

# The CRITERION

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Indianapolis, Indiana



## AAA pledges at 80 percent of goal

### Contributions down from last year, fewer parishes have met their goals

by Jim Jachimiak

As the Archbishop's Annual Appeal nears completion, pledges and contributions stand at 80 percent of this year's goal.

As of last week, \$1.63 million in contributions and pledges had been received in AAA '85. This year's goal is \$2.05 million. Pledges are still coming in daily, said Cathy Verkamp, associate director of development for the archdiocese, so the campaign is not yet considered closed. However, she said, "It would be extremely optimistic for us to say we are going to make goal."

The \$1.63 million figure is "down slightly from the same time last year,"

Verkamp said. Last year's campaign closed with a total of \$1.8 million in pledges, representing 86 percent of a \$2.1 million goal.

The number of contributions is also down at this point, with 27,303 pledges received as of July 10. In AAA '84, 28,375 pledges were received. The record number of contributions in the appeal was 33,166 in 1983. The highest amount collected was \$2.5 million in the first annual appeal, in 1980.

Forty-nine parishes had surpassed their AAA goals as of July 10, compared with 63 by Aug. 1 of last year. Parishes which surpass their goals receive a rebate of any amount over 100 percent of goal once pledges are fulfilled.

Verkamp said a number of factors may

to blame for this year's shortfall. One factor has been a misunderstanding of where the funds are used, she said. Some people, for example, are not aware of allocations for renovation of St. Peter and Paul Cathedral no longer come from AAA. "We are still getting letters about that and we do respond to those letters," Verkamp said. This year's campaign is "people-oriented and service-oriented," with no funds going to any building project, she added.

She also noted an unusual pattern in giving in this year's appeal. "The economy is up this year but we've noticed that more people are making pledges than one-time donations." In other dioceses which have similar campaigns, "the normal trend is that the older the appeal gets, the more people make one-time contributions."

The Development Office and parishes around the archdiocese have begun following up their initial appeals in the campaign. The Development Office's

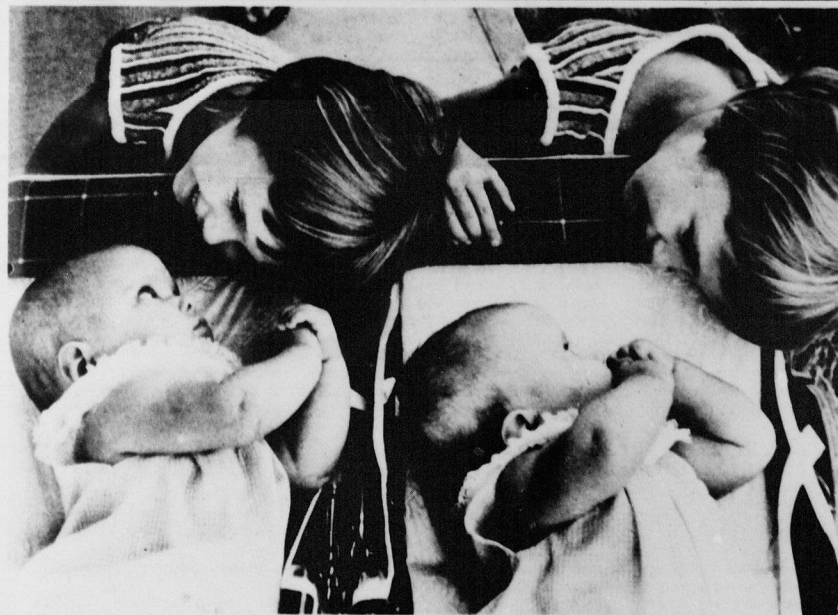
follow-up program includes a letter from Archbishop Edward T. O'Meara to those who have not signed pledge cards. In the letter, the archbishop asks them to consider making a pledge. Volunteers at the parish level are also calling on parishioners who have not signed pledge cards.

The Development Office has also mailed (See AAA CONTRIBUTIONS on page 20)

### New column by pope on page 6

A new column by Pope John Paul II starts this week in *The Criterion*. Titled "The Pope Teaches," it is on page 6 this week.

Meanwhile, our religious education supplement "Faith Today" starts its summer vacation this week. It will return the first week in September.



**DOUBLE VISION**—One set of twins greets another. In recent years new medical technology, particularly the use of high-powered fertility drugs, has given rise to an increasing

number of multiple births, some of whom die. Despite the risks, some Catholic theologians feel the use of the drugs can be justified in many cases. (NC photo by David S. Strickler)

## What are the ethics of taking fertility drugs?

### Catholic theologians OK their use but advise caution

by Diane M. Gianelli

WASHINGTON (NC)—The birth last spring of the Frustaci septuplets, the death of four of them and the serious health problems suffered by the remaining three, have raised questions about the ethics of taking fertility drugs.

Patti Frustaci, the 30-year-old woman in Orange, Calif., who gave birth to the septuplets in May, had taken such a drug, Pergonal. One of her infants was stillborn and three others died from severe respiratory complications common with prematurity. The three still living remain in serious condition in the intensive care unit of Children's Hospital of Orange County as of mid-July.

Jesuit Father Richard McCormick, Rose F. Kennedy professor of Christian ethics at the Kennedy Institute at Georgetown University in Washington, said he thought the taking of the high-potency fertility drug could be justifiable in some cases.

(See FERTILITY DRUGS on page 13)

## Looking Inside

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## Supreme Court asked to overturn abortion decision

by Liz S. Armstrong

WASHINGTON (NC)—The Reagan administration, prompted by abortion law cases from Pennsylvania and Illinois, asked the U.S. Supreme Court July 15 to overturn its landmark 1973 decision legalizing abortion.

The administration, in a Justice Department friend-of-the-court brief, argued that the Constitution itself contains no language guaranteeing abortion rights and that the court's 1973 Roe vs. Wade abortion ruling was flawed.

A "compelling ground for our urging reconsideration of Roe vs. Wade is our

belief that the textual, historical and doctrinal basis of that decision is so far flawed that this court should overrule it and return the law to the condition in which it was before that case was decided," the brief declared. "There is no explicit,

(See SUPREME COURT on page 13)

### No paper July 28

In keeping with past practice, *The Criterion* will not publish an issue next week (July 26). Our office will be closed on Friday, July 19, and Monday, July 22.

the criterion

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# Women still do most of the world's work

by John F. Fink

A world conference is now taking place in Nairobi, Kenya that is focused on that half of the world's population who, by an accident of birth, perform two-thirds of the world's work, receive one-tenth of its income and own less than one hundredth of its property. The conference is trying to review and appraise the achievements of the United Nations Decade for Women that began 10 years ago.

A very comprehensive report on "The State of the World's Women 1985" has been published to coincide with the conference. "The scales of world equality are out of balance," it says, not surprisingly. "The side marked 'woman' is weighed down with responsibility, while the side marked 'man' rides high with power. Advantage builds on advantage until today almost all of the world's wealth is on man's side, while most of the world's work is on woman's."

The report does, however, reveal some significant advances during the past 10 years. For example, 90 percent of governments now have official bodies dedicated to the advancement of women. The education gap is beginning to close, with girls edging forward slightly faster in the race towards literacy (although women still outnumber men among illiterates by about three to two). More women are entering the labor force (if that can be considered an advance), so that women now make up 35 percent of workers, compared to 31 percent in 1950.

Women globally have received better health care during the past decade. There has been more emphasis on maternal and child health with more trained attendants,

more nutrition programs, more safe water, and better sanitation.

The report includes the expansion of family planning facilities as "an important part of the new health package. Today there are more women using contraceptives than ever before. An estimated 50 percent of women in the world who want to delay having children—temporarily or permanently—are able to fulfill that wish." In a survey of 31 countries it was found that, in the space of one generation, the average number of children women want has dropped from six to four. (Of course, it's lower than that in industrialized countries and higher in developing countries where children's labor is needed.)

**THE BAD NEWS** outweighs the good, though. The report emphasizes one fundamental obstacle to the advancement of women: "The results point, again and again, to the major underlying cause of women's inequality. A woman's domestic role as wife and mother—which is vital to the well-being of society—is unpaid and undervalued. There can be few generalizations that hold as true throughout the world: unpaid domestic work is everywhere seen as woman's work, woman's responsibility."

Then, in addition to the domestic work, women throughout the world have to do other work besides: "There are relatively few women anywhere in the world who can claim to be 'just a housewife.' Women do not choose to take on extra work. In most parts of the world a woman's labor—in the fields growing food, or packing transistors on a production line, or typing a never-diminishing pile of letters—is absolutely vital to her family's survival. It is a very rare family indeed which can manage on the labor of just one family member."

But a working woman can expect little or no help from her husband at home, the report states. For example, "In Italy 85 percent of mothers with children and full-time

jobs outside the house are married to men who do no domestic work at all. And in Europe as a whole a working woman has, on average, less than half the free time her husband has."

In addition, the report says, their domestic responsibilities prevent women from devoting themselves to their jobs like men can, so they usually are forced to take unskilled, badly-paid, temporary or part-time positions. Such jobs are often more vulnerable to recession and, therefore, women outnumber men among the unemployed.

**IN A REPORT** about the status of women, one can usually expect praise for the way abortion has helped women. I had expected the report to state that the greater availability of abortion is one of the advances women have experienced during the past decade. Happily, it does not. This is what it does say about abortion:

"The sheer number of abortions—estimated at around 50 million a year—is a poignant testimony to the lengths some women will go to stop themselves having another baby. In the industrialized world the guilt and heartache many women experience is bad enough. In the developing world, where only one person in two ever sees a trained health worker, a woman who decides to have an abortion is a woman deciding to risk her life."

"But, for these women, abortion—heartbreaking and dangerous though it is—often seems the only solution. They calculate the threat to themselves, or to their other children, that a new baby would bring. And they make their decision."

The report and, I'm sure, the meeting now going on in Kenya, show that we men still have a long way to go when it comes to practicing justice to the other half of the population. Thank goodness that most of them seem to love us anyway, although sometimes it's difficult to understand why.



## Moriarty named Sagamore of Wabash; honored by parishioners on retirement

Father James D. Moriarty, who retired as pastor of St. Matthew Church, Indianapolis, July 10 was honored with the state of Indiana's highest honor when he was named a Sagamore of the Wabash by Gov. Robert Orr last Sunday, July 14.

The award was presented by Marjorie H. O'Laughlin, clerk of the Indiana supreme court, at a reception for Father Moriarty at the St. Pius X Knights of

Columbus hall. He was recognized for his work in pioneering the Women's Retreat Movement in Indiana and founding Our Lady of Fatima Retreat House.

About 800 people, mostly parishioners of St. Matthew, attended the reception. Robert J. Alerding, on behalf of the parishioners, presented a number of gifts to Father Moriarty. He also announced that the multi-purpose building that will be

constructed at St. Matthew will be named the Father James D. Moriarty Hall. The renovated church is being designated the Father Albert N. Diezeman building.

Following the reception, a private dinner for Father Moriarty was held at Fatima Retreat House, where he is now administrator. Alerding, who is president of the Fatima board, welcomed Father Moriarty back to the retreat house.

## Invitations being mailed for Golden Jubilee; Mass is to be Sept. 8 at St. Luke Church

The annual Golden Jubilee Anniversary celebration for couples married 50 years or more has been set for Sunday, Sept. 8, at St. Luke Church in Indianapolis.

Letters of invitation will be sent out in the next two weeks by the Archdiocesan Family Life Office, sponsors of the jubilee. Those to be invited include couples who previously celebrated their golden anniversary as well as those marking their 50th year during 1985. Names have been sought from all parishes, but any couple wishing to attend who does not receive an invitation should contact the Family Life Office, 236-1596, or toll free 1-800-382-9836 or

send their name and address to Golden Jubilee, P.O. Box 1410, Indianapolis, IN 46206.

Archbishop Edward T. O'Meara will be the chief celebrant of the Golden Jubilee Mass at 2:30 p.m. (EST) at which couples will receive a nuptial blessing and will renew their wedding vows. Couples will be able to bring family members and sit with them during the liturgy.

Following the liturgy, an informal reception will be held for jubilarians and their families in the parish hall. At this time, the archbishop will present personalized scrolls to all couples and religious

momentos from Rome for those married 60 years or more.

"These couples are a wonderful example of fidelity," said Valerie Dillon, archdiocesan family life director. "Archbishop O'Meara and the whole church wish to honor them for their example of Christian married life."

This will be the third year the Golden Jubilee will be held. In previous years well over 100 couples attended the celebration at SS. Peter and Paul Cathedral. Because of renovation, this year's celebration has been moved to St. Luke, which is wheelchair accessible in the church and hall.

## St. Vincent Foundation receives \$1 million

The St. Vincent Hospital Foundation has received a one million dollar gift from Ruth Lilly, and hospital officials have named the emergency services area of the hospital in her honor.

The Ruth Lilly Emergency Medical Services Facility at 2001 W. 86th St., Indianapolis, occupies 15,000 square feet. It has 31 patient beds in 10 separate areas, including trauma, examination, observation, suture, cast, obstetrics/gynecology, pediatrics, EENT (eyes, ears, nose, throat), psychiatric, and

express care. It has an enclosed ambulance entrance, protecting patients from inclement weather. In addition, a helicopter landing pad is located nearby for convenient transportation of emergency patients to St. Vincent Hospital.

It is expected that 40,000 patients will be treated in the Ruth Lilly Emergency Medical Services Facility this year. Of these, it is estimated that more than 6,000 will be admitted to St. Vincent Hospital.

In a joint statement, Sister Theresa Peck, president and chief executive officer

of St. Vincent Hospital, and Norb F. Schaefer, Jr., St. Vincent Foundation president, said, "Ruth Lilly's continuing interest for the community in which she lives is manifested in this very generous contribution to St. Vincent. We at St. Vincent are greatly encouraged by this donation to continue to provide the highest quality health care to those we serve. This is only fully accomplished through the charity of our many friends. We are, indeed, proud and grateful that Ruth Lilly is among them."



**HONORED**—Father James Moriarty displays a certificate which honors him as a Sagamore of the Wabash. It was presented during a farewell reception for Father Moriarty at St. Matthew's parish in Indianapolis.



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Archdiocesan Catholic Charities

# Efforts to provide housing for the poor

by Robert Riegel

In 1975 the Catholic bishops of the United States issued a pastoral statement entitled "The Right to a Decent Home." Now, 10 years later, the church continues to express concern with these needs, especially for those least able to cope with spiraling housing costs. Almost 3,000 years ago the prophet Isaiah wrote: "They shall rebuild the ancient ruins, the former wastes they shall raise up, and restore the ruined cities, desolate now for generations."

Sacred Heart High School, later Kennedy High School, stood for many years at South Meridian and Palmer streets in Indianapolis as a home away from home and a center for growth for generations of young southside Catholics. When changes in neighborhoods and needs led to its closing and eventually to its bulldozing, a great many dreams and memories were part of the legacy of this now empty lot. Even today, many Catholics driving into downtown from the southside suburbs will glance over at the flattened ground and recall a friend, a teacher, an experience.

Late in August or early September, those same commuters will be seeing bulldozers and workmen again, not demolishing, but building. Where once had

been classrooms, labs and noisy halls will rise a two-story apartment building containing 50 one-bedroom and efficiency apartments for low-income elderly persons.

**THIS WILL** mark the visible beginning of a two-year partnership between Catholic Social Services of Indianapolis; the archdiocese; the priests, parish council and people of Sacred Heart parish; the U.S. Department of Housing and Urban Development; and the Hispano-American Multi-Service Center. Through the joint sponsorship of Catholic Social Services and the Hispano-American Center, a new corporation, Hispanic Housing Services, Inc., has received a government loan under the HUD 202 Program for Housing for the Elderly and Handicapped, of approximately \$1.5 million to create this project.

It will be an exciting and attractive addition to the South Meridian Street area and will provide decent, affordable housing for 50 individuals or couples who might not otherwise have access to such a home. As the number of older Americans grows, it is vital that these needs be addressed—and it is hoped that the church, either through agencies such as Catholic Charities or

directly at the parish level, will continue to be involved.

**CHURCHES, AND** not just our Catholic Church, have been in the forefront of working for better housing. Organizations rooted in religious values have long been active in seeking to provide opportunities for the poor to have decent housing. Other faith groups, such as the Jewish community and the Episcopal diocese in Indianapolis, have already sponsored 202 housing communities.

Efforts such as the Simeon Houses in Terre Haute and Indianapolis, and the six-month-old Holy Family Emergency Shelter under the auspices of Catholic Charities agencies, and the construction of apartments for older persons on the grounds of St. Mary of the Woods College, show what can be done in creative use of our own church structures and properties. The proposed building project at Holy Cross parish may prove to be yet another model in the area of housing for the elderly.

Recently Catholic Charities joined other members of the Indianapolis Church Federation in calling the attention of parishes and congregations to at least five major housing issues: housing for the elderly, emergency shelter, public housing

problems, maintenance of owner-occupied homes (especially for the poor and the elderly on fixed incomes) and decent, affordable rentals for low-income families.

On a national level, this call will be echoed by the National Conference of Catholic Charities in a major policy statement on housing to be issued this fall, calling on our country to fulfill the housing goal set forth by the U.S. Congress as far back as 1949: "to provide a decent home and suitable living environment for every American." Twenty-five years later the National Housing Conference still estimates that there is a need for 8.8 million units of housing to replace deteriorated units, relieve overcrowding and provide affordable rentals.

As you may go past Sacred Heart parish in the months and years to come, you will see a small addition to this national goal and moral duty. We hope that you will also see in the happiness and security of the residents a continuation of the more boisterous happiness and youthful security of the adolescent occupants of years past. We hope that the project will be an additional symbol of the church's ability to work with others in the community toward housing with dignity for at least some of those most in need.

## Program being improved at Holy Family Shelter

It is the only place offering emergency shelter to homeless families in the Indianapolis area

by Richard Cain

At 10:30 in the morning it is already hot. Inside the office at the Holy Family Shelter the phone rings. Director Judith Ayers, a calm, youthful-looking woman, answers.

It is the Crisis Line at the Catholic Center. "Father Buck has a mother in her 30s with a daughter, 11. Does the shelter have room?"

"Yes. What is their status right now?"

"Out on the streets."

"Where are they?"

"At Our Lady of Lourdes. . ."

The conversation is short and to the point. But the information is enough for Ayers to gauge whether the shelter is able to meet the need. "When a call comes through, our main concern is to know the number of people in the family, names, the reason for needing shelter and how long they will need it," says Ayers.

She also asks whether they are presently working with a social worker. Anyone spending more than just a night or two at the shelter must be working with a social worker.

Ayers asks for names to see whether the person has stayed at the shelter before. "We have some people that I call professional shelter people," Ayers says. "They live in shelters all their lives. We want to serve the people who desperately need this shelter."

So Ayers checks the name against her records. Everything is fine and arrangements are made for the woman and her daughter to be brought to the shelter later that day. The shelter does not accept walk-ins. People must be referred by a church or a social service or law enforcement agency. If someone comes in off the street they are referred to Catholic Social Services or another social service agency.

"This should be their last place," says Ayers. "If they have family or friends they can stay with them, they should try that first."

Still, there is a great need for emergency shelter for homeless families in the Indianapolis area. Loss of employment or income support, sudden increase in rent, domestic violence and becoming stranded without money while traveling are among the most common situations leaving families temporarily without housing. Many have no place to go except the street.

That is why the Holy Family Shelter came into being. The decision to open the shelter was made after a survey of 50 service providers in the area found over-



**HELPING HAND**—Judith Ayers helps Lamaze Johnson make a potholder at the Holy Family Shelter in Indianapolis. His family is living temporarily at the shelter. (Photo by Richard Cain)

whelming agreement on the urgency of the need. The archdiocese has been particularly grateful to the Franciscans and parishioners at Sacred Heart Church on the near southside of Indianapolis for making their vacant convent available. "They've been supportive and have worked with us throughout the development of the project," says David R. Wilson, associate director of Catholic Social Services for the archdiocese.

**AT PRESENT**, the Holy Family Shelter is the only place offering emergency shelter to families in the Indianapolis area. Since opening last November, the shelter has housed more than 130 homeless families. "We provide them with up to 30 days of temporary housing," says Wilson. "This relieves them of the worry of where they will be staying and where their next meal will come from while they locate new housing and employment."

When a family arrives at the shelter a staffworker outlines the family's responsibilities and explains the rules. The family is also assigned chores. With a capacity for 60 people and only three

staffworkers (one for each eight-hour shift) and a cook, the shelter must depend on the residents to help take care of the building.

Breaking the rules or failure to do chores can be grounds for eviction. "It's like an army," says Ayers. "If someone doesn't do this particular chore, everything comes to a halt."

Ayers, the person who holds the whole thing together, has no formal training in social work. Her background is in management and maintenance. A native of Pittsburgh, she ran a small group home for teenage girls and problem children in Toronto and worked on the board of directors and as a volunteer at Bethany House, a shelter in Terre Haute, before becoming director of the Holy Family Shelter six weeks ago.

When Ayers agreed to become director of the shelter, she knew a difficult task lay ahead. The shelter had been without a permanent director since January. There had been some problems with maintaining the building and keeping some residents from becoming too dependent on the shelter.

"The challenge was to balance com-

passion for the plight of homeless families with a need for a system of consistently enforced rules," says Wilson.

**AYERS RESPONDED** by developing a system of rules and procedures designed to give the shelter greater stability and keep things within the limits of the shelter's modest resources. "She has the amazing ability to motivate the families to regain control over their lives," says Wilson. "She's very supportive. She treats them like family."

Ayers lives in the shelter and takes her meals with the families. "I tell them to keep the place clean because this is my home."

The toughest part of her work is making ends meet and the endless search for volunteers to help. "We're trying to develop a community of people who can give various amounts of time, two months, six months." They would live in the shelter, receive free room and board, and support themselves with part-time work outside the shelter.

Volunteers need not live in the shelter to help. People are needed to help once a week in the kitchen, answer the phone, do laundry, clean vacated rooms and work on maintenance, especially punctuating the foundation and tree-trimming. Volunteers free the families to look for housing and employment and speeds their getting back on their feet, according to Ayers.

The shelter also needs donations of food, cribs, playpens, booster chairs, an icemaker, tools, blankets and 10 sacks of concrete for the punctuating. A list of needs is posted on a door near the entry to the shelter. Volunteers are also needed to teach the families job-hunting skills such as preparing a resume. "We can use almost anything, any type of help," Ayers said.

She cautions that prospective volunteers must be committed to this type of work. "There is no natural beauty in this poverty," she says. "The beauty is in the fact that God can transform it. We have seen a lot of miracles."

A lay member of the Franciscans since 1981, she is eloquent in her commitment to helping the homeless families of Indianapolis. "I am trying to stir up the consciousness of the people that this shelter is here as a channel where, if they are being called, they can begin to serve the poor. That is my concern more than anything else, that the people of this archdiocese begin to feel that the shelter is an extension of who they are because they care."

# COMMENTARY

## Individualism is not problem in U.S. church

by Dale Francis

Discussing the problems of the church in this country at a Chicago symposium on parish life, Notre Dame sociologist David Leege told assembled scholars, "I want to alert you to the issue of individualism as one of the most serious problems for liturgical life and faith content."

Dr. Leege, director of Notre Dame's parish study, said that a survey of parishioners' primary religious attitudes, orientations and motivations found that 39 percent have a basic religious perspective that focuses on themselves and their own problems and their own relationship with God.

He said that only 18 percent were communal in their religious perspective,



which he defined as concerned primarily with "the common needs of people in their social state." These people, he said, "define the (fundamental human) problem as alienation and social disharmony and they look to an outcome in terms of a peaceful and just social order."

Of the other 43 percent, Dr. Leege said "21 percent define their religious values through both these themes and 22 percent represent anomalous patterns or could not think in these terms about religion."

The Notre Dame sociologist said it was "sobering" to realize "the dominance of individualistic themes in a church that stresses community symbols." He called American individualism a "pervasive value" that has largely captivated U.S. Catholic social teachings by American Catholics.

I've quoted Dr. Leege at length as a preface to some things I'd like to say about his findings and his conclusions. The findings are based on a comprehensive study

of the religious attitudes of registered members of 36 U.S. parishes. The comments here will not question the findings, but will offer reservations concerning the conclusions.

To begin with the last of the quoted conclusions, I don't believe at all that there is a "routine dismissal of Catholic social teachings by American Catholics." Quite the contrary, I believe most American Catholic accept basic Catholic social teachings.

What may explain Dr. Leege's judgment is the fact that in their pastorals on peace and war, and the American economy, the bishops make applications of basic principles to specific problems, which the bishops themselves say are in areas in which Catholic may disagree. It must not be assumed that disagreement with the bishops in these areas is in any way dismissal of Catholic social teachings.

Dr. Leege finds that 39 percent have religious attitudes that are individualistic and only 19 percent are communal in their religious perspective. By what he says, he obviously believes the communal perspective is the proper perspective for Catholics to hold. He says of these that they "define the (fundamental human) problem as alienation and social disharmony and they look to an outcome in terms of a peaceful and just social order."

But this is the church of Jesus Christ. Where do you find Jesus Christ defining his church in these terms? Those whose attitude is said to reflect individualism are responding to the essential message of personal conversion. What would be wrong would be for it to end there because in the



commitment to Jesus Christ there is of organic necessity a commitment of service to all, especially to the least of those among us.

If what we have is the largest percentage of us cocooned in a relationship of self and God and nothing more, that would be incomplete and wrong. But it is in a personal commitment that we begin to act communally. Communal action without personal conversion and commitment is incomplete too. I think probably the true situation is better than Dr. Leege's classifications indicate it is.

## International trade must be fair as well as free

by Msgr. George G. Higgins

In dealing with the subject of international trade, the U.S. bishops' proposed pastoral on Catholic social teaching and the U.S. economy favors a preferential option for the poor in Third World countries.

This option provides a frame of reference for a U.S. trade policy and leans toward a more open trade policy, with two provisos:

► Industrialized countries like the United States should adopt adequate programs to cushion the possible adverse impact of freer trade on their workers.

► The benefits accruing to developing countries from such a system should be shared equitably among their people.

In this sense, then, the proposed pastoral is in favor of "free" trade and is opposed to the restrictive, or "protec-



tionist" trade policies favored by some U.S. trade unions.

Such policies are, the pastoral says, a distinctly second-best solution to the current trade problems, acceptable only under the most exceptional circumstances.

The proposed pastoral recognizes there is "a conflict of claims" between U.S. workers in declining industries and workers in developing countries. On balance, however, it concludes that the United States can better handle trade dislocations than can poverty-ridden developing nations.

But, it continues, open trade relationships will require domestic adjustments to relieve the plight of American workers adversely affected by freer trade with Third World nations. It also says we need to examine carefully the extent to which success in the U.S. market derives from exploitative labor conditions in Third World countries.

It is no secret that some U.S. unions, whose members have been adversely affected by free trade with developing nations, are not satisfied with this section

of the pastoral. They would argue that trade must be "fair" as well as "free."

These unions would like to see the proposed pastoral put flesh and blood on the two provisos stated above. In their opinion, these provisos are noted too anemically to make much of an impact on the current debate about U.S. trade policy.

The unions which raised this question in an otherwise favorable response to the pastoral are put in the awkward position of appearing to be a special interest group concerned only about their own members.

In my opinion, that's not the case at all. What they are calling for is a realistic understanding that free trade with developing nations often benefits the transnational corporations on the one hand and oppressive Third-World governments on the other.

The Inter-American Coalition for Human Rights in Korea made this point very effectively in testimony presented recently before the U.S. Trade Representative Office about the abuse of workers' rights in South Korea.

In summary, their testimony, seconded

by other human rights, religious and labor organizations, pointed out that the 1984 trade law mandates that countries which are not taking steps to provide the "internationally recognized rights of workers" are not eligible to receive trade privileges.

But South Korea, as the testimony stated, has systematically violated the basic rights of workers.

The coalition argued that South Korea's preferential status should be withdrawn until labor abuses are corrected.

In its testimony, the Korean coalition noted: "Millions of jobs have been moved to countries where labor is cheaper, unions are weaker and regulation is non-existent."

The testimony added: "American workers have been pitted against workers from Third World countries and both have lost."

To summarize their point of view: "Protection for American workers is inextricably linked with protection for all workers."

If that's what protectionism means, I am in favor of it.

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## Gospel and liturgy must be adapted to different cultures

by Dick Dowd

While futurists and planners talk much about "future shock," for most of us stay-at-home Catholics the greater problem is "present shock" as far as the liturgy is concerned.

It's most apparent to our family when summer comes around and our colleagues return home. At school they are used to lively, young, college communities with Mass in various chapels right up to 11 p.m. on Sunday night ("You mean there's no Mass after 7 p.m. anywhere?"), dialogue homilies and sing-your-heart-out congregations. They are somewhat frustrated with the placid, two-verse, two-hymn community at home.

For other folks, it is the trip to the mountains or the lake or the sea shore where the prayer of petition, or the communion customs, or perhaps even the language, is different.

One editor, just returned from a visit to



Ireland, told me she felt she had stepped back into a time machine instead of an airplane: "It was in English, but it was totally different."

It is common for all of us to judge everything, even the church, by our own personal experiences, making them the norm. The ancient Greeks called anyone who was not a Greek a "barbarian." We've turned that around and now say of things we don't understand: "It's all Greek to me."

Volume 17 (Number 95) of the Canadian Catholic conference's excellent "National Bulletin on the Liturgy" demonstrates how different different communities can be.

An ordination in Zambia, held in the open air so everyone could be present: As the bishop, priests and deacons processed in, "They were accompanied to the altar by girls who danced to the rhythm of the drums, the singing of the choir, and the handclapping of the congregation."

"At the end of the ceremony (the new priest) was led to a seat in front of the altar and the faithful brought him gifts: chickens, ducks, a protesting goat, and money." Obviously different from ordinations in American cathedrals.

The ordination made use of three dif-

ferent languages: English, Cinyanja, and Cimbemba. But there were difficulties.

"Often a translation from the Roman rites into the vernaculars leaves much to be desired in significance and accuracy. Even in the few places (in Zambia) where English is used, the language is felt to be too concise and the prayers are over too quickly. 'These prayers are like a trickling stream; what we need are waterfall prayers,'" the Zambians say.

In Sierra Leone: Many parishes have their own resident composers who write music for the liturgy using African forms and instruments. "Great musical riches and possibilities," say the missionaries, "lie hidden in the local genius."

The people have a special gesture they use to forgive a hurt. "The hand is placed on the left shoulder of a person as a sign of total forgiveness. Once done, the incident forgiven can never be recalled by a person who forgives." So the missionaries have incorporated this "most effectively" in their celebration of the sacrament of reconciliation.

Evangelization, said Pope Paul VI, "loses much of its force and effectiveness" if it does not take into account the language, signs and symbols of "the actual

people to whom it is addressed . . . answer the questions they ask . . . (and) have an impact on their concrete life."

The mission is to bring Christ to other cultures, true, but, says a quote closing the Canadian volume on culture and liturgy: We should not forget that "God was there before our arrival."

the criterion

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# ENTERTAINMENT

## VIEWING WITH ARNOLD Sympathetic inside view of a church in transition

by James W. Arnold

Typical of the "little" films that often get lost in the megabuck-oriented movie distribution system is "Mass Appeal," the movie version of the Bill C. Davis play that rings changes on the old priest vs. young priest motif of "Going My Way."

Financed at a modest \$7 million as first film venture by Joan Krocs (of the McDonald's Krocs), "Appeal" was released in three major cities late in December in hopes it might earn helpful Oscar nominations for stars Jack Lemmon and Zeljko Ivanek. When nothing materialized, it vanished from theaters. But thanks to an enlightened exhibitor, it recently turned up in my town, and the same chance could happen to you. It'll soon be looking for wider audiences on cassette and cable.

Besides the classic generation gap theme, "Appeal" is otherwise unique among current plays or movies, since it's neither an anti-Catholic diatribe nor a satire. The play was produced in 1980, when writer Davis was only 28. It's best described as a sympathetic inside view of a church-in-transition. Davis, who has 16 years of Catholic education and attended Marist College (Poughkeepsie, N.Y.), has been resident playwright of the Manhattan Theater Club, and his drama won strong New York reviews.

The struggle in the two-character play was between two good but flawed personalities, each dedicated to his own vision of the priesthood. The older, Father Tim Farley, is in some ways Bing Crosby's progressive, easygoing Father O'Malley in mid-life crisis. He's the popular pastor of an affluent parish who knows how to get along without demanding too much. He's a master of tact and the humorous homily

that can compete with the best of Johnny Carson. But he drinks, and hints are strong that his need to be liked at all costs is fueled by lingering guilt from unhappy relations with his long-deceased parents.

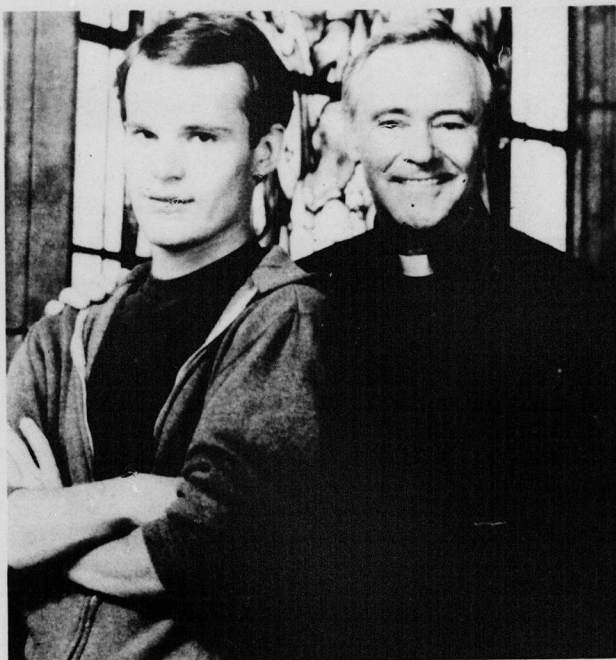
The younger, seminarian Mark Dolson, is abrasive, intense and self-righteous, and anxious to right the world's wrongs instantly. He's a truth-teller, and zealous. He cares a lot, but upsets just about everyone.

Through their contact, both hostile and comic, they learn from each other—though it's Farley who must change the most and rediscover the purpose of his vocation. He also decides to risk his status by defending Dolson's career against those who would expel him—the comfortable parish laity and a narrow-minded seminary rector, none of whom actually appear onstage.

As Farley tells Dolson, "The church needs lunatics, and you are one of those priceless lunatics that comes along every so often and makes the church alive. The only problem with lunatics is that they don't know how to survive. I do."

The movie remains mostly a dialogue play, although director Glenn Jordan (who did the TV film on Karen Quinlan) opens it up into pretty, upper middle-class southern California locations. But its greatest advantage is that the "third character"—the faction in the church resisting change—is brought actively into the conflict. We see and hear Farley's parishioners as well as Burke, the tough rector-monsignor, played by the chubby, insufferable Charles Durning. Some won't like the message, but it now comes through clearly: the church will be whatever those willing to fight for it want it to be.

Farley's play-and-film ending sermon puts it bluntly: "I'm the kind of priest Msgr. Burke wants for you. You must demand better. . . (Burke) is motivated by a need to preserve his position of power. . . I no longer have any influence, but you do. You do have power. Use it. It's not only his church—this is our church. Fight for it. You and I Mark must be allowed to shape the thing that shaped us."



**GENERATION GAP**—Jack Lemmon stars as Father Tim Farley, a middle-aged pastor in an affluent suburban parish, and Zeljko Ivanek plays the idealistic young seminarian who disrupts his comfortable lifestyle in "Mass Appeal," a Universal release. The U.S. Catholic Conference classifies the film A-II. (NC photo)

Aside from this, the play-film is not about liberal-conservative issues except in the broadest sense: Mark is for rocking the boat, making religion socially relevant. The only specific important in the script is whether homosexual experiences disqualify one for the priesthood (Burke is the diocese's resident gay-detector). But even this is secondary to the issue of authoritarianism, and whether a man like Burke should control access to the priesthood and (indirectly) the moral life of the laity.

Lemmon is predictably wonderful. After all, Father Farley is an American type he has played brilliantly since coming to middle age—the burnt-out expert in charm and public relations suddenly forced to ask if that is all there is. Ivanek is much less likeable, but if he were warm and charming he'd need a halo.

As drama, "Appeal" has its leaky spots. The psychological insights into both principals are conventional. As a contemporary seminary rector, Burke seems an anachronism, a man of the 1940s. While the appeal is to the brains and good sense of

the laity, all we see in the film are stereotype fuddy-duddies. I also must confess that Dolson's big sermon about the silent scream of dying tropical fish—the one that presumably wins over the congregation—struck me as not quite the Gettysburg Address.

(Deeper than usual Catholic drama with provocative themes; satisfactory for adults and mature youth.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Back to the Future . . . . .	A-III
Day of the Dead . . . . .	O
The Emerald Forest . . . . .	A-IV
The Explorers . . . . .	A-III
A Flash of Green . . . . .	A-III
Red Sonja . . . . .	A-III

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

## Extraordinary journey back to Spanish Civil War

by Henry Herx

Next year marks the 50th anniversary of a civil war that set the stage for World War II. The terrible agony of that divided nation is told in "The Spanish Civil War," a six-part documentary series airing this summer on public television stations.

The series is distributed by the Interregional Program Service, which offers public stations alternate programming to that of the national PBS schedule. IPS is confident that most PBS stations will air the series before next year's anniversary.

Based on a preview of the first three episodes, "The Spanish Civil War" is an extraordinary journey back into a recent past that still stirs passions today, whatever one's political convictions. It is unlikely, however, to occasion an ideological controversy such as did PBS' "Vietnam: A Television History."

Grenada Television has put to good use its durable format to chronicle the history of Spain's Civil War. Researching film archives for the 1936-39 Civil War period, the producers have assembled an astonishingly vivid visual history. Participants interviewed include political and military notables of the time, reporters who covered the war and ordinary civilians.

Narrated by actor Frank Finlay, the presentation has a somber, reflective tone. In fact, the opening shots are of a memorial to the estimated 500,000 people who died during the conflict.

The first program, "Prelude to Tragedy," examines the background of Spain from 1931, when the republic was declared, to the outbreak of fighting in 1936. The church was

one of the pillars of the old monarchy and anti-clericalism motivated many in the new republican parties.

Convents were burned, churches were sacked and some Religious were killed in cold blood. As a result, the rightist parties claimed they were waging "a fight to save Christian civilization" from communist oppressors.

The second program, "Revolution, Counter-Revolution and Terror," looks at the military coup that brought Generalissimo Francisco Franco to leadership of the national forces against those of the republicans. The result was a bloodbath with terrible atrocities committed by both sides.

The third program, "Battleground for Idealists," looks at the international dimensions of the Civil War as the Franco forces allied with Nazi Germany and Fascist Italy, the republicans dependent upon the Soviet Union and the Western democracies neutral.

At that moment in Spain, the absolutist ideologies of fascism and communism were locked in a all-out struggle that admitted no compromise. It was not that simple, of course, but foreigners flocked to Spain to join one side or the other in a war that many perceived as the final battle between good and evil.

The German bombing of Guernica, the center of the Catholic Basque region, is given center stage in the program. No single action in the war stands out more than this senseless raid which served no other purpose than to terrorize the civilian population, a tactic that became commonplace in World War II.

Just as Picasso's "Guernica" painting has become a symbol of the suffering and senselessness of war, so too the series is replete with its own photographic images of the

terrible realities of ideological violence done in the name of some "greater good."

Viewers cannot escape the sense that what the world is witnessing in Central America today is but repeating the lesson of history unlearned from the Spanish experience of 1936-39.

### TV Programs of Note

Tuesday, July 23, 8-9 p.m. EST (PBS) "Lifeline." Profiled in this rebroadcast of a documentary series on medical professionals is Dr. James H. Duke, trauma surgeon at the University of Texas' Herman Hospital, who is shown seeking court approval for a blood transfusion for two badly injured Jehovah's Witnesses and, in another case, struggling to save an auto accident victim.

Tuesday, July 23, 7:30-10 p.m. EST (CBS) "Skokie." The conflict between the constitutional rights of an individual to free speech and the rights of an entire community is examined in this rebroadcast of an acclaimed dramatization about the 1977-78 attempt by neo-Nazis to demonstrate in Skokie, a Chicago suburb whose residents number many survivors of World War II concentration camps.

### TV Film Fare

Friday, July 26, 8-10 p.m. EST (ABC) "California Suite" (1978)—This screen version of Neil Simon's Broadway play integrates the four short plays of the original into a single narrative. Although not a completely successful adaptation from the stage, the film is good fun for the most part and sometimes unexpectedly moving. The adult nature of some of the material rules out younger viewers. The U.S. Catholic Conference classification is A-III—adults.

# TO THE EDITOR

## Let's free our hostage children

As America celebrated the release of the hostages held in Beirut, the Supreme Court declared school children must be held hostage in government institutions (public schools) as a condition for receiving state or federal assistance in their education.

As the nation prepared to commemorate the 209th anniversary of its Declaration of Independence, "with liberty and justice for all," our highest court, with a minimum majority, reaffirmed that parents must choose between liberty and justice in education.

What hypocrisy! Will the Supreme Court next declare that police and firemen cannot step inside a synagogue or Christian school in the line of duty, for fear that it will give a message of government support for a religion? Or that medicare patients cannot be treated in St. Joseph's Hospital or food stamps be used for kosher food, all for fear of government entanglement with religion?

Let us remember that our elderly are not required to live in government homes to receive social security, yet our children must sit at government desks to be eligible for educational tax benefits—a denial of civil and religious liberties all the more onerous because: 1) education is compulsory; 2) parents, not government, have the primary right over the education of their children; and 3) schooling is not just 3 Rs, but a basic factor in the formation of a child's values and cultural development.

And all this in the name of separation of church and state—a phrase that exists nowhere in our constitution!

Sixty years ago the Supreme Court established that education is truly the primary responsibility and prerogative of the parents. Therefore, if our government elects to make education compulsory, tax all to pay for it and establish schools, it must do so in a manner that assists the family, not usurps or violates the basic human rights of parents and children—especially poor and underprivileged children whose parents cannot afford the financial penalty now imposed on educational choice.

This court decision, while patently discriminatory and temporarily disheartening and disturbing, may nevertheless prove to be that warning shot heard round the nation, alerting us to the fact that we have our purposes and priorities reversed. Educational taxes should not be funding and holding children hostage in government schools. They should be funding the education of all children in the schools of their parents' choice, whether government- or non-government-operated, via vouchers or education grants.

Thus our nation could promote equal protection of the laws to all children and true educational and religious freedom without penalty to families or violation of church/state separation—at the same time as promoting the competition, choice and diversity so vital to the quality and equality of educational opportunity for all American children.

Marilyn Lundy, president  
Citizens for Educational Freedom  
Washington, D.C.

## Make family part of ministries

A family perspective should be incorporated into all diocesan and parish programs and agencies. Church administrators and staff in charge of schools, hospitals, social services and other church programs must become more aware of the family dimensions of their ministries and examine policies and programs to determine how they can involve other family members.

Most families assume primary responsibility for their own members. But church and institutional policies rarely reflect that situation, and few human services in our church and country are designed to include the family. When we educate, we think in terms of educating the child. When a person is ill, we treat the sick person. Education, health care, and welfare agencies were established to help families. Increasingly, these organizations rival and replace families.

Family ministry offices established in many dioceses in the '70s have been helpful and effective in assisting and supporting families. But knowledge about the value of families to the church and society has become more sophisticated and a further shift to a family perspective in all the church's ministries is essential. Not to include family awareness and participation in planning for school, medical and other social programs seems ill-advised.

A substantial body of research indicates that parental involvement in program planning has positive results. For example, high school drug education programs

which limit education to classrooms don't work. Changes in student drug behavior occur only when students and their parents discuss the problem together. Involvement can include simply notifying parents, planning programs and actively participating in programs.

The importance of family involvement was also demonstrated in a study for the National Catholic Education Association conducted at the Catholic University of America's National Family Center. Data on more than 200,000 graduates of Catholic grade and high schools showed that the most important factor influencing student moral behavior was whether parents and their children discussed moral situations.

Other CUA Family Center studies reveal the importance of family participation in hospital care of children and in programs for the disabled.

Pope John Paul II's encyclical on the family states that no pastoral plan of action at national, diocesan or parish level should begin without anticipating the impact that pastoral activity will have on the family.

It is important to stress that no one is saying we shouldn't have programs for the elderly, singles, or minorities, but rather that parishes and dioceses must consider how all church programs will affect families.

Father Steven Preister  
Director, National Center  
for Family Studies  
The Catholic University of America  
Washington, D.C.

### The pope teaches

## Our faith in God finds support in human reasoning

by Pope John Paul II

When we ask ourselves "why do we believe in God?" the first response is provided by our faith. We believe in God because he has revealed himself to us in our Lord Jesus Christ.

However, our faith in God also finds support in human reasoning, in the so-called proofs for the existence of God. These are not proofs in the sense implied by the experimental sciences, for God far surpasses the scientific world. But they are proofs in the sense of philosophical deductions.

For example, when reflecting on the universe, its origin and its movement, we are led to affirm a first cause of all that exists. And before the tiniest atom's marvelous complexity or the great immensity of the cosmos, the human spirit perceives that such intricacy and proportion requires a Creator whose wisdom and power are beyond measure.

Our awareness of the history of humanity and our constant search for meaning bring us to assert the sovereignty of a supreme being that directs the lives of all. The marvels of nature, too, together with the innumerable works of art and the highest sentiments of the human heart, make us aware that so much beauty must have an ultimate source in a transcendent God.

Anyone who seeks to understand the universe is drawn beyond what he studies to the Creator of all that exists. The proofs for the existence of God, then, are many and convergent. They point toward a mystery greater than themselves. They



show that faith does not destroy human intelligence but permits it to arrive at an even more complete understanding.

What we discover through our study of nature and of the universe in all its immensity and rich variety serves on the one hand to emphasize our fragile condition and our littleness, and on the other hand to manifest clearly our greatness and superiority in the midst of all creation.

The more we know about physical reality, about the history and structure of the universe, about the fundamental makeup of matter and the processes and patterns which lie at the roots of the material world, the more we can appreciate the immensity of the mystery of God, the more we are in a position to grasp the mystery of ourselves—our origin and our destiny.

## Mormons donate \$1.4 million to CRS

SALT LAKE CITY (NC)—The Church of Jesus Christ of Latter-day Saints has donated \$1.4 million to Catholic Relief Services for emergency aid to Ethiopia, according to Elder M. Russell Ballard.

The donation was part of over \$6 million raised by the Mormons by having its members participate in a fast for African relief, Ballard said.

"We ask our people to fast from two meals a day each month, and give the

money saved as a fast offering. The principle of the fast is as old as the Mormon Church," Ballard said.

According to Ballard, because the need in Africa is bigger "than any one group" the Mormons decided to reach out and "lock arms with the Catholic Church" instead of starting their own relief effort.

With 39 relief organizations working there already, "why add a 40th?" Ballard said.

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## CORNUCOPIA

## The boys (and girls) of summer

by Cynthia Dewes

The boys of summer are at it again. Robert Redford is smashing out the scoreboard lights in "The Natural" on cable TV screens. The major league teams are beginning to square off in preparation for their autumn jousts.

And Little Leaguers enliven warm summer evenings with their sweaty efforts.

The girls of summer, too. At a recent Little League playoff we noticed a seven-year-old in a team uniform whose hair hung down below her backwards cap in a long, fat braid. Her legs, already shapely and just plain different from a boy's, also gave her away. Unfortunately, she never got up to bat while we were watching, so her baseball ability is unrecorded.

Rules for Little Leaguers have changed over the years. Now the little guys are steered toward sure success. For example, if a runner overruns a base no one tries to tag him out. Play is over as soon as the ball is returned to the pitcher, and the number of balls allowed batters is phenomenal.

Strikes are still necessary, but reluctantly counted. Mysterious calls by the umpire often delay the inevitable count of three, long past the point when justice should have demanded "You're OUT!"

Next to a home run, the novice Little Leaguer might think a strikeout is the most desirable feat possible. "You'll get 'em next time, Tiger!" they hear, or "Wait 'til they see what you can really do." This also seems to be the juncture in budding athletics when the fanny pat becomes an essential form of encouragement and approval.

Players' personalities are revealed by their athletic styles at an early age. One especially tiny Little Leaguer strolls up to home plate, droops into a batting stance, and then slowly swings at the ball as though penetrating thick molasses. He knows he'll never be Pete Rose, so the heck with it.

Another kid, bigger, well coordinated, already displaying the poise so admired by baseball card collectors, takes his confident turn at bat. His eye is ever on the ball and he connects almost every time, sending in three or four runs at a crack. His place in the world is well established, and he doesn't mind working hard to retain it.

Then ordinary joe takes his turn in the batting order. He wins a few, he loses a few. He dances around in the outfield or wherever he's assigned, watching airplanes go by and chasing foul balls. But in the bullpen he's king. His jokes convulse his fellow players, and hilarity rules when he's around. He knows his strength lies in making fun of his weaknesses.

Little League may have been given a bum rap during the past few years. Its emphasis now seems to have shifted from Winning, Competition and Junior Stress to Self Knowledge and even Fun. Maybe it was always that way, but grownups got in the way. They're good at that.



## vips...

✓ Providence Sister Barbara Doherty, president of St. Mary of the Woods College, was one of 15 private college presidents selected to attend the Higher Education Project Conference III held recently in Florida. Dr. Doherty presented a paper focusing on the integration of the educational process at St. Mary of the Woods College, blending academics, personal development, spiritual awareness, physical fitness and social experience.

✓ An Indianapolis Chapter of the Catholic Golden Age organization was formed recently. Newly elected officers include: Francis Cunningham, president; Frances Chapin, vice-president; Mary Jo Slater, secretary; and R.J. (Bob) Hoffmann, treasurer. The CGA is a national organization of Catholics over age 50. The new Indianapolis Chapter will hold a general meeting in September.

✓ Louis (Louie) Volkert, a member of Msgr. James M. Downey Council 3660, Knights of Columbus, has been named Catholic Layman of the Year. Volkert has served his council as Sick Committee chairman for many years.



✓ Chatard High School graduate William S. Pedtke recently won the Rock of Wisdom Scholarship sponsored by the Secular Franciscan Order of the Sacred Heart Fraternity, at Marian College. Pedtke's essay, "What is Wisdom," earned him a \$1,000 scholarship for Marian for the 1985-86 academic year. Other finalists include Kathleen Vannoy from Secina Memorial High School in Indianapolis and Carolyn Meyer from Immaculate Conception Academy in Oldenburg.

of a senseless war," the cardinal said. He said Lebanon should retrieve its "fragile but authentic" historical role as a community of different religious communities living in peace.

He appealed that "all those who have any power over the armies should make them fall silent." Most of the fighting in Lebanon has been between Moslem and Christian militias battling for political and territorial control of the country. Lebanon has been torn by violence for years.

Cardinal Etchegaray said he was able to comfort thousands of displaced families in Jezzine. Many of them had lost their homes when their villages were destroyed in fighting, he said.

✓ Marian College recently named Terry L. Whitson, a former instructor at IU School of Medicine, as director of the Radiologic Technology Program at Marian. Whitson will direct a program of classroom and clinical components designed to prepare students to become registered radiologic technologists.

## check it out...

✓ Birthright of Terre Haute needs volunteers two to three hours a week to offer support and encouragement to women facing problem pregnancies. No special degrees are necessary; training provided. For information contact: Birthright, 227 S. 9th St., 812-234-5433.

✓ The Parkinson's Awareness Association will meet at 2 p.m. in the IU School of Nursing building at IUPUI to hear St. Vincent Hospital home care services coordinator Donna Reimer speak on home care benefits and medicare coverage. The group will also meet at 12 noon on Tuesday, Aug. 6 for a pitch-in luncheon meeting at the Holiday House in Holiday Park. For information call 255-1993.

✓ St. Thomas the Apostle Parish in Fortville will sponsor a food booth at the Hancock County 4-H Fair during the week of July 21-26. The booth will feature ham, roast beef and chicken dinners priced at \$2 each.

✓ The Indiana Council of Churches' Department of Ecumenical Concerns will

sponsor a Conference on Ecumenical Concerns Tuesday and Wednesday, Oct. 29-30. The relationship of church and government in legislating morality, especially abortion and gambling, will be featured. The department also offers a resource packet for groups wishing to study Jewish/Christian relations. Send \$7.50 to the Council office at Indiana Interchurch Center, 1100 W. 42nd St., Indianapolis, Ind. 46208.

✓ Cathedral High School Class of 1950 will hold its 35th Reunion on the weekend of August 2-4 at the Speedway Motel and golf course, 4400 W. 16th St. Cocktail party at 8 p.m. Fri.; golf outing 12:30 p.m. Sat. followed by buffet dinner at 6:30 p.m.; and 10 a.m. Mass Sun. followed by brunch. \$25 per person for 3 days' events (green fees extra), or: \$3 per person Fri. evening, \$17.50 per person Sat. dinner, and \$7.50 per person Sun. brunch. Reservations necessary. Call Jim Hartzler 632-4322 or 253-0756 before July 21.

✓ The New Life Thrift Shop, 52nd and College, needs good used clothing and other saleable merchandise to benefit the Mother and Unborn Baby Care Pregnancy Problem Centers. Call 542-8595 for more information.

✓ The Office of Worship and Our Lady of Lourdes Parish are forming a special choir to sing at the priesthood ordination of Thomas Murphy on Saturday, Aug. 17 at 11 a.m. in Our Lady of Lourdes church. Persons interested in participating may call Jean Sutherland at 236-1490 no later than July 24.

## The following definitions were clipped from Webster's New World Dictionary

(Second College Edition)

**Cris-to-bal** (kris tō'bal) seaport in the Canal Zone, at the Caribbean entrance to the canal; a part of the city of Colón, Panama; pop. 800.  
**crit.** 1. critical 2. criticism 3. criticized  
**crit-ic** (kri tī'k) n. pl. -ics (-ēz), -i-ans (-ānz)  
**crit-ic-ism** (kri tī'k izm) n. pl. -isms (-ēz)  
**crit-ic-ian** (kri tī'k i-ən) n. pl. -ians (-ēz)  
**crit-ic-ism** means of judging < kritos, judge: see ft. >  
**crit-ic-ian** means of judging < kritos, judge: see ft. >  
**crit-ic-ism** means of judging < kritos, judge: see ft. >  
**crit-ic-ian** means of judging < kritos, judge: see ft. >  
**crit-ic-ism** means of judging < kritos, judge: see ft. >  
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**crit-ic-ism** means of judging < kritos, judge: see ft. >  
**crit-ic-ian** means of judging < kritos, judge: see ft. >

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## Cardinal ends Lebanese trip

VATICAN CITY (NC)—French Cardinal Roger Etchegaray, just back from a Vatican mission to Lebanon, urged that divided country's leaders to do all they can to stop "blind and suicidal violence."

He also urged them to work to end "the exodus of populations, which is caused by their belonging to one or another community."

During the trip, the cardinal conferred with civilian and religious leaders in the capital city, Beirut, and spend several days in the southern Lebanese town of Jezzine, where thousands of Christian refugees have gathered.

"I heard the heart of Lebanon beating—a heart that beats stronger than the tumult

## QUESTION CORNER

# Resurrection includes body

## Heaven may resemble earthly life in many respects

by Fr. John Dietzen

**Q** A few weeks ago you answered a question from a mother whose children wondered whether they would have their dog in heaven. In part of your answer you said you would not be surprised to see dogs and trees and flowers in heaven.

I thought heaven was just being with God. Will we need more than God to make us happy? I think your answer is misleading. (Oklahoma)



**A** I think you're leaving out an important truth of our faith, that we will share in the resurrection of the body.

We know very little about what our bodies will be like in their exalted condition after the resurrection. We do know, however, that they will be our bodies—like Christ's, with eyes, ears, mouth, touch and other senses that are part of our human nature.

If the resurrection means anything, these senses and organs will not be atrophied and useless. Our eyes will see, our ears will hear, our tongue will taste. As

Jesus apparently tried to prove to the disciples after he rose from the dead, to deny these things would be to deny the resurrection.

Yet, apart from the human nature of Jesus, God is pure spirit. What then would there be in heaven to hear, feel, taste and touch? True, the essence of heaven is our presence with God. Is it possible, however, that God might even reveal himself to us in ways similar to, if immeasurably beyond, the ways he reveals himself to us here on earth?

After all, even in heaven our minds and wills will still be created minds and wills; we will never know and love him as he knows and loves himself, with one eternally perfect act of comprehension and union.

How then will God reveal himself to us? One thing we do know. Having taken our human nature, he has a tremendous respect for it. It is our best Christian guess that he will use it, all of it, even in heaven.

If this sounds strange, perhaps one reason might be that we do not respect and reverence our human nature as much as God does. More than one saint (and theologian) has suggested that one of the great surprises of heaven may be in how many respects it resembles our life on earth—trees, flowers, smiles—and maybe even dogs.

cannot marry one's own child or grandchild or great-grandchild. Such a marriage would be invalid in church law and, of course, in practically all civil law in the world.

(A free brochure giving basic prayers, beliefs and precepts of the Catholic faith is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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## The Criterion

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**Q** Canon 1092 of the Code of Canon Law reads: "Affinity in the direct line in any degree whatsoever invalidates matrimony." Can you tell me what that means? (Illinois)

**A** Affinity in the direct line is the legal term for the relationship that exists between a person and his or her direct descendants, as distinct from brothers and sisters, cousins and so on.

The canon simply means that one

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## FAMILY TALK

# Strategies for dealing with children who fight

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My 15-year-old daughter and 12-year-old son bicker and fight constantly. She calls him names, puts him down and keeps at him until she gets a reaction. Finally, he loses his temper and screams at her, sometimes even strikes her. Then she plays injured innocence. If I try to tell her to quit baiting her brother, she complains that we favor him. This goes on every day and is getting worse. I don't know how to stop it. We would welcome any suggestions. (Iowa)



the other. That way they both get attention, and you have successfully disciplined the fighting by making it impossible. Children cannot fuss and fight if they are out of shouting distance.

Suppose you are too late. The battle has already erupted. I would still separate them. Send one outside or to the other room. Do not try to intervene or settle the dispute fairly. Simply stop it by putting distance between them.

A second approach would be to reward non-fighting, to notice their quiet times and good times together. Too often we parents get into the bad habit of responding only to misbehavior. We are silent when good things are going on.

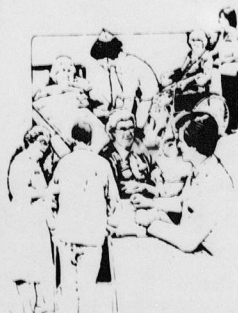
Define the problem concretely. Identify the words that inflame like "stupid" and "jerk" and "weirdo." Rule out yelling and hitting. Then pinpoint the times that these words and behaviors occur.

Set up a simple chart with a space for each half hour. Give a smile face for each trouble-free period and an X when the fighting occurs. Responding with smile faces will remind you to notice when the good brother-sister behavior occurs. While this may seem troublesome and a bit juvenile, it is surely better than not noticing and an improvement over your present condition.

Remember, you are facing a problem which is as common as rain. Be patient. You can be successful.

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

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# USCC opposes immigration bill; 'bad outweighs good'

WASHINGTON (NC)—The U.S. Catholic Conference opposes a new immigration policy bill in Congress because its bad features outweigh the good, a USCC official told a Senate subcommittee.

The USCC is particularly concerned about aspects of the bill, S. 1200, involving amnesty for illegal aliens, sanctions against employers who hire undocumented workers and provisions for temporary farmworkers permitted to enter the United States for seasonal jobs, said Father Nicholas DiMarzio, executive director of USCC Migration and Refugee Services.

"Our previous willingness to accept sanctions (against employers), with a concurrent fair and generous legalization program, cannot be repeated in the case of the present bill," Father DiMarzio said.

He noted that the current bill contains a "limited legalization" program contingent upon verification that employment of illegal aliens substantially has ended. "This is an unacceptable proposal," the MRS director said.

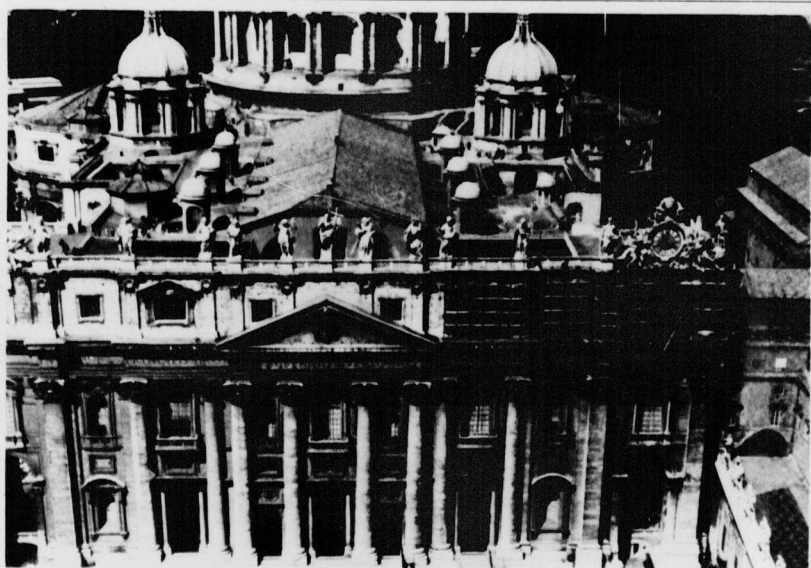
"Legalization is the only acceptable alternative that an open democratic society has to the Draconian measures and the enforcement nightmares attendant to a policy of mass roundups and deportations," the testimony stated. It added that "legalization has become the litmus test on whether any immigration legislation could be supported by the USCC."

USCC GOALS for amnesty include "a generous" legalization policy as well as access by newly legalized immigrants to government educational and social services, according to the testimony.

"The conference shares the view of many that the existence of a large, undocumented population in the midst of a free and democratic society is intolerable," the testimony said. With that understanding, "only broad legalization appears to the church to be realistic, effective and humane," it added.

Application of sanctions, or penalties, against employers who hire illegal aliens poses real problems, Father DiMarzio said.

The suggested Senate proposal "no longer presents a



**FACELIFT**—Scaffolding is in place at the upper right and work has begun on restoration of the 350-year-old facade of St. Peter's Basilica in the Vatican. With financial aid from the Knights of Columbus, the year-long project will include

repairs to the facade surface, statues along the top, marble friezes over the clocks on each side and supporting columns. It is the first restoration of the facade, which has suffered from air pollution. (NC photo)

balanced solution which would allow the church to tolerate the establishment of employer sanctions, with strong controls against increased discrimination and potential abuse of identification systems," he testified.

ACCORDING to Father DiMarzio, the USCC's latest comments on immigration reform reflect an extensive collaboration with bishops, academics and representatives of interested lay organizations. "What we say represents the consensus of a substantial portion of the interested parties in the Catholic Church" and goes beyond a mere repetition of previous views, he said.

In the past, the bishops' support for immigration reform efforts was tepid and qualified by their opposition to employer sanctions and other negative proposals. During House debate in 1984 the bishops accepted the legislative package as a whole, tolerating the employer sanctions proposal because of the bill's other points.

Father DiMarzio said questions are also raised by the proposed bill's treatment of temporary workers. In general, "the church's concern is for the basic human and workers' rights which are so easily abused in temporary worker programs," he said. "The current proposals do not sufficiently address these issues."



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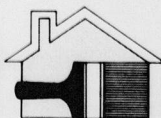
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# The SUNDAY READINGS

by  
Richard  
Cain  
Jeremiah 23:1-6  
Psalm 23:1-6  
Ephesians 2:13-18  
Mark 6:30-34

16TH SUNDAY IN ORDINARY TIME

JULY 21, 1985

This Sunday's Old Testament and gospel readings as well as the responsorial psalm focus on the beautiful image of God as our shepherd. This idea suggests a number of things concerning our relationships with God and one another. We will touch on three of them here.

(1) If God is like a shepherd, then we are like sheep. This can seem humiliating when we consider how stupid and dependent sheep are. Alone, sheep can do little. They need to be led to both pasture and water and to shelter during storms. If separated from the flock they easily become lost. They also need to be defended against wild animals.

But sheep are able to recognize the voice of their own shepherd and learn to obey his commands. They fear strangers and will not be led by them. Sheep also have a natural tendency to flock together. That is why the shepherd can leave the flock to search for a lost sheep knowing that the flock will remain together until he returns.

(2) Like a shepherd, God is deeply, personally and constantly involved in each of our lives. Nowhere did he make this more clear than through the life of Jesus. The gospels contain numerous examples of Jesus' overriding concern for the personal needs of those with whom he came into contact. He never refused to heal someone who came to him, even when the inevitable publicity resulting from the cure posed a threat to his person and ministry.

In the gospel reading we see two examples of this overriding concern for the needs of others. At the beginning of the

passage Jesus acted to give the disciples rest after an experience in ministry. And when the crowds interrupted the planned retreat, Jesus' response was to pity rather than be irritated with the crowd, "for they were like sheep without a shepherd; and he began to teach them at great length."

The theme of rest is an echo from the Old Testament. There the theme of rest represents the entrance of the Israelites into the promised land after 40 years in the desert. It is often connected with the image of God as the shepherd who gives rest to his flock (Isaiah 65:10, Ezekiel 34:15).

Nowhere is the experience of God's personal care expressed with more insight and faith than in this Sunday's responsorial psalm, the famous Psalm 23. "The Lord is my shepherd, I shall not want." The psalm is all the more astonishing in that its insight penetrates beyond this life into the next. There God is pictured as a superabundantly generous host who fills the cup of his guest until it runs over onto the table!

(3) God also invites us to share with him the task of being shepherds. This is a great honor but also a serious responsibility. The first reading describes God's concern with those who have misused this responsibility. It also looks forward to the time when God would send his Son to be the model or ideal shepherd. He would most completely fulfill that model by becoming not only a sheep, but a sacrificial lamb bearing the sins of the other sheep.

There is both challenge and comfort in these thoughts. The challenge is one of humility, trust and responsibility. The

## the Saints *by Luke*

### ST. IGNATIUS LOYOLA

IGNATIUS OF LOYOLA WAS A SPANISH SOLDIER. IN 1521, WHEN HE WAS 30, HIS LEG WAS BADLY BROKEN BY A CANNON SHOT. DURING HIS LONG RECOVERY, HE PICKED UP A BOOK ON THE LIVES OF THE SAINTS AND STARTED TO READ. HE BECAME INTERESTED AND WONDERED IF HE COULD DO WHAT THE SAINTS HAD DONE.

AFTER RECOVERING, HE WENT TO CONFESSION AND SPENT ALMOST A YEAR FASTING AND PRAYING IN A CAVE. THEN AT AGE 33 HE BEGAN 11 YEARS OF SCHOOLING IN SPAIN AND FRANCE.

AT PARIS IN 1534, HE FORMED WITH HIS FIRST FIVE FOLLOWERS, THE SOCIETY OF JESUS, ALSO KNOWN AS THE JESUITS. SCHOOLS, RETREATS, PREACHING, MISSIONARY WORK — ANYWORK WAS TO BE THEIRS, ESPECIALLY AT A TIME WHEN MANY WERE FALLING AWAY FROM THE CHURCH.

EVEN IN AMERICA HIS MEN TAUGHT THE FAITH TO THE INDIANS. THEY DID WHATEVER THE HOLY FATHER WISHED. FOR 15 YEARS IGNATIUS DIRECTED THE WORK OF HIS SOCIETY. ALMOST TOTALLY BLIND, HE DIED IN ROME ON JULY 31, 1556, AT THE AGE OF 65. HIS FEAST IS JULY 31.



image of God as our shepherd challenges us to see ourselves as we are. Unlike God we are dependent. Spiritually, we need to be led and can easily become lost. We need to be protected from evil.

These thoughts are not always easy to accept. Yet if we do accept them, there is the joy and peace that comes from completely trusting in God. That is how we are made to be. If we listen, we also discover that we have a built-in capacity to

recognize God's voice and a natural need for the companionship of others who also listen to his voice.

Yet we are sheep empowered to be shepherds. Our lives are not our own. They belong to the shepherd of shepherds and to the other sheep. Do we take this responsibility seriously? Do we look to Jesus as our model? What is our ideal shepherd asking us to do today for his other sheep, especially the lost?

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# Ruling may allow some aid to parochial schools

by Stephenie Overman

WASHINGTON (NC)—The Supreme Court may have struck down the use of government aid for remedial services to private school students in their own classrooms, but it did not negate the entire program for disadvantaged children, Catholic school officials have been advised.

Richard Duffy, federal assistance representative in the U.S. Catholic Conference Department of Education, in a memorandum to Catholic school superintendents and others, said poor children attending Catholic schools "in justice are still entitled to participate" in the federal remedial services program.

The Supreme Court, in two July 1 rulings involving school districts in New York City and Grand Rapids, Mich., said that use of government monies for special remedial classes would result in an "entanglement" of church and state.

In the New York case public school teachers had gone into parochial schools to conduct the special remedial classes for disadvantaged students. The classes are funded through Chapter I of the Education Consolidation and Improvement Act, originally known as Title I.

Calling the rulings "a severe blow to the American educational community," Duffy urged Catholic school administrators in his July 5 memorandum to "resolve that eligible children will continue to benefit from these federal programs."

Duffy said the court decision will cause "unnecessary hardship to most public school districts and Chapter I teachers," and said the children who need remedial classes will be hurt most.

In a July 9 interview he said public and private schools should work together to meet the special needs of poor and disadvantaged children.

Duffy suggested that alternative systems be developed to deliver services to these children by, for example, using mobile vans for classrooms, renting neutral classroom space or enrolling parochial school students in the local public schools as well as the parochial schools.

U.S. SECRETARY of Education William J. Bennett has said he will propose legislation to establish a voucher system that would give money directly to poor parents to pay for remedial school help for their children.

Bennett said the voucher plan was being drafted prior to the Supreme Court ruling and was being reviewed to see if it contains any provisions subject to a similar constitutional challenge.

In the past the USCC Department of Education has opposed turning the Chapter I program into a voucher system, but Duffy said in the interview that Catholic school officials are taking a second look at the idea because the other alternatives may prove too difficult and inconvenient.

"The voucher may be the one way left to public schools to deliver equitable services to private school children," he said.

## Bennett says high court promoting hostility to religion

WASHINGTON (NC)—U.S. Education Secretary William J. Bennett said July 12 he fears the Supreme Court's decisions ending public school programs on parochial school grounds will make bias against religion acceptable.

The high court's July 1 rulings struck down programs in New York City and Grand Rapids, Mich., allowing public school teachers to teach remedial and other special classes in parochial schools.

Bennett said the rulings may have boosted chances for a system of educational vouchers to provide such remedial programs to all students, including those in parochial schools.

Bennett, in an interview with The Associated Press, said hostility toward religion hurts public schools, too, because it makes it harder for them to instill values in their students.

"Sooner or later, hostility to religion is going to mean hostility to the values for which religion stands and which stem from religion," said Bennett, a Catholic and former philosophy professor.

"It's a very worrisome trend when it starts to move to certain areas of respectable public opinion, reacting to religion as if it's something that you have to keep your distance from."

He added that "you can't talk about religion, as some people are doing, as if it were fanaticism. You don't talk about Catholicism as if it were cannibalism or Methodism as if it were human sacrifice. There are important distinctions to be made."

Bennett had voiced similar comments shortly after the Supreme Court issued its Grand Rapids and New York City rulings, terming them "crazy," "badly reasoned" and "ridiculous."



DEDICATION—Richard Scheiber speaks at the dedication of Holy Cross Hall at Gibault School for Boys in Terre Haute. Scheiber, chairman Gibault's board of trustees, served as master of ceremonies. Seated, from left, are Bishop Francis Shea of Evansville, Archbishop Edward T. O'Meara of Indianapolis, Edwin Simcox, Indiana secretary of state, and Phillip Armstrong, provincial for the Brothers of the Holy Cross.

## Archbishop O'Meara dedicates newly remodeled hall at Gibault School for Boys

Indianapolis Archbishop Edward T. O'Meara recently dedicated the newly remodeled Holy Cross Hall at Gibault school for Boys in Terre Haute. About 1,000 people attended the dedication.

The building, formerly called Alerding Hall, was renamed to honor the Brothers of Holy Cross, who staffed the school for more than 40 years.

After the blessing of the building, short speeches were given by Archbishop O'Meara, Bishop Francis Shea of Evansville, president of the board Ray Alter, and secretary of state for Indiana Edwin Simcox. Brother Philip Armstrong, provincial of the Brothers of Holy Cross, thanked the board for recognizing the Brothers' contributions and was presented an artist's rendition of the hall.

The building was originally built in 1926 with funds gathered by the Indiana Knights

of Columbus and the Archdiocese of Indianapolis. It served as the main school building, with a locker area and dining hall on the lower floor and a large dormitory on the third floor.

The \$2.4 million renovation project began in March 1984. New wiring, plumbing and heating systems were installed. The third floor was divided into classrooms, with administrative and counseling centers located on the second floor. The ground floor still houses the kitchen and dining hall, which have both been extensively renovated.

Following the dedication of the building and a meal, an outdoor Mass in one of Gibault's garden areas was celebrated by Archbishop O'Meara, Msgr. Roman Vollmer, and Gibault's chaplain, Father Michael Sazy.



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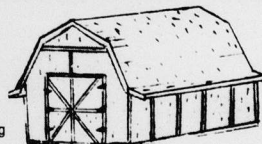
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# Study document for 1987 synod could 'divide church,' lay group warns

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—The study document of the 1987 world Synod of Bishops on the laity could "divide the church" by assigning different groups to different tasks, a group of lay people has said.

The group, convened by the Pontifical Council for the Laity to discuss the 1987 synod, criticized the document for distinguishing between clerical and lay roles in the church and for not examining the role of women.

The group met in Rocca di Papa, Italy, outside Rome. It included 120 lay people, including representatives of Cursillo, Marriage Encounter, Opus Dei and several other international lay organizations.

Bishop Paul Cordes, vice president of the Pontifical Council for the Laity, described the criticisms in an interview with National Catholic News Service.

"There was a strong feeling that all who hold membership in the church have the same mission," Bishop Cordes said.

released Feb. 19, warned of "the danger of confusion in the correct relationship which must exist between clergy and laity in the church." It also voiced concern over "the clericalism of the laity" and the "laicization of the clergy."

Bishop Cordes, who emphasized that the study document was prepared by the synod council and not by the Council on the Laity, said he could understand the criticism of the laity but that "any organism which has to work in society" has to specify who will do what.

"Not everyone can do everything," he said.

The lay group also stressed that "the

situation of women in society and in the church has to be reflected during the synod," Bishop Cordes said.

He said the role of women was not mentioned in the document, titled "Vocation and Mission of the Laity in the Church and in the World 20 Years after the Second Vatican Council."

The lay group endorsed the study document's call for formation of the laity.

The issue is how to "give better theological knowledge to the laity," Bishop Cordes said, adding that the group was concerned that many Catholics do not have up-to-date theological knowledge.

He said more theological education has

to be provided through church structures and commended various lay movements for their efforts in this regard.

THE LAY group also said that the synod has to explore "where lay people can be active and have responsibility within the structure of the church" and "how they can get more responsibility."

Bishop Cordes said the laity need to know how an individual's service is limited because of lack of ordination.

"You can't discuss ministry in the church without looking at what has been said about ordained ministry," he added.

Bishop Cordes said the Council for the Laity recommends that on the national and local levels the church hold meetings to discuss the 1987 synod. He also said he believes there must be lay people represented at the synod.

"You have to find out who the average lay man is, find him and then get him to the synod," he said.

## Priest numbers down, ordinations up

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—The number of priests in the world fell by more than 6 percent between 1973 and 1983, a statistical report released by the Vatican in July shows.

"Recent Tendencies in the Pastoral Activity of the Catholic Church Ending in 1983" reported that at the end of 1973, there were 433,089 priests worldwide. A decade later, there were 406,376.

But the 17-page report analyzing trends from 1973-1983 showed an increase in the number of ordinations to the priesthood over the last five years.

According to the report, the number of ordinations has increased from a decade low of 5,765 in 1979 to 6,210 in 1983. In 1973, however, there were 7,169 ordinations reported.

The report cited increasing median age and increased number of deaths annually as a cause for the decrease in the number of priests. In 1973, 7,259 priests died. In 1983, 7,325 priests died.

The report also said the number of men leaving the priesthood is decreasing, with 3,790 leaving the active priesthood in 1973 but only 1,258 in 1983.

But within that overall figure, religious orders were shown losing priests at increasing rates in the early 1980s. In 1982 541 left the ministry, followed by 655 in 1983.

No reason was offered for the difference in the trends for diocesan and religious-order clergy.

THE REPORT shows an increasing number of seminarians between 1973 and 1983.

In 1973, there were 63,795 seminarians. In 1983, there were 77,044.

The report did not give annual figures for the world's permanent deacons but did say that the total rose from 1,239 in 1973 to 10,275 a decade later. The report said 66.3 percent of all permanent deacons are in North America.

The analysis accompanying the report noted that "the number of diocesan clergy is increasing in Africa, South America and Asia." The figures remain "almost the same" in Central America and Oceania. "The most notable reduction is found in Europe," the report added, "while there is a more modest drop in North America."

The report also cited a significant shift in percentage of seminarians coming from various parts of the world.

The percentage of the world's major seminarians from Africa jumped to 10.7 percent from 6.7 percent, the report said, while the percentage of seminarians from North America dropped to 10.9 percent from 19.2 percent. In Europe, the percentage dropped to 34.4 percent from 41.1 percent.

The number of major seminarians in North America decreased to 9,394 from 12,264 between 1973 and 1983.

THE REPORT also shows a significant imbalance in the ratio of priests to laity in different parts of the world. In Latin America and Africa there are almost twice as many lay people per priest as there are in Europe and North America.

In 1983, for example, North America had 17.1 percent of the world's priests but only 7.7 percent of the world's Catholics. Europe had 58.2 percent of the world's priests for 33.3 percent of the world's Catholics.

Central America, on the other hand, claims only 3.1 percent of the world's priests to serve 11.4 percent of the world's Catholics and South America only 8.4 percent of the world's priests to serve 28.1 percent of the world's Catholics. Similarly, 4.3 percent of the world's priests serve 8 percent of the world's Catholics in Africa.

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**CHURCH COLLAPSES**—Sonic booms from jet planes flying overhead are blamed for the collapse of a Baroque church in Weipertshausen, West Germany. Restoration work has begun. It is the third old church in the Munich Archdiocese to be damaged by sonic booms. (NC photo from KNA)

## Supreme Court asked to overturn abortion decision

(Continued from page 1)

textual warrant in the Constitution for a right to an abortion."

Prior to the high court's 1973 ruling, various states forbade abortion while others did not.

The Justice Department also stated that the 1973 ruling "is a source of such instability in the law that this court should reconsider that decision and on reconsideration should abandon it."

In its brief, the Justice Department also argued that the federal appeals court rulings in the Pennsylvania and Illinois cases should be overturned because the rulings in those cases, too, were "multiply flawed."

By urging the court to overturn its 1973 decision, the Justice Department apparently sought an overruling for the first time since 1954, when the department successfully asked the court in *Brown vs. Board of Education* to throw out the 1896 ruling permitting racially "separate but equal" schools.

The Supreme Court had agreed in April and May to hear the Pennsylvania and Illinois disputes.

The Pennsylvania case involves the state Abortion Control Act, passed in 1982 but largely gutted by the 3rd U.S. Circuit Court of Appeals in Philadelphia.

Provisions of the law struck down by the appeals court demanded that a woman seeking an abortion be told of the adverse psychological and physical effects and be advised of potential pre-natal and child-birth assistance; that a second physician be available to save a viable fetus aborted; that the physician use an abortion method most likely to save the unborn baby as long as the woman was not threatened; and that the physician file various reports with the state.

The Illinois law, also invalidated in large part, demanded that doctors use abortion methods most likely to preserve the child and that doctors tell women that certain tools or forms of pregnancy prevention—such as the intrauterine device—are abortifacients.

The Illinois law was struck down by the 7th U.S. Circuit Court of Appeals, based in Chicago.

**IN THEIR** rulings, according to the Justice Department, the appeals courts "betrayed unabashed hostility to state regulation of abortion and ill-disguised suspicion of state legislators' motives."

The administration claimed the information provision struck down in the Pennsylvania law "is identical to" a similar measure found unobjectionable in the high court's 1983 ruling on Akron, Ohio, abortion restrictions.

Furthermore, the Justice Department said, the Illinois law was changed after it was initially challenged, but the appeals court used the old version of the law in making its judgment anyway.

A third of the brief, however, attacked *Roe vs. Wade* itself.

**THE JUSTICE** Department described as "inherently unworkable" the decision's reliance on the trimester system to determine when in pregnancy a state can act. In part, it said, medical technology has changed the point of fetal "viability" and complicated the idea that the state has compelling reasons to intervene in abortion decisions only once the fetus reaches viability.

The Justice Department, while pointing out that the Constitution does not mention abortion, also noted that *Roe vs. Wade* cites the 14th Amendment, which applied federal "due process" standards to the states. However, at the time the 14th Amendment was ratified, strict anti-abortion laws prevailed in most of the states, the brief added.

Use of privacy to justify the right to an abortion, "far from being anchored in text, history or precedent, is an abrupt departure from the court's prior decisions," the brief added.

The Supreme Court is to hear arguments on the Illinois and Pennsylvania cases sometime during its 1985-86 term, which begins Oct. 7.

## The ethics of fertility drugs

(Continued from page 1)

"In general," he said, "I would say that it could be used in situations in which it is most likely to be successful and least likely to be harmful—to either the mother or the fetus."

"Don't forget," he added, "conceivably, all the children might live. And it is also conceivable that a child born (singly) could die."

"So when do you start excluding the parents' efforts to try?" he asked.

**WILLIAM E. May**, professor of moral theology at The Catholic University of America, said that while he would not call the use of such drugs immoral, he would advise caution in prescribing them.

"I don't think there is anything in itself immoral with using fertility drugs, but... I would caution prudence in the choice and use of (these) drugs."

"The drug's purpose is to help a couple having difficulty conceiving. This is a legitimate way to fulfill their desire to have a child of their own. But they should take consequences into account," he said.

Ethical questions should be raised, May said, if the drug creates a high number of health problems for the child or mother.

"In any kind of effort to have children," said Jesuit Father John R. Connery, professor emeritus of theology at Loyola University in Chicago, "a certain amount of fertilized ova are lost. The question is, how much more risk is involved in using fertility drugs?"

"It seems to me," he said, "if a woman is not able to have children otherwise, she could tolerate more risk."

While acknowledging that infants born in multiple pregnancies run a higher than average risk of dying, Father Connery said, "I'm not sure how bad that is."

"If baptized, they achieve the basic goal the rest of us aspire to—that of salvation," he said.

And if they are stillborn, or die before they are baptized, "they are in the hands of an all-merciful God," he said.

**FATHER EDWARD J. Bayer**, director of continuing education for the Pope John XXIII Medical-Moral Research and Education Center in Braintree, Mass., said he doesn't see the use of fertility drugs as immoral, even if they help induce multiple pregnancies that may result in multiple deaths.

"Moralists from centuries past," he said, "have held that even if children never see the light of day, they have still received existence, the most basic kind of gift, and this in itself is good."

"And even if the child is stillborn, it has existed," he said. "From conception it has existed, which would have been a blessing."

**ACCORDING** to Dr. Safa Rifka, a Washington fertility specialist, "all multiple pregnancies are, by definition, high risk."

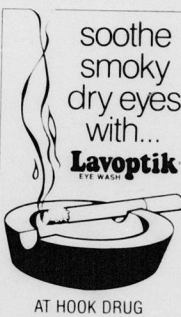
Besides the risks to the mother, he said, children of multiple births run the risk of being inadequately nourished since they share the mother's limited nutrients. This can cause a variety of problems for the child, including retardation or even death.

But there is much a physician can do to minimize the risk of multiple pregnancies, Rifka said. Monitoring of the woman's estrogen level is important because if the level is too high there is a risk of too many eggs being released, possibly resulting in multiple births.

But the fertility expert says he has no ethical problem with prescribing the drug.

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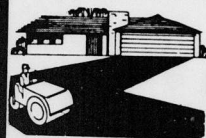
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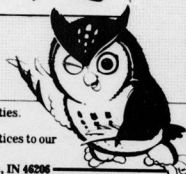
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# The Active List



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

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

## 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 information 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 County. \$13.50 fee covers ticket to "Night Must Fall" at Brown County 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. Call 788-7581 for information.

Chatham High School Class of 1975 will hold a 10-Year Reunion at Dawson's Shore Acres. For information 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 Illinois, rain or shine. Softball, volleyball, badminton. \$4 per person covers drinks and hot dogs. Bring lawn chair or blanket. Call 259-4373 for information.

St. Catherine of Siena Class of 1940 will hold a Reunion at the Indianapolis Athletic Club, 350 N. Meridian St., beginning at 6:30 p.m. Call 535-5288 or 786-8593 for information.

## 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 for 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.

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

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

The 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.

## July 22

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. before going to the Brown Derby at 8:30 p.m. for Happy Hour. For information call 259-8140 or 255-3121.

## July 22 through 26

St. Paul Parish, Sellersburg, will hold a Vacation Bible School for grades K-6 from 9 to 11:30 a.m. daily. Helpers needed. Call 812-246-3522 for information.

## July 24

The Catholic Daughters of America will meet at 6:30 p.m. in the Catholic Center, 14th and Meridian Sts.

## July 25-26-27

St. Christopher Parish, 5335 W. 16th St., will present its annual "Tops in Food" Festival. Carryout 4:30 p.m.; dining room and snack bar 5 p.m.; festival activities 6 p.m.

## July 26-27-28

A Total Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## July 27

The Catholic Widowed Organization (CWO) will picnic at tables #2 and #3 at Conner Prairie before a performance of "Symphony on the Prairie." Tickets \$9 at the gate or \$8 in advance at Marsh Grocery stores. Gates open 5:30 p.m. Bring lawn chair and picnic supper.

## July 28

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

Separated, Divorced and Remarried Catholics (SDRC) will gather for a family picnic at 1 p.m. in Ellenberger Park. For information call 259-3121 or 784-9045.

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

St. Martin Parish, Yorkville, will hold its annual Picnic from noon to 5 p.m. EDST. Country style chicken dinner. Adults \$4.50; children 2-12 \$2. Booths, quilts, beer garden. Masses 7:30 and 10 a.m. EDST.

The Social Committee of St.



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Vincent de Paul Parish, Bedford, will sponsor an International Food Day at 2 p.m. in the K. of C. Hall, 22nd and "M" Sts. Bring a dish from a country that begins with the first letter of your last name.

Separated, Divorced and Remarried Catholics (SDRC) will hold a Picnic at 1 p.m. in Ellenberger Park. All SDRs, Catholic or non-Catholic, are invited. Call 259-8140 or 255-3121 for details.

## July 29

The Blue Army of Our Lady of Fatima will sponsor an appearance by the Pilgrim Virgin Statue beginning with a 7 p.m. procession in Sacred Heart Church. Rosary, Mass, Vigil, with closing Mass at 8 a.m.

## July 30

The Blue Army of Our Lady of Fatima will sponsor an appearance of the Pilgrim Virgin Statue at 7:30 p.m. in St. Jude Church. Procession, Rosary, Mass and Presentation.

Franciscan Father Justin Belitz will give a free introductory lecture on "Successful Living" at 7:30 p.m. at The Franciscan Hermitage, 3650 E. 46th St. as the first of eight sessions ending Aug. 29. For information call 545-0742.

## July 31

The Blue Army of Our Lady of

Fatima will sponsor an appearance of the Pilgrim Virgin Statue beginning with Procession and Rosary at 11:30 a.m. in St. Mary Church. Mass and Presentation follow at 12 noon.

The Pilgrim Virgin Statue will again be sponsored by the Blue Army of Our Lady of Fatima at a 7 p.m. appearance in St. Michael Church. Procession, Rosary, Mass and Presentation begin at 7 p.m.

The Indianapolis Archdiocesan CYO will sponsor a King's Island Day for youth. Contact: CYO Office, 580 Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

## August 2

First Friday devotions of Rosary and Way of the Cross will precede the noon Mass at 11:40 a.m. in St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

## August 2-3

A Singles Retreat sponsored by St. Luke Unmarried Adult Association will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Cost \$25. Call 846-7271 for information.

## August 2-3-4

St. Ann Parish, 2850 S. Holt Rd., will hold its annual Summer Festival from 4 p.m. to midnight (Continued on next page)



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# Mahony new Los Angeles archbishop

by Jerry Fiteau

WASHINGTON (NC)—Pope John Paul II accepted the resignation of Cardinal Timothy Manning of Los Angeles July 16 and named Bishop Roger M. Mahony of Stockton, Calif., to succeed him as head of the largest archdiocese in the country.

Cardinal Manning, who turned 75 late last year, submitted his resignation after nearly 40 years as a bishop and 15 as head of the Los Angeles See. Church law requires bishops to submit their resignations at age 75.

Cardinal Manning's retirement draws the U.S. church closer to the end of a major era. Of the four remaining active cardinals in the country, only Cardinal John Krol of Philadelphia, who turns 75 later this year, attended the Second Vatican Council in the 1960s as a bishop.

The changes in the Los Angeles Archdiocese, which has more than 2.5 million Catholics in three Southern California counties (Los Angeles, Santa Barbara and Ventura), were announced in Washington by Archbishop Pio Laghi, papal pronuncio to the United States.

ARCHBISHOP Mahony, 49, a bishop for 10 years and bishop of Stockton for five, gained a national reputation in the early 1970s as a leader in social justice struggles, especially for California farmworkers and the nation's Spanish-speaking minorities.

From 1970 to 1975, while social services



Archbishop Roger M. Mahony

director and then chancellor of the Fresno Diocese, he was secretary of the U.S. bishops' Ad Hoc Committee on Farm Labor, formed in November 1969 to mediate the bitter battle between California grape growers and Cesar Chavez' fledgling United Farm Workers union.

When California enacted a law forming a state Agricultural Labor Relations Board in 1975 to oversee farmworkers' union

elections, Bishop Mahony, who had just become an auxiliary bishop of Fresno, chaired the board through its first turbulent year-and-a-half. This July, marking the board's 10th anniversary, Bishop Mahony wrote that it deserved only "a D-minus rating" for its overall performance.

In 1981 Bishop Mahony was one of the first U.S. bishops to argue forcefully against the presumed morality of U.S. nuclear policy. In a 5,000-word pastoral letter that preceded the U.S. bishops' national war and peace pastoral by a year-and-a-half, he urged "a fundamental about-

face in the arms race" and called on Catholics to make their church a "peace-advocate church."

IRISH-BORN Cardinal Manning has spent half his life as a bishop in Los Angeles—first as an auxiliary bishop from 1946 until 1967, when he became bishop of Fresno—then as coadjutor archbishop with right of succession from 1969 until Cardinal James F. McIntyre's retirement the following year. He was made a cardinal by Pope Paul VI in 1973.

Although Los Angeles grew to the largest archdiocese in the United States under Cardinal Manning's 15-year tenure, he has led a simple lifestyle, residing in a three-room apartment in a priests' house in a poor section of the city.

## THE ACTIVE LIST

(Continued from page 14)

Fri. and Sat. and from noon to 11 p.m. on Sun. Junk Food Alley, Monte Carlo, nightly drawings.

### August 3

St. Thomas the Apostle Parish, Fortville, will hold its annual Summer Festival. Chicken and noodle dinners. Adults \$2.50; children \$1.25. Craft and Plant Booth, games, lip sync contest.

### August 3-4

New Albany Deanery Catholic Youth Ministry will sponsor a Retreat Leadership Weekend. Call 812-945-0354 for details.

### August 4

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan

of Arc Church, 4200 N. Central Ave. \*\*\*

St. Cecilia Parish, Oak Forest, will hold its Annual Picnic and Family Style Chicken Dinner from 11 a.m. to 3 p.m. slow time. Adults \$5; children under 10 \$2. \$1,000 main drawing. \*\*\*

St. Boniface Parish, Fulda, will hold its annual Picnic, serving roast beef or fried chicken dinners from 11 a.m. to 6:30 p.m.

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# What to do when you have no date

by Tom Lennon

**Question:** What does a senior girl who doesn't have a date do? (Texas)

**Answer:** This afternoon I presented your query to some young people and they were unanimous in saying you should not spend Saturday night feeling sorry for yourself.

"Call up some girlfriends," they urged, "and do something with them. Go to a movie or to some social event. There's usually something going on somewhere."

When I asked them to say more about that phrase "social event" they mentioned such local items as a rock concert, an ox roast, a Greek festival, the numerous summer parish festivals, an evening at the skating rink or swimming pool and a strawberry festival at a nearby community.

One young woman said she checked the local newspaper every Sunday to see what was going on in our area during the coming

week—just in case she might want to do something some evening.

All the young people mentioned the possibility of your meeting a new male friend at one of these social events.

These young persons also agreed that all is not lost if you don't go out.

At home you can have fun with a hobby or acquire a new skill. One young woman I know delights herself and her husband by designing and making all her own dresses. She acquired this skill in her teens. Many summers ago when I was a junior in high school I had no money and no job and was bored to death. During summer vacation I got a book on typing out of the library and taught myself on a beat-up, secondhand typewriter my sister had. This skill is important for me even now.

At the library you also can get, if you wish, a book on yoga exercises and have some unusual fun teaching yourself this relaxing activity.

One young man offered

you this advice, "Tell her to get a good novel." But on a lonely Saturday night a novel can be strangely unsatisfying—unless it's a special one that you really want to read.

Right now, why not try S.E. Hinton's novel for young adults: "That Was Then—This Is Now." It's coming out soon as a movie and I'm betting they won't keep the shocking ending that Ms. Hinton devised.

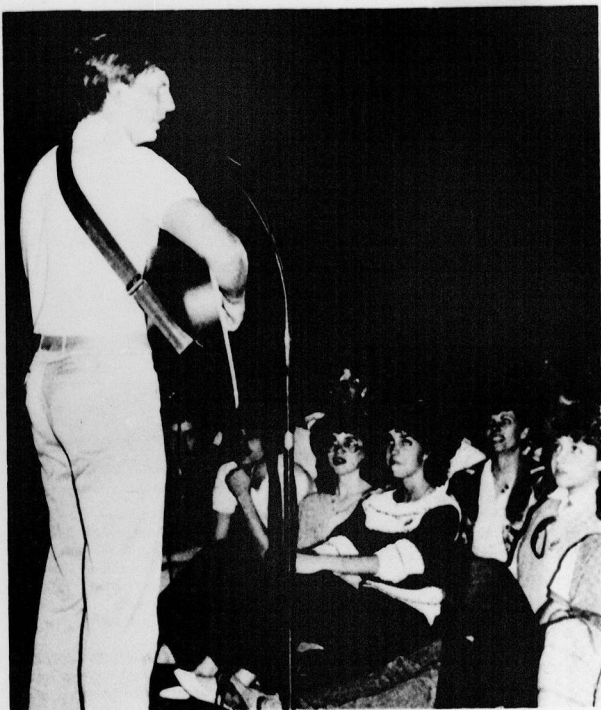
The young people I talked with this afternoon were right on the mark when they advised avoiding self-pity. There's too much else to do, activities that are fun and satisfying.

But sometimes that takes thought, inventiveness, a willingness to risk, a sense of adventure, a love of the new and a determination to make life work.

It also may require a spirit of try, try again.

(Send questions to Tom Lennon, 1312 Massachusetts Ave., N.W., Washington, D.C., 20002.)

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**CONFERENCE FEATURE**—Jerry Goebel, pictured here during an Indianapolis appearance, will be on the program at the National Catholic Youth Conference to be held Oct. 24-27 in Biloxi, Miss. The conference theme is "Participation, Development and Peace." For further information, contact a parish or deanery youth coordinator, or CYO, 580 East Stevens St., Indianapolis, Ind. 46203, 317-632-9311.

## Upcoming youth events in the New Albany Deanery

A youth Mass and get-together and two retreats are among the upcoming events open to youth in the New Albany Deanery.

The monthly youth Mass will be 6 p.m., July 28 at Mount St. Francis. A Hawaiian luau will follow. Those attending are encouraged to come in a Hawaiian outfit and to bring snacks. Drinks will be provided.

A special weekend training program for youth leaders is planned August 2-4. The registration deadline is July 30 and the cost is \$10 per person. Checks should be made payable to "New Albany Deanery Youth Ministry." For more information and registration forms, write or call them at 707 W. Highway 131, Clarksville, Ind. 47130, 812-945-0354.

A peace and justice weekend retreat will be held Sept. 6-8 at the Aquinas Center in Clarksville. Those interested should register soon, if possible before Sept. 1. The cost is \$20. Checks should be made payable to "Catholic Youth Organization." For more information contact the youth ministry office at the address and number above (the Aquinas Center).

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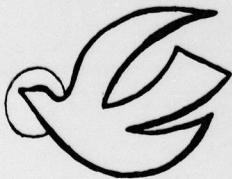
## A Charismatic Mass

The Word of the Lord

stands forever; it is the Word given to you, the Good News. (I Peter 1:24-25)

I solemnly tell you:

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THE MONTHLY CHARISMATIC MASS

WILL BE HELD ON THE FIRST FRIDAY OF AUGUST 1985 AT:

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— Tune In —

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Monday-Friday, 5:30 PM, WBRI

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

## CYO Tennis Tournament Results

Here are the results of the CYO Archdiocesan Tennis Tournament held July 13-14 at Southport High School in Southport and Perry Meridian High School in Indianapolis. There were two overall divisions, Novice and Open.

### Individual Winners—Novice

Category:	Winner:	Parish:
Boys' Singles	Dave Wentland	St. Catherine
Girls' Singles	Cynthia Green	O.L. of Greenwood
Boys' Doubles	Sean Carver	St. Catherine
	Steve Beidelman	Holy Spirit
Girls' Doubles	Jill Hickman	St. Catherine
	Cynthia Green	O.L. of Greenwood
Mixed Doubles	Dave Wentland	St. Catherine
	Stephanie Costello	

### Individual Winners—Open

Category	Winner	Parish
Boys' Singles	Chris Martich	St. Christopher
Girls' Singles	Emily Naughton	St. Catherine
Boys' Doubles	Chris Martich	St. Christopher
	Steve Martich	
Girls' Doubles	Ann Johnson	St. Catherine
	Emily Naughton	

(There were no mixed doubles winners)

### Parish Results

Novice:	Open:	Overall Parish Team Results
1st—St. Catherine	1st—St. Catherine	1st—St. Catherine
2nd—O.L. of Greenwood	2nd—St. Christopher	2nd—O.L. of Greenwood
3rd—Holy Spirit	3rd—O.L. of Greenwood	3rd—St. Christopher



# Bulgarian, Turk defendants deny Agca's charges

by John Thavis

ROME (NC)—In a courtroom confrontation, three men charged with complicity in the 1981 papal shooting have said that their chief accuser, Mehmet Ali Agca, is lying.

During the face-to-face encounters July 11-12, Bulgarian Sergei Antonov said he never met Agca. Agca has said Antonov was one of three Bulgarians who helped him prepare the shooting in Rome.

Musa Celebi, a Turk, testified that he had once met Agca—not to help plan the papal shooting, as Agca alleges, but to hear Agca's request for money from the federation Celebi headed.

Omer Bagci, who has admitted bringing Agca the gun used in the attack as a personal favor, denied that he witnessed a meeting involving other alleged accomplices, as Agca has claimed.

Agca stuck by his allegations, but told the court that "unfortunately" he had no proof to back up his story. Instead, he repeated the circumstantial evidence that investigators have said gives his story credibility.

**TESTIFYING** only a few feet from Antonov, Agca repeated to the court details of Antonov's personal life to demonstrate that he knew the 37-year-old Bulgarian: that Antonov smoked Havana cigars, liked pop music, collected miniature bottles and called his wife "Rosy." Antonov has never denied these things.

Agca admitted to the court, however, that until he was interrogated by Italian investigators, he did not know that Antonov worked in Rome as the station chief for Bulgaria's national airlines. Agca said he picked up that information by overhearing the investigators as they were dictating reports.

Antonov, speaking July 11 for the first time in the seven-week trial, told the court that he was the victim of "the absurd, slanderous accusations of a person I have never met."

"For two years and six months I have been separated from my country, my family, my friends, my colleagues," he said. Antonov was arrested in November 1982 and has been detained in Italy since.

Antonov said he was in his office doing his job on the day of the papal shooting. For two years, Agca has said Antonov drove him to St. Peter's Square and prepared a getaway. In courtroom testimony he has said that other Turks drove him to the square and that Antonov and the Bulgarians provided a backup escape plan.

Because no other witnesses have yet been called in the trial, the two judges and six jurors have had a chance to

evaluate only testimony from Agca and the three other defendants present. Another four defendants, including two Bulgarian diplomats, are being tried in absentia.

**THE COMPLICITY** case rests largely on what Agca told investigators well after his 1981 conviction for his part in the shooting. In his courtroom testimony, Agca has often contradicted what he told investigators and has admitted inventing stories on the witness stand.

On July 11, Agca again changed his testimony about the position of three alleged accomplices in the square the day of the shooting. He also admitted lying, in testimony two weeks earlier, about a hotel used by an alleged accomplice.

In a characteristic outburst July 9, Agca said that "the Kremlin is threatening the Vatican with oppressing all church activities in the Warsaw Pact countries" unless the Vatican pushes for acquittals in the complicity trial.

The Vatican did not comment on the remark, and prosecutors and defense lawyers indicated they did not take Agca's statement seriously.

The court on July 12 viewed one piece of evidence that could back up what Agca has said about a bank exchange involving himself and an alleged accomplice, Oral Celik. A bank surveillance film showed a man who appeared to be Agca follow another man into the bank. The two men could be seen glancing at each other as they entered. Three minutes later, they could be seen leaving the bank.

Agca has told investigators he and Celik went to the bank two days before the papal shooting, each to change 1,000 Swiss francs.

Because the film did not clearly show the identity of the men, the court ordered enlargements to be made of the photographs.

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Book reviews

# Understanding love's fragile character

MEN AND ANGELS, by Mary Gordon. Random House (New York, 1985). 239 pp., \$16.95.

Reviewed by  
Katharine Bird NC  
News Service

In this engrossing novel, Mary Gordon continues her exploration of the world of women and the value they place on love, motherhood and relationships. This is the

theme the author began so successfully in "Final Payments" and "The Company of Women."

Two women vie for attention in the new novel: the beautiful, talented Anne Foster, 38, a likable, happily married woman who is passionate about her children and being a wife; the singularly unattractive Laura Post, 22, a stunted, emotionally deprived woman

who has never known happiness or love.

When Anne accepts a job cataloging a major exhibition of an early 20th century painter, she hires Laura to live with her and care for her two children. Anne's professor husband, Michael, is away on sabbatical in Paris.

"Men and Angels" shows the author moving beyond her earlier novels, especially in her treatment of religion.

Sometimes referred to as a "Catholic author," Ms. Gordon here moves away from the predominantly Catholic world previously portrayed. Religion remains a dominant theme, but in "Men and Angels," its influence is painted in mainly harsh, negative, fundamentalistic terms.

Laura, whose mother describes her birth as "the end of my life," is a religious fanatic who has abandoned

any hope of finding love from humans. She turns to the Bible and convinces herself that she is the beloved of God and God's instrument in wreaking vengeance on sinners. She guides her life by randomly chosen biblical passages.

Anne becomes increasingly uneasy about Laura and the kind of care she is providing for the children. But, distrustful of her instincts, Anne blames herself for disliking the pathetic Laura. This sets the stage for the extremely unpleasant, violent event that concludes the relationship between herself and Laura.

The presence of Laura and Anne's initial foray into the work world force Anne to consider the meaning of love and motherhood. In the process Anne changes and develops a deeper understanding of love and its fragile character.

At the novel's end, she

reflects somewhat pessimistically that love was what people need but "most often it was not there."

She adds: Love "was a monstrous game of luck. . . . You were born and you were laid open to the world. And the world raised its whip against the child or sheltered it with its soft wing, and waited, always waited, to bring down the whip."

Anne indicates her belief that a special, innocent period has ended for her family and they now must go on, somewhat chastened and altered, to a new stage in their lives.

Ms. Gordon's treatment of women is complete and believable. The same can't be said for the men in the novel. They remain shadow figures, even the husband, Michael, and Benedict Hardy, the art expert who guides Anne's career. Since relationships are all important in the author's novels, it's somewhat surprising that men are largely one-dimensional.

(Ms. Bird is associate editor of Faith Today, the religious education supplement that appears in The Criterion.)

## Biography of murdered Polish priest

A MARTYR FOR THE TRUTH, by Grazyna Sikorska. Eerdmans (Grand Rapids, Mich., 1985). 134 pp., \$6.95.

Reviewed by  
Joseph F. McKenna  
NC News Service

I happened to reread Stephen B. Oates's excellent biography of Martin Luther King Jr., "Let the Trumpets Sound," before reading "A Martyr for the Truth."

Parallels between the life of Dr. King and that of Father Jerzy Popieluszko, subject of Ms. Sikorska's book, are obvious: here were two men who were motivated by religious convictions to seek justice in their particular societies, and who were

finally victims of the hatred they tried to cure with love.

In a very short book, Ms. Sikorska, a Polish writer who now lives in England, retraces the short and courageous life of Father Popieluszko. She adds depth to the story of the boyish, frail priest who gave a spiritual charge to the Solidarity labor movement in Poland and who became a dreaded symbol of the strength of the church and of democratic aspirations in the Communist nation.

Father Popieluszko was kidnapped in October 1984. A week later, his bruised body was discovered in a reservoir. With the world watching, Poland's government tried and convicted four secret policemen for the murder this year.

"A Martyr for the Truth" is impressive for being more than just a good biography. It speaks of man's strongest earthly and spiritual desires.

As workers formed Solidarity in 1980, Ms. Sikorska writes, "the Polish people recognized and experienced the way to liberation, the way to true human freedom, by overcoming fear and bearing witness to the truth."

"At the center of this Polish revolution," she adds, "was also another value, expressed symbolically by the cross. It was a deep conviction motivated by faith, a conviction that there is meaning in suffering for the truth and even sacrificing one's life for it: that the victory of resurrection can be

achieved only through the cross."

So it has been, with martial law declared shortly after the creation of Solidarity and with the deaths of Father Popieluszko and other recent Polish martyrs.

Ms. Sikorska concludes that Father Popieluszko "has won a decisive battle" in a spiritual revolution in Poland. She also notes: "Someone reminded the author of what Andre Malraux had once said: the 21st century will be religious or not be at all. Is there any other way, not only for Poles, but for all of us?"

(McKenna is a reporter for the Catholic Universe Bulletin, newspaper of the Diocese of Cleveland.)

## Books of interest to readers

"The Church: Communion, Sacrament, Communication," by Father Robert Kress, Paulist Press, \$9.95, 217 pp. Presents a thorough summary of ecclesiology for those who wish to reflect on the nature of the church.

"Prayers for the Third Age," by Father Charles Dollen, Our Sunday Visitor, \$7.95, 189 pp. Intended for those over 50 who are grateful for what has been done for them and happy with those who appreciate them in their middle years.

## 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.)

**CASSIDY, Robert L.**, 49, Little Flower, Indianapolis, July 8. Son of Elmer and Ella; brother of Ronald L.

**CLEMENTS, William P.**, 85, Our Lady of Perpetual Help, New Albany, July 9. Husband of Mary M. (Taylor); father of Mary J. Matthias, Louise and Frank; brother of Leo, and Mary Lannan; grandfather of six; great-grandfather of four.

**Sr. Teresa, 86,**  
is buried July 8

**ST. MARY OF THE WOODS**—Providence Sister Teresa Gertrude, the former Lucile Thompson, died here July 4 and was buried from the Church of the Immaculate Conception on July 8. She was 86.

Sister Thompson was born in Rockford, Ill. Her family later moved to Indianapolis, where she attended St. Agnes grade and high schools. She was graduated from St. Mary of the Woods College and received a master's degree from DePaul University in Chicago.

After entering the Congregation of the Sisters of Providence in 1917, Sister Thompson made final vows in 1925. She taught in high schools and colleges in Illinois and Washington, D.C., as well as at St. Agnes and St. John in Indianapolis.

Sister Thompson returned to St. Mary of the Woods in 1963 and continued teaching until 1977. She survived by a sister, Marie Perry of Indianapolis, and two others, Ralph of Indianapolis and Louis of Charlotte, N.C.

**DEARING, Frank Anthony**, 56, St. Philip Neri, Indianapolis, July 1. Father of Michael A., Deborah A. Robb and Susan F. Cecil.

**FREUND, Earl Leroy**, 68, St. Augustine, Jeffersonville, July 8. Husband of Anna Mary (Kramer); father of James, Kevin, Michael, Mary L. Eldridge, Nancy and Carol; brother of Steven, Clifford, and Elizabeth Frazure; grandfather of eight; great-grandfather of three.

**HARTMAN, Hilda (Brunsmann)**, 75, St. Nicholas, Sunman, July 4. Wife of August; mother of Maurice, Michael, Allen, Robert, Harold, Daniel, Rita Eckstein, Ellen Kirschner and Miriam; sister of Albert, David, Joseph, Sally, and Clara and Frieda Merkel.

**JOHNSON, William**, 88, St. Lawrence, Lawrenceburg, July 9. Husband of Mary; father of Sandra; grandfather of three; great-grandfather of one.

**KASSE, Alma Gunther**, 72, St. Mary, New Albany, July 4. Wife of Carl; mother of Timothy; sister of Frank and Walther Gunther and Laura Bradford; grandmother of two.

**KECKLER, Roy C.**, 80, Christ the King, Indianapolis, July 1. Husband of Regina; father of Al;

brother of Ann Lambert, Grace Briggs and Mabel Feasel.

**PHELPS, Thelma**, 75, Christ the King, Indianapolis, July 7. Sister of Francis and Samuel (Gene) Hinderliter; mother-in-law of Joe Woelfel; grandmother of four.

**RAUCK, Bernard (Bernie)**, 43, St. Joseph Hill, Sellersburg, June 12. Husband of Wilma; son of Richard and Luella; brother of Jim, Ronald, Linda DeGott, Carolyn Thomas and Patty Donahoe.

**RILEY, Thomas**, 29, St. Pius X, Indianapolis, July 1. Father of Kathryn Jo; son of Walter B. (Bud), and Jo Ellen Remenyik; brother of Timothy J., Kathleen A., and Janet S. Parker.

**ROTHWELL, Frances E.**, 58, Assumption, Indianapolis, July 6. Wife of Morris; mother of Steven A. II and Tamara L.

**SIMON, Louis M.**, 63, St. Michael, Indianapolis, July 6. Husband of Juanita (Freji); father of Louis T., and Carol A. Russell.

**THOMAS, Carl E.**, 58, St. Mary of the Knobs, Floyd Knobs, July 5. Husband of Vada; father of Daniel D., James L., Janice Sprigler and Carla Heishman; brother of William G., David P., Mary Helen Blake, Catherine Meneou and Ruth Miller; grandfather of five.

teacher, Sister Kruessel served the Archdiocese of Indianapolis at Sacred Heart, Clinton; St. Mary, North Vernon; Holy Family, Richmond; and St. Mary, New Albany. She also taught in Ohio and Missouri.

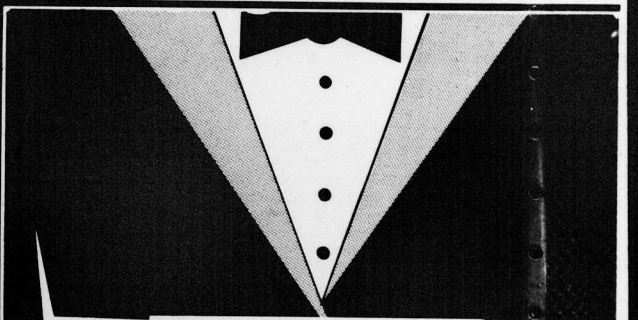
Sister Kruessel retired to the motherhouse in 1974. She is survived by several nieces and nephews, including Oldenburg Franciscan Sisters Miriam Clare Heskamp and Marie Helene Kruessel.


**Sr. Kruessel, 81, dies July 9**

**OLDENBURG**—The Mass of Christian Burial was celebrated at the Sisters of St. Francis motherhouse chapel on July 12 for Franciscan Sister Charlene Kruessel. She died here July 9.

Sister Kruessel was 81. A native of Cincinnati, she entered the Oldenburg Franciscan community in 1921 and made her final vows in 1927. She received an education degree from the Athenaeum of Cincinnati.

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**FATHER'S FAMILY**—Father Paul van K. Thomson, associate pastor at St. Mary's Parish in Newport, R.I., gathers at his South Kingstown, R.I., home for a family portrait with his daughter, Madeline Cotter, grandchildren, Paul, 15 months, and Elizabeth, 5, and wife, Mildred. (NC photo by Jack Spratt)

## Husband's ordination has altered wife's life

*A nun likes to introduce Fr. Thomson, then shock the person by introducing 'his wife'*

by Joyce Reynolds

SOUTH KINGSTOWN, R.I. (NC)—Mildred Thomson's husband no longer kneels beside her each day at Mass. That's just one of the little changes in her life since he became a Catholic priest.

Both their lives have been drastically altered since August 1983 when Paul van K. Thomson of South Kingstown was ordained under special guidelines established by the Vatican.

The program allows U.S. Episcopal priests who convert to Catholicism to be ordained in the Catholic Church even if they are married.

Her husband's ordination has forced Mrs. Thomson to examine her own role after almost 40 years of marriage, she said in an interview with The Providence Visitor, diocesan newspaper.

"IT TOOK me a long time—it's been almost two years now. You know the story of Martha and Mary. It was Mary who sat at the Lord's feet, while Martha worked. I decided that Martha was my role. I would stay here and do whatever I can do to support him. He has his study upstairs, I have my work to do here. He writes, I type (for him)...so that it's a complete sharing of what I can share and, I hope, a very supporting role," she said.

When Father Thomson celebrates Mass each morning for the sisters at Mount St. Joseph, Mrs. Thomson accompanies him.

"We used to go to daily Mass together. Well, we go to Mass together," she paused a moment, then laughed, "but it's different, you see."

**THE NUNS** "are marvelous to me," she said, singling out one who loves to introduce Father Thomson to someone who has attended the Mass, then shock the person by introducing "his wife."

Mrs. Thomson said she also has a close association with the Benedictines at the monastery in Petersham, Mass., where she stays several times a year, including the week before Easter, when her husband remained in South Kingstown for Holy Week services.

"One has to know when to get out of the picture entirely," she said, "and I think I know that."

The monastery has been a place of "tremendous spiritual nourishment and support," said Mrs. Thomson, who plans to become a full secular Oblate this year.

She said she agrees with a group of clergymen who suggest three guidelines for ordination under the new program: there should be no small children, the applicants should be Catholics for at least five years, and the wife should have a vocation.

She is happy with the changes her husband's ordination have brought. "Because I make decisions, I have peace within myself. I do not need to prove something" to anyone but God, Mrs. Thomson said.

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