolls."

(Feist is associate editor of Faith Today.)

### A Rebus for Your Thoughts

A rebus is a puzzle-story with pictures in the place of some words. See if you can figure out this rebus which is taken from this week's children's story.

She loved stories about in Holland who wear or Eskimo who rode dog sleds. She herself on a side in Central America ing coffee or shinnying up a on some island.

### HOW ABOUT YOU?

☐ Jocelynn's imagination carries her into the lives of people far away. Why not find a book for your summer reading about children far away. Think about all the ways they are like you, though different from you.

#### Children's Reading Corner

Sometimes we take the love around us for granted or we miss seeing it at all. It is good to remember that love's power is in the small as well as the larger stories in our lives. In the book "Family Scrapbook," by M.B. Goffstein, there are seven brief and memorable tales of love in a family. Read it. Afterward, talk about some of the ways love is shown around you. (Farrar, Straus and Giroux, 19 Union Square West, New York, N.Y. 10003. 1978. Hardback, \$5.95.)



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# The SUNDAY READINGS

15TH SUNDAY IN ORDINARY TIME

JULY 14, 1985

by  
Richard  
Cain  
Amos 7:12-15  
Psalm 85:8-14  
Ephesians 1:3-14  
Mark 6:7-13

This Sunday's readings all deal in some way with the role of the prophet. A prophet is a messenger and a representative for God. As Christians we are all called to be prophets by virtue of our baptism. In an even more basic way we are all called to be prophets because as human beings made in God's image we are all called to make God visible in our lives. Unfortunately, this call is often obscured by misleading ideas about what it means to be a prophet.

We tend to think of prophets as odd people who claim to receive extraordinary revelations directly from God and proclaim them in a blunt, authoritative manner. But this idea is formed from a hodgepodge of the more extreme characteristics of the more extreme examples. The fact that we place prophets along with saints on a completely different plane of existence where they can be admired without having to be imitated shows that we instinctively sense the exaggerated nature of this image.

A glance at the Book of Amos, from which this Sunday's first reading is taken, reveals how ordinary a prophet can be. Amos was a shepherd and seasonal farm worker from the southern kingdom of Judah called to prophesy to the prosperous northern kingdom of Israel. With courage, he took his message directly to the temple at Bethel, which enjoyed the prestige of being the northern king's official temple. This would be something like a Mexican peasant coming to Washington to speak out about the moral failures of Americans.

This Sunday's passage takes the form of a historical interlude which interrupts a series of visions by the prophet. It describes the climax of what must have been a growing conflict between Amos and Amaziah, chief priest of the temple and a member of the royal family. Taking one of Amos' prophecies out of context, Amaziah was able to have Amos expelled from Israel for conspiracy against the king. Here Amaziah taunted Amos, comparing him with professional soothsayers who prophesied for a fee.

In response, Amos offered a revealing defense of his role as a prophet. Amos separated himself from the professional

soothsayers. His role as a prophet he did not see as a career but a personal calling from God. Yet in another sense, Amos' role as a prophet grew naturally out of his life and work. He retained the outlook of a shepherd and farmer. His prophecies were filled with the images that must have formed a part of his regular life.

Prophets are messengers. This means that being a prophet first of all involves hearing. Since the person delivering the message is God, the prophet must above all have a deep interior life. This Sunday's responsorial psalm captures the spirituality of hearing that is the wellspring of prophecy.

Hearing is also a process. As we have read through the Gospel of Mark, we have seen Jesus train the apostles through word and deed to be his prophets. In this Sunday's gospel passage, we see the apostles take a new step toward becoming prophets. They are sent out two by two. The instructions Jesus gave them underscore some of the important attitudes a prophet must have.

One of the most important of these is a simple lifestyle. This is especially important because the lifestyle of the prophet must not get in the way of the message. A second important quality is a sense of urgency. Jesus' admonition to take nothing but sandals and a walking staff echoed the instructions to the Israelites before they fled Egypt to freedom. The apostles were not to tarry. If a town rejected their message, they were to shake its dust from their feet as they left. This vivid gesture recalled a common Jewish practice of the time. Jews upon returning from Gentile territory would shake the dust from their sandals and clothing. Jesus transformed the gesture to drive home the point that those who rejected his message would be treated as pagans in the coming day of judgment.

This also suggested a third important quality for a prophet. He or she should be creative in communicating the message. A prophet should use simple and direct language and gestures in order that the message might have maximum effect.

## the Saints *by Luke*

### ST. JOHN JONES



BORN OF A CATHOLIC FAMILY IN WALES, JOHN WAS ORDAINED AT RHEIMS AND IN 1587 WAS WORKING AMONG THE CATHOLIC PRISONERS IN MARSHALSEA PRISON IN LONDON. HE WAS DISCOVERED AND IMPRISONED AT WISBECH CASTLE, BUT MANAGED TO ESCAPE TO THE CONTINENT. HE JOINED THE FRANCISCANS OF THE OBSERVANCE, PROBABLY AT PONTOISE, FRANCE, AND WAS PROFESSED AT ARA COELI CONVENT IN ROME. HE RECEIVED PERMISSION TO RETURN TO ENGLAND IN 1592, USING THE ALIAS JOHN BUCKLEY. HE WORKED IN LONDON AND OTHER PARTS OF ENGLAND AND WAS ARRESTED AGAIN IN 1596.

AFTER BEING IMPRISONED FOR TWO YEARS, HE WAS HANGED, DRAWN AND QUARTERED IN LONDON ON JULY 12, 1598. HE WAS CANONIZED BY POPE PAUL VI IN 1970 AS ONE OF THE MARTYRS OF ENGLAND AND WALES. HIS FEAST IS JULY 12.

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# Court decisions affect every diocese

(Continued from page 1)

Under the Grand Rapids plan, involving both Catholic and Protestant schools, public school teachers taught special "shared time" courses in parochial schools during the regular school day. Parochial school teachers likewise were hired as part-time public school staff to conduct "community education" classes in parochial schools after the regular school day ended.

New York's program, part of the federal Title I program to provide remedial programs for disadvantaged public and parochial school students, used public school teachers to conduct remedial courses in Catholic, Jewish and other non-public schools.

CATHOLIC officials at diocesan and national levels expressed dismay at what was widely regarded as a court attack on religious liberty.

Once initial reactions ended, however, the larger question remained: How would public-private school programs in other dioceses be affected, particularly in Title I programs?

According to Richard E. Duffy, federal assistance analyst in the U.S. Catholic Conference's Department of Education, every diocese in the country participates in

Title I programs. Not all, however, implement the program by having public school teachers enter parochial schools to teach courses, he said.

Examples of involvement by parochial schools in Title I and other programs include:

► In the Archdiocese of Philadelphia, some 13,000 parochial schoolchildren are enrolled in a \$6.1 million Title I program.

► In the Diocese of Paterson, N.J., 1,500 students from 37 Catholic grade schools and 89 students from one Catholic high school are involved in Title I.

► In Pennsylvania, according to the Pennsylvania Catholic Conference, 25,000 to 40,000 Catholic school pupils are enrolled in Title I.

► In Cincinnati, 15 part-time and full-time teachers from the Cincinnati public school system instruct an undetermined number of Catholic school students in the city's parochial schools.

► In the Archdiocese of Dubuque, Iowa, a variety of programs are conducted, some 5 percent of them involving Title I. Many are "shared time" programs in which the Catholic school students take classes at the public school.

► In the Diocese of Galveston-Houston, Texas, 600 Catholic schoolchildren participate in Title I.

► In the Archdiocese of Seattle, public school teachers enter Catholic schools to teach Title I classes in a program involving 31 of 57 Catholic grade schools.

► In the Archdiocese of Los Angeles, 85 of 231 parochial grade schools have Title I programs.

In her dissent in the Supreme Court's New York ruling, Justice Sandra Day O'Connor suggested that in some places Title I programs in which public school teachers enter parochial schools may be able to use portable classrooms "just over the edge of school property."

In some states, such as Ohio, New Jersey and Pennsylvania, state educational programs similar to Title I are already using mobile classrooms or vans. Some Saturday classes in public schools are also provided in New Jersey for parochial students.

Some Catholic officials suggest the burden of anticipating needed changes and

finding alternatives to existing Title I arrangements rest with the public school system.

A Catholic school administrator in Los Angeles said the public school system must devise a way to handle the program if changes are necessary.

IN A LETTER to educators, Father D. Harvey McIntyre, executive director of the Washington State Catholic Conference, also advised that the Supreme Court decision "does not negate the public schools' responsibility to provide these services" to students in private schools. The decision, he said, "only dealt with the method" of supplying the service.

Meanwhile, Father Russell Bleich, superintendent of Catholic schools in the Dubuque Archdiocese, was reluctant to speculate which, if any, programs in his archdiocese may be questionable because of the court's action.

He cited fears that overly zealous church-state separatists who "find ghosts under every log" would be "flicking their chops over what to go after next."

## Archdiocesan schools affected by decisions

by John F. Fink

The Catholic schools in the Archdiocese of Indianapolis will be affected, just as will schools all over the country, by the Supreme Court decision forbidding public school teachers from conducting classes in parochial schools. The extent to which they will be affected, however, has not yet been determined.

Providence Sister Lawrence Ann Liston, archdiocesan director of schools, said that most of the effect will be on Title I activities—tutorial help in reading and mathematics that is provided by the public sector. This help varies from county to county, she said, so it is difficult to know how each

public school jurisdiction will interpret the high court's decisions. The archdiocese covers 39 counties.

A total of 440 students in the Indianapolis area are eligible for Title I help, provided by the Indianapolis Public School system. Figures are not available for the total of all students within the archdiocese because there are so many public school systems.

Sister Lawrence Ann also noted that regulations stipulate that the government must provide for special needs and for the handicapped. The public school systems will have to determine how to do that without violating the new Supreme Court decisions.



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## Bishops' committee finds fault with McBrien's book

(Continued from page 1)

clarification, including its discussions of the theology of grace, the "foundation of the church" and church teachings about Mary.

It also said the book's sections on contraception and the ordination of women is presented in a way that "is not supportive of the church's authoritative teaching as would be expected in a text entitled 'Catholicism.'"

It said Father McBrien's aim to give a comprehensive presentation of the teaching of the church was "praiseworthy" and said the committee "appreciates the effort and motivation of theologians such as Father McBrien in undertaking the task of presenting a readable compendium of Catholic teaching."

"Nevertheless, we think it useful to clarify for the actual and potential readership of the book 'Catholicism' its character as one theologian's effort to present such teaching in the light of his understanding of contemporary theological insights, many of which are admittedly of a hypothetical nature, and some of which it seems difficult to reconcile with authoritative Catholic doctrine."

REACHED BY telephone July 8, Father McBrien said he had found the whole consultation with the Committee on Doctrine "very helpful." He said he agreed with the committee's statement that the process had been "a model of cooperative ecclesial concern."

He said that "there are other stories in the church" involving "adversarial situations," but "this just isn't one of them."

Father McBrien said he was reluctant to answer any questions from reporters about the statement because "people just won't believe there's no more there" than what the statement itself says.

The whole thrust of the consultation was to clear up "misunderstandings" and "ambiguities" in the original version of the book, he said. "Never was there any question of a lack of orthodoxy."

Asked if his consultations with the doctrine committee will lead to changes in the sections on contraception or ordination of women in future editions of "Catholicism," Father McBrien said, "I don't know."

He said he does not know when he will revise the book next, but when he does a number of changes will be made.

"The original (published in 1980) was written in 1979," he said, and there was "some revision in 1981" for the one-volume study edition. Since then, he said, there have been new papal documents, the U.S. bishops' peace pastoral and other developments which he would want to incorporate into an updated version of the book, along with the consultations with the Committee on Doctrine.

Neither the first nor the second (study) edition of "Catholicism" carried the "imprimatur," or official declaration by a bishop that the book was in accord with Catholic teaching.

In a statement published in the study edition, now-retired Bishop William E. McManus of Fort Wayne-South Bend, Ind., said that he rejected the request for an imprimatur because he thought such "formal approval is best reserved for books solely concerned with presentation of clearly articulated official church teachings."

"In my judgment," the bishop wrote, "official approval is incompatible with a book of this kind which avowedly is an attempt at a synthesis of traditional teaching and contemporary theological speculation, some of which is only tentative and probable even in the minds of its authors."



# China paroles bishop after 30 years in prison

PEKING (NC)—Bishop Ignatius Kung Pin-Mei of Shanghai, China, was paroled July 3 after serving nearly 30 years in jail for what an international human rights group said was opposing government interference in religion.

An official of the government-sanctioned National Association of Patriotic Catholics was quoted as saying the 83-year-old bishop was "remorseful" and had promised he would sever his connections with the Vatican.

However, there has been no confirmation by Bishop Kung Pin-Mei of that report. The official New China News Agency reported that it had interviewed the bishop and had observed him pledging to act under the guidance of Patriotic Catholic Bishop Louis Zhang Jiashu of Shanghai.

The patriotic association does not recognize the Vatican. Catholics who retained their ties to the Holy See were persecuted and driven underground in the 1950s and 1960s.

New China News said that Bishop Kung Pin-Mei promised in the court session where he received his parole to obey the law and be loyal to the country.

The report said the bishop was "very much moved by the welcome from some Catholics who were affected by his crime."

That was taken by some observers to refer to the thousands of Catholic clergy and laity who were imprisoned and sometimes tortured during the government's drive in the 1960s to bring all faiths under state control.

The bishop was arrested in 1955 along with other religious figures. He was secretly tried in 1960 on charges of "leading a counter-revolutionary clique under the cloak of religion," according to Amnesty International, the London-based human rights group.

The rights group said that the government arrested Bishop Kung Pin-Mei because he opposed its interference in religious affairs.

According to an Associated Press report, the deputy secretary general of the Patriotic Catholic association, Ying Mulan, said the bishop had promised during his July 3 court appearance "he would not have any political, organizational or financial contact with the Vatican."

The report also quoted an official of China's Bureau of Religious Affairs as saying the bishop signed a court document

promising "that in the future he would abide by the law."

Western diplomats in Peking speculated that the bishop was paroled because the Chinese government wants improved contacts with the Vatican. They also said Peking wants the help of missionary-educated "bourgeois" groups, who are sympathetic to the bishop, in its drive to improve the economy.



**FREE AFTER 30 YEARS**—Bishop Ignatius Kung Pin-Mei, 83, former bishop of Shanghai, signs papers for his parole in Shanghai after 30 years in jail. (NC photo from UPI-Reuters)

## Delegation studying plight of Christians in Lebanon

by John Thavis

VATICAN CITY (NC)—Pope John Paul II has sent a personal delegation to study the situation of Lebanese Christians caught in factional fighting, the Vatican announced July 4.

French Cardinal Roger Etchegaray, president of the Vatican's Justice and Peace Commission and its "Cor Unum" charity organization, headed the group, which was expected to meet Lebanese civil and religious leaders. The delegation arrived in Beirut, the Lebanese capital, July 4.

The papal initiative came after appeals from both Christians and Moslems, the Vatican said in a statement. It said the mission reflected special concern for the fate of Christians in southern Lebanon, where heavy fighting erupted after the withdrawal of the Israeli army earlier this year.

The pope is convinced that "maintaining the Christian presence in that territory—and in every other part of the country—constitutes an essential element

toward helping Lebanon recover its original identity," the Vatican statement said.

The delegation planned to spend several days in the southern Lebanese city of Jezzine, where thousands of Christians have fled from the fighting, the Vatican said. In early July the city was reported under attack from Moslem militias. It is controlled by Christian militias.

Cardinal Etchegaray, the statement said, would tell Christians in Jezzine of the pope's "solidarity with their suffering and anxiety" and express "his encouragement to not lose hope."

The pope has twice in recent weeks appealed for an end to the bloody factional fighting in Lebanon, with special reference to the fate of Jezzine. Many southern Lebanese Christians fled to the city after the Israeli army began its withdrawal.

Accompanying the cardinal were Archbishop Luciano Angeloni, apostolic nuncio in Lebanon, Father Roger du Noyer, secretary of the "Cor Unum" council, and Msgr. Luigi Gatti of the Vatican Council for the Public Affairs of the Church.

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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 Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

## July 12

St. Mary Church, 317 N. New Jersey St., will host a special Mass at 7:30 p.m. in behalf of the petitioners who attended the June Tent Revival. Refreshments afterward.

## July 12-13

St. Mark Parish Festival will be held beginning at 4 p.m. each evening on the parish grounds, U.S. 31 S. at Edgewood Ave. Booths, games, beer garden. Fish dinner Fri., chicken dinner Sat.

## July 12-13-14

Holy Spirit Parish, 7243 E. 10th St., will hold its Festival and Monte Carlo. Hourly drawings, kiddie rides.

Kordes Enrichment Center, Ferdinand, will sponsor a Get-Away Weekend for AAs and Al-Anons focusing on the 4th, 5th and

11th steps of AA. For information call 812-367-2777.

Our Lady of Mt. Carmel Mid-Summer Festival will be held from 5 to 11 p.m. Fri. and Sat., and on Sun. from 11 a.m. to 5 p.m. Fri. and Sat. dinners: adults \$5; children under 13 \$3.50. Sun. brunch: \$4.

## July 13

The Catholic Alumni Club will sponsor a party for single Catholics aged 21 or over from 9 p.m. to 1 a.m. at Autumn Woods Clubhouse, 91st and Allisonville Rd. Non-alcoholic drinks and snacks provided. \$4 cost. For information call Dan 842-0655 evenings or Mary 255-3841 evenings.

Our Lady of Fatima K. of C. will hold an Installation Dinner-Dance beginning with cocktails at 6:30 p.m. Dinner at 8 p.m., music from 9 p.m. to 1 a.m. Call Bob

Merritt after 6 p.m. at 862-3650 or the Council at 897-1577 for reservations.

## July 13-14

St. Mary Parish, Aurora, will hold its Annual Festival from 4 to 11 p.m. Sat. and from 12 noon to 8 p.m. Sun. Chicken dinner on Sun. Games, raffles.

## July 14

St. Mary's Academy Class of 1935 will hold a Class Reunion beginning with 11 a.m. Mass in St. John Church. Brunch follows at the Atkinson Hotel. Call 849-4635 or 787-9638 for information.

St. Joseph Church, Corydon, will hold its Annual Picnic and Famous Chicken Dinner from 11 a.m. to 4 p.m. EDST at the Corydon Fairgrounds, rain or shine. Carry-outs available. Handmade quilts, drawings.

St. Rita Parish, 1733 Martindale, will sponsor a Fish Dinner catered by Long John Silver's from 9:30 a.m. to 2:30 p.m. Adults \$3.50; children under 12 \$2.50. Carryouts available.

## July 15

Franciscan Father Justin Belitz, Rev. Joe F. Bortoff and Rusty C. Moe will co-facilitate the first of six consecutive Monday evening sessions on "Exploring the Road Less Traveled" from 7 to 10 p.m. at The Franciscan Hermitage, 3650 E. 46th St. Last session Aug. 26. Call 545-0742 for information.

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at St. John the Apostle Church, 3410 W. Third St., Bloomington. Employee Counseling Service's Julie Bloom will speak on "Stress." For information call Mary Miner at 812-332-1262.

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its regular monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center for a Wine and Cheese Party. For information call 259-8140 or 255-3121.

## July 17

A Married Couples Evening on "Communication Fights" will be conducted by Father Joseph McNally from 7 to 10 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

## July 17-18

The annual St. Gerard Guild Rummage Sale will be held at St. Pius X Hall from 8 a.m. to 5 p.m. both days. Drop off sale items on Sun. July 14 from 2 to 5 p.m., and Mon. and Tues. July 15-16 from 10 a.m. to 2 p.m.

## July 18

Franciscan Father Justin Belitz will present a free introductory lecture on "How Meditation Can Help YOU Take Control of Your Life" at 7:30 p.m. at Holiday Inn North, by the Pyramids. Class will follow July 19-21 and 26-28 at The Franciscan Hermitage, 3650 E. 46th St. Call 545-0742 for information.

## July 19

A Natural Family Planning Class will be offered for married or engaged couples at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 charge. For reservations call 236-1596 or toll free 800-382-9836.

The fourth of seven Summer Cemetery Masses will be



celebrated by Father James Farrell at 2 p.m. in St. Joseph Chapel, corner of S. Meridian and Pleasant Run Pkwy.

## July 20

The Fifth Wheeler Club will meet at 2:30 p.m. in St. Roch's parking lot for a trip to Brown Co. \$13.50 fee covers ticket to "Night Must Fall" at Brown Co. Playhouse, and bus fare. Call 255-4789 or 637-7254 for information.

An "Adult Development of Women Workshop" will be held at the Benedictine Center, 1402 Southern Ave., Beech Grove from 9 a.m. to 3 p.m. Registration deadline July 15. Call 788-7581 for information.

Chatard High School Class of 1975 will hold a 10-Year Reunion at Dawson's Shore Acres. For information and reservations call Cathy Ciresi at 251-1398.

St. Luke Singles Group will sponsor a Catholic Singles Get-Together at 3 p.m. on the parish grounds, 75th St. at Spring Mill

Rd., rain or shine. Softball, volleyball, badminton. \$4 per person covers drinks and hot dogs. Bring lawn chair or blanket. Call 259-4373 for reservations.

## July 21

An Indianapolis area Pre-Cana Program will be held at the Catholic Center, 1400 N. Meridian St. from 12:45 to 5:30 p.m. Pre-registration required. Call 236-1596 to register.

The Indianapolis Chapter of National Pastoral Musicians will meet for a pitch-in picnic and songfest. For information call 842-1232 or 257-2064.

St. John Parish, Osgood, will hold its Annual Chicken Dinner from 11 a.m. to 4 p.m. EST. Adults \$4; children under 12 \$1.50. Carry-outs available. Games, booths for all ages.

The Women's Club of St. Patrick Parish will hold a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.

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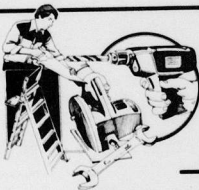
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# British Methodists advise against joining Masons

by Robert Nowell

BIRMINGHAM, England (NC)—The governing body of Britain's Methodist Church said July 3 that Methodists who are Freemasons could compromise their Christian faith.

It advised Methodists "not to become Freemasons."

"It is clear that Freemasonry may compete strongly with Christianity," said a report adopted by the Methodist Conference meeting in Birmingham, England. "There is a great danger that the Christian who becomes a Freemason will find himself compromising his Christian beliefs or his allegiance to Christ, perhaps without realizing what he is doing," it said.

The report's "most serious theological objection" was to the name "Jahbulon" given to the Supreme Being in the Masons' Royal Arch degree. The name, a composite of gods' names from different religions, is an "attempt to unite different religions in one, which Christians cannot accept."

The report was prepared by the Methodist Faith and Order Committee at the conference's request.

Although the conference is the governing body of England's Methodist Church, its action is not binding on church members, a conference speaker said.

The report said that although Freemasonry says it is not a religious movement "its rituals contain religious practices and carry religious overtones."

IN THE U.S., a committee of the Catholic bishops' conference recently issued a confidential report to the bishops calling Freemasonry "irreconcilable" with Christianity. The Committee for Pastoral Research and Practices said "the principles and basic rituals of Masonry embody a naturalistic religion, active participation in which is incompatible with Christian faith and practice."

The Methodist report said Freemasonry's "extravagant" oaths and "blood-curdling penalties" for those who

break them pose a problem. However, the report noted that the oaths "are so extravagant that they cannot be taken at face value, as most Masons agree."

The report criticized the secrecy practiced by Freemasonry. "The society thus encourages suspicion and lays itself open to charges of corrupt practice which can neither be proved nor disproved," it said.

For Christians, that secrecy "poses a problem in that secrecy of any kind is destructive of fellowship."

The report said that many loyal and sincere Methodists are Freemasons, that their commitment to Christ is unquestionable and that they see their Freemasonry and their Methodism as compatible.

"We urge all Methodists who are already Freemasons to study this report and consider carefully the question raised here," said the report. "We recommend that Methodists who think it right to remain

Freemasons might consider whether they should, on appropriate occasions, declare their membership in order to remove suspicion and mistrust."

**THE MASONS'** United Grand Lodge of England called the Methodists' decision "sad" and said that an "understandably brief investigation of a complicated subject has ignored evidence that Freemasonry's system of morality is highly compatible with the religion practiced by Methodists."

After learning in June that the report would be presented, the lodge issued a statement that Freemasonry is neither a religion, nor a substitute for religion.

It requires Masons to believe in a Supreme Being, but provides no system of faith, the statement said.

Freemasonry "does not claim to lead to salvation by works, secret knowledge, or any other means," the statement said, noting that the secrets practiced by the group are for recognition among members, not for salvation.

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# Youth corner

## Finding ourselves

by Tom Lennon

**Question:** How do I find out who I really am and what I really am? (Idaho)

**Answer:** Barry is one of the lucky ones, or so I used to think. He knew even before he was in high school that he wanted to go into police work. And that's what he did.

Today at the age of 32 he is a detective and very happy and interested in his work. But I've discovered that in another aspect of his life he is not as fortunate. He wants to marry Diane but as yet she does not want to marry him, mainly because he is not a Baptist.

So Barry does not know whether he will or should get married. That part of his life has yet to unfold. The uncertainty about whether he will remain single or will get married and raise a family is a source of tension for Barry.

He'd like to know right now what the rest of his life will be like.

Life, however, unfolds slowly and so do our personalities. We keep learning more about ourselves until the day we die.

At your age you are becoming more and more aware of yourself. This awareness will increase as you try out new hobbies and new activities, as you have new experiences and as you compare yourself with the many new people you meet.

You will become aware of your pluses. Perhaps you have a warm sense of humor about yourself. Maybe your skill at composing a sentence and a paragraph is a clue to your future. Possibly your love of sports shows you to be action-oriented.

If you're like most of us, you'll discover that, unfortunately, you also have some minuses. You may tend to run away from work. Or you may cave in too easily to peer pressure. Or you may have a hot temper.

As you try to take advantage of your pluses and

seek to remedy your minuses, you'll discover more and more about yourself. You will have begun the long process of finding out who and what you really are.

Perhaps once every two weeks you could try to be by yourself for a while and examine the way you have lived, behaved and reacted during those two weeks.

You can search out the pluses and the minuses and perhaps learn just a little more about yourself.

Avoid, however, the trap of becoming too preoccupied with yourself and qualifying for membership in the sad "me generation." One way to avoid this trap is to look outward and upward, to focus on other people and on God.

Very often we become most truly ourselves when we forget ourselves completely in loving God and other people. It is an astonishing paradox that we can find ourselves when we lose ourselves.



**NEW FACES**—New youth ministers who have begun duties in the archdiocese include Janet Roth in Terre Haute (left) and Kathy Davis in Columbus.



## New youth ministers in Terre Haute, Columbus

by Richard Cain

The legacy of Paula Sasso, past coordinator of youth ministry for the Terre Haute Deanery, will continue to be felt in the archdiocese through two new full-time

youth ministers recently hired in Terre Haute and Columbus. The new youth minister in Terre Haute is Janet Roth and in Columbus, Kathy Davis. Both are from Terre Haute and worked with Sasso as volunteer youth ministers before assuming their present positions July 1.

Both youth ministers have similar types of positions reflecting general trends in parish youth ministry. Both divide their time between two parishes, Roth between Sacred Heart and St. Benedict and Davis between St. Bartholomew and St. Columba. Their responsibilities include spiritual, social and service-oriented activities for youth. They also recruit and train volunteer adult youth ministers and coordinate the high school religious education and sacramental preparation programs for their parishes.

Before assuming her present position, Roth was a

volunteer coordinator of youth ministers and high school religious education teachers at St. Mary of the Woods Village parish near Terre Haute for two years. She is a member of the Terre Haute Deanery Board of Education and the 1986 Professional Training in Youth Ministry Certificate Program jointly sponsored by the archdiocesan CYO and the St. Meinrad School of Theology and has been active in deanery activities.

Before assuming her present position, Davis was full-time youth director at the Terre Haute YMCA and worked as a volunteer youth minister at St. Patrick's in Terre Haute. Davis' goals include expanding the youth program at the two Columbus parishes, getting more youth and parents involved and working more closely with the CYO and youth ministry programs at the archdiocesan level.

## National youth conference Oct. 24-27

The 18th National Catholic Youth Conference will be held from Thursday, Oct. 24, through Sunday, Oct. 27, in Biloxi, Miss. The theme of the conference will be "Participation, Development and Peace."

The conference will also feature Jerry Goebel and Father Don Kimball as well as workshops on such topics as sexuality and spirituality, peace, relationships and values, adolescent depression and suicide, peer pressure and prayer.

The cost is \$220 which includes transportation, housing, registration, banquet tickets and souvenirs. Youth and adults attending should bring along an additional \$50-60 for meals. There is a limit of 9 seats on the buses and space will be reserved on the basis of date of registration. For more information and registration forms, contact your deanery or parish youth ministry coordinator or the CYO, 580 E. Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

## Education department cites 39 Catholic schools in U.S. for their educational excellence

WASHINGTON (NC)—Thirty-nine Catholic high schools in the United States were cited by Education Secretary William J. Bennett June 21 as representing "the strength and vitality of America's pluralistic system of education."

The 39 Catholic schools were part of a list of 277 public and private secondary schools selected for national recognition in the 1984-85 Secondary School Recognition Program and Exemplary Private School Recognition Project.

The program is a project of the U.S. Department of Education.

The only Indiana school in the list of Catholic schools was St. Joseph's of South Bend.

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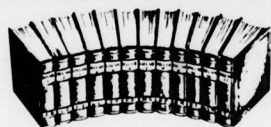
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# Missionary priest's adopted children become U.S. citizens

by Cindy Wooden

TACOMA, Wash. (NC)—Father John Branche, who adopted 16 children in Peru, stood with 10 of his sons and daughters when they were sworn in as U.S. citizens in Tacoma in June.

Father Branche went to Peru in 1970 as a missionary. That year he was asked by another missionary to take in a 6-year-old boy, and in the next 10 years he became "Papa" to 35 children who were all part Inca.

Racism, terrorism, guerrilla warfare, high unemployment, poverty and other crises were facing Peru, according to Father Branche. "There was no future for the kids in Peru, only problems," he said.

In 1980 he decided to legally adopt his children. Sixteen of the youngsters, most sent to Father Branche because they were ill, had relatives they could live with and were returned to their families when they recovered. Three more had severe health problems, and were adopted by families in New York, said Father Branche, a priest of the Diocese of Ogdensburg, N.Y.

The 16 who were left became Branches. "There was no place for them to go," he said. "For good or ill they were stuck with me."

In preparing for the adoptions and for leaving Peru for the United States, all the children who were old enough to understand were part of the decision, he added.

The family originally found a house in White Plains, N.Y., but "the neighbors didn't want us," Father Branche said. So they moved to the Tacoma area, which the priest had visited in 1977 and found to his liking.

Father Branche said he could have petitioned for citizenship for the children soon after moving to the region, "but I'm glad I waited—I was tired of filling out forms."

The Hispanic Legal Action Office of the Archdiocese of Seattle assisted him in the citizen application process.

The children who became citizens are: Guiliana, 5; Juan Pablo, 6; Tupac-Yupanqui, 12; Mariana, 12; Maritza, 13; Kevin, 14; Anastasia, 15; Cristina, 16; Benito, 16 and Nilo, 17.

Four of the children are grown now and living in Tacoma and New York state. Jaime Branche, 18, is the oldest still living at home, but because of his age he had to petition for citizenship himself and expects to be sworn in next year.

Another son, Toni, died of cancer last year at the age of 14.

Father Branche, who helps out at area parishes on the weekends, said his family has been very happy in the area. "I hope and pray (this) will be our final home until all the children are grown."



**HAPPY FAMILY**—Father John Branche of Puyallup, near Tacoma, Wash., is surrounded by 10 of his adopted children after they recently were sworn in as U.S. citizens in

Tacoma. In 1970 Father Branche went to Peru as a missionary and the following year he brought back the first of 35 Inca children. (NC photo by Elizabeth M. Harburg)

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# Book review

## Family sexuality handbook a must

**PARENTS TALK LOVE: THE CATHOLIC FAMILY HANDBOOK ABOUT SEXUALITY**, by Susan K. Sullivan and Father Matthew A. Kawiak. Paulist Press (Mahwah, N.J., 1985). 164 pp., \$7.95.

Reviewed by  
Katharine Bird  
NC News Service

This book should be on the "must" list for parents concerned about communicating their Christian values on human sexuality, love and marriage to their children.

The book is "an overview to help you realize that the task of raising children to be sexually and spiritually healthy and secure is infinitely important and not beyond your ability." Susan Sullivan and Father Matthew Kawiak write. But "neither is it easy," they say.

The authors, educators experienced in leading workshops and developing programs on sexuality, have written a forthright, honest book aimed at encouraging parents to move full steam ahead in this all too often neglected area. The authors point out, "The frightening

reality is that only 10 percent of the parents say anything about sex to their children."

But that doesn't mean children aren't learning anything from parents. "Education in sexuality, as with most aspects of Christian life, is more caught than taught," the authors observe.

The excellent chapter on intimacy points out that children learn a great deal about sexuality and about male-female relationships from observing what's happening at home. "Parents transmit feelings of goodness and acceptance about

sexuality to their children almost without realizing it," Ms. Sullivan and Father Kawiak say.

"Parents who encourage attitudes of respect, dignity and responsibility in sexual relationships give their children a precious gift," the authors add.

A valuable section of the book details the kind of information and education appropriate for children at different stages of development. Parents can turn here to find a thumbnail sketch of what children might quiz them about and how to respond.

Another chapter takes up common myths about

sexuality and provides correct information.

The authors offer parents reassurance that it's never too late to start discussing sexuality. Even with teenagers, "we believe that there is always hope for communication," Father Kawiak and Ms. Sullivan say.

But, in initiating discussions, they add, patience and being willing to listen are vital—"genuine listening to the thoughts and emotions of teens."

The book, with an imprimatur by Bishop Matthew Clark of Rochester, N.Y., is carefully nuanced and respectful of Catholic tradition.

However, the authors don't gloss over the less fortunate aspects of the Catholic tradition. They observe that a strain of puritanical thinking crept into Catholicism. At times, this thinking overshadowed what the authors call the "one clear and consistent teaching of the Scriptures" that God created sexual beings and sexuality.

The authors, aware that adults seldom are comfortable talking about sexuality at first, encourage parents to join together with others in parish or community groups to share their experiences, frustrations and successes. They also recommend a number of books for further reading.

(Ms. Bird is associate editor of Faith Today, the religious education series published each week in The Criterion, and the mother of four children.)

## MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

**ABEL, Virginia**, 71, St. Vincent de Paul, Bedford, June 11. Wife of Bernard; mother of Donna Hawk, and John; grandmother of four; sister of Catherine Walker, Margaret Coleman and Lawrence Jones.

**BALL, William Francis** "Frank," 71, St. Paul, Tell City, June 28. Husband of Mary; father of Becky Mann; brother of George, Velva Lee Briery, Mary Evelyn Layman, Phoebe Sutcliffe and Lanie Mann; grandfather of five; great-grandfather of four.

**BROWN, Jeremy Allen**, infant, Little Flower, Indianapolis, July 1. Son of Ariene (Jacobs) and William; brother of William Mathew.

**BRYANT, Eulalia**, 92, Holy Name, Beech Grove, June 26. Mother of Mary E. Sweeney, Ruth Koerner and Harold E.

**BULACH, Mary E.**, 77, St. Joseph, St. Leon, June 24. Wife of Joseph; mother of Ruth Gaynor, Margie Kunkel, Wilma Jansing, Joan Hoffmeier, Betty Ripberger, Ellen and Clifford; grandmother of 18; great-grandmother of 14.

**CONE, Lawrence**, 75, St. Andrew the Apostle, Indianapolis, June 21. Husband of Jennette; father of Toni Chambers, and Edward.

**CORAGGIO, Anna Marie**, 82, St. Lawrence, Indianapolis, June 22. Mother of Michael C.; sister of Rennata Parentine; grandmother of six.

**ELSNER, Theresa**, 87, St. Mary, North Vernon, June 22. Mother of Raymond, Paul, Vincent, Leo and

Victor Ebbing, Eugene McPherson, Anna Hopkins, Rita Farran, Virginia Miller and Mary Ley.

**GILLIGAN, John**, 71, St. Charles, Bloomington, June 24. Husband of Mary Ann; father of John G., Laura Reed, Nancy Webber, Catherine Born and Mary Ann; brother of George and Herbert; grandfather of seven.

**KING, John Walter**, 20, St. Elizabeth, Cambridge City, June 22. Son of Walter and Eileen; brother of Mike, Dallas, Daryl, Krista Noble, Karen Morris, Pam Shepherd, Virginia Brandenburg, and Lynn.

**LAMAR, Nell Woodard**, 75, St. Lawrence, Indianapolis, June 27. Mother of Maurice.

**LANCASTER, Edna R.**, 71, Sacred Heart, Jeffersonville, June 28. Mother of Gail Stumler, Jan Gray, Donald and Mel; sister of Mary C. Northan, Elizabeth Pfaffinger and Beulah Reilly; grandmother of 12; great-grandmother of two.

**LOPINA, John S.**, 98, Little Flower, Indianapolis, June 21. Husband of Lucille.

**RISCH, Goldie**, 83, St. Gabriel, Connersville, June 29. Mother of Cleo Smith, June Davis, and the Rev. Mervin Adkins; stepmother of Rita Wiley, Mary Ann Welsh, Henrietta Bricker, Alfreda Cappel, and Rufus, Lawrence, Leo, Gene, Bert and Oris Risch; grandmother of eight; great-grandmother of 13; step-grandmother of 56.

**ROGERS, Catherine**, 79, St. Elizabeth, Cambridge City, May 30. Wife of William; mother of Lorena Gromer, Betty Brewer, and Ed.

**RYAN, James F.**, 66, Assump-

tion, Indianapolis, June 21. Husband of Lucille.

**SAALMAN, James**, 37, St. Michael, Cannelton, June 22. Husband of Carol; son of Major Otis and Agnes; brother of Jane Flaminio, Christine Roark, Peggy Mullis, Mary, Stephen, Robert, Mark, Richard and Cody.

**SHERLOCK, Elizabeth**, 71, St. Andrew the Apostle, Indianapolis, June 23. Mother of Homer Jr., James H., Paul H., William J., Shirley Beemon, Shirley, and Maxine; sister of Mozena Williams and Prudie Vann; grandmother of 19; great-grandmother of seven.

### Sr. Funke dies

**TERRE HAUTE**—Providence Sister Margaret Joanne Funke, 84, died here July 1 and was buried from the Church of the Immaculate Conception at St. Mary of the Woods on July 3. She was a native of Evansville.

The former Laura Funke attended Assumption High School in Evansville, and St. Mary of the Woods College. She entered the Congregation of the Sisters of Providence in 1924 and made her final vows in 1932.

As a high school teacher, Sister Funke taught in Illinois, Massachusetts, and Indiana. Her Indianapolis archdiocesan assignments included St. John, Indianapolis; St. Patrick, Terre Haute; and Our Lady of Providence, Clarksville.

Sister Funke returned to St. Mary of the Woods in 1968. She is survived by three sisters: Marguerite Schentrup of Syracuse, N.Y.; Alberta Linn of San Francisco, Calif.; and Catherine Bohrer of Evansville.

### Sr. Huser buried

**OLDENBURG**—The Mass of Christian Burial was celebrated here July 5 for Franciscan Sister Helen Mary Huser, formerly known as Sister Francis Bernardine. She died at the motherhouse July 2 at age 87.

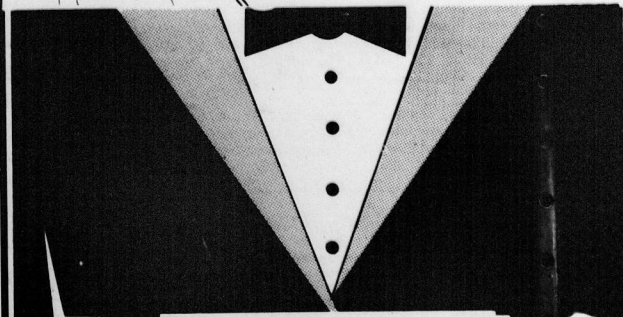
Sister Huser was born in Hamilton, Ohio. She entered the Oldenburg Franciscan community in 1923 and made final vows in 1929. After receiving a B.S. in education from the Athenaeum of Cincinnati, Sister Huser served as an elementary school teacher and principal in Ohio, Indiana and Missouri.

Indianapolis archdiocesan schools where Sister Huser taught include: Holy Rosary, Indianapolis; St. Michael, Brookville; St. Mary, Aurora; and St. Anthony, Morris. Sister retired to the motherhouse in 1977.

Sister Huser is survived by three sisters, Teckla Puthoff, Juliana Lagedrost and Mary Wolf, all of Hamilton, Ohio; and nieces and nephews from Hamilton and Cincinnati.



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# Ratzinger says pope worries about theologians who doubt basic teachings

by Sr. Mary Ann Walsh

ROME (NC)—Pope John Paul II is worried about theologians who do not believe in the reality of the Resurrection, the divinity of Jesus and the actual presence of God in people's lives, Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, said in a television interview.

Cardinal Ratzinger said he thought these were the issues of concern to which the pope alluded May 18 when he addressed the Belgian bishops about "misinterpretations" of the Second Vatican Council.

Cardinal Ratzinger made his remarks during a 30-minute interview titled, "Joseph Ratzinger, the Courage to Believe," broadcast on Italian state television July 5.

During his May 16-21 pastoral visit to Belgium, the pope told the bishops that Vatican II "determined the basic principles and means that the church has to carry out an adapted spiritual renewal."

"But to the extent that some have studied, interpreted or applied it badly, this has been able to cause here or there disarray or division."

Cardinal Ratzinger said that on his trip to Belgium, the pope gave "ample confirmation of the council message" but voiced concern about "a certain development of theology" in which "some well-known theologians" propose ideas that could lead to "a theology that does not believe in the reality of the Resurrection," that "no longer confesses the reality of Jesus" and that "no longer preaches about a God who has the ability to insert himself into our life."

The cardinal did not say to which theologians he was referring but said that the pope was concerned about "this type of ideological development" which "naturally has had its effects on religious life, on the formation of seminarians, on so many other sectors of the life of the church."

"One needs to clarify here that this is not the thinking of the council," Cardinal Ratzinger added.

Cardinal Ratzinger covered a wide range of issues in the interview, saying that some forms of liberation theology are "valid, good, encouraged by us." He criticized other forms in which, he said, "the church loses its religious significance and becomes politicized in a totalitarian sense."

He later said that the church "has impeded or wishes to impede" the latter forms of liberation theology "so as to find

better means of social commitment for the church."

The Vatican's problems with Franciscan Father Leonardo Boff, the Brazilian theologian known as a proponent of liberation theology, were "not based on his theology of liberation, but on problems of interpretation of Scripture and ecclesiology," the cardinal said.

He added that in silencing the popular theologian, the Vatican wished "to help him by giving him a certain time for reflection, a sort of sabbatical year."

During this time, he added, the priest "still can continue his teachings... and naturally continue his work as a preacher."

Cardinal Ratzinger also expressed concerns for contemporary society and said that the "first problem" in today's society is materialism in the Western world and the inability to believe or perceive supernatural realities.

"This materialism," which, he said, shows in the lifestyles of society and individuals, "not only consumes the Earth's reserves, but also could destroy the spiritual reserves of humanity."



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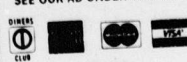
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## Ecumenical statement

# Catholics, Presbyterians agree on public witness

WASHINGTON (NC)—A new joint Catholic and Presbyterian-Reformed policy paper said members of the two denominations are convinced that they "cannot be faithful Americans except as publicly and articulately Christian."

The paper also said the two groups agree that they must offer Christian values to American society, especially with regard to preventing nuclear war.

But the two denominations disagree in some areas, in particular on the issue of tuition tax credits, the joint declaration noted.

A 42-page statement, "Partners in Peace and Education," was approved in May by the Roman Catholic and Presbyterian-Reformed Bilateral Consultations on Kingdom-Church-State Relationships. It was released at the end of June in Washington by the U.S. Catholic Conference.

The document dealt with two main issues: nuclear war and education.

IN MATTERS of education, the document said, one issue on which Catholics and Presbyterian-Reformed Christians "tend to disagree... is the sensitive question of whether government at the national, state or local levels should provide some form of tax relief, direct aid or subsidy for parents to use in the education of their children if the parents decide to send their children to a private or religiously sponsored school."

In general the document said both Catholics and Presbyterians favor addressing public issues from a standpoint of their Christian beliefs and not "cloistering those beliefs in the privacy of the church."

It said, however, that "there is a necessary distinction between church and state."

The statement termed the U.S. Catholic bishops' 1983 pastoral letter on war and peace "one of the most discerning and prophetic statements on the issue in recent years."

"This letter may well do for this issue in the American context what (the Rev.)

Martin Luther King Jr. did for the issues of racism: The conscience of the nation, and not only that of a specific communion, is given a new level of cogent expression by religious leadership."

THE DOCUMENT pointed out that Presbyterians are studying the bishops' pastoral and added that Catholics and Presbyterians should further review each other's writings on war and peace issues.

The declaration also praised the ecumenical consultation that preceded the writing of the pastoral. Such collaboration should continue, the document recommended, suggesting as well "that wherever feasible we speak together in joint official statements on peace and other major social issues."

The joint declaration did not resolve differences over tuition tax credits and other parochial school aid issues but advised that "there is a need for proponents of both positions to listen carefully."

"Presbyterian-Reformed Christians need to understand why American Catholics have been so reluctant to accept the state as the adequate or exclusive provider of education," the statement recommended. "Catholics need to understand better why Presbyterian-Reformed Christians are so vigilant about government entanglement in religion."

THERE WERE areas of agreement between the two religious traditions on education.

"The right of public schools to provide sex education is accepted—with some reservations—by both traditions," the joint statement noted. "The reservation is that this sex education be positive, accurate and prudent, guided throughout by fundamental ethical principles necessary to the formation of personal responsibility and viable relationships in all sexual behavior."

The document also opposed "a state-authored prayer" in public schools but backed objective, non-sectarian teaching about religion as a school topic.

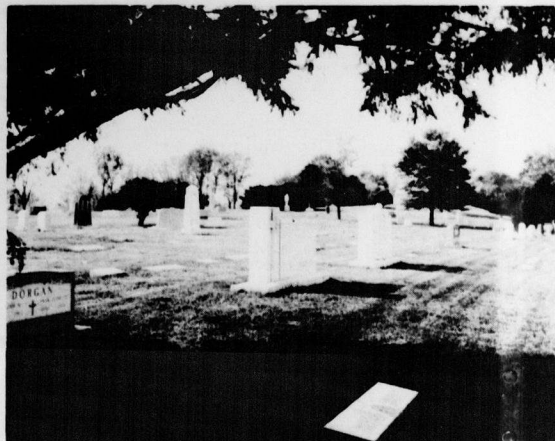
Co-chairmen of the consultation group

that approved the statement were Bishop Ernest L. Unterkoefler of Charleston, S.C., and the Rev. Andrew Harsanyi, dean of the Hungarian Reformed Church in America. Other Catholic participants included Holy Cross Father James T. Burtchall of the

University of Notre Dame; Eugene Fisher, staff member of the National Conference of Catholic Bishops' Ecumenical and Inter-Religious Affairs Committee; and Monika Hellwig, professor at Georgetown University, Washington.

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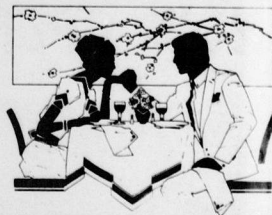
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