

Peace groups to commemorate bombings

The atomic bombing of Hiroshima and Nagasaki happened 40 years ago

by J.J. Smith
NC News Service

Peace organizations nationwide will commemorate the 40th anniversary of the atomic bombings of Hiroshima and

Nagasaki, Japan, with demonstrations and events as varied as a "peace ribbon" ringing the Pentagon and human "shadows" painted on streets.

Other events planned include religious services, tours of U.S. cities by survivors of

the bombings, and a telephone link between annual commemoration ceremonies at Hiroshima and U.S. rallies.

In Indianapolis, the Peace Center has scheduled three events: a "Sing Out for Peace" at War Memorial Plaza on Sunday, Aug. 4, at 6 a.m.; a Hiroshima Day memorial service at the War Memorial Plaza on Tuesday, Aug. 6, at 7:30 p.m.; and a Nagasaki Day fundraising dinner at the Communications Workers of America Hall, 140 W. Vermont St., on Friday, Aug. 9, at 6 p.m.

A number of Catholic parishes and religious congregations around the country, including those in the Archdiocese of Indianapolis, have been sewing panels reflecting various peace themes for the ribbon. Among those endorsing the peace ribbon was the Conference of Major Superiors of Men, which urged its members to contribute manpower to the project.

The "Shadow Project," on the other hand, will involve painters leaving whitewash outlines of shadows on streets in communities across the country, as well as in nine Canadian provinces and 24 foreign countries, during the early morning hours of Aug. 6, according to organizers.

Alan Gussow, an artist from Congers, N.Y., said he was inspired to found the project when he saw a photograph of a human shadow burned into some steps 250 yards from where the first atomic bomb hit at Hiroshima.

"God only knows who it was. The person had vaporized, leaving his shadow and a profound impact on me," Gussow said.

According to Gussow, the purpose of the Shadow Project is to feed people's imaginations and get them involved.

"People are forced to step on the shadows, and they'll try and figure out what they are. This way it gets them talking," he said.

Meanwhile, Father Vincent McTigue, (See PAX CHRISTI on page 20)



PEACE RIBBON—Indiana's contribution to the Peace Ribbon wraps Monument Circle in downtown Indianapolis. The ribbon was displayed at the war monument on July 19. On Aug. 4, the 650 segments made in Indiana will be part of a national ribbon which will encircle the Pentagon, the Lincoln Memorial and the Capitol in Washington, D.C. (Photo by Jim Jachimiak)

Pope to begin third African trip next Thurs.

The church there is deeply involved in the continent's economic and social life

by Bill Pritchard
NC News Service

The Catholic Church in Africa, where Pope John Paul II is scheduled to visit Aug. 8-19, is deeply involved in the continent's economic and social life.

In some cases the church is a critic. The bishops of Kenya, for example, have protested sterilization programs sponsored by civic clubs and in turn have been criticized in the Kenyan press.

In other cases the church is a helper. In the impoverished Central African Republic, the local church is a key agent in community development programs.

The church is also involved in forging an African identity, as in Zaire, where the "inculturation" effort is described as "lively."

Two of the seven countries on Pope John Paul's route, the Central African Republic and Togo, are among Africa's poorest.

The U.S. State Department describes the Central African Republic as a "poor, landlocked, sparsely populated" country whose people derive their livelihood mostly from subsistence agriculture.

Togo, in West Africa, is on the U.N. General Assembly's list of least-developed nations.

Also on the West African leg of the tour is Ivory Coast, one of the more prosperous of the continent's countries.

THE POPE'S trip, the third to Africa of his pontificate, includes two of the most Catholic countries in Africa, Zaire and Cameroon.

Around 46 percent of the 30 million Zairians are Catholic, as are one-third of Cameroon's 9 million people.

By contrast, Morocco, a North African Moslem nation which the pope is to visit briefly before leaving Africa, has no native Catholics, say church officials. The only Catholics are foreigners living in the country and tourists, they say.



GIVING HOPE—Girls study at a missionary school in the Central African Republic, one of seven nations the pope will visit on an Aug. 8-19 African trip. (NC photo from CIRIC)

Although Catholicism is a minority religion in Africa, it is growing rapidly, church officials report. Between 1901 and 1983, the latest year in which figures were published, the ratio of Catholics increased to 12.4 percent from 1 percent.

Much of Africa's energy is focused on finding solutions to economic problems—rapid inflation, failed development schemes, the effects of world recession—which have been deepened by years of widespread drought.

The pope is expected to address some of those problems during his trip.

FATHER PAUL van Daelen, superior general of the missionary Congregation of the Immaculate Heart of Mary, said he expects Pope John Paul to talk about the "cost of living, salaries, security, justice and health problems" during his Aug. 14-16 visit to Zaire. He spoke with National Catholic News Service in Rome.

(See CHURCH IN AFRICA on page 10)

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FROM THE EDITOR

Statistics about church in U.S. depressing

by John F. Fink

The 1985 issue of The Official Catholic Directory was published on May 22 but, because I wanted to write about other matters, this is the first chance I've had to comment on the statistics in this year's issue.

The directory is a huge book, more than 1,650 pages, and contains names and addresses of all Catholic priests, parishes, diocesan officials and institutions in the United States and the Vatican. It also contains tables of statistics, in 64 categories, that are provided by all the 150 dioceses and 33 archdioceses.

The statistics in this year's issue make depressing reading because so many categories are down. It's true that the statistics for the number of Catholics in the country (which the directory says was 252,860,435 as of Jan. 1, down 106,891 from last year) are not really reliable because in some cases they are guesses on the part of dioceses and it is felt that the number of Catholics was overestimated in previous years. But other statistics are much more reliable since they are easier to get.

The number of priests is 57,317, down 574 from a year ago, and there are 234 fewer seminarians than last year. Looking back a generation, to 1962, we can see the real decline. Then there were 46,189 seminarians in 545 seminaries; today there are 11,028 in 318 seminaries.

The number of parishes in the country also decreased, by 874. Similarly, there are 76 fewer missions, 35 fewer stations, and 403 fewer chapels.

The number of sisters continued to decline last year, by 2,641. There are 115,386 sisters listed in this year's

directory; back in 1962 there were 173,351. The number of brothers decreased by 52 this year, to 7,544.

These decreases show up particularly in Catholic educational institutions. The directory shows that full-time teaching staffs of all educational institutions under Catholic auspices (seminaries, colleges and universities, diocesan and private high schools and elementary schools, and protective institutions) total 172,158. This includes 4,600 priests, 138 scholastics, 2,678 brothers, 30,223 sisters and 134,520 lay teachers. Compared with one year ago, there are 13 fewer priests, 13 fewer scholastics, 78 fewer brothers, 1,298 fewer sisters, and 2,847 more lay teachers.

The directory first started recording lay teachers in 1944; at that time they numbered 7,633, or 8 percent. Their number continued to increase and they outnumbered religious teachers for the first time in 1971. Today the 134,520 lay teachers represent 78 percent of all teachers in Catholic schools (it's 83 percent in the Archdiocese of Indianapolis). Meanwhile, today there are 74,218 (71 percent) fewer sisters teaching than the 104,441 recorded at their peak in 1964.

MEANWHILE, the number of Catholic schools and pupils in them also continues to decrease. There are 65,421 fewer pupils in Catholic elementary and high schools in 1985 than in 1964. There are 10 fewer parish and diocesan high schools, 21 fewer private Catholic high schools, 38 fewer parish elementary schools, and 14 fewer private Catholic elementary schools. This means that a total of 83 Catholic schools closed or were consolidated during 1984.

This decline has been going on for more than 20 years. Compared with 1962, we find that there are 2,673 fewer Catholic elementary schools and 1,010 fewer Catholic high schools today than 23 years ago. There are 151,757 fewer students in Catholic high schools today than in 1962. But

the biggest difference is in Catholic elementary schools. In 1962 there were 4,451,893 pupils while in 1985 there are 2,162,953, a decline of more than 50 percent.

At the higher education level, the 242 Catholic colleges and universities were up three from last year, but total enrollment fell 10,895.

Since there are fewer students in Catholic schools you'd think that the figures would increase for the number of public school children receiving religious instruction. They didn't from 1984 to 1985. The directory reported a total of 7,578,423 children of all grades under Catholic instruction, but that is down 92,337 over comparable figures for 1984.

OTHER STATISTICS were also down: The 947,668 baptisms represented a decrease of 27,349 over 1984. The number of converts decreased by 3,596 to a total of 91,750. Marriages decreased by 2,220 to 345,753. Bed capacity in Catholic hospitals decreased by 405 (although patients treated increased by 164,504), and the number of student nurses now in the 129 Catholic nursing schools decreased by 618. There were even 16,999 more deaths in 1984 than in 1983.

There are a lot of statistics in the Official Catholic Directory, but one that isn't there is the number of lay people who are taking greater responsibility for what is happening in their parishes. That was the subject of this column some weeks back.

Although the statistics don't seem very encouraging, they should emphasize the fact that we laypeople are going to have to be more responsible for helping ourselves in the future, not relying on Father Smith or Sister Mary to do most of the work. It has always been the parents' responsibility to pass the faith on to their children. There just isn't going to be as much help in the future as there has been in the past.

John Marten dies July 30

John S. Marten, 65, developer of Marten House and a benefactor of the Catholic Church in the Archdiocese of Indianapolis, died Tues., July 30, in St. Vincent Hospital.

Marten had long contributed his time, expertise and financial resources to numerous church and community organizations. The boards he served on included St. Vincent Hospital Foundation, Catholic Social Services for the archdiocese, St. Mary's Child Center, Brebeuf Preparatory School, St. Mary of the Woods College, Holy Trinity Adult Day Care Center, the United Way, YMCA, Chemical Independent Children and New Hope Development Corp.

A member of St. Luke Church, he also had served on the University of Notre Dame's Advisory Council of Business Administration and as an overseer of St. Meinrad Seminary.

He was knighted as a member of the Equestrian Order of the Holy Sepulchre of Jerusalem in 1982.

A native of Chicago, Marten came to Indianapolis after World War II. In 1961, he bought Fred's Frozen Foods in Noblesville and led its growth for seven years before selling it to Central Soya. He entered real



John S. Marten

estate with two apartment projects and Marten House. In 1971, he was president and general partner of Marten Lodge Inc. and Marten Manor North Apartments. He sold his interest four months ago.

Memorial contributions may be made to St. Vincent Hospital Foundation Pain Center. Marten and his wife founded the pain center with a \$500,000 gift last month.

Survivors include his wife Virginia, seven sons and four daughters.

Fr. William Morley dies

Father William F. Morley, co-pastor of St. Jude Parish in Indianapolis, died July 23 in St. Francis Hospital Center, Beech Grove.

Funeral services were held last Friday at St. Jude. Burial was in the Priests' Circle of Calvary Cemetery, Indianapolis.

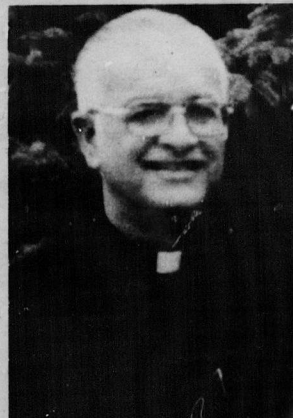
Father Morley, a native of Indianapolis, was 66. He was ordained a priest on May 30, 1944, in St. Meinrad Archabbey Church.

His first assignment was at American Martyrs Parish, Scottsburg, where he was assistant pastor. He was named assistant pastor at Christ the King Parish, Indianapolis, in 1947; St. Joan of Arc Parish, Indianapolis, in 1949; St. Catherine Parish, Indianapolis, in 1952; and St. Margaret Mary Parish, Terre Haute, in 1955.

He became pastor of St. Martin Parish, Siberia, in 1959, and pastor of St. Jude a year later. Since 1971, he had shared the pastorate there as a co-pastor.

Father Morley was also a third-degree member of the Msgr. Downey Council, Knights of Columbus.

Memorial contributions may be made to St. Jude Church.



Father William F. Morley

Father Morley is survived by a brother, Bernard "Bud" Morley.

OFFICIAL APPOINTMENTS

Effective August 6, 1985

REV. RALPH LYNCH, O.S.B., appointed administrator of St. Boniface, Fulda.

REV. KEVIN RYAN, O.S.B., appointed administrator of St. Isidore, Perry County, and retaining his assignment as administrator of St. Martin, Siberia, with residence at St. Martin, Siberia.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Archbishop O'Meara's Schedule
Week of August 4

SUNDAY, August 4—Installation ceremonies of Auxiliary Bishop Alvaro Corrada, Washington, D.C.

MONDAY and TUESDAY, August 5-6—103rd Annual Convention of the Supreme Council of the Knights of Columbus, Washington, D.C.

Classes for religious ed. administrators

A series of eight classes for those interested in learning how to better administer religious education programs in parishes will be offered beginning in September by the Archdiocesan Office of Catholic Education. The program will focus on learning skills, becoming aware of available resources and building supportive networks among parish administrators of religious education.

"There is often not a lot of support for parish administrators of religious education," said Benedictine Sister Antoinette Purcell, archdiocesan coordinator of family-centered and childhood catechesis. "We are looking for this to build a network among religious educators so that they will have others to turn to for help and who care."

The program will also be good for those not presently working as parish ad-

ministrators of religious education but who are interested in finding out more about what is involved in this type of work, she said.

The program will be offered in seven locations throughout the archdiocese, Indianapolis (The Catholic Center), Oldenburg (Batesville Deanery Resource Center), New Castle (St. Anne's), Seelyville (Holy Rosary), North Vernon (St. Mary's), Bedford (St. Vincent's) and Lanesville (St. Mary's).

The registration deadline is Aug. 30 and the cost is \$100. For registration forms contact Ann McGuire, 317-236-1448, and for more information contact Sister Purcell, 317-236-1432. Both are at the Office of Catholic Education, P.O. Box 1410, Indianapolis, Ind. 46206. For those calling long distance, both McGuire and Sister Purcell can be reached at 800-382-9836.



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Archdiocesan Catholic Charities

Outreach counseling helps those in need

by Joanne Ales

You're 84 and widowed. Your children see you as a burden and so never come around. You live alone on \$289 a month Social Security and have wanted badly to stay independent. With a hearing problem, you had been used to reading lips, but diminishing vision has set in, and you are left almost cut off from everyone. You are alone, unable to drive, with no money for a phone. Who will help?

You're divorced with two small children for whom child support is very little and infrequent. You had been working, but an auto accident injured your leg so badly that it is wired at the knee and you can just barely walk. You need therapy and can't get there on your own. Without work, you've lost your home and must seek a cheap apartment—walking to find one and with no money even to turn on the heat. Where do you go from here?

Requests for help from people like these come in daily to the Catholic Social Services Family Counseling Outreach Program. The social worker who responds is someone who can help find the right agency, who can help find money from the government and who can help one through the complicated systems for service.

We live in a society that takes transportation for granted—until we can't see to drive or find a bus that takes us where we want to go or can't afford to pay for the fare. So when the need for working through these problems arises, how can we even get to the counselor? Catholic Social Services Family Counseling Outreach goes into the city's many parishes or right into the client's home to help.

But most of all the five member staff of the Outreach Counseling Program offers the coping skills needed to survive. Staff members are trained counselors who can help with personal problems, marital problems and parent/child relationships.

Many times a success story comes to the outreach staff for its continuing work years later: the elderly lady who moved from a shack to a more liveable, pleasant apartment, finding a world of support in her new parish and new-found faith; the single mother of four children who was helped to obtain her high school equivalency degree, who now supports herself and is going to college.

These are actual cases, stories of just a few of the many people who have been touched by the Catholic Social Services Outreach Counseling Program which was established in 1978.

During the 1970s, Catholic Social Services, which had developed as an extension of parish ministries, began to re-think its mission to reach out to neighborhoods, especially those most in need and with the

least resources. It was found that through the years, Catholic Social Services had become somewhat centralized, less directly connected to the parish and neighborhood. There was a concern that the agency renew its commitment to become involved equally with people of all income levels. There was also a concern that a concerted effort be made to reach out to those not able to come to CSS for services—the handicapped, the elderly, and low-income families to whom services were not available or accessible.

The Community Service Council of Indianapolis at that time developed a social-vulnerability index which measured the degree to which persons are vulnerable to conditions requiring assistance from social and human resources. Catholic Social Services adapted this research to parish/neighborhood and found 21 parish neighborhoods to be most socially vulnerable.

The majority of these parishes, poor themselves, were not in a position to pay for the services of a parish social worker. Title XX of the Social Security Act, which provided money for direct professional counseling service to low-income families, was seen as an almost providential vehicle to fund the agency's renewed effort to reach out to serve those in need. Contact was made with the 21 parishes to make pastors and parish councils aware of services.

The goal was to tie in agency services more closely with the church/neighborhood network. To some extent this has happened. But one of the limits of the program continues to be that these government grants reimburse only direct face-to-face counseling of those who qualify. Other professional services such as client advocacy, contacts with relatives or other agencies, consultation within the parish, the development of volunteer services, and attendance at community or neighborhood meetings, are not reimbursable. In time, additional funding sources might enable CSS to become even more closely tied into the parish/neighborhood community. Another concern is that federal monies for such programs are diminishing. That could eventually threaten the existence of the program unless alternate funding is obtained.

In reaching out to the parish/neighborhoods, our staff—Mike Cesnik, Don Gatwood, Lillian Jones, Donna Stroude and Joanne Ales—provides counseling to assist individuals and families, regardless of religious background. The counselors define the problems and take appropriate action to solve them.

Services are made accessible through home visitation, where 90 percent of our counseling meetings are held, and contacts

at the neighborhood or parish level. Workers are professionally trained counselors who deal with a whole range of psychological needs from child abuse to marriage conflict. They are also specialists

in dealing with social deprivation and situational stress, such as assisting clients in obtaining food, housing, employment, food stamps and appropriate nursing home care.

St. Lawrence breaks ground for new church building



DIGGING IN—Bishop Thomas J. Connolly of Baker, Ore., helps break ground for St. Lawrence's new church. To the bishop's left is Father Joseph Beechem, pastor of St. Lawrence. (Photo by Jim Jachimciak)

by Jim Jachimciak

LAWRENCE—Members of St. Lawrence Church here had help from Baker, Ore., when they broke ground for their new church last Sunday.

Bishop Thomas J. Connolly of Baker was visiting the parish last weekend to preach on behalf of the missions in his

diocese. Since Indianapolis Archbishop Edward T. O'Meara was vacationing at the time, Bishop Connolly agreed to offer the apostolic blessing at the site of the proposed church.

After offering the blessing at the place where the altar will be in the new church, Bishop Connolly also took his turn at the shovel. The program was led by Mike Kempf, master of ceremonies, and Father Joseph Beechem, pastor.

Other participants in the ground-breaking included Robert Smith, chairman of the building planning committee; Mary Pelkey, a parishioner who represented Lawrence Mayor Robert Sterrett; representatives of the architects and construction company responsible for the building; and a number of parishioners representing various organizations and age groups.

Construction of the new church was set to begin immediately. The church will be located north of the rectory on the parish property at 46th Street and Shadeland Avenue in Lawrence.

Upon completion of the new structure, the current church will be converted into a gymnasium/auditorium. It was built as a temporary church in 1955, six years after the parish was established, and was intended to be converted eventually. The new church will seat 700 in a semicircular arrangement, and will also include a chapel with seating for 75. The entire project, at a cost of \$1.8 million, is expected to be completed in a year.

The new church was designed by Wright, Porteous and Lowe, Indianapolis, and the general building contractor is Summit Construction, Indianapolis.



PILGRIMS—Pictured during a recent pilgrimage from the archdiocese to the National Shrine of the Immaculate Conception in Washington, D.C., are, from left, first row, Tour Director Brother Ed, M. Shanahan, L. Zoellner, T. Tucker, D. Johnson, C. Prickle, Mrs. Kuntz, Assistant Director Sharon Knierim and Director Father John Beitans; second row, R. Pierson, H. Hall, A. Busart,

Sister Hermann, G. Johnson, O. Prickle, E. Stanfield, A. Hauke and Mrs. Siefert; third row, E. Stanley, A. Ebbing, B. Julian, R. Eckstein, R. Eckstein, G. Chastain, R. Kuntz, A. Hertel and J. Siefert; fourth row, M. Werner, C. Werner, Sister Werner, R. Burkett, C. Giuliano, M. Harvey, F. Placzko, C. Zeller, A. Bikonis, A. Placzko and R. Cleveland.

COMMENTARY

Plan for future church by focusing on present

by Fr. Eugene Hemrick

The most optimistic prediction for the number of active U.S. diocesan priests in the year 2,000 holds that there will be between 18,000 and 20,000 of them. The most pessimistic prediction suggests no more than 13,000 diocesan priests.

Those predictions were made by Dr. Richard Schoenherr of the University of Wisconsin during a meeting of pastoral planners in Baltimore. Among his other observations:

By the turn of the century we probably will have one priest to every 4,000 parishioners. The next three to four years



may well see more resigned than active priests.

Because of the reduced number of priests we are likely to see "circuit riders" in the church. These are priests who circulate among parishes. Some think the circuit riders will diminish the quality of priestly ministry because priests responsible for several parishes may not know the parishioners well and hence will not be able to form a good community spirit with them.

Schoenherr predicted that there will be an increase in lay ministries to help fill the gap. But, he added, these ministries will mean more committees and meetings, and will experience the severe conflicts all new organizations encounter.

As I listened to Schoenherr's talk I wondered how the church will look if his predictions come true. What will it mean if the number of active diocesan priests decreases by some 40 percent or more?

Will we eventually see a married clergy? We already have some married priests who joined the Roman Catholic Church from the Episcopalian Church.

Will lay people be solely responsible for administering many parishes?

As the age of priests rises, will we see more conservatism, which is often a result of growing older?

No doubt the future holds many surprises which will make some people happy but will make some others long for the past.

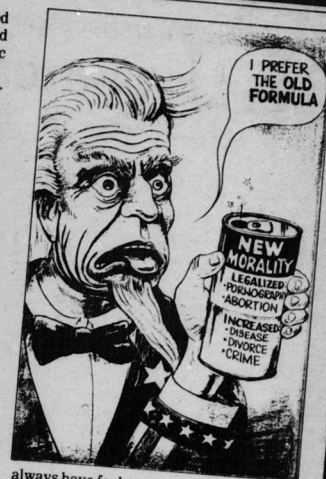
When predictions indicate a serious shake-up of the order we once enjoyed several temptations arise.

There can be a defecation of the past. People harken back to what they consider a golden age when there was an abundance of priests, sisters, brothers and Catholic institutions. As with every golden age there is a desire to cling to it and to abhor anything that would upset it.

On the other hand, there is the temptation to long for a perfectly planned future. In this the old is banished and there is a new, more equitable church responding to everyone's needs and rights.

To succumb to either temptation is to be blind to several realities. The past, analyzed more closely, has many skeletons in the closet; their bones need to be shaken. And experience teaches that when we have an abundance of anything we are more likely to take things for granted, to become lazy and inert.

The perfectly planned future is also a myth. As long as there are two human beings attempting to work together you will



always have foul-ups. Somehow original sin seeps in—rights are stepped on, the common good gets hurt.

Perhaps instead of worrying about the future we should concentrate on the present, trying to put it into the best possible order. The present moment is the time to show whether we have the right stuff for taking on the future.

If we get the present in order, perhaps we will find ourselves in a position to shape the future the way it should be shaped.

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Thoughts after watching the beginnings of new life

by Richard B. Scheiber

This summer, I have been close to the beginning of new life in several forms. Right now there is an infant at our house, our first grandchild, here with his mother for a time while his father arranges living accommodations for the family at his new duty post in the west.

When one has not been around babies for awhile, he tends to forget the wonder of watching them grow and change (and be changed), the fascination in their tiny eyes as they soak up all the new things they are seeing, all the strange and marvelous things they are experiencing for the first time.

Watching a baby reminds us of how we overlook, too often, the essential beauties of simple things like the cool caress of a



breeze on a soft summer day; the shuffle of the wind as it works through the trees; the lilt of a music box; bright colors; the warmth of the closeness of another human being. All these are God's gifts, objects of awe to an infant, too often filed away in the dusty, unused bins of an adult's memory.

To watch an infant grow, even over a short time, is to see the essence of the beginnings of life.

Another beginning we witnessed this summer was that of our daughter and her new husband as they took their first tentative, halting steps toward building their own life together, establishing their own household. That too is exciting, even if it is a bit frightening to parents who know some of the obstacles facing a young couple starting out. But that knowledge comes from experience, and experience cannot be taught, only talked about, so the alternative is trust in these young people who really don't know how brave they are, and trust in God's goodness and love for them.

The most gripping observation of the beginning of a new life had nothing to do

with our family this summer. Rather, it happened to the family of some close friends in the unexpected death of their 27-year-old son. He was a robust, handsome and engaging young man, a marine biologist, physically and mentally gifted in many ways. He died, without warning, of a massive stroke.

Perhaps it seems strange to call this tragedy a beginning of new life and, to faithless people, it must seem senseless to call it that. But Brendan's parents, John and Doris, and Brendan's five brothers, are not faithless people. They know with certainty that their son and brother has begun an indescribably happy new life with God.

In a touching letter to the family's many friends, Brendan's father wrote: "It has often been said that a man should not bury his children. But I have said in gentle jest that God was jealous of me. He thought I had too much of a good thing—so he took back unto himself two of the lovely sons he had given me." (The family had, much earlier, lost another son to illness.)

"In all seriousness," the father con-

tinued, "he took them back because he loved them so much. They were like the just man in the Book of Wisdom: 'Having become perfect in a short while, he reached the fullness of a long career; for his soul was pleasing to the Lord, therefore he sped him out of the midst of wickedness.'"

"... No one is brave in the face of death," John wrote, "but all of us in our house know with the certainty of faith and feel with the confidence of hope that our two sons and brothers have been called out of this life to exchange faith and hope for vision—the vision of God face to face—a vision which restores them to the fullness of life, awaiting only the resurrection."

All summer long, events surrounding me have led me to look anew at the essence of God's gift of life, its beginnings, its landmark changes, and its end here on earth. All are gifts from the Lord. Life's final change involves an exchange of gifts: we give God our faith and hope, which we no longer need, and he gives us eternal life with him.

You'll never find a better bargain!

Are the American bishops dominated by their staff?

by Msgr. George G. Higgins

"Catholicism in Crisis," a lay-edited neo-conservative magazine published at, but not by, the University of Notre Dame, monitors the U.S. Catholic Conference almost as closely as the FBI monitors the Communist Party.

Almost every issue features an article—usually critical—about the conference. In addition, Philip Lawler, a regular columnist, reports on the conference every month under the heading "USCC Watch." His findings are more often negative than positive.

"What would happen if the USCC suddenly ceased to exist?" he asks in his July column, a question he is at pains to say "is not simply an outburst of wishful thinking." Perhaps he doth protest too much.

Lawler is realistic enough to know the conference is here to stay if only because the Second Vatican Council "presumably" (sic) had some reason for encouraging the development of such councils and because



"the new Code of Canon Law makes explicit provision for them." Clearly, he says, "the universal church sees a need for these groupings."

It is difficult to say if Lawler agrees. He admits it would be going too far to say the conference serves no useful purpose whatsoever. It does provide some necessary in-house services to the bishops, he concedes, and can even be "a great convenience" to journalists like himself.

But, he concludes, "if any bishop is interested in reforming the USCC, he should keep one comforting thought in mind: If a few staff aides—or a few offices—disappear from USCC headquarters, most ordinary Catholics will never notice the difference."

Lawler and his associates must not consider themselves "ordinary Catholics" for, goodness knows, they seem to be mesmerized by the USCC. Be that as it may, since the conference is here to stay, the most they can hope for is that the bishops will eventually decide to trim the organization's sails.

Lawler's concern about certain anonymous but easily identifiable members of the USCC staff is shared by other critics of the conference. Some of those critics write for, or at least subscribe to,

"Catholicism in Crisis." They are convinced that the poor, innocent bishops are at the mercy of "liberal" staff members who allegedly on their own initiative draft all sorts of left-leaning policy statements which the bishops, for lack of time, routinely and uncritically rubber-stamp.

As one who worked there for 36 years, I think I can say with some authority that Lawler and his associates know far less about the conference than they claim, grossly exaggerate the staff's influence and demean the bishops by portraying them as passive and subservient captives of their staff.

The USCC staff, as in every large-scale organization, contributes to the drafting of policy statements. To suggest, however, that the staff initiates major policy statements and dictates what goes into them is absurd, particularly in cases like the 1983 pastoral letter on war and peace and the first draft of the forthcoming pastoral on the economy.

I cite these two documents because they seem to be of major concern to Lawler and company and the ones they have most frequently and severely criticized. To suggest that these documents were initiated by and drafted by the USCC staff is contrary to fact—as the bishops who

the criterion

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ENTERTAINMENT

VIEWING WITH ARNOLD

'Cocoon' carries on religion of technology

by James W. Arnold

The replacement of traditional religion with the mythology of high tech and space is pushed another notch in a mildly sappy new movie called "Cocoon."

If "Close Encounters" was Christmas in the new religion, and "E.T." described death, resurrection and ascension, "Cocoon" establishes a myth of heaven for the faithful human believer—somewhere over the rainbow, where "we won't get sick, we won't get any older, and we won't die."



All this is being provided by friendly aliens from another planet, those same benevolent spirits from earlier sci-fi epics who, with brains, wonderful machines and lots of evolution, have managed to banish evil, decay and death. They've dropped in on earth this time to pick up a crew they left behind (in Atlantis!) 12,000 years ago, and thoughtfully invite several dozen senior citizens from Florida to "go back" with them.

The final scene of "Cocoon" is so cornball it makes the drechtiest moments you can remember from old-fashioned religious movies seem like the work of Michelangelo. You have lush symphonic music, faces staring skyward bathed in light, wind blowing, vast clouds parting—and get this—a whole boatload of people levitating toward the great Mother Ship whose lights are whirling overhead.

It's sort of like the Last Moments as they might be described by some crazy guru of a doomsday sect, as he urges his followers to gather on a mountaintop to await rescue by a flying saucer. In fact, the final sequence of "Cocoon," in which the old folks sneak out of their retirement complex to jam into the boat, recalls this common fruitcake fantasy too vividly. You almost hope the "aliens" will turn out to be jokers from Hollywood who finally admit it was all a gag, perhaps for "Candid Camera." Sorry folks, but for being good sports, there's no heaven but you get tickets to Disney World.

The imagery is also like those inspiring \$25 religious oil paintings you can get at K-

Mart. When it's over, you're really grateful that the scene isn't really about Christianity, or anything else you take seriously.

Writer Tom Benedek doesn't give up easily, though, and makes the comparison to real religion more explicit in a final funeral scene aimed at those left behind. All have been assumed lost at sea, and a preacher gives the expected Christian consolation: "Do not fear, your loved ones are in safekeeping . . . in good hands, now and forevermore." The audience is supposed to chuckle, knowing that is literally true. The "good hands" do not belong to God—who is totally absent from this movie—but to those nice extraterrestrials in the sky. Let's put it to a vote—in whose hands would you rather be?

"Cocoon" is a revealing bit of Americana—already a smash summer hit—about a lot of old retired folks who want to be young again and live forever. There are few values deeper than that. They leap at the aliens' offer with greedy glee, although the paradise-in-space is sort of an economy model. You leave loved ones behind forever. There is no fishing, baseball or hot dogs, as one old-timer concedes. One wonders what the taxes are, and who gets the condos with the water view.

The only objection comes from a feisty old guy (actually 78-year-old Jack Gilford, the patriarch of the cast), who is not an idealist or a Christian but a gloomy fatalist. He'll play with the deck he's given. "This is my home," he says. "This is where I belong."

The plot gets going when the aliens (including one pretty young woman) rent an estate with a large pool, which they juice up with "life-force" to restore their colleagues encased in large earthen pods. The retirees, who've been sneaking into the pool for their daily swims, suddenly find themselves rejuvenated. Their bodies don't change. The effect is like getting pep pills.

What do they do with this gift of youth? They start behaving like 18-year-olds. One fellow is cured of cancer. Their sex life, to put first things first, blossoms (very cutesy). They go to dances (Don Ameche, 77, does a break-dance, thanks to the miracle of film editing). They start climbing trees, and chasing each other



SCI-FI COMEDY—Wilford Brimley plays Ben and Barret Oliver plays his grandson David in "Cocoon," a Twentieth Century Fox release. The science-fiction comedy tells the story of a group of Florida retirees' close encounter with some extraterrestrials. The U.S. Catholic Conference says some vulgar language and locker-room humor rule out pre-teens. (NC photo)

under the wharf. Alas, one guy (Hume Cronyn) picks up a strange woman, bringing on alienation with his spouse (Jessie Tandy) and a brawl in the rest home dining hall.

"Cocoon" suffers from hardening of the imagination. If you were 18 again, would you go to a disco? Would you go bowling? When the movie wants a poignant scene between Wilford Brimley and his grandson, what do they do? They go fishing. What do the aliens look like? Sometimes like bright ectoplasm, sometimes like "E.T." The idea was handled with more poetry in the nursing home sequence of "Twilight Zone."

It's good to have a film about the elderly, and to see all these veteran performers again, although Gwen Verdon (59) and Maureen Stapleton (60) seem a little fast for their septuagenarian company. Director Ron Howard does as well as he can, given the material. In his last film ("Splash"), paradise was swimming off underwater with a mermaid.

If you're going to deal with an issue like

eternal life, even in secular terms, you better do it with more than sci-fi movie clichés. Films like this steal Christianity's special effects but offer none of its substance. Living forever in a godless outer space is not much better than living forever in Tampa-St. Pete.

(Some sexual teasing; no language or violence problems. Not generally recommended.)

(USCC classification: A-II, adults and adolescents.)

Recent USCC Film Classifications

The Black Cauldron A-I
The Legend of Billie Jean A-III
Mad Max Beyond Thunderdome A-III
The Man With One Red Shoe A-II
Silverado A-II

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 a * before the title.

'The Dollmaker' wins top 1985 Humanitas Prize

The writers of ABC-TV's "The Dollmaker" and episodes of NBC-TV's "St. Elsewhere" and "The Cosby Show" were among the winners of 1985 Humanitas prizes for most fully communicating human values that enrich the viewing public.

The Humanitas awards are given annually to television writers by the Human Family Educational and Cultural Institute headed by Paulist Father Ellwood Kieser.

"The Dollmaker," which also won a 1985 Christopher Award and a 1984 Gabriel Award, won the \$25,000 Humanitas prize in the long-form category. Written by Hume Cronyn and Susan Cooper, the drama starred Jane Fonda as a mountain woman coping with a family move to the city.

Judges praised "The Dollmaker" for its "lucid statement that it is loving relationships, not things, that make human beings happy" and for its "moving depiction of the glories, the demands and the heroism involved in being a mother."

"Bye George," an episode of "St. Elsewhere," won the \$15,000 prize in the one-hour category. The teleplay was written by John Masius and Tom Fontana.

The program was cited for its affirmation of "the primacy of compassion in any kind of professional person." Judges also said it humorously but starkly dramatized the power of death, explored the immensity of world hunger and poverty, and portrayed what one person can do about it.

John Markus won the \$10,000 prize in the half-hour

category for "Theo and the Joint," an episode in "The Cosby Show."

Judges lauded the program for its celebration of a healthy family, the honesty and trust that can mark a parent-child relationship, and for its clear delineation of the destructive effects of narcotics.

In the news-documentary category, a non-monetary Humanitas prize, the winner was "Vietnam—Lessons of a Lost War," an "NBC White Paper" special written by Marvin Kalb, Anthony Potter and William Turque.

Judges cited the program for asserting that Americans can and must learn from the nation's mistakes and that in a democracy, citizens must be told the truth.

Two new categories for children's programming were added this year.

In the children's animation category, Jeffrey Scott won a \$10,000 prize for "Eight Take Away One Equals Panic," an episode of "Jim Henson's Muppet Babies."

Judges said the program showed that more often than not people can be trusted, that each individual is lovable and that fears can be conquered only by facing them.

In the children's live action category, \$10,000 was awarded to Charles Purpura, writer of CBS' "The Day the Senior Class Got Married."

It was praised for its entertaining look at the courage

necessary in being honest with oneself and one's partner, the demands and delights in the decision to get married, and what it takes to make a permanent relationship work.

Television programs of interest to viewers

Monday, Aug. 5, 8-10 p.m. EST (NBC) "Living Proof: The Hank Williams Jr. Story." Richard Thomas stars as the son of the legendary country-western singer struggling to achieve a career of his own.

Monday, Aug. 5, 9-10 p.m. EST (CBS) "Cagney and Lacey." An especially good episode of the series in which the two policemen investigate the murder of a young nun.

Tuesday, Aug. 6, 7-10 p.m. EST (CBS) "The Wall." Drama special about the tragic resistance of the Warsaw Ghetto.

Saturday, Aug. 10, 10-10:30 a.m. EST (CBS) "CBS Storybreak: Arnold of the Ducks." Encouraging young people to read, award-winning host Bob Keeshan introduces animated adaptations of popular children's literature.

Saturday, Aug. 10, 7-10 p.m. EST (CBS) "Ivanhoe." Made-for-TV movie of the classic novel.

TO THE EDITOR

Experience with fertility drugs

I agree that caution should be exercised when taking fertility drugs (re article "What Are the Ethics of Taking Fertility Drugs?", The Criterion, July 19).

However, most childless couples will pursue any avenue open to them in hopes of achieving a successful pregnancy, fertility drugs included. I know because I have been through the infertility ordeal, conception of twins and a subsequent premature delivery.

However, unlike Mrs. Frustaci, I had a wonderful woman doctor who took great care in the administration of fertility drugs. She monitored me continually and gave me small doses of Pergonal. Also, she believed that smaller, more condensed, amounts of Pergonal would induce two or possibly three mature ova. And she would never give HCG (an injection of hormone to release the ova) if there were more than three eggs.

At the time of conception an ultrasound revealed four eggs. She gave me the HCG only because, of the four eggs, only one and possibly two were mature. This was o.k. with me because twins would be welcomed.

As a result, twins were conceived. At nine weeks one of the twins died. This was due to a "blighted ovum." As stated before, only one egg was mature enough to be fertilized and strong enough to implant.

My pregnancy was not an easy one, but God in his mercy kept me from losing the one that was still living. The doctors were astounded and said it was a miracle because usually both are miscarried.

At 26 weeks I went into premature labor.

Morphine and, later, magnesium sulfate were given to stop the contractions. Once again, God was with me. The contractions stopped and I carried the baby for another six weeks.

Then, at 32 weeks, I gave birth to a three-and-a-half pound baby girl. She was born on Valentine's Day 1984 and it was as if God sent her on this special day because he knew she was a gift of love.

Needless to say, preemie parenting is far more difficult than having a term baby. The two hour feedings last for months. And when a term baby is sleeping through the night at six weeks on, a preemie's sleep pattern is sometimes never adjusted until he or she is almost three years old.

Nonetheless, the joys outweigh the fears. I finally know the love and happiness a baby can bring. A human life is all that matters now; everything else is secondary.

Although many childless couples may never conceive, I firmly believe a baby is waiting for them. I urge them to persevere no matter what option they choose. The many infertility specialists are a godsend to those of us who need help. For these doctors and their patients know that the gift of life is the most precious gift of all.

My daughter is now a healthy, happy 17-months old with no visible scars of her premature birth.

Name withheld on request

(Editor's note: The Criterion will withhold names of letter writers on request, but must know the writer's name and address before the letter will be published.)

Losses in faith since Vatican II

I read with interest Father Carlton Beever's letter in The Criterion of July 12 in which he shows in glowing terms the "growth in faith" of the Catholic Church in the U.S. since Vatican II. Unfortunately, what is "growth" to Father Beever may be losses for more of us. I feel sure Father Beever will permit me to point out in somewhat less glowing terms our loss as a result of today's interpretation of Vatican II by many of our church leaders.

For example, the Holy Sacrament of the Eucharist—a piece of stale bread for the mouth or received in the hand, if one is so inclined.

The Holy Sacrament of Matrimony—now a 10-minute afternoon social affair with emphasis on the reception that follows with no time for Mass.

Confessions now a "fireside chat" with the pastor or "by appointment" if you choose.

The holy sacrifice of the Mass now a mishmash dependent upon the pastor's whims—hardly recognizable from Sunday to Sunday or from one Catholic church to another Catholic church.

Homilies—here is one place where Father Beever can show his example of growth; that is if you wish to know the Saturday afternoon score of Notre Dame's football game. During Advent in our parish in lieu of a sermon on the day's gospel on a given weekend, we had (would you believe?) Santa Claus dressed in full Santa

regalia singing "Jingle Bells." At that point, I was feeling ill and left the church.

I could go on and on about our losses, but as Father Beever wrote, enough is indeed enough.

H. V. Skelly

Terre Haute

Ethiopian famine

Ethiopia was once a self-sufficient agricultural country. Mengistu, its communist dictator, then nationalized all the land about 10 years ago. Agricultural production decreased steadily.

At the height of the famine last fall, dictator Mengistu spent in excess of \$100 million to celebrate the 10th anniversary of his coming to power, while relief aid and selective starvation have been used by Mengistu to enhance his power.

While I support the idea of doing everything we can to help the starving people of Ethiopia and other communist dictator-controlled nations, the real solution to the starvation problem around the world is the replacement of the inefficient communist system with freedom that allows prosperity.

It is fact that nearly no nation can feed itself when controlled by a communist dictator. It is apparent that the higher the level of freedom, the better the people eat.

Floyd Coates

Scottsburg

Pornography is out of control

Interesting to observe that immediately upon announcement of the Attorney General's new Commission on Pornography, the American Civil Liberties Union denounced it and raised the hue and cry of censorship: "I am afraid there is a train marked censorship which has just left

the station." Interesting, but not surprising.

The ACLU rides its same absolutist track, paying no heed to the fact that the pornography traffic in this country is out of control, and that parents and religious leaders are clamoring for a solution to this problem that has become an increasingly grave social ill. This absolutist position rejects obscenity laws and law enforcement, looking upon law enforcement as censorship. It even defends the distribution of child pornography that is reaching our children.

It would behoove the ACLU to review Supreme Court pronouncements, which have always held that obscenity is not protected expression; to remove the blinders that prevent them from seeing that exposing children to pornography is not part and parcel of our Bill of Rights; and to understand that efforts to enforce obscenity laws are not censorship. Censorship is prior restraint by government. Law enforcement is accountability after the fact.

Bishop Stanislaus J. Brzana

Bishop of Ogdensburg

Ogdensburg, N.Y.

Many rosaries

I'm glad that Timothy Duff of Bloomington asked that question—"I wonder how many rosaries were prayed during this (St. Mary's) tent revival" (letter in July 22 issue of The Criterion).

Daily, for 30 days before, by rosary, we petitioned the Blessed Lady to intercede with her son for this holy event. Also during and for 30 days afterwards, in thanksgiving for interceding on our behalf. The answer is obvious—yes, many rosaries!

Thanks for asking. By the way, we would be pleased for you to visit us. We have rosary recitation 15 minutes before the weekend and daily Masses.

John H. O'Neil

St. Mary's Evangelization Committee
Indianapolis

The pope teaches

There can be no conflict between faith and science

by Pope John Paul II

It has been said that science and faith are in opposition to one another, that scientists are generally agnostics because they find that their research alone can answer all their questions and solve their problems. A scientist then, according to this view, has no need of God. What are we Christians to make of this assertion?

We do not agree. We believe, as the church teaches, that there can be no real conflict between faith and science. Any research which is carried out in a truly scientific manner, while enjoying its own rightful autonomy, does not contradict the truths of faith.

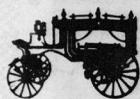
Furthermore, many men and women of science would be the first to support our belief. They find that they are happily able to integrate their research and insights with a sincere recognition of the existence of God.

In fact, the great advances in scientific research and discovery have placed scientists in a privileged position of



showing, in a more convincing way than ever, the plausibility of God's existence. They realize that serious research, while answering some questions, raises many others which science alone cannot answer.

Science alone could never give a satisfactory answer to the search for meaning in life or to questions arising from the human heart. Only God can answer these questions. In God alone one finds a firm foundation for a stable moral order and for the dignity of every human person.



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Surrendering gracefully to the years

by Cynthia Dewes

Somehow we know the jig is up when our oldest child turns 30. Oh, we try to ignore chronology, and sometimes we even manage to forget it. Having memorized all the incantations meant to ward off age ("You're only as old as you feel," "Youth is wasted on the young"), we begin to think of the fountain of eternal youth as a real possibility.



I thought my bases were covered. I'd analyzed all the illnesses, genetic defects, signs and portents of my ancestry, and rationalized beforehand any chances of them cropping up in me. I had read as a kind of precautionary voodoo all the books on aging, dying, and generally falling apart.

My diet was slim, crunchy, natural and sodium-free. My heart and lungs pumped away to aerobic rock rhythms. No cigarette touched my lips, and my martinis were watered down. I congratulated myself on superior foresight and organization.

But into the Eden of my complacent healthiness wandered an evil snake announcing a fault in my person. Imagine. A fault in that most-driven, most-needed and most-unappreciated mechanism, MY body.

The trauma was staggering. Not only was I the parent of a 30-year-old child, but I was also a person beginning to show age deterioration. Re-evaluation was at hand.

Healthy people tend to belittle the illnesses of others. Until we are ourselves struck down in our prime (and it's always our prime whenever it happens) we dole out a reluctant and patronizing sympathy to our weaker peers.

We nod kindly as they describe their arthritic pains, their calcium spurs, their digestive workings (or failings), but our minds are wandering. We think, "Well, if he exercised more," or "She should take off 30 pounds." Our superiority oozes from every taut pore.

In addition, some of us suffer from

chronic vanity, an affliction for which aging is absolute anathema. We panic over chin wattles, drooping eyelids, accordion-pleated upper arms, terminal crow's feet and rosey necks. We layer clothes over our varicose veins and brown spots.

In our culture aging is a sign of bad character. Anyone past singles bar age gets no respect. If we lived near ice floes, as the Eskimos do, we'd all be sent floating out to sea.

But the surprises we find when we look in the mirror or try to bound out of bed early in the morning are the most unpleasant shocks we face. That's when we have to muster our support systems and start reading the obituary page in order to make sure we're still in control.

Personally, I find that family reunions are my best support system. My aunts always say, "You never look any older." It makes me feel like Dorian Gray. I'm grateful, but it also worries me. Apparently my aunts are failing. Either that, or their eyes must be going.

vips...



Edward and Margaret Kinker celebrated their 50th Wedding Anniversary on July 28 with a Mass in St. John Church, Enochburg, followed by a public reception. The Kinkers are the parents of eight children, including John, Anthony, Thomas, Dennis, Carl, Edward Jr., Theresa Eckstein and Phyllis Martin.

Father David Lawler, Roman Catholic chaplain at Methodist Hospital in Indianapolis, was recently honored by the Department of Chaplaincy, Counseling and Pastoral Education by being chosen as their nominee for the Methodist Hospital Employee of the Year award. Father Lawler has served as a hospital chaplain for the past two years.

Glenmary Home Missionary Father Jack Brockman will visit St. Gabriel Parish, Indianapolis, during the weekend of August 3-4 to explain the work of his society's priests and brothers throughout Appalachia and the rural South. Father Jack is a native of Batesville.



Mr. and Mrs. Eldo Gerth will celebrate their 50th Wedding Anniversary on Sunday, Aug. 11 with an Open House from 2 to 5 p.m. at the Knights of Columbus Hall, 117 E. 2nd St., Seymour. Eldo Gerth and the former Mable Coryell were married Aug. 13, 1935 in St. Joseph Church. They have three children, Ronald, Daniel, and Teresa Kriete, and six grandchildren.

check it out...

Actors for Africa will present the critically acclaimed play "Mass Appeal" at 8 p.m. on Saturday, Sept. 14 at St. Lawrence Parish, Lawrence. Proceeds will be donated to the Benedictine Mission

Houses in Africa. Church, civic and social groups interested in presenting such performances may contact: Actors for Africa, P.O. Box 277, Indianapolis, Ind. 46206, 317-637-4386 for information.

"The Consequences of Nuclear Warfare," a free special educational program dealing with the WW II bombing of Hiroshima, will be sponsored by the local chapter of Physicians for Social Responsibility from 7:30 to 9 p.m. on Wednesday, Aug. 7 in the Conference Center of St. Vincent Professional Bldg., 8402 Harcourt Rd. It is recommended that only junior high age and older children attend. Pre-registration is required; call 871-2093.

The Third Annual St. Vincent Stress Center Reunion will feature drug dependency consultant Robert Subby speaking on "Chemical Dependency and the Family System" at 7 p.m. on Saturday, Aug. 10 at Northern Beach Park, on E. 116th St. between Keystone Ave. and Allisonville Rd. For information call 871-2366.

The 13th Annual Marian College Alumni Golf Outing will be held on Saturday, Aug. 3 at the South Grove Golf Course. \$25 registration price includes greens fees, refreshments, souvenirs and picnic lunch. Carts available. Call 929-0224 for reservation information.

Birthline needs volunteers to provide crisis pregnancy counseling and referral via a home phone forwarding system. Call 236-1550 for information.

Catholic Social Services will sponsor another Children of Divorce Program beginning Monday, Aug. 19 at 7 p.m. in the Catholic Center, 1400 N. Meridian St. To register, call 236-1500.

St. Mary Parish will sponsor a Diamond Jubilee Dinner at 6:30 p.m. on Saturday, Aug. 10 in the Murat Shrine Temple, 510 N. New Jersey St. Former associate pastor Father Paul Courtney will be guest speaker. Reservation deadline is Aug. 7. Call 637-3983 for reservations.



WHO SAYS WE DON'T IMMERSE?—Summertime means parish picnics, festivals and dunking of pastors. Here, Father Jim Dede of St. Vincent de Paul Parish, Shelby County, looks wet and water-shocked after his first kerplunk in the dunk tank. (Photo by Bette Lux)



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QUESTION CORNER

When is sin really a sin?

Sin begins and must be dealt with in our hearts

by Fr. John Dietzen

Q What exactly is meant by the moral principle: Sin is in the will, not in any external act? Over 30 years ago, in a religion class to youth in their early 20s, a priest recommended that we memorize that principle as a way to deal with personal sin. Unfortunately, he didn't explain it. What is the story? (New York)



A While there is a proper way that sentence might be understood, I'm not sure I would accept it exactly as you put it.

It is true that every sin is first and primarily in our will, not in what we do. The essence of any sin is that it is a deliberate (that is, freely and consciously embraced by our free will) act against the law of God.

This means that even before any external action takes place, our will, which is meant to be turned in love and reverence toward God, says: "In this I will not obey; in this I want what I want, not what God wants." When that happens, as Jesus himself tells us, we have already sinned.

Obviously, the seriousness of the sin depends on how serious a matter we're

dealing with and on other factors. But our experience of sin—our own sins and the sins of others—confirms that this is the way sin happens.

Here, as is so often true, the sin of Adam and Eve offers remarkable insight on all the sins of the human family that followed. The Tempter's appeal was not to the enjoyment of the "fruit of the tree of knowledge of good and evil." Rather the devil claimed that only God's jealousy of Adam and Eve was behind his command, and that if they disobeyed God, they then would prove themselves to be God's equal. "God knows well that the moment you eat of it your eyes will be opened and you will be like gods!" (Gen. 3:5).

As always, there was just enough truth to the temptation to make it attractive. By refusing to obey him, wouldn't they prove God was not above them, that they were just as "big" as he was?

The tragedy, of course, was that it was all pretense and lie. They were, after all, not the equal of their Creator. And when they forgot that, their world fell apart.

Thus the core of their sin and ours, the moment when it happens, is when our will says: "Here and now, I come first, not God. It is my will that must be done, not his."

As I noted at the beginning, however, this is not to say there is no sin in the external deed which follows that act of the will. Obviously there is more malice, hurt

and destruction (in other words, more sinfulness) in actually murdering someone than in desiring and planning the action without carrying it out.

Incidentally, it is this truth that sin is first and mainly in the will, not in the ac-

tion, that the church would have us be most concerned about today in the sacrament of reconciliation. Deeds are important. But it is the sinfulness in our hearts, the sinful leanings in our will that lead to those deeds, that must be dealt with above all if we are to renew our lives, reduce our faults and grow in holiness.

(A free brochure outlining the laws of the Catholic Church on marriage and explaining the promises before a mixed marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Don't get too worked up over someone else's game

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have played sports as a young man and now enjoy watching them constantly on television. Lately though I am not sure "enjoy" is the right word. I find myself becoming very tense, having heart palpitations and becoming very depressed if my team loses. I am physically upset if my chosen team does not win the NCAA basketball championship. During baseball season I can feel myself getting all worked up wanting my team to win. I know it's silly, but I cannot seem to stop it.—New York



greatly diminished by two factors today. First, good sportsmanship and gracious losing have given way to greed for money. And second, the anxiety over winning too often overwhelms the joy of watching or playing.

You, like most of us, have identified with a team. Your excitement is heightened by the unceasing sports-promotion hype portraying the game as a life-or-death struggle. No wonder winning or losing arouses emotions usually reserved for situations involving life crises.

What can you do? First, you might meditate on some of the thoughts presented above.

If reflection and insight do not help, I would stop watching the games. Instead involve yourself in healthy physical activities that are not so competitive. At present your strong emotional energy is being spent in ways you would rather avoid. Use it instead in vigorous physical activity. Begin to cycle, swim or jog on a regular basis. If you are over 35 or have a history of any health problems, a physical checkup before starting is wise.

Join with others such as family members, friends or an athletic club to experience the sharing of physical effort in a non-competitive way. Save your strong emotions for life situations which deserve them. Your personal and private world does not have to be a competitive one.

(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. 47378.)

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THE SUNDAY READINGS

18TH SUNDAY IN ORDINARY TIME

AUGUST 4, 1985

by
Richard
CainExodus 16:2-4, 12-15
Psalm 78:3-4, 23-25, 54
Ephesians 4:17, 20-24
John 6:24-35

This Sunday's gospel passage begins with a dramatic irony. God had taken on human form in Jesus in order to seek out humans who had turned away from him. Yet here we see what seems to be the reverse, the crowd seeking out Jesus who had run away from them. How could things have gotten so turned around?

First, let us consider the surrounding sequence of actions. Here we find an interesting set of patterns:

First pattern

1. Crowd searches for Jesus (v. 2)
2. First encounter: Jesus gives them bread (vv. 5-13)
3. First response: crowd accepts Jesus' bread and would make him king (vv. 11-14)
4. First result: Jesus leaves (v. 15)

Second pattern

1. Crowd again searches for Jesus (vv. 24-25)
2. Second encounter: Jesus explains the significance of his earlier action (vv. 26-58)
3. Second response: crowd rejects Jesus' teaching (vv. 41-42, 51)
4. Second result: crowd leaves (vv. 66-67, implied)

What we find here is that, rather than avoiding the crowd, Jesus through his actions is carrying on a subtle dialogue with them. The focus of the dialogue is the question of who he is. The resolution of this question will in turn determine the nature of their relationship with him.

Complicating this dialogue is the fact that Jesus and the crowd are coming at it from two different levels. These two levels are the material and the spiritual. The task facing Jesus is to find a bridge between these two levels. The bridge Jesus uses has two parts. The first is Jesus himself. In Jesus, God who is spirit enters the material world. But since most of the people are unable to see him as a sign, a second part becomes necessary. This second part consists of Jesus' teaching methodology which is to begin with material needs and draw his listeners through their underlying spiritual significance toward the primary sign which is himself.

In this particular encounter since the crowd was hungry he chooses bread. The crowd accepts the bread but not its underlying significance. Instead of seeing the miracle as a sign, a bridge enabling them to cross from the material to the spiritual, to him as the bread of life, they would forcibly reduce the spiritual and subordinate it to the material. This would leave no basis for communication and Jesus signals this by leaving.

Perhaps he left also because if he stayed, the only way he could have prevented them from making him king was to use superhuman force. This would have undermined the value of the deeper sign or bridge that he was as God manifested in human form.

When the crowd comes again in search

the Saints *by Luke*

POPE ST. HORMISDAS



HORMISDAS WAS BORN AT FROSINONE, ITALY. HE WAS MARRIED AND THEN HIS WIFE DIED. THEIR SON BECAME POPE SILVERIUS.

HORMISDAS WAS A DEACON IN ROME WHEN HE WAS ELECTED POPE, SUCCEEDING ST. SYMMACHUS, ON JULY 21, 514. THE OUTSTANDING EVENT OF HIS PONTIFICATE WAS THE ENDING OF THE ACACIAN SCHISM, WHICH HAD DIVIDED EAST AND WEST SINCE 484. THE CHURCH IN CONSTANTINOPLE WAS REUNITED TO ROME IN 519 AS A RESULT OF THE "FORMULA" OF HORMISDAS, WHICH FORMALLY CONDEMNED ACACIUS AND UNEQUIVOCALLY STATED THE PRIMACY AND INFALLIBILITY OF THE ROMAN SEE. IT WAS SIGNED BY PATRIARCH JOHN OF CONSTANTINOPLE AND IN TIME BY 250 EASTERN BISHOPS.

EARLY IN HIS PONTIFICATE, HORMISDAS ALSO RECEIVED BACK INTO THE CHURCH THE LAST GROUP OF LAURENTIAN SCHISMATICS. HE DIED IN ROME ON AUG. 6, 523. HIS FEAST IS AUG. 8.

of him, Jesus tries to point out the problem of the two levels in a different way. Although the crowd may indeed be coming to him in a physical way, they were not coming to him in a spiritual way. To come to him in a spiritual way is to believe in him, that is to accept who he is as God in human form, sign and a bridge between the material and the spiritual.

This problem of the two levels is also characteristic of our relationship with Jesus. We have a tendency to remain on the material level when Jesus is trying to draw us to the underlying spiritual level. Perhaps, then, if Jesus seems to leave or be hidden from us, we might ask ourselves if it is we who are leaving and refusing to come to him.

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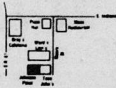
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The church in Africa

(Continued from page 1)

Father van Daelen, whose order has 500 members in the country, said that the pope probably will urge the Zairian church to "be concerned about (the problems) and be actively committed" to alleviating them.

Father Frans Timmermans, superior general of the Holy Ghost Fathers, which also sends missionaries to Africa, told NC News in Rome that the church is committed to alleviating problems in the Central African Republic.

He said that the country's "school and health systems are in an unimaginable mess" and "you get the feeling that the people don't believe in a future anymore."

"The church is trying to give some hope and courage so that people are able to stand up and build their country," he said.

The church sponsors a community development program called "Animation Rurale" which has worked with the government in disease prevention, child care and literacy programs for the past 15 years, Father Timmermans said. Animation Rurale "is now seeing results," he said.

THE CHURCH in Kenya is involved in the moral and economic issue of population control, said Msgr. Anthony Adanuty, who handles Kenyan affairs at the Vatican Congregation for the Evangelization of Peoples.

Kenya has the fastest-growing population in the world. The Kenyan citizenry is increasing by 4 percent annually. That growth rate puts heavy demands on the economy and the few areas of good farming land.

"The church and the government have been very much worried about this

phenomenon and doing everything possible to control this high rate of population growth," Msgr. Adanuty said.

The church runs natural family planning programs but will not participate in artificial birth control campaigns, which are contrary to church teaching, he said.

In 1984, the Kenyan bishops protested a campaign sponsored by the local Lions and Giants clubs which "sterilized 900 women," Msgr. Adanuty said.

The bishops were accused in the local press of "not showing enough sensitivity to issues affecting lay people," he said. The press argued that not all people are able to practice the self-control necessary for natural family planning, he added.

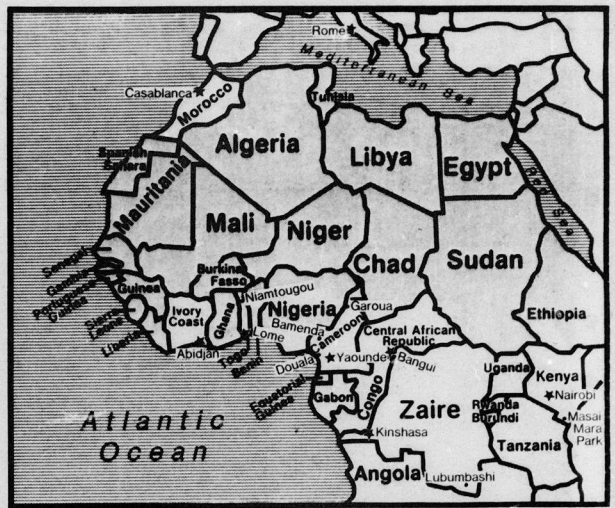
ANOTHER sensitive issue, bringing church and local culture together, has also engaged African Catholicism.

One aspect of that issue is Africanizing the clergy. In the Central African Republic, for instance, "the church is still dominated by foreign clergy," said Father Timmermans. Although the country's sole archdiocese, the Archdiocese of Bangui, is headed by African Archbishop Joachim N'Dayen, the five dioceses under his jurisdiction are headed by Europeans.

Another issue is Africanizing the liturgy and other rituals.

"The church in Zaire is extremely lively, especially in terms of inculturation," Father Timmermans said. The Zairese Liturgy, an experimental service approved by the Vatican, uses African dance, music and other symbols.

In 1983 Pope John Paul II, speaking to a group of Zairian bishops at the Vatican, praised the "fundamental values of an authentic African contribution" to the



RETURN TO AFRICA—Map follows the route Pope John Paul II will take on his third trip to Africa, Aug. 8-19. The trip will take him to seven African nations, with a stop in Kenya for the closing of the International Eucharistic Congress. (NC map by Catherine Chant)

thinking of the church. He also praised cultural diversity in the life of the church.

IN TOGO, however, attempts to marry African culture to Catholicism have brought conflict with traditional African religious leaders, said Father Jean Paugam, a Vatican official who oversees relations with Morocco, Togo and Ivory Coast.

"Some experiences by Catholics have not been accepted by animists," he said. "Animist leaders objected to an effort to adapt an initiation ceremony for women," Father Paugam said. "They were afraid of losing their power, I think."

Animism, the generic term for traditional religions to which most Africans adhere, holds that spirits infuse and influence everything. Nothing good or evil happens without a spirit's involvement, according to the belief.

Animism includes belief in a supreme being. Among Kenya's Kikuyu people, for instance, that being is called Ngai.

Last year, the bishops of Africa and Madagascar paid tribute to the old religion by saying that they wished to tap "the wisdom of our sages, no matter to which tradition they belong," in an effort to build a modern expression of "permanent African values."

Benedictine Center offers spiritual leadership program

by Richard Cain

No one could say that Bernard A. Bewsey has neglected the call to serve. A commissioned lay minister at Our Lady of Lourdes in Indianapolis, he takes communion to the sick and shut-ins. He also serves as a part-time assistant chaplain at the St. Vincent Stress Center working with drug and alcohol abusers.

But for Bewsey that was not enough. Last January he signed up for the Spiritual Leadership Program being offered for the first time at the Beech Grove Benedictine Center in Beech Grove. His goal was to become a pastoral associate here in Indianapolis and to deepen his spirituality.

"I was kind of Vatican One-and-a-half," Bewsey said. While he hasn't yet found any parish openings for a pastoral associate, he doesn't regret taking the program. "This program has updated me as to where the church is at this time. It has helped me in my prayer, especially in meditation."

According to Gwen Goss, a programmer at the Benedictine Center, the two-year program was designed originally for lay people interested in developing more leadership skills but not able to be in a degree program. But some of those who attended the first session already had degrees and were seeking to integrate those skills into their life. "That's why we switched the name from a lay leadership program to a spiritual leadership program," Goss said, "so we don't exclude anyone, even those with degrees."

The fundamental premise of the program is that everyone has leadership potential. "We try to help them get in touch with that ability," Goss said. Another important premise is that spiritual leadership flows out of an active interior spiritual life. "Rather than thinking of a leader as say a president, we think of a leader as someone who is in touch with his or her own journey and can help others to do likewise."

According to Goss, the main obstacles to people developing their leadership

potential are an inadequate self-image, lack of knowledge of one's self and one's giftedness, lack of support and communication and an inadequate understanding of leadership that involves creating a hierarchy of gifts. She sees spiritual leadership in terms of the gospel parable of the talents. "Even if you have only one talent, you want to recognize and develop it with no feeling that it is a lesser calling or ministry."

Accordingly, the program focuses on the three basic steps to developing one's leadership, (1) recognizing one's gifts, (2) owning or taking responsibility for using those gifts and (3) developing concrete ways in which those gifts can be used. The program itself is divided into four units. The first unit focuses on getting in touch with one's personal spiritual journey. The second looks at the parish community and how it works. The third offers insight into the way specific systems within a parish work, such as a parish council, and provides skills for planning and implementing one's vision. The last unit tries to place all this in the context of the universal church and world.

The aim is to provide a balance between spiritual formation and practical planning skills. "Some groups have received spiritual formation but lack planning skills and so their vision doesn't develop," Goss said. "Others may have good planning skills but lack spiritual formation and so their vision withers. We're trying to give a holistic view."

Each unit consists of nine sessions. The first eight are held on a weekday evening for three hours. The ninth is held on a Saturday or Sunday from 9 a.m. to 4 p.m. Each session includes prayer, content, an opportunity to process that content and some form of take home activity or experience. Each unit costs \$100. Unit One will again be offered this fall. The deadline for registering is Sept. 5. For more information, contact the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, Ind. 46107, 317-788-7581.

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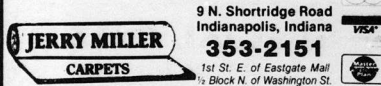
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Silencing of Fr. Boff may be lifted in early fall

Franciscan sources say Vatican plans to lift its silencing in October; Vatican denies the report

by Bill Pritchard
NC News Service

The Vatican plans to lift its silencing of Brazilian theologian Father Leonardo Boff in the early fall, possibly early October, informed Franciscan sources said.

The Franciscans, who requested anonymity, said the decision followed meetings at the Vatican involving Brazilian bishops, Pope John Paul II and Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith. Father Boff is a Franciscan.

A Vatican source involved in the Father Boff case said July 23, however, that there are no plans to change the status of Father Boff's silencing.

The Franciscan sources said Father Boff has been told he will be able to return to his teaching, editing and preaching activities, but has been warned to be careful about his theology.

A group of leading Brazilian bishops met with the pope July 5 to discuss "various problems," the Vatican said. No details were released, but before the meeting Cardinal Aloisio Lorscheider, of Fortaleza, Brazil, said it would provide "a chance to take another look" at Father Boff's situation.

He had accompanied the priest to a meeting on Sept. 7, 1984, with Cardinal Ratzinger to discuss the Franciscan's writings.

Last May, Cardinal Ratzinger described the silencing as a "sabbatical year." That was the last official Vatican comment on the action which followed the doctrinal congregation's declaration that a book written by Father Boff was dangerous to the faith.

According to the sources, the Brazilian bishops told the Vatican of strong public criticism of the silencing in Brazil and elsewhere.

The bishops spent eight hours in meetings with Cardinal Ratzinger, the sources said, and two hours with the pope. In addition to the issue of Father Boff, the sessions worked out problems in communication between the Brazilian bishops and the Vatican, they said.

Father Boff was silenced in late April after the Vatican declared his book "Church: Charism and Power" contains views which "endanger the sound doctrine of the faith." Among other things, the book holds that the one, true church can exist outside the Catholic Church, according to the doctrinal congregation.

The silencing barred the priest from his work on a Brazilian theological review and from teaching and preaching activities.

Brazilian church groups in June asked the pope to lift the silencing, calling it a violation of the "rights of free speech and thought."



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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

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.

Sacred Heart Parish, Terre Haute, will hold its Summerfest beginning with a Jonah Fish Fry from 4 to 8 p.m. Fri. and roast beef and chicken dinner from 5 to 8 p.m. Sat. Midnight closing both days. Rides, snacks, beer garden, games, crafts.

Roncalli Rebel Band is sponsoring a Garage Sale at 6120 S. Orinoco from 9 a.m. each day.

August 2-3-4

St. Ann Parish, 2850 S. Holt Rd., will hold its annual Summer Festival from 4 p.m. to midnight 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.

Little Flower Mens' and Booster Clubs will sponsor a "Smoker" from 7:30 p.m. to midnight in the school cafeteria for the benefit of athletics. Free admission and snacks. Beer and sandwiches available.

The Fifth Wheelers Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St. Reservations will be taken for Bonnie Belle

boat trip. Call Mary 862-6510 for more information.

Holy Angels Parish, 28th and Northwestern, will hold a City-wide Rummage Sale, Flea Market and Fish Fry from 8 a.m. to 7 p.m. Rent a table for \$20. Call 926-3324 for information.

The Blue Army of Our Lady of Fatima will hold a First Saturday Holy Hour with Exposition of the Blessed Sacrament at 2:30 p.m. in St. Jude Church, 5353 McFarland Rd. Everyone welcome.

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. Grand prize drawing 8 p.m. Quilts, turtle soup, novelties.

St. Bernard's Parish Picnic will feature country fried chicken dinners from 11 a.m. to 3 p.m. in Frenchtown, 20 mi. west of New Albany on S.R. 64. Adults \$4.50; children \$2. Rain or shine.

A reception honoring Sister Bernice for her years of teaching service will be held from 1 to 4 p.m. at Holy Name School, 89 N. 17th, Beech Grove.

August 5

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program features "Princess" film and group discussion. For information call 259-8140 or 255-3121.

Aug. 5 through 9

The Terre Haute parishes of St. Margaret Mary, St. Benedict and Sacred Heart will sponsor a Vacation Bible School at St. Margaret Mary's, 2405 S. 7th St.



from 9 to 11:30 a.m. each day for children aged 3 through sixth grade.

A retreat on the theme "God, Francis and You" will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

August 8

St. Lawrence Parish, Indianapolis, will sponsor a Rummage Sale in Father Conen Hall. Call Rosemary Valvo 546-7328 for information.

August 8-9

Our Lady of Fatima Retreat House will hold a Gigantic City-Wide Rummage Sale from 9 a.m. to 6 p.m. each day in Our Lady of Lourdes gym. Bring clean, saleable items to Lourdes on Aug. 6-7 between 9 a.m. and 6 p.m.

August 9

St. Agnes Academy and Cathedral High School Classes of 1960 will hold a combined Reunion at Ft. Benjamin Harrison Officers' Club. A picnic will follow on Aug. 10 at Cathedral. Call Mary Kay Overbeck 253-5735 or John Ford 632-8538 for information.

The Indianapolis Cursillo Community will hold a City-Wide Ultraya from 7:30 to 9 p.m. in the Catholic Center cafeteria, 1400 N. Meridian St.

August 9-10

A Retreat for Nurses will be held at Alverna Retreat Center.

8140 Spring Mill Rd. Call 257-7338 for information.

Assumption Parish, 1115 S. Blaine St., will hold a Fish Fry Festival beginning at 4 p.m. each day. Carry-out, dining room, games, booths, beer garden, dunk tank.

St. James and St. Catherine Parishes will hold a Festival and Monte Carlo at 1156 E. Cameron Rd. from 5 p.m. to midnight Fri. and from 2 p.m. to midnight Sat. and Sun. Dinners, kiddie rides, dancing, bingo, euchre tournament.

A Marriage Encounter Weekend will be held at Mount St. Francis Retreat Center. For information call David and Susan Knight 812-282-4547 or Ward and Pam Weber 812-283-0931.

Cathedral High School Class of 1975 will celebrate its Ten Year Reunion beginning at 5 p.m. at Northern Beach Park, 5829 E. 118th St. \$18 per person includes dinner and refreshments. For information call 823-4848 or Cathedral Alumni Office at 542-1481.

The Catholic Widowed Organization (CWO) will hold a (Continued on next page)

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- ✓ Monte Carlo
- ✓ Bingo
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- ✓ Kids' Games
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- ✓ Corn on the Cob
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Saturday
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Leading Lutheran says his church could accept 'restructured' papacy

GENEVA, Switzerland (NC)—Catholic-Lutheran dialogue is preparing the way for Lutherans to "recognize a reformed and restructured form of the papacy," said a leading Lutheran theologian.

"Perhaps, one day, Lutherans will be able to recognize the pope as a sign of unity among different churches," said the theologian, Harding Meyer.

"The role of the pope would be to preserve the legitimate diversity among churches and to protect their specific identities," he said.

Under a reformed papacy, "churches other than the Roman Catholic would be represented in the election of the pope," he added.

The papacy would remain in Rome because "Rome has a certain historical importance, as the apostle Peter has been there, and the pope is, by definition, his successor," said Meyer.

Meyer said that Martin Luther, the 16th century monk and reformer whose break with the Catholic Church sparked the Reformation, "never rejected (the) papacy as an institution." Luther "was always open to the possibility of a papacy restructured according to the Gospel," Meyer said.

The main stumbling block regarding Lutheran recognition of the papacy has been the issue of papal infallibility as defined by the First Vatican Council in 1870, he said.

Since the Second Vatican Council there has taken place "an interpretation of that doctrine which can be brought into harmony with the requirements of reform of the papacy. We are on the way of a solution whereby Lutherans could recognize a reformed and restructured form of the papacy," he said.

More 'Active List' events

(Continued from page 14)

Lawn Party at the home of Bob Beckerich beginning at 4:30 p.m. BYOB and BYOC (chair). Send \$4 fee to the Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206.

Ritter High School Alumni will sponsor a Dance for alumni and friends from 8 p.m. to 1 a.m. in the school cafeteria. Music by Profile band. Food, drink, set-ups provided.

August 11

A Country Style Picnic will be held at St. Mary Parish, Lanesville. Chicken or ham dinners served from 10:30 a.m. to 4:30 p.m. Bingo, homemade quilts.

St. Paul Parish, New Alsace, will hold a Picnic featuring country style chicken dinners served from noon to 4 p.m. EDST (fast time). Adults \$4.50; children 12 and under \$2.

St. Cecilia — Oak Forest, Indiana

Annual Picnic & Family Style Chicken Dinner

Sunday, August 4

Serving: 11 AM-3 PM (slow time)

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Adults — \$5.00 Children Under 10 — \$2.00

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Chicken Dinner

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PICNIC SUNDAY, AUG. 11

Dinners Served at Noon, 1:00, 2:00,
3:00 & 4:00 PM EDST (Fast Time)

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FRIDAY — August 9th — 5:00 PM to Midnight

SATURDAY — August 10th — 2:00 PM to Midnight

SUNDAY — August 11th — 2:00 PM to Midnight

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- ★ Air-Conditioned Vegas Room

- ★ Friday Night — Dance
- ★ Saturday Night — Bingo
- ★ Sunday 2:00 PM — Euchre Tournament

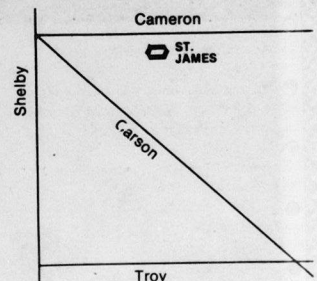
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2nd — \$500⁰⁰; 3rd — \$250⁰⁰; 4th — \$100⁰⁰; 5th — \$50.00



YOUTH CORNER

Local students visit Russia, other countries

by Richard Cain

In 1956, President Dwight D. Eisenhower founded the People-to-People High School Ambassador Program stressing communication as the link between Americans and other citizens of the world. Since then the program has given thousands of students an opportunity to have first-hand experience of other nations and cultures.

Now, 29 years later, if the experience of two Catholic students from the Archdiocese of Indianapolis is any indication, the program is continuing to achieve the goal Eisenhower intended. They were part of a group of 61 students from the Indianapolis area. Their trip lasted 39 days and included visits to six Northern European countries. The students also had an opportunity to live with families in three of the countries.

The first stop was the Soviet Union. There the students toured inside the Kremlin, went to the ballet and the Moscow Circus and toured the cities of Moscow and Leningrad.

Of all the countries the students visited, Maureen Stimming, a senior at Park Tudor School in Indianapolis, remembered Russia as being the most interesting.

"Talking was very hard," she said. Still there were opportunities to interact with people. "What (the people) said was very complimentary to us. Most everywhere you went, you got a friendly smile and help. They all hoped for world peace and that we would become better friends. They all knew about the Geneva Talks."

The memory of World War II and the German invasion is still deeply implanted in the Soviet people's minds, according to Stimming. "They are so paranoid about being invaded." She also noted the ever-present pictures and statues of Lenin. "They kind of looked on him as a god. It was kind of eerie."

She also remembered that all the children wanted bubble gum. "When they heard that we were tourists, they would all run up around us shouting, 'Booble gum, booble gum.'"

Jeff Madden, a senior at Roncalli High School, remembered Russia as a place where everything looked the same. "People on the street offer to buy your jeans, shoes and shirts or offer to exchange rubles for American dollars, which is illegal except at the banks." At the ballet, the students noted that whenever the

people clap, they clap in beat. "It drove us crazy," he said.

The next stop was Finland. "It was all so bright (with) flowers everywhere," Stimming said. Turing was so beautiful. That's one place I'd like to go back to." Next the students took the overnight ferry across the Gulf of Bothnia to Sweden. Since it was summer, the sun barely dipped below the horizon. "It never got dark," Madden said.

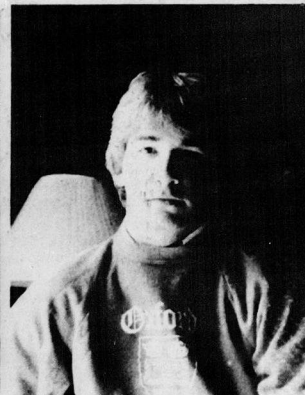
In Sweden the students had their first opportunity to stay in the homes of families. "Other than England or Ireland, it was the best English-speaking country," Stimming said.

Their next stop was in Denmark. After visiting Copenhagen, the students had their second homestay in Haderslev, a town 30 miles north of the German border. Stimming recalled the Danish stay as hard because not many of the people spoke English. On the Fourth of July, the students went to a disco and listened to American rock with which the Danish youth seemed quite familiar. "Bruce Springsteen is it because of his (recent) European tour," she said.

From Denmark, the students again took an overnight ferry, this time to



Maureen Stimming



Jeff Madden

England. There, in the Welsh town of Chepstow, the students had their last homestay. They also spent two days in London.

Madden remembered the odd accents there. "We would try and imitate them." The students also tried to get them to imitate an American accent without success. "They said it sounded stupid." The students spent a final four days in Dun Laoghaire, Dublin and Galway in Ireland before returning to the United States.

With so many places to visit there wasn't much time to spend in any one. "You would just start getting used to a country and all of a sudden you were in another country," Madden said.

Still, both students agreed the trip was worthwhile. "It gives you a whole different perspective on other countries," Stimming said. "Everyone in the group is more patriotic now because they realize what it is not to have it." At the same time, the students also saw the loyalty that others feel for

their countries. "They are just as proud of their countries as we are of ours," she said.

But as Eisenhower had hoped, the visit has built bonds. The students are trying to keep contact with some of the people they met and lived with. It has also broadened the students' appreciation for other cultures. "It has made me more open-minded," said Madden. "You really can't stereotype people. I found out that people are people wherever you go."

WAXI-FM in Rockville picks up 'Lifesigns' program

"Lifesigns," the locally produced radio program for youth, has been accepted for

broadcast on a fourth radio station in the archdiocese. The program will be carried on WAXI-FM, Rockville, on Sundays at 10:30 a.m., beginning this weekend.

WRCR-FM, Rushville, which also carries the program, will change the time of its broadcast from 7:30 p.m. to 6:35 p.m. on Sundays beginning this weekend.

The complete "Lifesigns" schedule for this month is as follows:

At 10:30 a.m. on WWWY-FM (104.9), Columbus: "Feeling Good," Aug. 4, with youth from St. Christopher Parish, Speedway; "Courage," Aug. 11, with youth from St. Christopher Parish, Speedway; "Looking Good," Aug. 18, with youth from St. Christopher Parish, Speedway; and "Being Young," Aug. 25, with youth from St. Lawrence Parish, Lawrence.

At 10:30 a.m. on WAXI-FM (104.9), Rockville: "Partying," Aug. 4, with youth from St. Thomas Aquinas Parish, Indianapolis; "Money," Aug. 11, with youth from St. Bartholomew and St. Columba parishes, Colum-

bus; "Experiencing God," Aug. 18, with youth from St. Christopher Parish, Speedway, and St. Luke Parish, Indianapolis; and "Dating," Aug. 25, with youth from St. Lawrence parish, Lawrence.

At 11:30 a.m. on WRCR-FM (88.7), Indianapolis: "Athletics," Aug. 4, with students from Roncalli High School, Indianapolis; "America: The Pledge," Aug. 11, with students from Ritter High School, Indianapolis; "America: Part II," Aug. 18, with students from Ritter High School, Indianapolis; and "Making Out," Aug. 25, with students from Chatared High School, Indianapolis.

At 6:35 p.m. on WRCR-FM (94.3), Rushville: "MTV," Aug. 4, with youth from St. Bartholomew and St. Columba parishes, Columbus; "Male/Female," Aug. 11, with youth from St. Catherine Parish, Indianapolis; "Prejudice," Aug. 18, with youth from St. Andrew Parish, Indianapolis; and "Family," Aug. 25, with youth from St. Bartholomew and St. Columba parishes, Columbus.

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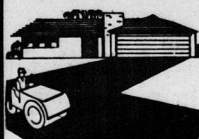
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Youth dance Aug. 16 for Terre Haute Deanery

"Sentimental Street" is the theme for the youth dance to be held 8-11 p.m. Friday, Aug. 16, at the Knights of Columbus Hall, 823 Poplar St. in Terre Haute. W.P.F.R. will provide the music. Admission is \$2. Special guests will include the archdiocesan youth council. The Terre Haute

Deanery representatives to the council are John Flak from Sacred Heart and Louis LaGrange from St. Patrick. Interested youth are encouraged to bring a friend. For more information, contact Janet Roth (812) 466-1231.

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Why do we have to live with threat of nuclear war?

by Tom Lennon

Question: Why do we have to grow up with the threat of nuclear war? (Massachusetts)

Answer: Sorry, but I don't have an answer to your question. I could make some guesses, but guesses are not really satisfying.

This much we do know: God is with us as we struggle to resolve our tragic situation and build a world of peace.

But decades may pass before worldwide peace is achieved, even half your lifetime or more. Meanwhile, you will have to live with the threat of nuclear war.

And so, for now, we need to search for an attitude that will see us through this era, which some would call the worst of times.

Bear in mind that countless other ills also afflict humanity: famine, terrorism, tornadoes, revolutions, dictators, the advances of communism, new diseases, inflation and so on. These evils too we must live with—and attempt to resolve.

Each of us needs a spirit that will dispel crippling fear and dark, despairing thoughts. We need to resist with all our power the temp-

tation to give up on our world and the human race.

Indeed, we need to be convinced, as Ralph Waldo Emerson, the 19th-century writer, said: "This time, like all times, is a very good time if one but knows what to do with it."

In a similar tone Pope John Paul II once said that each of us should "love one's own time, without vain regrets and mythical utopias."

He said we must realize "that each one has a mission to fulfill, and that life is a gift received and a richness that must be given, whether the times are serene or tangled, peaceful or troubled."

Our mission in life is ever unfolding and is not always crystal clear. But what might you do, one day at a time, with your personal gift of life? Here are some possibilities:

Speak some friendly words to a classmate.

Offer more smiles to mom and dad.

Make a steady, determined effort to study well.

Adopt a hang-in-there spirit that does not seek escape in drugs when the going gets tough or boring.

Try never to drop bombs of sarcasm or four-letter words.

Seek to spread good feelings and build up the spirits of others.

What other ways can you think of to enrich your present and future life? What can you do to spread peace in your area of the world?

Through such loving efforts you will be able to diminish to some extent your fear of a possible nuclear holocaust.

If your heart is bent on loving others, you will come gradually to love "your own time, without vain regrets." Dwell on what you can do this very day to dispel the darkness and little by little you will light up your life.

In an unexpected way the world will come to seem less frightening, and you will discover more and more clearly what mission you are to fulfill. Each day then will seem like a very good day.



READY TO SAIL—Archdiocesan Youth Council members were among those who attended a recent CYO cruise on the Belle of Louisville. Council members and the deaneries they represent are, back row, from left, John Flak, Terre Haute; Steve Frank, Connersville; Ray Lucas, New Albany; Louis LaGrange, Terre Haute; Kathy Martin, Seymour; Suzanne Gennett, Bloomington; Lisa Graninger, New Albany; and Jim Clancy, Indianapolis North and East; and front row, Leah Kirsch, Bloomington; Susie O'Leary, Indianapolis South and West; and Judy Clem, Indianapolis North and East. Council members not pictured are Doug Wiley, Connersville; Jeff Madden, Indianapolis South and West; and Andrew Jackson, Seymour. (Photo courtesy CYO)

'Lifesigns' radio program wins award from bishops

A program on teen-age pregnancy from the "Lifesigns" radio series has won the national Proclaim Award from the U.S. Catholic Conference.

"Lifesigns" is produced by the Catholic Communications Center of the Archdiocese of Indianapolis and St. Meinrad College.

The program was chosen in the radio category for "effective use of the local share of funds from the annual Catholic Communication Campaign collection," according to a letter from the USCC Department of Communication.

In the archdiocese, funds are allocated each year from the Archbishop's Annual Appeal for the local and national portions of the Catholic Communication Campaign. A sizable portion of local campaign funds has

been used to equip the Catholic Communications Center recording studio and to cover production costs for "Lifesigns."

The "Teen Pregnancy" program which won the Proclaim Award featured unmarried teen-age girls from St. Elizabeth Home in Indianapolis. The same segment also won the 1984 Gabriel Award for local radio presented by Unda-USA, the National Catholic Association of Broadcasters. Another program in the series, entitled "Divorce," was the recipient of the 1985 Wilbur Award for local radio which was presented by the U.S. Religious Public Relations Council.

The Proclaim Award is to be presented on Oct. 16 at a dinner during the Catholic Communications National Campaign Promotional Workshop in Louisville.

1985 Indy area CYO softball results

Division I winner St. Therese (Little Flower) beat Division II winner St. Roch, 26-25, Tuesday, July 23, at Msgr. Downey Field in Indianapolis to win the 1985 Indianapolis Area CYO Softball Championship. In the post-season single elimination tournament, St. Catherine defeated St. Mark, 6-2. The game was played Sunday, July 21, at Msgr. Downey Field.

Here are the final results from the league play:

Division I	Won/Lost	Division II	Won/Lost
Little Flower	9-3	St. Roch	10-2
St. Philip Neri	6-4	St. Catherine	9-3
St. Luke	4-6	St. Mark	5-5
St. Simon	3-7	Nativity	5-7
Holy Spirit	0-12	Sacred Heart	5-7

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Book review

U.S. sisters tell their story

MIDWIVES OF THE FUTURE, edited by Ann Patrick Ware, Leaven Press (Kansas City, Mo., 1985). 237 pp., \$8.95.

Reviewed by
Don Zirkel
NC News Service

When Archbishop Thomas Kelly of Louisville told a group at St. James Cathedral in Brooklyn, N.Y., that it's hard to explain U.S. nuns to Rome, a woman in the audience expressed concern that the sisters weren't allowed to explain themselves. That's the purpose of "Midwives of the Future," subtitled "American Sisters Tell Their Story."

Beginning from a common starting point, the pre-Vatican II religious life "strictly governed by men," 19 sisters tell of the subsequent groaning and growing, the implosions and

explosions, toward creative expressions of womanhood.

Some are clearly feminists, others are not; some feel crippled by the institutional church, others dance joyfully within it. They are not clones. That is the charm of the book.

It has all the elements of an anthology of short stories: compression and intensity of effect, character development and conflict resolution, revealing incidents which help explain each other. The chapters are short histories, or perhaps "herstories."

Most of these authors began as schoolteachers in a society where everyone dressed the same, looked the same, functioned the same. There was no reason to believe that individual gifts lurked anywhere beneath the surface. An occasional moment of fame was being photographed on a softball

field or roller coaster, in full habit. More than the habits have changed.

Loretta Sister Maureen McCormack tells what the activist nuns are doing now: fasting to highlight injustice, praying in their rooms instead of the chapel, giving workshops and retreats, challenging the U.S. government and the institutional church, socializing with men, marching in the streets, creating their own liturgies, wearing jeans, promoting women's rights, designing their own jobs. Are they "midwives of the future" or have they gone too far?

The changes in religious life can be traced back to the Sister Formation Conference, which developed theologically and scripturally literate women, ready for Vatican II, but was suppressed by Rome. Harvard

sociologist David Riesman said of the chain of events: "This disturbance is being described as a little squabble among nuns. It reminds me of

the fact the problems raised by Luther were dismissed at the time as a little squabble among monks."

With Rome at odds with 24 nuns who signed an abortion-related ad, and with even the docile Carmelites expressing "disgust" at the "very hard tone and the polemical content" of a Vatican letter,

we have more than a little squabble among nuns. If you are willing to hear their side of the story, "Midwives of the Future" is a good place to start.

(Zirkel, former editor of The Tablet, diocese paper in Brooklyn, N.Y., is public information officer of the New York State Commission on Human Rights.)

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.)

CALDWELL, William E., 54, St. Gabriel, Connorsville, July 22. Husband of Martha J.; father of Randy, Cyndi, and Lori Stachura; brother of Donald, and Peggy Trennepol.

CARTOSCELLI, Daisy, 89, St. Paul Hermitage, Beech Grove, July 9. Sister of Lucille Storts and Anna Clark.

DALTON, John T., 71, St. Philip Neri, Indianapolis, July 13. Brother of Robert J., Mrs. Fanchon Brand, Margaret

Dickey, Berneice Tessler and Dorothy Smith; brother-in-law of Martha.

FAIR, Larry G., 41, St. Joseph, Shelbyville, July 5. Husband of Linda Lux; father of Tony, Anita Walton and Brenda Grunne; grandson of Grace Williams; brother of Joann Heck, Janet Treon, Leland Dale and Paul.

FAUSS, Melvin Russell, 54, St. Lawrence, Lawrenceburg, July 17. Husband of Carol; father of Nicholas; brother of Beulah.

FISCHER, John, 86, Holy Family, Oldenburg, July 8. Uncle of Clara Bedel, Della Lawrence, Clarence and Joseph Fischer.

FITZPATRICK, Thomas J., 52, St. Vincent de Paul, Bedford, July 11. Husband of Linda; father of Mike and Kelly; son of Gertrude; brother of Ed.

GILLICK, Edward L., 64, St. Paul, Tell City, July 13. Husband of Theola Gerber; son of Esther Sandage Cash; father of Susan, Sharon Holm, Richard, Michael, Steve, Paul, Joseph and Bruce.

HANSEN, Isabel W., 77, St. Joseph, Shelbyville, June 30. Wife of Claude; mother of Candy Ramsey, Elissa Laupp, John, Robert and Andy.

HARGIS, Agnes J., 69, Holy Trinity, Indianapolis, July 7. Mother of Donna Gibbon; daughter of Gertrude Bedwell; daughter of Dovie, Dale, Laurel, William, Billy, and Fairy Andrews.

HARNISHFEGGER, Lawana (Myers), 70, St. Michael, Brookville, June 29. Wife of Paul; mother of Mary Ann Birkenheuer, Joanne Sotong, Jerry and Paul Jr.; sister of Eileen Cline, Edna Garbe, Vergil and Charles Myers; grandmother of 14.

HARTZER, James R., 52, St. Luke, Indianapolis, July 19. Husband of Joanne Fox; father of Paula, Hether, Stacey, and J. Chris.

HAUSNER, Olive E., 84, St. Gabriel, Connorsville, July 24. Aunt of Mary Risch and Cynthia Witte.

HERRMANN, Leo, 84, St. Mary, Rushville, July 20. Father of Richard, Louis, Leo C., Joseph, Rita, Anne Drew, Rosemary Fleming, Edith Johnson, Marie Frait, Kathleen Fayhee, and Carolyn; brother of Francis, Gus, George, and Julia; grandfather of 18; great-grandfather of four.

JOHNSON, Dorothy L. West, 62, St. Mark, Indianapolis, July 14. Wife of Russell; father of James and Vickie.

KELLEY, Frieda, 88, St. Joseph, Shelbyville, June 28. Wife of Jasper; mother of Mildred Jones; sister of Edwin Sermsheim.

KOERS, Rosemary A., 58, St. Philip Neri, Indianapolis, July 13. Wife of Vernon F. Sr.; mother of Catherine Wenzler, Jessie Mary, Kimberly Ann, Vernon F. Jr., Gregory H. and Keith P.

LUERMAN, Hilda Maurer, 81, St. Andrew, Richmond, July 1. Mother of Romaine DeLucio, Jean Krebs, Sr. Joan, and Mary Anita Coblenz; sister of Marcella Williams and Josephine Mangold; grandmother of 11; great-grandmother of nine.

MANNIE, Cecilia, St. Michael, Brookville, June 26. Mother of Marceda Davis, Gladys Adams, Mary Jane Zargos, JoAnn Sego, Louis Jr., and David; grandmother of four.

MARLEY, Mary F., 76, Christ the King, Indianapolis, July 20. Wife of Joseph M.; sister of William B. Peake.

MORMAN, John D. Sr., 87, St. Augustine, Jeffersonville, July 14. Father of Helen Viel, John D. Jr., William E. and Pete; brother of Josephine Benswick; grandfather of 10 and great-grandfather of four.

PAULSON, Irvin J., 70, Little Flower, Indianapolis, July 23. Husband of Claire F.; father of Richard, Gary, Jeff and Roger; brother of Ann Stegman, Ruth Terbrugge, Jeanne Schement, Neil, Louis and Roy.

REDELMAN, Louis P., 95, St. Michael, Brookville, June 27. Mother of Mae Hertel, Martha Pelsor, Betty Kunkel, Ada Klein, Mary Clark, Lloyd and Arnold; sister of Barbara Wirtz; grandmother of 33; great-grandmother of 58; great-great-grandmother of four.

ROSEFELD, Charles F., 90, St. Michael, Brookville, June 12. Brother of Sr. Simon Petra.

STEFFEN, Edward A., 88, St. Joan of Arc, Indianapolis, July 10. Husband of Clara (Ted).

VERBURG, Evelyn, 82, St. Mark, Indianapolis, July 15. Mother of Tony D. Amico.

WAGNER, Paul Francis, 62, St. John the Baptist, Osgood, July 14. Husband of Clara Marie; brother of Wilma Peetz, Burdella Brancamp, Maurice, Richard, Cletus, William and Donald.

WEIGEL, James R., 43, St. Andrew, Richmond, June 30. Husband of Rosemary; father of Rhea, Kimberly and Craig; son of Rhea Baker; brother of Ann Marita Baker; stepbrother of Mona Jones and Shirley Hunt.

WESLING, Bertha R., 60, St. Mary, Rushville, July 20. Wife of John P.; mother of Elizabeth Faquette and Nancy McMichael; sister of Joseph Scott and Ann Townsend; grandmother of three.

WHITE, Eva M., 84, Our Lady of Lourdes, Indianapolis, July 14. Sister of Louise Wetter, Gladys Bolner, William, Claude and Ralph Howard.

Sr. Helen dies

OLDENBURG—Franciscan Sister Helen Catherine Wagner, age 82, died here July 27. She received the Mass of Christian Burial on July 29.

The former Alvina Wagner was born in Chandler, Ind. She entered the Oldenburg Franciscan Community in 1923 and made her final vows in 1929.

After receiving a B.S. in education from the Athenaeum in Cincinnati, Sister Helen Catherine taught school in Missouri, Ohio and Indiana. Her Indianapolis Archdiocesan assignments included St. Mary, Aurora, and St. Vincent de Paul in Shelbyville.

Sister Helen Catherine was elected Assistant Mother General of her order in 1962 and retained that position until 1974. She retired to the motherhouse in 1980.

Survivors of Sister Helen Catherine include a brother, Edward, of Chandler; and two sisters, Poor Clare Sister Mary Eustochia, Evansville, and Benedictine Sister Mary Helen, Beech Grove.



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Film classifications

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

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

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

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

The Adventures of Buckaroo Banzai	A-II	Cal	A-IV
Alamo Bay	A-III	Camila	A-IV
All of Me	A-III	The Care Bears Movie	A-I
Almost You	A-III	Cat's Eye	A-II
Amadeus	A-II	Cheech & Chong's The Corsican Brothers	O
American Dreamer	O	Choose Me	O
Baby: Secret of the Lost Legend	A-II	C.H.U.D.	A-III
Back to the Future	A-III	City Heat	A-III
Beverly Hills Cop	A-III	Cloak and Dagger	A-II
Birdy	O	Cocoon	A-II
The Black Cauldron	A-I	Code of Silence	A-III
Blood Simple	A-IV	Comfort and Joy	A-III
Body Double	O	Cotton Club	A-III
Body Rock	A-III	Country	A-II
The Bostonians	A-II	Crimes of Passion	A-II
The Breakfast Club	O	D.A.R.Y.L.	A-II
Breakin' 2	O	Day of the Dead	O
Electric Boogaloo	A-II	Desperately Seeking Susan	O
Brewster's Millions	A-II	Dreamscape	A-III
The Brother from Another Planet	A-III	Dune	A-III
		The Dungeon Master	A-III
		The Emerald Forest	A-IV
		The Evil That Men Do	O
		The Explorers	A-III
		The Falcon and the Snowman	A-III
		Falling in Love	A-II
		The Family Game	A-II
		Fandango	A-III
		Fast Forward	A-III
		Firstborn	O
		The First Turn-On	O
		The Flamingo Kid	O
		A Flash of Green	A-III
		Flashpoint	A-III
		Fletch	A-II
		Fraternity Vacation	O
		Friday the 13th, Part V—A New Beginning	O
		Garbo Talks	A-III
		Ghoulies	A-III
		Girls Just Want to Have Fun	A-II
		The Gods Must Be Crazy	A-II

Irish cardinal critical of Britain

LONDON (NC)—Cardinal Thomas O'Faich of Armagh said he wants the British to announce that they will eventually leave Northern Ireland.

Britain's policy that "there will be no change in the status of Northern Ireland while the majority want British rule to remain" only encourages Northern Irish loyalist resistance, he said July 19 in an interview with the British Catholic newspaper The Universe.

Lust in the Dust	O	Perils of Gwendoline	O	Sheena	O
Mad Max Beyond Thunderdome	A-I	* Phar Lap	A-I	The Shooting Party	A-IV
A	I	The Philadelphia Experiment	A-II	Silent Night, Deadly Night	O
The Man With One Red Shoe	A-II	Places in the Heart	A-II	Silverado	A-III
Maria's Lovers	O	Police Academy 2: Their First Assignment	A-III	The Slugger's Wife	A-III
Mass Appeal	A-IV	Porky's Revenge	O	A Soldier's Story	A-II
The Mean Season	A-III	A Private Function	A-III	Starman	A-II
Micki and Maude	O	Prizzi's Honor	A-IV	Stuck	O
Mischief	O	Protocol	A-II	A Sunday in the Country	A-I
Missing in Action 2: The Beginning	O	Pumping Iron II: The Women	A-III	Supergirl	A-II
Missing in Action	A-III	The Purple Rose of Cairo	A-II	The Sure Thing	A-III
Movers and Shakers	A-II	Rambo: First Blood Part II	O	Sylvester	A-III
Moving Violations	O	Rapin'	A-II	Teachers	O
Mrs. Soffel	O	The Razor's Edge	A-II	Test of Love	A-II
Night of the Comet	O	Red Dawn	A-III	That's Dancing	A-I
Night Patrol	O	Red Sonja	A-III	The Terminator	O
A Nightmare on Elm Street	O	The Return of the Soldier	A-II	Thief of Hearts	O
1918	A-I	Runaway	A-III	Tightrope	O
1984	A-III	Rustlers Rhapsody	A-II	Torchlight	A-III
No Small Affair	O	Sam's Son	A-II	Tuff Turf	O
Oh God! You Devil	A-II	Savage Streets	O	Turk 182	O
Oxford Blues	O	Secret Admirer	O	2010	A-I
Pale Rider	O	The Secret of the Sword	A-I	Until September	O
Paris, Texas	A-II			A View to a Kill	O
A Passage to India	A-II			Vision Quest	O
Perfect	O			The Wild Life	O
				Windy City	A-III
				Witness	A-IV
				The Woman in Red	O

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Appreciate women's femininity, Vatican delegate says

by Sr. Mary Ann Walsh

VATICAN CITY (NC)—Remaking women into "a kind of middle-class man" is no way to promote feminine dignity, said the bishop who headed the Vatican delegation to the U.N. World Conference for Women meeting July 15-26 in Nairobi, Kenya.

Bishop Paul Cordes, vice president of the Pontifical Council for the Laity, stressed that to promote women one must acknowledge their femininity, which, he said, benefits the entire community.

To appreciate women's femininity is to defend their right to be mothers, he said.

"Every woman has the right to give birth to her child within a stable family and within a love relationship with her husband," Bishop Cordes said. "Every woman has the right to be protected and defended against interference from society or from the state which would deprive motherhood of its sacred nature, by debasing feminine sexuality or by destroying the fruits of conception through abortion."

The bishop said that "it is important that the promotion of woman's dignity not be sought through the homogenization of feminine dignity into a kind of middle-class man, centered on himself and unable to see beyond the laws of personal existence."

THE BISHOP also called for changes in the workplace so that motherhood does not

preclude women from holding salaried jobs. He also called for salary arrangements to allow women to be full-time mothers when necessary.



Bishop Paul Cordes

Bishop Cordes also said that "each woman has the right to acquire a correct awareness of her body and bodily functions in order to have a better understanding of the vital experience of conception and giving birth."

This knowledge, he said, enables a woman to have "a rational control over her fertility in a way which upholds the dignity of human sexuality, as intended by God."

This rational control of fertility, he said, "does not debase individuals, but rather exalts them."

Bishop Cordes also called for changes in attitudes and rules in the workplace to permit women to live out their roles as mothers.

"It is necessary to study work forms so that hours, schedules, and organizations do not create obstacles" whereby "maternity automatically and unjustly precludes a woman from working," he said.

He also called for "forms of salary protection" which recognize "the service of families to all of society," and therefore

"allow the mother to give her time entirely to family life when the needs of the family require this."

BISHOP CORDES described fundamental distinctions between men and women in the report.

Men, he said, are motivated by "a spirit of competition" and relate to one another "almost exclusively through an exchange of goods or through war."

Women, on the other hand, he said, "maintain the deepest ethic of giving, giving freely, unselfishly," and are motivated simply by what is good for another.

The relationship "between mother and son" typifies these feminine qualities, he said.

Pax Christi proposes apology

(Continued from page 1)

executive director of the National Federation of Priests' Councils, said his group called for the day of reconciliation and prayer because the United States is the only country ever to use nuclear weapons against another country and "the occasion called for a remembrance."

Pax Christi USA, the American branch of an international Catholic peace organization, urged members to circulate a proposed apology for the bombing to be

signed by American Catholics and either sent to the Japanese Embassy or run as a paid advertisement in daily or diocesan newspapers.

The proposed text for the apology said signers do not take responsibility for the bombings, which occurred "before some of us were born." But it states that "we do accept responsibility to act now" because to remain silent could "pave the way for even more frightening atrocities in the future."

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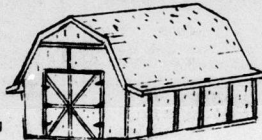
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