

## So. African troubles spill over to U.S.

*Bishops warn that apartheid must be ended or the violence will escalate*

by NC News Service

Controversy over apartheid surged undiminished within South Africa and spilled over into the United States as well in late August following the failure of a meeting between leading South African churchmen and the government to achieve progress.

As violence continued, bringing the death toll in about a year to more than 625, South African Catholic bishops and other clergy pleaded for peaceful change but warned that without efforts to end apartheid the unrest will not cease.

Among incidents sparking further hostility was the detainment Aug. 22-23 of about 800 schoolchildren, many under age 13, rounded up by police on allegations they failed to go to school. After being held at a local police station, they were apparently released to their parents. About two dozen political activists also were arrested.

After a meeting of Catholic and Protestant church officials and South African President Pieter Botha on Aug. 19, Archbishop Denis Hurley of Durban announced that no progress was made in solving South Africa's crisis because "we hardly began to communicate at all."

In a statement, the racially mixed clergy delegation advised the president that "unless people see a significant substantial move from apartheid to sharing, there will be no end to the unrest."

**DURING A visit to the United States, another South African Catholic leader, Bishop Michael Rowland of Dundee, also (See SOUTH AFRICAN on page 16)**



**MORE REPRESSION**—South African troops in an armored personnel carrier watch as mourners return home from a mass funeral.

**Tension in South Africa continues after a meeting between church and government officials. (NC photo from UPI-Reuters)**

Elderly man must move within six months

## Avoca property sale stirs controversy

by John F. Fink

St. Charles Borromeo Church in Bloomington has sold some property it owned in Avoca. Normally that would not be much of a news story, but it was made so because one of the results of the sale is that an 81-year-old man will have to move.

The Bloomington and Bedford newspapers played up the story on page 1 and the Indianapolis Star also carried a story. Indianapolis television station WTHR's "trouble shooter" Bill Gephart

got involved. The impression given, according to Father Ron Ashmore, pastor of St. Charles, was that the church was "throwing an 81-year-old man out in the cold without a home."

"In fact, we have tried to be as caring and sensitive to Mr. Whitehead as we possibly can, given the fact the property is going to transfer ownership," Father Ashmore said.

The 81-year-old man, Otto Whitehead, has lived on the property rent-free for the past 36 years. In return, he has acted as

caretaker of the property. He says that a previous pastor, Msgr. Thomas Kilfoil, told him 36 years ago that he could live on the property for the rest of his life. "He said I could live here as long as I want," Whitehead said. "If you can't believe the word of a Monsignor and a priest, who can you believe?"

Msgr. Kilfoil retired in 1975 and died last year.

The property has been sold to Brian Nikirk of the Sargent Construction Co., who "has been most attentive of Mr.

Whitehead," according to Father Ashmore. "He proposed, not the normal one month vacating time, but three months to give Mr. Whitehead and his family time for the transition."

After a St. Charles parish council meeting on Aug. 13, Nikirk was asked if he would consider six months vacating time instead of the three months already agreed to. He agreed and Whitehead was informed that he would have to vacate the property by March 1, 1986. "We felt," said Father Ashmore, "that would give the family even more time to find suitable housing and Mr. Whitehead would be able to spend both the Thanksgiving and Christmas holidays at Avoca once more with his family."

Whitehead's family consists of five daughters and a son who have said that (See AVOCA PROPERTY on page 16)

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## Golden wedding celebration is planned for next Sunday

Next Sunday nearly 100 married couples will repeat their wedding vows, so optimistically spoken for the first time a half-century or more ago in the days of the Great Depression.

The occasion will be the Golden Wedding Anniversary Mass sponsored by the Archdiocese of Indianapolis for those married 50 years or more, set for Sunday, Sept. 8, at 2:30 p.m. (EST) at St. Luke Church, Indianapolis.

The jubilarians, representing parishes throughout the 39-county archdiocese, also will represent, collectively, 5,000 years of married life. Eight couples married 60 years or more plan to attend, according to the Family Life Office.

Archbishop Edward T. O'Meara will be chief celebrant of the liturgy and will lead the couples through their renewed "I do's" and bestow a special marriage blessing on the jubilarians, most of whom are in their 70s and 80s.

About 500 family members and friends also will be on hand. This includes Father Lawrence Moran, new pastor of St. Patrick's Church, Terre Haute, who will concelebrate the liturgy—a special treat for his jubilarian parents, Mr. and Mrs. Lawrence Moran of Our Lady of Lourdes Parish, Indianapolis, who will mark their 61st anniversary Dec. 31. Msgr. Francis Tuohy, vicar general and pastor of St. (See GOLDEN WEDDING on page 16)

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Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## The Catholic Church's five other rites

by John F. Fink

Some time ago, I was on a plane returning from Springfield, Mass., where I had been part of a team trying to help the diocesan newspaper there. From Philadelphia to Indianapolis, I happened to sit with John Geisse. We talked about a great many things, including Central America, communism, and the Middle East, and somehow the conversation got around to the Eastern Catholic Churches. John is very knowledgeable about them, but we agreed that most Catholics aren't. That was the genesis of this column.

Catholics who are reared in the Latin Rite sometimes don't know that there are millions of other Catholics around the world who belong to one of five other rites: Byzantine, Alexandrian, Antiochene, Armenian and Chaldean. These are Catholics just as much as we are. They believe in the same things that Latin Rite Catholics believe in and they acknowledge the pope as the head of the church just as we do. As the Vatican Council's "Decree on Eastern Catholic Churches" said, all the rites are of equal dignity, so that none of them is superior.

The differences are mainly in the liturgies. The liturgy in all rites is based on the consecration of bread and wine into the body and blood of Jesus, of course, but otherwise the liturgies reflect the cultures of the people.

The Catholic Church began in the East, of course—in Jerusalem. As it spread to other regions of the world, certain places became key centers of Christian life—Jerusalem, Alexandria, Antioch and Constantinople in the East, and Rome in the West. Various rites originated in these places which, while rooted in the essentials of Christianity, were different because of particular cultures.



The jurisdictions of the patriarchates of Alexandria and Antioch were recognized by the Council of Nicaea in 325 and those of Jerusalem and Constantinople by the Council of Chalcedon in 451. These were the parent bodies of the Eastern Rite Churches.

**THE LARGEST** of the Eastern rites is the Byzantine, based on the ancient rite of St. James of Jerusalem and reformed by Saints Basil and John Chrysostom. It is named for the ancient city of Byzantium, which became Constantinople and is known today as Istanbul.

There are 14 geographical divisions of this rite with names like the Albanians, Bulgarians, Georgians, Melkites, Romanians, Slovaks, Ukrainians, etc. This does not mean that the members of this rite are all located in these geographical areas. Particularly because of the persecution of religion in communist-controlled countries, the rites have spread to many other countries. In the United States, for example, the Byzantine Rite is represented by Ukrainians, Ruthenians, Melkites, Romanians, and Byelorussians. The Byzantine Catholic Church is represented in Indianapolis by St. Athanasius Church.

The Alexandrian Rite includes the Coptic Church, mainly in Egypt, and the Ethiopians or Abyssinians. This rite follows the liturgy of St. Mark and some elements of the Byzantine Rite.

The Antiochene Rite includes the Malankarese in India; the Maronites in Lebanon, Cyprus, Egypt, Syria, the U.S., Brazil, Australia and Canada; and the Syrians in Lebanon, Iraq, Egypt, Syria and Turkey. The origin of this rite goes back to the Eighth Book of the Apostolic Constitutions and to the liturgy of St. James of Jerusalem.

The Armenian Rite is considered an older form of the Byzantine Rite. Its members are exclusively Armenians but they, and the rite, are now located throughout the world.

The Chaldean Rite was derived from the Antiochene

Rite. The Chaldeans are descendants of the Nestorians and are situated throughout the Middle East, in Europe, Africa and the Americas. Also included in this rite are the Syro-Malabarese, descended from the St. Thomas Christians of India.

**COMPLICATING** the religion picture, particularly in the Middle East, is the fact that many of these Eastern Catholic Churches have their counterpart Orthodox Churches with the same names. There are also Nestorian and Monophysite Churches with the same names as Catholic Churches. Thus there are Catholic Melkites and Orthodox Melkites, Catholic Copts and Monophysite Copts, Catholic Ukrainians and Orthodox Ukrainians, etc.

The Catholic and Orthodox Churches have much in common, including many matters of faith and morals, general discipline, valid orders and sacraments, and liturgy. You would see absolutely no difference between the liturgy of, for example, the Catholic Melkites and the Orthodox Melkites.

The difference is that the Orthodox (and the Nestorians and Monophysites) do not accept all of the Catholic Church's ecumenical councils and they do not acknowledge and hold communion with the pope. They reject the idea of any single supreme head of the church.

In the previous paragraph I mentioned the Nestorians and the Monophysites. These go all the way back to the earliest heresies in the church. Nestorians deny that Mary was the mother of God, saying that she was only the mother of Jesus' human nature. Monophysites do not accept the doctrinal definition concerning the two natures in Jesus Christ, human and divine, denying the human nature.

Most of the Eastern Catholic Churches were separated from Rome at one time, but have returned. Talks are being held with the Orthodox Churches and many feel that there is a better chance for reunion with these churches than there is with any of the Protestant churches.

## Providence Srs.' former superior dies

Mother Rose Angela Horan, the 11th superior general of the Congregation of the Sisters of Providence of St. Mary of the Woods, died Aug. 19 after a long illness. She was buried Aug. 22 in the convent cemetery next to the other superiors general of the congregation. During her term as superior general from 1960 to 1966 she oversaw the renewal of her religious order as called for by Vatican Council II.

While superior general she established the Providence Retirement Home in New Albany, Mother Guerin High School in River Grove, Ill., and a mission in Peru as well as supporting the order's extensive array of missions, colleges, schools and other projects across the United States and the world. She was also active in the Major Superiors of Women in the United States Organization throughout her term.

A native of Vincennes, Mother Rose Angela was born June 13, 1895 and named Mary Cecilia. She attended St. Rose



Mother Rose Angela Horan

Academy in Vincennes and entered the novitiate of the Sisters of Providence in 1913. She earned a bachelor's degree from St. Mary of the Woods College and a master's degree from Indiana State University. From 1915 to 1941 she taught in Chicago, Fort Wayne and Galesburg, Ill., as well as at St. Agnes and St. John Academies in Indianapolis and at St. Simon Academy in Washington, Ind. Before becoming superior general she also served as a school administrator, as secretary at St. Mary of the Woods and as the first assistant on the congregation's General Council.

After her term ended, she wrote a history of St. John parish in Indianapolis for the celebration of its centenary in 1971 and served as superior of Providence Retirement Home for three years before retiring to St. Mary of the Woods in 1971.

In addition to serving as honorary president of St. Mary of the Woods College and of its board of trustees, she received an honorary Doctor of Laws degree from Indiana State University in 1965.

She is survived by two nieces, Nancy Blair of Vincennes and Ursuline Sister Annunciata of Springfield, Ill., and by two nephews, Francis Horan of Collinsville, Ill., and Richard Garrity of Watertown, N.Y.

## Radio program for black Catholics

by Richard Cain

A black Catholic radio program will be broadcast on WGRT-AM (810 kHz) Sundays 2:30-3 p.m. beginning Sept. 1. The program is called "This Far By Faith: The Black Catholic Chapel of the Air" and is sponsored by Archdiocesan Black Catholics Concerned through a grant from the Society of the Divine Word.

The format of the program will consist of the Sunday liturgy of the word with music interspersed throughout, according to Father Kenneth Taylor, pastor of Holy Trinity in Indianapolis and a member of Black Catholics Concerned. The program is produced in Detroit under the direction of Precious Blood Father Clarence Williams. It features black bishops, priests and deacons from around the country as homilists.

Last winter, Father Clarence Waldon, pastor of Holy Angels, and the Holy Angels and St. Rita Gospel Choirs taped a number of segments for the program which were distributed nationally to radio stations participating at that time.

Black Catholics Concerned has brought the program to Indianapolis for two reasons, according to Father Taylor: to combat misconceptions about the Catholic Church among blacks and to evangelize. "Blacks really don't know what the Catholic message at the core is really saying," he said. Father Taylor expressed the hope that the program will show blacks that the Catholic Church is a place where black people have found a spiritual home and worship in ways familiar to the black community's cultural patterns. WGRT estimates that there are around 150,000 blacks in its immediate listening area.

## Ugandan priest visits archdiocese

by John F. Fink

Father Charles M. Wamika, a priest from the Diocese of Tororo in Uganda, Africa, is visiting the Archdiocese of Indianapolis. He spoke at Masses last weekend at St. Luke parish, requesting funds to help train seminarians in his diocese.

Father Wamika has been studying in London, England, to prepare himself for teaching in one of his diocesan seminaries.

Despite the persecutions of former dictator Idi Amin, the church has grown in Uganda. Today 47 percent of the 16 million people are Catholics. In the Diocese of Tororo, Father Wamika said, the 35 parishes, almost all with only one priest, have an average of about 15,000 parishioners each. So there is a need for more priests.

Presently, however, there are 180 seminarians enrolled in the diocese's two minor seminaries and 25 major seminarians. In addition, there are 130 women Religious and 500 catechists.

I told Father Wamika that, some years ago, I became friends with an Ugandan Catholic journalist who was studying in

England. This man, however, had been unable to return to Uganda because Amin had closed his Catholic newspaper. Wamika said that conditions are much better today than under Amin's regime. He did not, however, know my journalist friend.

Wamika said that Uganda is still experiencing the results of the Amin regime. There are many refugees, widows and orphans which the church is trying to help.

Asked if the most recent coup in Uganda would help or hinder the church, Wamika said that the people hope that it will be beneficial but that it is still too early to tell for sure.

## Archbishop O'Meara's Schedule Week of August 25

TUESDAY, Sept. 3—NCCB Pro-Life Committee meeting, Chicago, Ill.

THURSDAY, Sept. 5—Installation ceremonies of Archbishop Roger Mahony, Los Angeles, Calif.



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Archdiocesan Catholic Charities

# New Albany Counseling Service has grown

by Robert H. Riegel

Concern for the needs of people in their parishes has long been a hallmark of the priests of the New Albany Deanery. So five years ago it seemed the natural approach for the then-director of Catholic Charities, Father Lawrence Voelker, to contact the clergy of the deanery to see in which ways Catholic Charities could serve there.

Through the leadership of the dean, Father James Sweeney, and particularly of two older pastors, Father Albert Diezeman and Father Bernard Gerdon, the answer came that Christian value-based

professional counseling, for hurting families, for couples with marriage problems, for pregnant teens, and others—this was the primary need.

Through a beginning subsidy of \$35,000 from the Archbishop's Annual Appeal (now an annual support), a program of counseling was set up through a contract with Price Counseling Associates. Price Counseling Associates is the child of Jim and Polly Price, two counselors whose values and approaches to caring for people seemed most compatible with the goals of Catholic Charities and the pastors. In mid-1981, in a couple of small offices in the old

Holy Trinity building in New Albany, the program began.

What started as a modest offering to the community quickly developed into a proof of the need for service. Currently Price Counseling is providing approximately 200 hours of counseling each month under the auspices of New Albany Catholic Charities. Working relationships have been developed with other community agencies, with St. Elizabeth's Home (for problem pregnancies), and with the deanery parishes.

The service moved last year into Price Counseling's new office on State Street. To make AAA money stretch further, a fee schedule was established in 1983, with the concept that Catholic Charities would continue to help those in need of these services, but unable to afford their full costs.

Jim and Polly Price, Barbara Car-

penter, Dave Phillips, and the other staff members have supported the fledgling operation of New Albany Catholic Charities, and have made its representation with the clergy and people one of care and concern, often beyond the normal "call of duty."

Meanwhile, as this service became solidified, the original question, "What can Catholic Charities do to help here?" began to surface again. From the beginning an effort was made to develop a local advisory council, with representation appointed by the pastors from each and every parish and mission in the deanery. Father Diezeman was the group's first president and, coincidentally, Father Voelker, now pastor of Our Lady of Perpetual Help parish, is its current leader. For the most part, however, the board is composed of laypersons from a variety of backgrounds.

(See COUNSELING on page 13)

## Cathedral renovation project

# Budget constraints prevent work on other buildings

by Msgr. Gerald A. Gettelfinger  
(Second article in a series)

Renovation of the Cathedral of SS. Peter and Paul is moving forward. The repair of the cathedral roof and guttering is progressing according to plan. Although the work is extensive, it is virtually invisible from below. Its result will be a dry cathedral.

The cathedral renovation committee has not withdrawn its original recommendations that were approved by the art and architecture committee of the archdiocese and accepted by Archbishop O'Meara. As noted in the first article in this series (Aug. 9 issue), the committee was forced to return to its top priority, namely the renovation of the interior of the church. The rest of the work will have to wait for another day. Refined cost projections were judged unacceptably high.

Items that have been excluded by reason of budget constraints involve the rectory, former grade school and chancery, the social center, powerhouse and garages.

There are now no plans for the removal of the rectory. This will come with the second phase when the Blessed Sacrament Chapel will be renovated. The resultant



plaza will expose the beautiful facade of the chapel, now hidden from view.

Preservationist groups expressed early interest in the moving of the rectory to another appropriate location. It can be presumed others will express the same interest when phase two of the cathedral renovation is undertaken. Routine maintenance of the rectory will be continued. It is now in need of paint, both inside and out.

The old grade school, which housed the chancery for many years, will remain in its current state until it is made into a parish center with living quarters for the clergy during phase two. It is in need of a new roof for preservation of the building. Its trim (See RENOVATION PROJECT on page 9)

# Urban Parish Cooperative committees are announced

by Jim Jachimiek

Standing committees of the Urban Parish Cooperative (UPC) were announced at a meeting last week of the UPC Executive Committee. The committee also heard a report on maintenance from Peter Holmes, maintenance director for the cooperative.

The UPC, which includes 13 parishes, was established last year as a result of a study of urban ministry in the archdiocese. It is operated by a board of directors made up of three representatives from each parish in the UPC, chosen by the parishes themselves. The executive committee, which includes one board member from each parish, was chosen by the UPC board of directors.

The standing committees announced at

## OFFICIAL APPOINTMENTS

Effective Sept. 11, 1985

REV. GERALD KIRKHOFF, from pastor of St. Philip Neri Parish, Indianapolis, to pastor of St. Jude Parish, Indianapolis.

REV. GLENN O'CONNOR, from associate pastor of St. Simon Parish, Indianapolis, to pastor of St. Philip Neri Parish, Indianapolis.

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

the Aug. 19 meeting are made up of members of the board of directors. They are:

►Education: Chairperson Morna Patrick, John Day, Father Gerald Kirkhoff, Edward Phillips and Father John Ryan.

►Finance: Chairperson Kathleen O'Farrell, Oblate Father Gerald Forkin, Ralph Froehlich, Chester Marshall, Margaret Reilly, William Schaefer and Father Donald Schmidlin.

►Long-Range Planning: Chairperson Amanda Strong, Harold Burris, Mary Gehrich, Msgr. Gerald Gettelfinger, Charles Green and Divine Word Father Richard Jeschke.

►Maintenance: Chairperson Paul Osborn, Father Carlton Beaver, Herman Briggeman, Thomas Douglass, Alan Goebes, A.W. Hamilton, Norbert Kuzel and Michael Mick.

►Personnel: Chairperson Harold Hayes, Joseph Luzar, Father Cosmas Raimondi, Father Mark Svarczkopf, Father Kenneth Taylor, Kathleen Townsley and Providence Sister Monica Withem.

►Urban Ministry Institute: Chairperson Dorothy Fanning, Mary Rita Babbitt, Franciscan Father Charles Dahby, Father James Farrell, Jane Meier, Providence Sister Gwen O'Malley, Michael Stepp and Father Clarence Waldon.

Committee appointments were based on (See URBAN PARISH on page 13)

by Jim Jachimiek

Thomas R. Keating, who died last week, is best remembered for his columns which appeared in the Indianapolis Star for 14 years. But he was also an instrumental figure in the church of the Archdiocese of Indianapolis.

Keating, 45, had left his job as a Star columnist in January to become director of communications for Lilly Endowment, Inc., in Indianapolis. He was found dead in his Indianapolis home last Friday. He had been ill for several days and apparently died in his sleep.

Archbishop Edward T. O'Meara attended Keating's funeral at St. Matthew Church in Indianapolis on Monday. "From all walks of life, people speak about Tom Keating in glowing terms, and I would like to add my voice," the archbishop said after the funeral. "To me he was a meaningful personal friend, a most loyal son of the church, and most helpful in the affairs of the archdiocese. He was truly a man of faith."

Keating gave years of service to the Catholic Youth Organization (CYO) and received the CYO St. John Bosco Award in 1968. He was a longtime friend of the late William F. Kuntz, who was CYO executive director until his death last year.

Kuntz's widow, Florence "Hank" Kuntz, noted that "Tom was special because he made everybody else feel special. He was truly interested in everybody and everything. When he asked you how you were, it was not just in passing. It was because he really wanted to know how you were."

During a visit to St. Francis Hospital in Beech Grove, Mrs. Kuntz recalled, Keating met a Carmelite Sister and was intrigued with the fact that she was in a hospital operated by the Franciscans. He did an interview with her, although she asked that nothing be written about her while she was alive. He was interested in her story even though it would never be written.

Mrs. Kuntz noted that Keating's storytelling ability went beyond his writing. "He was just fascinating and he could talk for hours," she said. She recalled that her husband was late from work one night, so she went to the CYO office to look for him and found him there, talking to Keating. "Bill and Tom were sitting there in the waiting room, telling stories," she said, "and they had no conception of what time it was."

Keating served CYO not only as a coach, she said, but also as a member of various committees and as a behind-the-scenes publicist.

Behind the scenes was often Keating's way of getting things done. Lawrence S. "Bo" Connor, managing editor of the Star and himself a Catholic, noted that Keating "was just kind of quiet about those things. He'd just quietly get the job done."



Tom Keating

Most recently, he recalled, Keating was instrumental in launching the Faith, Family and Football program to the archdiocese. "He was really proud of that," Connor said. "He thought it was a really classy program." The program stresses academic and athletic excellence. He also helped put together a written history of football at Cathedral High School. Keating was an alumnus of both Cathedral High School and the former Cathedral elementary.

"If there were things to be done for Cathedral High School he would do it," Connor said. In CYO, "he coached for many years until he got so busy here that he couldn't get away to do it."

In addition, Connor said, "He used to go to Mass just about every day. But he didn't brag about that kind of stuff. You wouldn't even know that he did it."

O'Connor observed, "When you are turning out five columns a week, there isn't much time left to help out, but he always found time to help the church."

In 1983, Keating served as campaign lay chairman for the Archbishop's Annual Appeal. Cathy Verkamp, associate director of the archdiocesan Development Office, recalled that Keating's father was suffering with cancer at the time and died during that year's campaign. "So it was a hard time for him (Keating) but he still found time to commit himself to triple-A, and we really appreciate that," Verkamp said. Keating wrote and recorded the script for a slide program used in that year's campaign.

Memorial contributions may be made to CYO.

Keating's survivors include his wife, Gloria; a daughter, Kerry; three sons, Shawn Patrick, Matthew and Kiernan; and his mother, Virginia.

# COMMENTARY

## Bishops concerned with implementing pastorals

by Dick Dowd

There may not be a pastoral on women from the U.S. bishops after all. It could be a less formal, less magisterial statement. It may not even be a statement but rather a "pastoral plan of action" instead.

So said Sister Mariella Frye, who heads the religious education desk at the U.S. Catholic Conference in Washington and has the job of staffing the ad hoc committee of bishops which most of us thought, up until now, was gathering testimony and advice in preparation for the writing of a pastoral on women.

Sister Mariella, in a talk she gave at the end of July to a group at Catholic



University in Washington concerning the work of the committee, first raised the women's pastoral format issue in public.

I heard Sister Mariella make a major presentation at the Catholic press convention last May. She gave a thorough background to us editors and mentioned the problems raised by a number of women about the whole project.

While some women welcomed the pastoral as well-deserved attention to women's increasingly responsible work in the church, she said, some felt the bishops need a tremendous amount of input just to find out where American Catholic women are at, and others flat-out stated opposition to any statement by "men" about "women" at the present time.

So the report of her talk in July was news to most editors, even though the thread of uncertainty about pastorals in general has been working its way into the fabric of many stories all this year.

The uneasiness about pastorals has been building among bishops in the conference for some time. There was a tremendous lift in the U.S. church with the publication of the pastoral on war and peace. A real "media" topic, timely, compelling and convincing. It drew rave reviews from a number of sources and, in a real sense, put the Catholic bishops on the map.

Surveys and studies by independent organizations showed it had affected Catholics directly, challenging their own understanding of the morality of the ultimate weapon of modern diplomacy—nuclear war.

In the aftermath of that success, the bishops agreed to a whole succession of "pastorals"—on the economy, campus ministry, women, the missions.

Then as they wrestled with two proposals this spring—one on the economy and one on the church's presence on the college campus—a new realization came through very strongly.

The new concern is implementation. The economics pastoral is the first proof of that. It was clear at their meeting that without a chapter on implementing the pastoral, it might fail to draw the required two-thirds vote needed to become a conference document.

"Any pastoral coming out now," I was told, "must contain a plan and program of implementation." This feeling is so strong many would not be surprised to see the conference adopt a formal policy requiring such implementation as a part of all future major documents.

For that reason all the in-the-works



pastorals (or statements or whatever) now face a "real world" test. "What do we do with it? How do we put it into practice? How do we bring it to the parish level?"

The effect of such questioning has already taken root. The economy pastoral will be specific and have practical suggestions for implementation. The rewritten pastoral on campus ministry will be less theoretical, more practical, shorter. Sister Mariella's talk clearly shows this new kind of thinking is also affecting her work as well.

## We need new signs to distinguish us from the world

by Richard B. Scheiber

Some years ago, I was privileged to be one of a number of speakers at a Serra International meeting at the University of Notre Dame. It was there that I experienced for the first time the extremely popular phenomenon of total rejection of the church's past.

The point of what I tried to say was that prior to the Second Vatican Council there existed a certain sense of community in the church, complete with mores, customs and traditions. It was certainly not a perfect community—no organization made up of human beings is ever perfect—but it did exist, and it did tie us Catholics together in many ways.

After Vatican II, much of that sense of community evaporated, and properly so, because the part that disappeared was largely not central to the faith. Now, I said,



we were in the midst of building a new community, and building it on a firmer, stronger foundation, a foundation laid by the teachings of the Second Vatican Council. I tried to indicate that this building of a new community would require great amounts of knowledge, love, understanding and work.

Personally, I thought those remarks made some sense, but lurking in the background is always that pride of authorship. I was quickly brought up short by the next speaker, a priest whose name I have forgotten (and who probably never heard mine, since I don't think he really heard most of what I said).

He dismissed my entire premise in one sentence by telling the audience that American Catholics never really had a "community." What they had was a "ghetto," and good riddance to that. ("Catholic ghetto" was an "in" term in those days.) In other words, several generations of Catholic practice and belief in this country had no meaning whatsoever.

I did not understand such a vicious attack on our past then and I do not understand it now. We have grown up a bit

since those days, which is to our credit. There are still some people around who feel they must reject everything in the church's past, and who still view most of what happened before 1962 as irrelevant, but their numbers are growing smaller, though not necessarily less vocal. By and large, cooler heads are prevailing, trying to build on the solid foundation of the pre-Vatican II church rather than demolishing that foundation.

It would be foolhardy to claim the pre-Vatican II church could adequately meet today's needs. It would be just as foolhardy to ignore the tremendous contributions made by the people who were that church, such as the educational system that was without parallel anywhere in the world, and which trained generations of young people to take their place in that world as citizens with a solid Judeo-Christian foundation. We need to be reminded today that if we abandon that system, we do so at our own peril, at the church's peril, and yes, at the nation's peril.

That is but one example of the many accomplishments of our forbears which should still flavor our thought today, even

though some of them might not fit well into the scheme of things as we know them now.

One thing has not changed, nor will it ever change, and that is the Lord's charge to us Christians to be like a leaven in the dough of the world, permeating it and changing it, turning it to the Father.

Sometimes I wonder if there is a hint of a misreading of this truth. Could we have it backwards? Do we sometimes let the world become a "leaven" to us Christians, changing us instead of the other way around? Are we becoming indistinguishable from everybody else? Do others still know us by the signs we show in our lives, particularly the timeless sign that we "love one another"?

The signs we showed in the past were far from perfect, but at least they were there. People knew who we were, and expected more from us. Showing the sign of a Christian today is tougher. It requires not obvious things like Friday abstinence, but strong fidelity to the church and its teachings which we show by the way we live and the way we love our fellow human beings.

## Parish volunteers add unique dimension to church's ministry

by Fr. Eugene Hemrick

In a talk at the Catholic Press Association 1985 convention, Cardinal Paulo Arns of Brazil urged journalists not to concentrate too much on the politics of the Vatican, Washington, D.C., or Moscow. Concentrate on the "people," he said.

His remark was meant to encourage the press to serve people on the grass roots level and to avoid being enamored with the powerful.

As he spoke, the word "people" brought images to my mind of the poor, immigrants, minorities and the suppressed.

Then, in a subsequent talk by Father Philip Murnion, director of the New York-based National Pastoral Life Center, on the Notre Dame study of U.S. parishes, the word "people" took on another connotation for me.

His focus was on the role of parish volunteers. Father Murnion pointed out



that volunteers, though not a new force in the church, are involved in new ministries and at a higher level of responsibility in parishes than ever before.

In order of frequency, parish volunteers work on many new types of social programs, serve on parish councils which did not exist too long ago and as teachers in religious education programs which once were taught by religious only. They also are Eucharistic ministers.

In some matters volunteers have the last word in parishes; on many matters the pastor will consult with volunteers before taking action.

Statistics show that volunteers are very active:

One fourth are involved in four or more parish activities at one time;

Three fifths are in two to four activities. More than half give at least 15 hours a month to the parish, even though the majority are married, employed and tend to have large families. Most are women.

The profile of volunteers gives us a picture of longtime parishioners, somewhat better educated than the average parishioner and neither liberal nor overly conservative. Interestingly,

volunteers are also slightly more likely to be converts.

Volunteers feel more ownership of the parish but have not succumbed to a familiarity which breeds contempt and cynicism. They show a great appreciation for parish life.

They usually get along with the pastor and parish staff and feel that they are taken seriously when consulted on parish decisions.

Many spend a considerable amount of time preparing for volunteer activities.

Today there is much concern about the new ministries that parishes are initiating and the training of persons who will become full-time paid directors or coordinators.

With the special emphasis on lay ministry, bishops, pastors and many parishes are looking to trained professionals to help maintain the new demand for ministry and also to help where priests and religious have been cut back.

We definitely need professional ministers in parishes. Having them share in the responsibility of running a parish is a major breakthrough in the church.

But, in our quest for shared respon-

sibility and for professionalism, I believe volunteerism could be played down. Historically volunteers have been influential in the church's growth and vitality.

Volunteers add a dimension to ministry which is unique.

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# ENTERTAINMENT

VIEWING WITH ARNOLD

## 'Cauldron' has more excitement than originality

by James W. Arnold

Movies for younger children are harder to find than tax shelters these days, and so the arrival of a new animated feature from the Disney conglomerate is pretty good news for parents.

The major qualification is the "The Black Cauldron" is more like "Ladyhawke" than "Pinocchio" or "Dumbo," and probably more for adventurous pre-teens than the neglected 7-to-10 set.

"Cauldron" has been simmering in production for five years, cost \$25 million, and is directed and co-written by the same team (Ted Berman, Richard Rich) that delivered the last Disney cartoon feature, "The Fox and the Hound," in 1981. All that magic is definitely visible on the screen, partly in the quality Disney-style art and characterizations, but mostly in sheer size. It's the first to be done in 70mm since "Sleeping Beauty" (1959). If you're going to see it, it makes sense to go to a theater with the proper equipment.

The movie actually has more excitement than originality. Most of the story and setting will seem overly familiar and a bit disappointing in an era heavily populated with sword-and-sorcery tales (e.g., "The Dark Crystal," "The Neverending Story").

Set in the time of medieval English legend, it's basically about a teen-aged boy, Taran, who'd like to be a noble warrior but is instead stuck on the farm with the menial

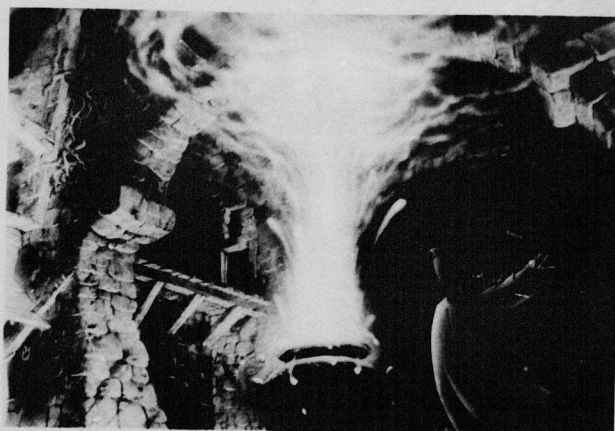
job of babysitting a cute little pig for his kindly grandfather.

It turns out the pig has magical powers for revealing the truth, and when it falls into the clutches of the wicked Horned King, it appears he will find and control the cursed cauldron, whose evil spirit will "resurrect an army of deathless warriors" and enable him to rule the world. So it's up to Taran to rescue the pig from one of those classic terrifying castles, and find and deuse the cauldron before the king does.

Helping out the hero is a magic sword and a group he picks up along the way: the beautiful young Princess Eilonwy, the comically incompetent, aging minstrel Fflewddur, and a rascally forest creature (whose species I never did identify) named Gurgi, whose voice is done by comedian John Byner. Throw in also a tribe of tiny winged beings called fairfolk, who make only a passing impression on the viewer.

The Horned King (voice by John Hurt) is a skeletal robed form of pure evil who is surely terrifying, perhaps more so because he has practically no personality, unlike such notable past Disney villains as Malignant ("Sleeping Beauty"). Disney movies have often been "scary" to small fry, but they usually also had long redeeming sections of beauty and humor (like the dwarf passages in "Snow White"). In "Cauldron" there is little to soften the dark horror of the king and his army of wraiths.

The one bright spot is his fawning henchman, Creeper, a fat little cockeyed troll whose comic greed and instinct for self-preservation actually make him lovable. (In one scene, obliged to bring his master bad news, the terrified Creeper starts to choke himself to save the nasty king the trouble).



NEW FROM DISNEY—The evil horned king unleashes the supernatural power of the Black Cauldron in Walt Disney Pictures' full-length animated feature, "The Black Cauldron," scheduled for national release July 24. Based on Lloyd Alexander's "The Chronicles of Prydain" series of five books, the 25th Disney cartoon feature was more than 10 years in the making. (NC photo)

Adding complications are a trio of witches whose magic causes difficulties but then provides a somewhat deus ex machina happy ending. The witches are notable only because one of them is fat and aggressively amorous toward the reluctant minstrel. At one point, transformed into a frog, he gets trapped in the cleft of her ample bosom, a mildly daring event in a Disney film.

The story, based on Lloyd Alexander's "Chronicles of Prydain" series, has its share of positive morals. Taran wants to be a great warrior but gives up his enchanted sword to save the kingdom and the little rascal Gurgi, who in a fit of heroism has thrown his body into the cauldron to break its spell. Eilonwy is more feisty and outspoken than traditional princesses, but her role is mostly as love interest, companion and inspiration ("You must believe in yourself... I believe in you").

But the plot has several structural problems that undermine its effect. The pig and a mysterious bubble that guides Eilonwy just drop out of the story. It's hard to be terribly anxious about the king because he already rules everything in sight and there is no opposing faction. Who is his ghostly army going to fight? And why (in the climactic scene) is he inexplicably sucked into the boiling cauldron and rather graphically destroyed?

No need, however, to agonize about Disney and its future, which seems secure despite recent flops like "Baby" and "Return to Oz." There have also been successes, like "Splash" and "Country." Producer Joe Hale has a new animated feature already in production ("Basil of Baker Street") and another ("Oliver Twist") in preparation.

"Cauldron" lasts only 80 minutes, but is joined in most theaters by "Chips Ahoy," a standard short in which Donald Duck copes unsuccessfully with a pair of hungry chipmunks.

"Cauldron" is visually impressive but weak on story and originality; a bit scary for very young children but otherwise satisfactory for all ages.)

(USCC classification: A-I, general patronage.)

### Recent USCC Film Classifications

American Flyer	A-III
Real Genius	A-III
Return of the Living Dead	O
Volunteers	O

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

## Labor Day documentary on West Virginia mine wars

Story of largest armed insurrection in U.S. since Civil War

by Henry Herx

A most appropriate program for Labor Day viewing is "Even the Heavens Weep," airing Monday, Sept. 2, 7-8 p.m. EST on PBS.

The subtitle of this documentary is "The West Virginia Mine Wars," which is exactly the level of violence reached in the miners' long struggle to unionize the region's coal fields. The final battle occurred in 1921 when 7,000 armed miners attacked the entrenched positions of 3,000 state militia and mine deputies.

Narrated by veteran actor Mike Connors, the program begins with a well-documented account of the various injustices facing coal miners in the 1880s. With little regard for the safety of their workers, the mine operators had absolute control over the lives of the miners and their families living in isolated company towns adjacent to mining sites.

Founded in 1890, the United Mine Workers successfully organized miners throughout the Midwest and by 1912 was the largest union in the United States. When the coal operators of West Virginia refused to recognize the UMW, the miners struck. With the arrival of private detectives and strikebreakers, violence erupted on such a scale that the governor declared martial law and used the National Guard to enforce a compromise.

The result was bitterness on both sides and within a few years another strike brought murder and terrorism back to the area. When a pro-union sheriff was shot down on the steps of the county courthouse, the miners—many of them veterans of World War I—armed themselves and went on the offensive.

Entrenched on a hilltop, the forces of the mine owners used machine guns and aerial bombardment against the miners in a pitched battle that was only stopped by the arrival of federal troops. Although it was the largest armed insurrection since the Civil War, few Americans have ever heard of it.

Federal intervention did not bring peace to the coal fields but it did focus national attention on the cause of the miners. It was not until the labor legislation of Roosevelt's New Deal, however, that the union battle in West Virginia was won.

Commenting on various aspects of this story are a number of historians as well as individuals who witnessed or participated in these events. The documentary makes excellent use of archival film footage, maps and still photographs to give a vivid account of this important but little-known milestone in American labor history.

Produced by Betty Nogay and directed by Danny McGuire, the program is a production by WPBY in Huntington-Charleston, W. Va.



LABOR WAR—Actor Mike Connors narrates "Even the Heavens Weep: The West Virginia Mine Wars," the story behind the Battle of Blair Mountain, the largest gathering of armed workers in American labor history. In this 1921 photo some of the 7,000 armed miners are shown turning over their weapons to federal troops after the battle. (NC photo)

## Television programs of special interest

Saturday, Aug. 31, 6:30-7 p.m. EST (PBS) "Fear Itself." Once thought only to be a psychological problem, researchers are finding that various fears, such as agoraphobia (the fear of open spaces), are biochemical as well. This episode in the "Innovation" series explores the chemistry of fear and the drugs being used to combat it.

Sunday, Sept. 1, 9-10 p.m. EST (PBS) "Sting: The Controversy of FBI Undercover Operations." In a roundtable discussion with major figures in law en-

forcement, government, prosecution and defense, the program provides a rare look into the inner workings of the FBI and explores the issues surrounding the exercise of police power vs. individual civil liberties guaranteed by the Constitution.

Monday, Sept. 2, 8-9 p.m. EST (PBS) "On Stage at Wolf Trap." This special features the Preservation Hall Jazz Band, a New Orleans institution, performing some soulful bayou tunes as well as listens to some of the band members sharing their thoughts and insights about jazz.

# TO THE EDITOR

## Don't compromise what we believe

In his column for the Aug. 2 issue of *The Criterion*, Editor Fink asserts that the "statistics about the church in the U.S. are depressing." I really don't know why he finds these statistics so depressing when the Catholic press in this country, with few exceptions, has always followed a watered down witness (if that is what it can be called) to the message of Christ and his church.

Why just recently Mr. Fink himself was subtly criticizing Cardinal Ratzinger for his recent statements concerning liberation theology. Instead of praising and supporting Ratzinger (and his "boss," which, of course, is the Vicar of Christ himself!) for defending the faith against the hordes of Arians in the totally secularized culture of the U.S. and the west, he took a wishy-washy stance as though Catholic reporting should play that despicable "neutral" game of the secular rags.

Either we believe or we don't believe, and if we believe let us not apologize for it, and let us not compromise what we believe. St. Paul told us that we "must not conform to this world," yet for the past 20 years or so we have been doing everything we can to interpret Vatican II so as to allow us to be

just like this hideous society without really saying that we are.

Cardinal Newman said it a long time ago: "When the church gets on too well with the world there is something wrong with the church." The world is always the same, forever playing its anti-truth game and seducing those who are weak.

Just look at the question of birth control. Everyone knows, or should know, we are in the midst of hedonistic culture which views genital sex as a form of amusement only peripherally related to the procreation of children. Birth control is the major toy allegedly facilitating consequence-free sex.

"And the threat of taking away this toy is enough to make most clerics of every denomination embrace consequentialist ethics to ease the congregation, or preach trendy sermons about social sin," observes Robert Marshall. "After all, who has an MX missile in his backyard that will have to be returned? Poverty can be assuaged by second collections or the missions.

"But how many church-going Americans practice birth control with its anti-baby mentality so inextricably tied up with legal abortion?" he continues. "Remember, children who used to be made in the image and likeness of God now achieve the status of contraceptive failures.

"Who will upset the pews for something that may require a personal sacrifice? How many times have you heard a sermon about the value of children, the virtue of chastity and the primacy of the family as the God-given social institution?" Marshall asks.

The liberation theologians with their Marxist materialism should have been

silenced long ago. Is it any wonder that there is a shortage of vocations when bishops and archbishops play into the hands of the secularists? Did not Archbishop Peter Gerety help Planned Parenthood get its vicious programs into the public schools of New Jersey?

And why doesn't Archbishop Rembert Weakland dismiss the notorious "Catholics for a Free Choice" Dan Maguire from the faculty of Marquette University? Don't say that he can't because of tenure. That is a myth. No secular university would tolerate any faculty member doing what he is doing if that faculty member went against what they consider "sacred." Maguire brings opprobrium on Catholic education and publicly ridicules the bishops, yet they back away from him and let him sow his poison in the minds of the young. Is there any wonder that there are no vocations?

Those orders faithful to the Holy Father and Catholic teaching are not lacking in vocations. Just look at Mother Teresa's order—it is spreading everywhere. There are other examples. Until we take our faith seriously and witness to the world in a no-compromise manner we shall continue to have "depressing statistics."

How often does one hear a good sermon on Catholic doctrine in the local parishes? Not very often, for many of the clergy are too busy being trendy like indulging in the peace nonsense while the Soviets are laughing in Moscow. The living monument of the naïveté of liberation theology is Nicaragua. And yet how many clerics up here are ready to vote left?

How many priests supported and even encouraged their parishioners to vote for Geraldine Ferraro, with complete disregard for the document on procured abortion, one of those wonderful "liberal" Catholics who are ashamed to stand up for what they believe but would rather chase after the empty husks of the bankrupt Democratic party. Where is the encouragement to witness for life in the average Catholic parish? No, we prefer not to rock the boat and hide behind legalisms instead of proclaiming the truth as the truth deserves to be proclaimed.

Yes, Mr. Fink, the chickens always come home to roost. That is the nature of the beasts.

Leon Bourke

Indianapolis

## A plea for compassion

In response to the ill-informed and vitriolic letter to the editor by Mary Collins entitled "Church should be an enemy of NOW," which appeared in the Aug. 16 issue of *The Criterion*, I address the following:

"The only time you should look down on a man (or woman) is when you are picking him (or her) up."

It is a hard cold fact that there are many young Catholic women who have abortions. Their numbers are growing. Thus far the church has chosen to ignore this segment of our people. Instead of facing these facts, we choose to act horrified and indignant. We tend to believe that legislation will somehow take the abortion mentality away. We ignore the young women who have had abortions instead of trying to help them at a time when they may need our help the most.

It is as though we are sending a message which reads: "We have already passed judgment on you as a person. You are evil and not worth helping. We, the body of Christ, choose to condemn you."

When my daughter, who is a non-practicing Catholic, became pregnant at the age of 16, I assumed she would have the baby and place it for adoption. We visited St. Elizabeth's Home for unwed mothers and found the counselor to be very helpful and supportive. My daughter stated that she wanted to have the child and also keep the child. Her stepfather (my husband) said he could not live with that decision and he said he would have to leave if she chose to keep the baby. Her non-Catholic side of the family offered to pay for and arrange an abortion. She eventually decided that was the only thing she could do.

When it was over she was truly sorry. But she refused to talk to a priest because she felt he would not be as understanding as perhaps a woman counselor or a woman priest. I tried to lead her in prayer myself, but she felt uncomfortable. This would have been an excellent time for a Christian counselor trained in post-abortion counseling techniques to step in and help lead her into a loving relationship with our savior.

I tried to get some help for her. I called Catholic Social Services. They had no one that could help. I called Family Life. They

don't do that kind of thing, I was told. I called St. Elizabeth's and I did get the name of a psychiatrist, but we could not locate him. I wanted spiritual help for my daughter, not just psychiatric.

If our church cannot provide help to its hurting and spiritually hungry penitents, then what can it do? Is it a frozen institution, full of self-righteous, judgmental and uncompassionate people?

In my search for some answers, I attended part of the NOW of Indiana convention held in Columbus. Sister Margaret Traxler (of the Vatican 24 fame) spoke out about the injustices that many poor women suffer. She also spoke of God's love for all of us no matter what we have done. She said no matter how disenchanted we may become with the church, we probably could not leave it. This woman was like a fisherman netting people back into the assurance of God's love. Sister is not pro-abortion; she is pro-women. Thank God for strong and courageous women like her.

While I was there I attended a meeting that helped outline the kind of abuse women suffer due to pornography. The meeting also consisted of facts about child abuse due to child pornography. Every woman should see this revealing presentation. Every woman would be stirred into action if they did see it.

NOW is not an enemy of the church. It is people who do nothing but judge and criticize who are the enemy. Many Catholics are involved in NOW. We welcome new members.

If you want to write your legislative representatives, please ask them to support all the pro-family bills which would make it easier for women to keep their babies.

I also encourage donating to St. Elizabeth's Home. I would encourage seeing that your high schools have several evangelical speakers in to combat the incidence of premarital sex. I encourage your clubs to ban underage drinking, a practice we Catholics seem to encourage.

I am not pro-abortion. But I believe we had better look at the facts, see what we can do, stop calling names and try to help in bringing all God's people into that loving relationship that we could all have.

I respectfully request that you withhold my name for the sake of the privacy of my daughter.

Name withheld

Indianapolis  
(Note: In a personal reply to this letter, the editor suggested that she contact the Archdiocesan Office of Pro-Life Activities, which does have a program for those who have been involved with an abortion.)

## No pope's column

The regular column "The Pope Teaches," which is taken from Pope John Paul's weekly audience, does not appear this week because the pope did not have audiences it during the time he was on his trip to Africa.

## The Criterion

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## Dedicates St. Maur chapel

Archbishop Edward T. O'Meara officiated at the rededication and blessing of St. Stephen Chapel at the Priory of St. Maur, 4615 North Michigan Rd. in Indianapolis, on Aug. 18.

The chapel was destroyed in a fire last December. Restoration and refurbishment was recently completed.

Following the ceremony, participants in the Mass and blessing held a luncheon in Patterson Hall on the grounds of St. Maur.



## CORNUCOPIA

## Sweet revenge of the nerds

by Cynthia Dewes

A stranger in town witnessing a historical railway convention might think he'd been caught up suddenly in the revenge of the nerds. Graying crew cuts are everywhere. Middle-aged men wearing walking shorts with dress socks and wing tip shoes mingle with pot-bellies sporting Great Northern t-shirts on which the goat is stretched into caricature.

Railway fans swarm like Japanese tourists, laden as they are with impressive cameras. Sumo-class lenses, luggage disguised as camera bags and rolls of exotic film await the "run-by" when the old fashioned steam engine will chug past so nostalgic photographers can capture another prize for their memory books.

Briefcases are popular too. They bulge with information on favorite locomotives, specifications, wheel configurations, points of origin and fabled routes. Model railroaders, forced by necessity to recreate their true loves in miniature, compare stories not on the same scale as their hobby. They pore over each other's color photos with reverence.

When the excursion train finally appears, delight erupts. Aficianados admire the new-old Great Northern paint job, the little engine that could (and is), the 1940s chic inside the passenger cars. They settle into their velvet seats and begin to purr as gardens and fields pass by their windows.

Kids who have rarely seen trains before even on their beloved television sets race up and down the aisles, opening and shutting the platform doors until air conditioning is a memory. Hawkers sell sandwiches, soda pop, buttons, mugs and more t-shirts for fans to wear at the next convention.

People at railroad crossings, kids on bikes on adjacent roads, and workmen in industrial backyards wave at the train as it rumbles by. The steam engine toots at crossings, and sometimes while going around the bend, just for fun.

Wives are becoming restless. Their sandwiches have run out and they've finished reading all the ads in the convention program. Some of the women feign enchantment with the whole thing, but it is clearly the men who love it.

When the train ride ends, the passengers look to be sweaty, rumpled, dumpy and rather pathetic seekers after another time. But in reality they are Barbara Stanwyck

and Robert Taylor riding the 20th Century Limited to New York City, or Jack Benny on his comic way to Anaheim, Azusa and Cucamonga.

They are traveling cross-country during World War II, sitting on a suitcase in a crowded aisle. Or spending their honeymoon in a pullman sleeper, or taking a business trip in a parlor car.

They are hopeful travelers headed for romantic places. Revenge is sweet, especially for nerds.

## vips...

✓ Father Chuck Fisher, pastor of Sacred Heart Church and administrator of St. Ann Church in Terre Haute, was recently elected to a three-year term on the board of directors of Leadership Terre Haute, Inc. He was a participant in the 1984-85 community leadership development program which is designed to identify emerging leaders and educate them about opportunities and challenges in the Terre Haute area. The program seeks to build realistic understandings of the role of leadership and encourages its graduates to take an active role in the community.



✓ Roscoe and Irene Jones of Milton will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at St. Elizabeth Church in Cambridge City. There will be a reception from 3 to 5 p.m. Sunday, Sept. 1 at the church center, 333 W. Maple St., hosted by their children, Barbara Jansing of Brookville, Tom of Riverside, Calif., and Ross of Long Beach, Calif. They have eight grandchildren. They have requested that there be no gifts. Roscoe and the former Irene Walpe were married Aug. 31, 1935, by Father Fridolin Schuster in St. Louis Church in Batesville.

✓ Benedictine Sisters Patricia Tuttle and Romana Egler celebrated 75 years of religious profession at Convent Immaculate Conception in Ferdinand Sunday,



**CLASS REUNION**—Members of the ordination class of 1952 of Theological College of The Catholic University of America met in reunion at the Marriott Inn, Indianapolis, August 18 to 21. Shown above are, left to right, front row: Father James Byrne, pastor of Immaculate Heart of Mary Church, Indianapolis, host for the reunion; Indianapolis Archbishop Edward T. O'Meara (not a member of the class), Cardinal Joseph Bernardin, Archbishop of Chicago; and Auxiliary Bishop George Wirm of Madison, Wis. Second row: Fathers Frank Heindl, LaCrosse, Wis.; Bob Aurent, Belmont, Iowa; Msgr. Al Manternach, Waukon, Iowa; Fathers Bob Passarelli, Hagerstown, Md.; Don Schulz, Columbus, Ohio; Bill Hodde, Elkhart; and Ben Franzinelli, Las Vegas. Third row: Fathers Carl Glau, Owensboro, Ky.; Francis Zorbach, Baltimore; John Barnes, New Hampton, Iowa; Msgr. Jack Slater, Erie, Pa.; Fathers Frank McNulty, Kearny, N.J.; and Tom McConville, Oskaloosa, Iowa. Fourth row: Fathers Bernie Head (class of 1953), Donald Schmidlin (class of 1957), Msgr. Christopher Huntington, East Hampton, N.Y.; Fathers Louis Gagnard, Tioga, La.; and Fred Bloom, Rockville, Md. (Photo by Ruth Ann Hanley)

## check it out...

✓ A Sister of any religious order is being sought to volunteer approximately five hours a month during normal working hours as a counselor at the Marion County Jail. There are no prerequisites and no experience is required. Applicants should send a brief narrative explaining why they are interested or offering some particular assistance to Coordinator, Catholic Church Activities, Marion County Jail, 220 E. Maryland St., Indianapolis, Ind. 46204. Responses should be postmarked no later than Sept. 16.

✓ A new series of **Mature Living Seminars** for elder citizens will begin Sept. 10 at Marian College, Indianapolis. The eight seminars on a variety of topics will be held in Marian Hall, Room 251, from 10 a.m. to 2 p.m. The first will be held on Tuesday, Sept. 10. The series will resume on Sept. 24 and will be held on each Tuesday until Nov. 5. A \$10 donation for all eight programs is requested but is not required. For more information, contact Marian College, 3200 Cold Spring Rd., Indianapolis, Ind. 46222, 317-929-0123.

✓ The Class of 1945 from St. Agnes Academy in Indianapolis will hold its **40-Year Reunion** beginning at 12:30 p.m. on Saturday, Sept. 21 at Midway Motor Lodge, 2930 Waterfront Parkway, West Drive. Reservations should be made by Sept. 5. For information, call Margaret Vollmer Kinley at 317-291-4598.

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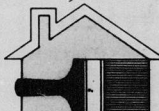
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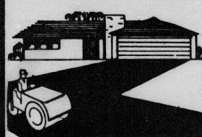
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## QUESTION CORNER

# Religious experimentation

by Fr. John Dietzen

**Q** I desperately need your help. I am a Catholic and was in the charismatic movement for several years. A fellow worker, sensing what he said was my "hunger for Christ," invited me to his non-denominational Pentecostal church.

They told me I was not saved because I needed to be immersed to be baptized and that I was only "christened" as a baby.

So I went through this water baptism. Now I read that you cannot be baptized twice. I have never given up my Catholic faith but am afraid to go to confession and I do hunger for Communion.

Please tell me what I can do. I will not go to my pastor and tell him what I have done. (Maryland)

**A** I am sorry to say that your experience is another example of the fact that so many problems of faith result from a very limited knowledge of one's own faith. This is often accompanied today by Catholics and perhaps many non-

## FAMILY TALK

## When addict recovers too late to save marriage

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have been married for 10 years. My problem is my wife has separated from me and wants a divorce. We have three young children who live with each parent one week at a time.

Our problems came to a climax over my use of alcohol and drugs. I have since stopped all abuse and have been clean for four months, but it seems too late. She says she doesn't love me anymore and wants a new direction in her life. I still love her very much and would do anything for her.

I don't feel divorce is the solution. She says she has given our marriage all the chances she can and is burnt out. I am working on myself and growing. I know our relationship could be better than ever if given the chance. We both see the same counselor separately.

How can I show her my love? Should I just back away and let time and space run their course? I feel through prayer and hard work this marriage could work out.—Pennsylvania

**Answer:** Accept what you cannot change and work on what you can. Your wife has made it clear that she wants a separation at this time. It takes two yesses to make a marriage, but only one no for a divorce.

Accepting what has happened will allow you to work on the positives in your situation. Most important, you have been clean from alcohol and drugs for four months. This is a wonderful accomplishment. Do not feel it is too late because your wife will not acknowledge it as a reason to renew the marriage. Rather, be proud of yourself that you have re-emerged as a strong and capable individual, one with sufficient character to be a father to three small children.

Now all will see whether your recovery was dependent upon your wife's return or whether your recovery was independently motivated. Show that your defeat of the addictions to drugs and alcohol was a sincere and self-motivated act to improve yourself. Your recovery must be able to stand on its own.

When a couple with children splits, they

Catholics) with a naive kind of religious experimentation which leaves them confused or worse.

It is true that baptism cannot be repeated; it can be received only once. It is also true that baptism by some rite of immersion is a richer sign of "death to sin and rising with Christ" than pouring water over the head of the baptized.

However, Christian tradition has insisted that this difference does not affect the validity of baptism. Washing of water over the head of the individual is itself a rich symbol, both of the rebirth in Christ and of the cleansing from sin and victory over the power of sin.

To claim, as some Christian denominations do, that only immersion is a true Christian baptism is clearly not consistent with Christian practice through the ages.

Please don't let this experience keep you from the sacraments any longer. You live in an area with several parishes. If you do not wish to talk to your parish priest about this, go to another and tell him very simply just what you told me.

He will not be scandalized and I'm sure will make it easy for you to come back.

**Q** My husband and I were married in a Catholic church. The marriage ended in divorce two years later.



may end their relationship as husband and wife, but they do not end as father and mother to their children. You will have to continue to work positively and constructively with your wife over their proper care. Why not focus on improving this relationship or perhaps developing a new style of working together?

You have much to discuss now as you plan for the children's best interests, and you will continue to need to work in harmony. What is the best arrangement for custody and visitation? Having the children live with each parent for a week may seem fair to you, but it is usually quite unsettling to the children. Perhaps you two can fashion a better arrangement.

As your children grow, new problems will call for new solutions. Children begin school, join activities, develop certain preferences. At the same time, you and their mother may face changes of residence and the possibility of remarriage.

You might want to set a regular hour each week to meet and anticipate these changes rather than have to meet after the fact in a problem-by-problem approach. Perhaps your counselor would consider meeting with you together to help you develop a new style of relating as father and mother.

Your situation is a hard one, wishing for what may be irrevocably lost. Instead of pining for what is at the moment beyond your control, focus on the success you have had in defeating your addictions and on your new roles as separated parents. And by all means, continue to grow.

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

1985 by NC News Service

A year after that we were remarried by a justice of the peace. Three years later we had our first child baptized. Is there a place for us in the Catholic Church as a family? Can we receive Communion? (Ohio)

**A** When you say you were remarried by a justice of the peace, I assume you mean you were remarried to each other.

If so, there is and has been nothing preventing you from full participation in the life of the church, including the sacraments of penance and the Eucharist.

As far as Catholic Church law is con-

cerned, your first marriage in the church is still valid. Your marriage by the justice of the peace was simply a civil ceremony, making you again in civil law husband and wife following your civil divorce.

This answer may seem obvious to most Catholics. I can assure them, however, that a large number of couples in your situation are confused about it.

If you have not already done so, please go to a priest and get back to the sacraments.

(Because of the volume of mail, it is normally impossible for Father Dietzen to respond personally to correspondence. Questions for this column should be sent to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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(I Cor. 1:3)



# THE SUNDAY READINGS

22ND SUNDAY IN ORDINARY TIME

SEPTEMBER 1, 1985

by  
Richard  
Cain

Deut. 4:1-2, 6-8

Psalm 15:1-5

James 1:17-18, 21-22, 27

Mark 7:1-8, 14-15, 21-23

This Sunday's first reading comes from the book of Deuteronomy. The book takes the form of a long homily given by Moses to the Israelites as they prepared to enter the promised land of Canaan. In this Sunday's passage Moses exhorted the Israelites to remember the favor God had shown them and to demonstrate their love for him by obeying his law.

Moses asked the people to do a number of things: to hear the law that he was about to explain, not to add or subtract from it, to put it into action in their lives, and to keep in mind that their special relationship with God carried with it the responsibility to uphold God's reputation.

In reading the Old Testament story it is important to keep in mind that it is a huge parable in which spiritual truths are foreshadowed on a physical level. As the Israelites were delivered from physical slavery in Egypt, so we have been delivered from slavery to sin. As God made a covenant with the Israelites through Moses at Mt. Sinai and gave them the Ten Commandments, so God has made a covenant with us through Christ on the cross and has given us the law of love. And as the reward for faith and obedience on the part of the Israelites was the gift of the promised land and nationhood, so the reward for our faith and obedience is eternal life as the bride of Christ.

For Christians, then, this passage can be seen as an exhortation to hear the good news of Christ, not to add or subtract from it, to obey it, and to remember that God's offer of a special relationship with us carries with it the responsibility to uphold his reputation in the eyes of the world. For as Christians, we truly bear his name!

The second reading is taken from the Letter of James. This letter can be seen as a kind of New Testament Book of Proverbs. As the Old Testament Book of Proverbs provides a practical commentary on how to live the law, so the Letter of James provides a practical commentary on how to live the good news of Christ.

This Sunday's passage from James contains three proverbs. The first urges us to have confidence in God. An implied comparison is made between God and the sun. Just as the sun shines down each day bringing forth the fruits of the harvest in due time, so God's love shines down bringing forth a fruitful harvest of souls. But we should have more confidence in God than in the sun because, unlike the sun, God can never change or be obscured.

The second proverb urges us to be open to God's initiative. Just as the soil doesn't make the root grow, so we do not make God's word take root in us. Rather, we must welcome it and act on it. For truth that is not acted on rots in our souls giving off the stink of cynicism and hypocrisy. The third proverb defines the essence of our worship, our response to God. True worship cannot be just the giving of part of ourselves part of the time—as though we can buy God off! Rather, true worship is like marital fidelity—the complete giving of ourselves to God alone through a life of selfless love in the imitation of Christ.

This Sunday's gospel describes one of the many skirmishes Jesus had with the religious authorities. The Pharisees were looking for any way to discredit Jesus and thereby escape the responsibility of responding to that for which he stood. Seeing some of his disciples eating without first observing the custom of washing their hands, the Pharisees seized on this to attack Jesus.

Jesus responded by pointing out the hypocrisy behind their religiosity. For the custom of washing one's hands before a meal was nowhere contained in Mosaic law. Rather it was part of a separate body of religious customs that the Pharisees elevated to be on par with the law. In a passage left out of this Sunday's reading (Mark 7:9-13) Jesus went on to give an example of how the Pharisees used such additions to the law to completely undermine its spirit.

The passage should not be taken as

condemning all external religious customs. Rather, it points out that they should be seen in their proper light as guides by which we can evaluate and renew our inner attitudes. In an open-minded person, attitude follows behavior. As a piece of metal can be used either as a cup to capture the

rain or as a shield to block it out, so the external laws, principles, rituals and customs of our faith can either be used as cups to collect God's grace or as shields to block it out. The keys are love, openness, balance and the discipline of give and take that is part of growing.

## Cathedral renovation project

(Continued from page 3)

also needs painting. These are not included in the renovation budget.

The cathedral social center provides space for three feeding programs. At this site each day, Monday through Friday, approximately 30 street people are offered a sandwich and a cup of coffee to carry them through the day. At noon each work day, the Central Indiana Council on Aging provides a nutritional lunch for the elderly who are able to walk to the center. Each Sunday of the year, a large number of volunteers from the Catholic family of Indianapolis prepares a luncheon for the hungry. More than 200 people share in this Sunday meal. The food is donated and the work provided by volunteers.

The cathedral parish is the host of the Cathedral Kitchen and provides the space. For this reason, the parish is committed to maintain a suitable as well as pleasant facility for these feeding programs for the poor and elderly. To do that will take much

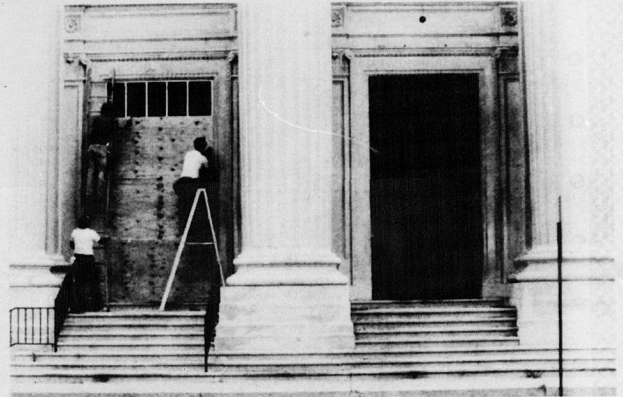
money and cooperation since the social center had been slated for demolition.

The powerhouse will be an expensive demolition due to the asbestos that covers its boilers, which are no longer used. It houses a single control valve through which "city steam" is distributed to all buildings on the site. There are no plans for its immediate future.

Landscaping of the site will be in the form of repair work. Some damage to the parking lot and south lawn of the church is anticipated.

The massive bronze doors of the cathedral have been removed for refurbishing. They had become so badly warped over the years that recently they would not close and had to be chained shut. When they are repaired, polished and rehung, the restored doors will be the sure sign of a renewed interior.

The renovation of the interior of the cathedral will be explored in the third article of this series.



WORK IN PROGRESS—The cathedral's massive bronze doors have been removed for refurbishing. (Photo by Msgr. Gerald A. Gettelfinger)

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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 30

A Catholic Charities Benefit Dance will be held from 9 p.m. to 12 midnight at Foley Hall, St. Mary of the Woods College. Music by Mourning Missed II. For ticket information call 812-466-2544 or 812-232-1447.

Registration deadline for RCIA-Year II program sponsored by all Central Catholic parishes to be held at St. James the Greater Parish beginning Wed. Sept. 25. Call Sr. Anita Eberle 783-3158 or Bob Behrens 782-4479 for information.

## August 30-31

A Life Context Workshop featuring journal keeping as a means of integrating the inner journey and the outer life will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 257-7338 for information.

## September 1

St. John Parish, Enochburg, will hold its annual Picnic, featuring fried chicken dinners from 11 a.m. to 2 p.m. and turtle soup and sandwiches from 3 to 8

p.m. For reservations call 812-934-2880.

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

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

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

## September 2

St. Anthony Parish, Morris, will hold its annual Labor Day Picnic, serving chicken or roast beef dinners from 10 a.m. to 3 p.m. EST. Call 812-934-2871 for reservations. Mock turtle soup, quilts, games, raffles.

A Labor Day Festival will be held at St. Peter Parish, Franklin Co. featuring country-style chicken dinners served from

10:15 a.m. to 2 p.m. slow time. Adults \$4.50; children under 12 \$2.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 4:30 p.m. for a pitch-in dinner at Margaret Locker's. For more information, call 238-1596 (day) and 259-8140 or 255-3121 (night).

## September 6

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.

## September 6-7-8

A Women's Serenity Retreat conducted by Father Rip Collins will be held at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

The Eastern Orthodox Holy Trinity Church, 40th and Pennsylvania in Indianapolis, will hold its 12th Greek Festival with ethnic foods, gifts and live entertainment. Call 317-283-3816 for information.

## September 7

The Men's Club of St. Paul Parish, Sellersburg, will sponsor a Septemberfest for the benefit of the school. Booths, German food, music and beer garden.

The World Apostolate of Fatima (The Blue Army) 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.

Nativity Parish, 7200 Southeastern Ave., will sponsor a Big Auction Under the Tent at 10 a.m. Featured items are furniture, appliances, glassware, bikes, etc.

The Fifth Wheelers Club will hold its regular monthly meeting at 8 p.m. in the Catholic Center, 1400 N. Meridian St., Indianapolis. Reservations will be taken at this meeting for the next social, which will be a wiener roast and hayride at Southeastway Park on Sept. 21. For more information, call Mary at 862-6510.

## September 8

The Golden Jubilee Anniversary Mass celebrated by Archbishop Edward T. O'Meara and sponsored by the Family Life Office will be held at 2:30 p.m. EST in St. Luke Church, followed by a reception in the gym.

St. Monica's Second Annual Tent Revival, co-sponsored this year by Augusta Christian Church and Salem Lutheran Church, begins tonight on St. Monica's grounds, 6131 N. Michigan Rd. from 7 to 9:30 p.m. Singing, witnessing, prayer.

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

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

St. Pius Church in Troy will hold its Annual Fall Festival. On the menu will be fried chicken and chicken and dumplings dinners including homemade pie, and turtle soup by the bowl and



gallon (bring your own container). Serving will begin at 11 a.m. Entertainment will include bingo, games, a raffle and a white elephant auction. For more information call Carol Cronin, (812) 547-4055.

St. Peter, Franklin County, will hold its 65th Annual Labor Day Festival. Chicken dinners will be served 10:15 a.m.-2 p.m. (EST) Quilts will be given away and there will also be carry outs, a lunchstand and a country store open all day. St. Peter's is 3 miles north of S.R. 46 at Lawrenceville and 8 miles south of Brookville.

St. Mary's parish, Fifth and Perkins in Rushville, will hold its Annual Fall Festival 9 a.m.-6 p.m. Chicken or ham dinners will be served 11 a.m.-2 p.m. There will also be carry-outs, a lunch counter, a drawing with \$1,000 first prize and many other events. Tickets are \$4 in advance and \$4.50 at the door for adults and \$2 in advance and \$2.50 at the door for children under 12.

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# Need consistent pro-life ethic

WASHINGTON (NC)—Real respect for life demands a "consistent ethic" covering all aspects of life, said the U.S. bishops' Committee for Pro-Life Activities in its introduction to this year's national Catholic "Respect Life" program.

This, the committee said, means not only ending "whatever directly threatens life, such as war, abortion and euthanasia," but also fighting "obstacles to the proper enjoyment of life—hunger, poverty, disease, inequity and ignorance."

Chairing the committee is Cardinal Joseph L. Bernardin of Chicago, whose "seamless garment of life" speeches have drawn national attention over the past two years.

"This approach has been both praised and criticized, used and abused," the committee said. "Often it has been misinterpreted or misrepresented—both by its defenders and its critics."

Some who praised the approach have hoped the emphasis on the whole range of life issues would mean lower

church visibility on abortion, while many anti-abortion activists have criticized it for the same reason, fearing it would mean a de-emphasis of abortion, the committee said.

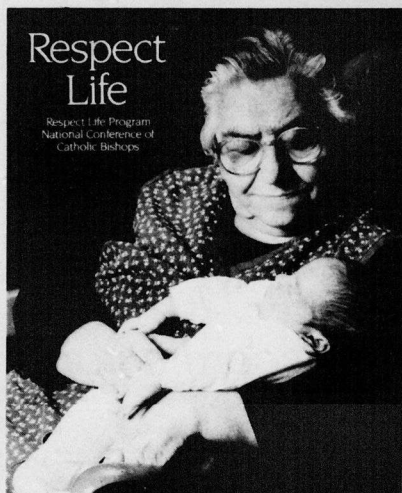
"Nothing could be further from our intention," it commented. A basic point of the argument, the bishops said, is that if people lose respect for unborn life or become careless about euthanasia, "we have no reason to believe that there will be much respect for life in between."

Resource materials for the 1985 program, slated to begin Oct. 6 with Respect Life Sunday observances in Catholic parishes across the nation, were released in mid-August.

The Respect Life program, originally intended by the bishops as a week-long observance each year in Catholic parishes, was begun in 1972. In many places the observance was extended to a month or more, and the resource materials are intentionally flexible to allow for variety in the development of local programs.

An update on abortion in America, a study of the famine in Ethiopia and a look at human experimentation are among the features in the 1985 program resources.

Also featured are an analysis of American attitudes toward children, a study on the challenges of building Christian community in a time of rapid cultural changes, and a look at the growing acceptance of "rational" suicide as possibly the next major challenge to the pro-life movement.



**'CONSISTENT ETHIC'**—This is the poster for the 1985 "Respect Life" program which begins Oct. 6. Real respect for life demands a "consistent ethic" covering all aspects of life, said the U.S. bishops' Committee for Pro-Life Activities in its promotion of the program. (NC photo)

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- Nov. 2-4 . . . . . "In God Alone There Is Rest For My Soul" . . . Fr. John Maung

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13-15, 20-22 . . . . . *Women's Serenity* . . . for those whose lives have been affected by the disease of alcoholism.
- Oct. 4-6 . . . . . *Married Couples — "The Challenge of Love"*  
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- Oct. 11-13 . . . . . *Legion of Mary Retreat* . . . Fr. James Moriarty
- Nov. 22-24 . . . . . *Knights and Ladies of St. Peter Claver — "Journey With Christ"* . . . Fr. Cyprian Davis, OSB

##### Days of Recollection

- Sept. 10 . . . . . "I Have Chosen You" . . . Fr. James Sweeney (Leisure Day)
- Sept. 11 . . . . . "Hope For The Helpless" . . . Dr. John Nurnberger (Over 50)
- Oct. 15 . . . . . "His Love Is Always With Us" . . . Fr. John Maung (Over 50)
- Oct. 16 . . . . . "Do You Hear What I Hear?" . . . Therese Maxwell (Leisure Day)
- Nov. 5 . . . . . "Making Quiet Prayer A Part Of Daily Life" . . . Fr. Donald Schmidlin (Leisure Day)
- Nov. 6 . . . . . "Our Faith Experience" . . . Fr. Kenny Sweeney (Over 50)
- Dec. 3 . . . . . "Come Lord Jesus, Come" . . . Fr. Mel Bennett (Over 50)
- Dec. 4 . . . . . "Love God As He Loves Me" . . . Fr. Donald Quinn (Leisure Day)

##### Evenings of Recollection

- Nov. 13 . . . . . *Married Couples Evening — "Faithfulness: More Than Worn-Out Virtue And More Than The Virtue Of The Worn-Out"* . . . Fr. Clement Davis
- Nov. 17 . . . . . *Scripture Workshop — "Job: Mystery Book Of The Bible"* . . . Fr. Conrad Louis, OSB

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## YOUTH CORNER

## 'How well should teen get along with parents?'

by Tom Lennon

**Question:** How well should a teen-ager get along with her parents? (Ohio)

**Answer:** Let's listen for a moment to several young adults in their late 20s talk about their teen years:

**Ginny:** "Sometimes I was just awful. Looking back, I don't know how my mother put up with me. A couple of times I talked really mean to her. Now I'm glad she stood her ground and didn't give in to me all the time."

**Mike:** "I liked my parents a lot and I still do. But there were times when dad was working 12 hours a day and he would be hard to get along with. When he was this way, I'd be glad if he didn't come home for supper because I knew we would fight. I understand him a lot better now, and we get along great."

**Sandra:** "My dad walked out on my mom when I was a senior in high school. I still

find it hard to forgive him. I guess this brought my mother and me closer together. We'd have small spats now and then, but mostly we got along real well and I'd try to do a lot of the housework because she had a job. We seemed to understand each other well, too. That helped very much."

**Kevin:** "Oh, man, I gave my parents so much grief. I did all kinds of drugs, and I even stashed a bag of marijuana in my bedroom once. Mom discovered it and alternately cried and yelled at me. I got a couple of DWIs (driving while intoxicated) and was in jail when I was 19. This broke my parents' hearts even more."

"Things are better now, and I'm very grateful to them for the way they tried to help me even in the darkest times."

These true sketches indicate how impossible it is to lay down some rule about how well a teen-ager should

get along with her or his parents.

But it's wise to expect a certain amount of conflict between parents and teen and not to be alarmed by it. The teen is reaching for independence and can't achieve it all at once. Parents know they must be cautious in how much freedom they grant. Too much could spell tragedy.

So conflicts arise. It can be a healthy thing if all parties try to resolve the argument in a sane and easygoing way. Yelling rarely does any good. Giving sound reasons for an opinion can do much good.

Trying to stay cool and to keep the emotional temperature low is also likely to be beneficial.

Suppose, however, that a conflict cannot be resolved satisfactorily? Ginny, Mike, Sandra and Kevin, who have their own children now, would tell you that obedience is an old-fashioned word for an idea that is wise, valuable and smart.

Obedience, they'd also tell you, can be very hard but can lead finally to happiness and satisfaction in years to come.

(Send questions to Tom Lennon, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.)



**DAY IN THE COUNTRY**—Volleyball was one of the activities at the Connersville Deanery Day in the Country, held Aug. 17 at Treaty Line Camp on Brookville Reservoir. The event, which drew 175 youths and adults, also included softball, football, swimming, an outdoor Mass, a pig roast and a dance with a disc jockey. A VHS recorder was used to create a "video scrapbook" of the day's events. The program was supported with funds from the Archbishop's Annual Appeal.

## New Terre Haute Deanery youth ministry coordinator

Linda Shipp, a native of Evansville, has been hired as the new Terre Haute Deanery Coordinator of Youth

Ministry. She replaces Paula Sasso who left at the end of June to move to the east coast.

A 1985 graduate of Purdue University in speech and hearing therapy, Shipp worked this summer as a CYO summer camp counselor at both Camp Christina and Camp Rancho Framasa in Brown County. She has also received para-professional training as a counselor while serving as a resident advisor in the dormitories at Purdue.

"Working at CYO camp really opened my eyes to working with youth and in a church ministry," Shipp said. "This is a great learning experience for me."

She is interested in family and child counseling and plans eventually to get a



Linda Shipp

master's degree in social work or in some other counseling-related field. Shipp will operate out of the Terre Haute Deanery Education Resource Center, 2931 Ohio Blvd., Terre Haute, IN 47803 (812) 232-8400.

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## New Albany Deanery softball tournament results

St. Joe Hill defeated Holy Family in New Albany 19-5 to win the boys' division of the New Albany Softball Tournament. St. Mary's, Navilleton, won over St. John, Starlight, by a score of 6-3 to take the honors in the girls' division. Both games were played Wednesday evening, Aug. 21. Following are the league results.

Boys' League	Won/Lost
St. Joe Hill	10-0
Holy Family, New Albany	8-2
Sacred Heart, Jeffersonville	6-4
St. Anthony, Clarksville	5-5
St. Mary, Navilleton	5-5
St. Mary, New Albany	5-5
St. Mary-of-the-Knobs	5-5
O.L. of Perpetual Help I, New Albany	4-6
St. Mary, Lanesville	3-7
St. Paul, Sellersburg	3-7
O.L. of Perpetual Help II, New Albany	0-10

Girls' League	Won/Lost
St. Mary, Navilleton	6-1
St. Mary, Lanesville	5-2
St. Joe Hill	4-3
St. John, Starlight	2-5
O.L. Perpetual Help, New Albany	1-6
St. Anthony, Clarksville	0-7
St. Mary-of-the-Knobs	0-7



## Urban Parish Cooperative

(Continued from page 3)

the interests and abilities of the committee members, said UPC President Harold Hayes. As UPC president, the St. Joan of Arc parishioner chairs executive committee meetings.

In his report on maintenance, Holmes said that his primary concern is to help UPC parishes reduce their maintenance costs.

One way to do that is to reduce the amount of work for which the parishes hire contractors. Holmes said that with proper training of maintenance personnel, the UPC parishes could reduce their costs, especially for plumbing and electrical work. He has developed a questionnaire for maintenance personnel and will use it to assess their strengths and weaknesses.

Some maintenance can be contracted through the UPC maintenance program, Holmes said, which is also less expensive than hiring an outside contractor. When outside contractors are needed, Holmes suggests, parishes should consult the UPC office. He maintains a list of companies and can recommend whether to use their services.

Holmes is assisting several parishes which are seeking funds to upgrade their school buildings under a federal energy grant program. The program provides matching grants of up to \$50,000 for eligible schools and hospitals. Three UPC parishes have submitted applications.

With the assistance of architects and engineers, Holmes is also conducting resource evaluations to determine needs

for buildings in each parish. He hopes to have those completed by winter.

Following the meeting, Hayes outlined some of his concerns as UPC president. His major concerns, he said, are evangelization and parish growth. When the Urban Ministry Study was completed, he noted, "we saw parish growth as solving a lot of the other problems."

Another concern is training and personnel. "We need people who are serving in the urban area to be trained in the urban area," he said. For that reason, an Urban Ministry Institute is being planned. It would provide training for parish personnel.

Finances are also a problem, so the UPC is seeking an archdiocesan foundation to assist needy urban parishes.

Other UPC officers are Charles Green of St. Andrew Parish, vice president, and Morna Patrick of SS. Peter and Paul Cathedral Parish, secretary.

## Counseling

(Continued from page 3)

And as the question came up, answers began to arise as well—services for the elderly, the handicapped, youth in trouble, the unemployed and underemployed.

In 1984 a board retreat was held and a direction established, visualizing a continuation of the obviously successful counseling program and the exploration of new goals for New Albany Catholic Charities. To do the latter, the decision was also made to consider hiring its own staff member (probably part-time) for this agency-in-the-making, whose job would be to seek ways to promote growth into service of additional needs. This idea crystallized during 1985 and it is the hope of the board to find the "right staff" for this task within the next few months.

## Lebanese Christians suffer, says Pontifical Mission official

by Al Antczak

LOS ANGELES (NC)—Christians in Lebanon are suffering pain and terror as a result of massacres, uprooting and displacement, said the Lebanese area director of the Pontifical Mission for Palestine.

Msgr. John A. Esseff said American Catholics are "confused and ill-informed about the suffering of their Christian brothers and sisters in Lebanon because they simply do not know the facts." The official of the Vatican relief agency spoke recently in Los Angeles while visiting relatives.

People are aware that there is a Jewish problem and a Palestinian problem, he said, but there is also a Christian problem in Lebanon: the survival of Lebanon's 1 million Christians, many of whom are Maronite Catholics, in the face of a drive by fanatics and terrorists to Islamicize Lebanon.

"These people are being targeted either for leaving, to be converted to Islam or to die," he said.

He said there have been massacres and kidnappings; people have been uprooted, and a priest has been murdered.

Msgr. Esseff described the murder of Jesuit Father Nicolas Kluiters, who "maintained the presence of Christ in the Bekaa valley."

He said the priest was kidnapped March 14, and on April 2 his body was pulled out of a well in Nabha, Lebanon.

"Cause of death," said Msgr. Esseff, "was strangulation." He showed pictures of the priest's body, his face beaten, black and unrecognizable.

"Before he was killed, he was tortured. They pulled out his fingernails. They applied electric shock to his groin. They pulled out his teeth. They shot him in the knee caps. They beat him, strangled him and threw his body down a well.

"Absolutely, this was the slaughter of the shepherd in order to scatter the flock," Msgr. Esseff said.

Last April, he said, fanatics attacked 57 Catholic villages around Sidon, Lebanon. People were killed or driven out. Some fled by boat to Beirut; about 70,000 went to the city of Jezzine.

Msgr. Esseff said that because of poor reporting,

many Americans perceive Lebanon as a place of internal squabbles where Lebanese cannot get along with each other. There are reactions in America like "bomb Beirut" and "level Lebanon," which he said will result in innocent people losing their lives.

"Lebanon is a victim of

internationalization," said Msgr. Esseff. "Superpowers are using locals for their own purposes."

In 1982, Israel attacked and conquered southern Lebanon primarily to drive out the Palestinians, who were tormenting its northern areas, he said. An anti-American attitude has sur-

faced because of U.S. alliance with Israel.

A fanatic Shiite Moslem movement has concretized in Lebanon since the overthrow of the shah of Iran, he said.

"There are thousands of extremists of the (Ayatollah) Khomeini type operating whose aim is to Islamicize Lebanon. Lebanon is the wart

on their nose. Here is a place where Christ is worshipped."

Lebanon, he said, "wants to be pan-Arabic, but not pan-Islamic, a country where Christians can worship Jesus and Moslems can honor the Koran."

Msgr. Esseff said Libya's head of state, Moammar Khadafy, is another

disruptive force in Lebanon. He called Khadafy "an extremist whose government is dedicated to terrorism and exports arms and money. On the ground in Lebanon this has its effect." He said many Lebanese Moslems are not sympathetic to these influences and suffer because of these external forces.

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## Book review

## Soldiers' letters reveal war's human face

DEAR AMERICA: LETTERS HOME FROM VIETNAM. Edited by Bernard Edelman for the New York Vietnam Veterans Commission. W. W. Norton and Company, (New York, London, 1985). 316 pp., \$13.95.

Reviewed by  
J.J. Smith  
NC News Service

"Dear America: Letters Home from Vietnam" is, at times, an intensely moving narrative written with the passion and sorrow of men at war.

It is an honest account of an unpopular war, seen through the eyes of 130 of the soldiers, sailors, airmen, Marines and nurses who participated in the conflict.

Opinions and anecdotes of what went on there and why are as varied as the United States.

For example, in a letter published July 23, 1970, by The Recorder newspaper in Greenfield, Mass., Army Spec. 4 Gregory Luso wrote:

"How in the hell do you think we in Vietnam feel when we read of the

dissension and unrest in our country caused by young, worthless radicals and the foremost runner of them all: the vile and disease-ridden SDS (Students for a Democratic Society)? This is what we feel like: We have an acute hatred, an unfathomable lust to maim, yes,

even kill . . . all you back in the world (the United States) who are striving to make us feel like a piece of . . . for fighting and dying for what we believe in, freedom."

Yet Army Staff Sgt. Joseph Morrissey wrote to his brother Paul:

"I hope you do protest

against war or sing for peace. I would."

Although the politics of the war shows its head from time to time, mostly in patriotic drum-beating, most letters express how much the writers love and miss their families and friends.

The most personal of these are letters from those veterans who spent years as prisoners of war in North Vietnam. These letters are to the men's wives, and they are

hard to read in one sitting. The thing that is most depressing about these letters is the apparent growing hopelessness that is consuming the men who wrote them.

Air Force Maj. Edward Alan Brudno was a prisoner of war for seven-and-a-half years. In a letter to his wife Deborah, he said:

"Debby, though I have not yet given up all hope, the possibility that we may never

again see each other becomes more apparent with each passing year. I simply can no longer hide from the reality. We may someday have to make the difficult decision to call it quits."

"Dear America" is a diary written by 130 men and women. It details what they experienced, and how they dealt with it at the time. If one is to understand the Vietnam War, an effort to understand these people is essential.

(J.J. Smith, an ex-Marine, is a graduate of the State University College at Buffalo, and a journalism trainee for National Catholic News Service.)

## Fr. Prickril buried August 19

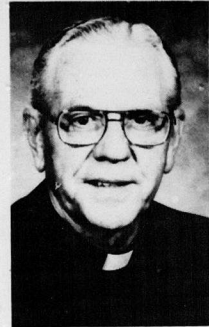
Jesuit Father Rudolph A. Prickril, former chaplain at St. Vincent's Hospital in Indianapolis, died Aug. 17. Father Prickril, - 67, had been hospitalized for the past month. The Mass of Christian Burial was celebrated for him on Aug. 19 in the chapel at Brebeuf Preparatory School in Indianapolis.

He was born Dec. 8, 1917, in Park Falls, Wis., and entered the Society of Jesus in 1937 and was ordained a priest on June 13, 1950, by the late Archbishop Paul Schulte at the former Jesuit headquarters in West Baden.

Prior to his five years of service at St. Vincent's, Father Prickril had been a chaplain at the Loyola University Medical Center in Chicago. He served as minister in the Jesuit community at St. Xavier High School in Cincinnati. He also taught theology and was a dorm prefect at Xavier University for many

years. During the 1970s he taught German at St. Ignatius College Prep and at Loyola Academy in Chicago.

Father Prickril is survived by four brothers and two sisters.



(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.)

**BIHR, Louis P.**, 77, St. Joseph, St. Leon, Aug. 21. Husband of Aline; brother of Louise Schuman, Raymond, John, Edward and Jacob.

**CHERRY, Ardie L.**, 86, St. Joseph, Shelbyville, Aug. 15. Mother of Harold, Pansy Lee, Lillian Hartman and Joan McCoy; sister of Maude Williams.

**COYLE, Henry F.**, 64, St. Michael, Cannelton, Aug. 6. Husband of Martha; father of

Darlene Hoffman, Mary Sims, Starr Ramsey, Kay Hoagland, Patti, Frank, James and David; son of Patrick and Mabel Frizell.

**DOLAN, Helen M.**, 62, St. Anthony, Indianapolis, Aug. 13. Wife of John F.; mother of Michael, Thomas and Patricia Ann; sister of Catherine P. Roboski, Elizabeth Buckley, Lois Ezell and Rosalie McAteer.

**HARL, Clara**, 86, St. Paul, Tell City, Aug. 13. Mother of Clara Blanco.

**KELLER, Francis E.**, 77, St. Gabriel, Connersville, Aug. 18. Husband of Margaret Keller; father of Larry, Mike, Mary, Frances Barnhizer and Kathy; brother of Marion C. and Norman T.; grandfather of 18, great-grandfather of 10.

**LAMBERT, Helen Loper**, 69, St. Gabriel, Connersville, Aug. 16. Mother of Robert G.; grandmother of four.

**LAURENT, Orville**, 81, St. Paul, Tell City, Aug. 13. Husband of Florence; father of Sharon Calvin and Richard.

**LIGON, Betty H. Lutterbach**, 55, St. Michael, Indianapolis, Aug. 16. Wife of Bennett S. Jr.; mother of Mindy Collins; daughter of Helen Lutterbach.

**McDANIEL, Bernice "Bunny"**, 45, Our Lady of Perpetual Help, New Albany, Aug. 14. Wife of Robert M.; mother of Michael and Joey; daughter of Eva Roach; sister of Daniel, Earl, Pugh and Mark Roach, Libby Pogham, Susie Camp, Helen Schmidt and Pat Vincent.

**O'BRIEN, Anna T.**, 87, Little Flower, Indianapolis, Aug. 18. Mother of Patricia Norton, Franciscan Sister Mary O'Brien, Barbara Minatel, Tom, Mike and Bernie; sister of Elizabeth Lippert and Katherine Bechert.

**O'BRIEN, Anna T.**, 87, Little Flower, Indianapolis, Aug. 18. Mother of Patricia Norton, Franciscan Sister Mary O'Brien, Barbara Minatel, Tom, Mike and Bernie; sister of Elizabeth Lippert and Katherine Bechert.

**WALLACE, Joseph G.**, 70, St. Lawrence, Indianapolis, Aug. 11. Husband of Virginia W.; father of Donna Fandrei, Deborah, Karen Graham, Douglas and Stephen; brother of Mary, Mary Louise Webb and Msgr. Julius Waller.

**WOIRHAYE, Eleanor**, 64, St. Catherine of Siena, Indianapolis, Aug. 20. Wife of Harry; mother of Sue Ann Ruse and Marjorie Bruce; sister of Jack Creedon.

grandmother of 31; great-grandmother of 17.

**PAULIN, Charles L.**, 56, St. Michael, Cannelton, Aug. 16. Husband of Emma Jean; father of Cindy Hutchison, Karen Ramsey, Vicki Schneider, Julie and Mark; son of Joseph Samuel and Gertrude Birchler.

**RATZ, Edward W.**, 62, St. Gabriel, Connersville, Aug. 18. Brother of Alma Rea, Ruth Margolis, Juanita Selin and Arthur L.

**RUSSELL, Charlotte A. Benz**, 95, St. Philip Neri, Indianapolis, Aug. 21. Mother of Marjorie Minatel and William H.

**SLACK, George M.**, 71, St. Andrew the Apostle, Indianapolis, July 21. Husband of Beata; father of Anthony P.; brother of Barbara Jo Payne and Paul D.

**TENEY, Sylvia Elizabeth**, 79, St. Anthony, Indianapolis, Aug. 13. Wife of Charles; mother of Charles T. and Shirley M. Shanklin; sister of Marie LeMaster.

**VIAN, Giovanna**, 85, St. Anthony, Indianapolis, Aug. 12. Mother of Oscar and Orefo; sister of five; grandmother of five.

**VOLKER, George J.**, 79, Holy Trinity, Indianapolis, Aug. 30. Husband of Anna; father of Anna V. Jones; brother of Joseph F.

**WALLACE, Joseph G.**, 70, St. Lawrence, Indianapolis, Aug. 11. Husband of Virginia W.; father of Donna Fandrei, Deborah, Karen Graham, Douglas and Stephen; brother of Mary, Mary Louise Webb and Msgr. Julius Waller.

**WOIRHAYE, Eleanor**, 64, St. Catherine of Siena, Indianapolis, Aug. 20. Wife of Harry; mother of Sue Ann Ruse and Marjorie Bruce; sister of Jack Creedon.

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# Cardinal repeats Vatican demands on abortion ad

by Jerry Filteau

WASHINGTON (NC)—Cardinal Jean Jerome Hamer Aug. 23 repeated Vatican demands that U.S. Religious who signed a pro-choice abortion ad last year must declare their support for church teaching on the topic.

Some women Religious involved have reportedly been cleared now on the issue.

The cardinal, who heads the Vatican Congregation for Religious and Secular Institutes, praised "the good will" of the Religious and their superiors involved in the controversy. He met with some of them Aug. 17 at the Vatican nunciature in Washington, a nunciature official said.

Cardinal Hamer's statement was issued in Washington the day he was leaving the United States to return to Rome. In it he repeated the demand that signers who have not yet done so must "take steps to repair the scandal (caused by the ad) by indicating their adherence to the teaching of the church" regarding abortion.

He did not use the word "retract" or "recant" in his new statement, although the original letters from his office had demanded a public retraction by the Religious involved.

ON AUG. 25 a nun in St. Louis, Sacred Heart Sister Mary J. Byles, reportedly said she was cleared without having had to recant on the ad. Russell Shaw, a public affairs spokesman for the U.S. bishops, said he has been told that "several of the women Religious" who signed the ad "have reached a meeting of minds" with the Vatican congregation.

Shaw said he could not give numbers or other details, but it was his understanding that the Vatican now considers the case closed on several of the nuns.

Half of Cardinal Hamer's 1,100-word statement was devoted to spelling out his congregation's position on the controversy involving Religious who signed a declaration on abortion which was published last Oct. 7 as a full-page ad in The New York Times. The ad was sponsored by Catholics for a Free Choice, a group backing an option for abortion.

Cardinal Hamer stressed that the Vatican views the fundamental issue of the abortion ad in the Times as a confrontation over "the church's teaching . . . on the radical immorality of direct abortion" and not as a question about legitimate "freedom of conscience" among Catholics, as claimed by some who signed the ad. The central concern, he said, was the part of the ad "describing as 'mistaken' the belief that condemnation of direct abortion is the 'only legitimate Catholic position.'"

"Conscience cannot be proposed as a principle to legitimize contradiction of the church's clear and authoritative teaching on abortion," he said.

The "expression of opinions" involves both "rights and duties," he said, and one of the duties of Catholics in forming their consciences is "to observe the moral teaching of the church."

IN HIS six-point clarification of the Vatican position concerning the issues at stake, Cardinal Hamer also stressed that his congregation was working through the superiors of the Religious who signed the ad and that "due process procedures" would be followed.

"The congregation from the start has left it to the superiors of the Religious involved to secure from them

statements of adherence to the church's teaching," he said. "Should this not be possible in any particular case, the matter would then be subject to the provisions of canon law, including due process procedures which fully respect individual rights and dignity."

At the same time, he made it clear that the penalty for failure to meet the Vatican demands could be expulsion from one's religious order. Regarding the due process involved he cited canons 697-700 of the church's Code of Canon Law. These canons deal with the steps that must be taken before a Religious can be dismissed from his or her order for "grave scandal" or "obstinate disobedience."

The Holy See's involvement in the controversy, Cardinal Hamer said, stems from the fact that "the matter involves members of religious institutes . . . directly accountable to the Holy See."

Cardinal Hamer also explained why the Holy See had focused attention on the Religious who signed the ad and not on the lay persons. "While all members of the church have a duty to give witness to the Gospel and the teaching of the church," he said, "Religious have a special, public obligation in this regard."

He said the issue of scandal did not depend on whether the signers had intended it or not.

"Considering that the advertisement was published in a prominent national publication, it is evident that scandal was given, regardless of what anyone may have intended. Thus it is necessary that the signers take steps to repair the scandal," he said.

The Vatican official said he would not discuss the case beyond the question of the general principles involved because "it is a matter of pastoral confidentiality."

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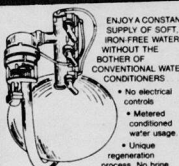
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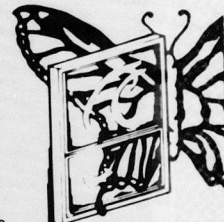
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# South African troubles

(Continued from page 1)

warned that the South African government must end apartheid or escalating violence "will result in the greatest bloodbath the African continent has ever known."

Apartheid, South Africa's system of racial separation, is "a morally repugnant policy," Bishop Rowland said in an interview in Los Angeles.

Archbishop Hurley's meeting, which also involved Anglican, Methodist, Presbyterian and Congregational church officials, followed Botha's Aug. 15 hard-line national address. In the speech, the president reiterated earlier proposals for only limited changes in apartheid.

Archbishop Hurley, at a news conference in Pretoria, said that during the session with Botha, "the two separate perceptions of South Africa's reality were so different that we hardly began to communicate at all."

Botha "did not really answer any of the issues we raised," the Catholic archbishop added. "We haven't anything substantial to take with us as a result of this meeting."

## Avoca property

(Continued from page 1)

they have the resources to make sure that their father is not left homeless. However, they would prefer that he be allowed to continue to live in the home he has known for 36 years.

As to Whitehead's claim that Msgr. Kilfoil promised that he could live on the property as long as he wanted, Father Ashmore said that such a promise would be dependent on "as long as we own the property. We have owned the property for over 30 years and we are pleased that Mr. Whitehead could live in it for such a long time."

Whitehead himself said, "I don't want to move. I like this place. I've lived here so long and all my friends are here. But if they set me out on the road there are 100 people who'd take me in."

One of his daughters says that his children "are looking at all our options and are working to convince him that moving will not be the end of the world, but it's a real battle. . . . If he has to move, we need to find and buy a place that will 'sort of' satisfy him and his needs."

The meeting of Archbishop Hurley and the other churchmen with Botha was marked by the absence of Anglican Bishop Desmond Tutu of Johannesburg, the Nobel peace prize winner who had sought a private meeting with the president for several weeks.

Bishop Tutu declined to attend the session with the other church officials because he thought it would be ineffective. As a condition for the meeting Botha had demanded that the bishop renounce civil disobedience. Bishop Tutu, an advocate of non-violent methods of achieving change, refused to do so.

Meanwhile, in Los Angeles, Bishop Rowland said his diocese, southeast of Johannesburg, is struggling to provide for the more than 100,000 blacks whom the government has relocated there. The diocese seeks to develop agricultural cooperatives and small-scale cottage-craft industries; it also operates an orphanage,

## Golden wedding

(Continued from page 1)

Luke, also will concelebrate with the archbishop.

Scripture readers will be Mrs. Jean Marie McGowan of St. Lawrence Parish, Indianapolis, daughter of Mr. and Mrs. Edward Fillenwarth, Little Flower Parish, and Adolph Dwenger, seminarian at St. Meinrad School of Theology, son of Mr. and Mrs. Clarence Dwenger of St. Anne Parish in Hamburg. Both the Fillenwarths and the Dwengers are celebrating 50th anniversaries this year.

Following the liturgy, a reception will be held at St. Luke's gymnasium, at which Archbishop O'Meara will present personalized certificates. Couples who have reached the 60-year milestone also will receive small pewter crosses blessed by Pope John Paul II and brought back from Rome by Msgr. Gerald A. Gettelfinger. Mr. and Mrs. Russell Lane of St. Joan of Arc Parish, celebrating 65 years of marriage on Jan. 1, 1986, are expected to be the longest-married couple in attendance.

Any couple married 50 years or more in 1985 who wishes to attend the jubilee Mass but has not registered is invited to contact the Family Life Office at 317-236-1596.

clinics, schools and a fledgling well-drilling project, he added.

Divestment of U.S. industry in South Africa "would result in the closure of factories and industries that offer jobs with decent wages and living conditions," Bishop Rowland added. "The best conditions blacks have are as employees of U.S. companies," he said.

AN AMERICAN opponent of economic actions against South Africa, the Rev. Jerry Falwell, a Baptist minister who heads the Moral Majority, met with Botha Aug. 19 and praised the South African government's "progress." He also urged the purchase of krugerrands, the nation's currency.

"Here we have a country that is making

progress, that is a friend of the West," the Moral Majority official said. He added that Botha had told him apartheid is no longer national policy.

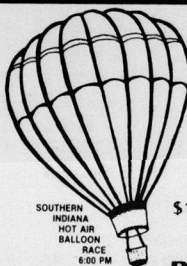
On his return to the United States, Mr. Falwell prompted an outcry when he said Bishop Tutu does not represent South Africans and called the Anglican bishop a "phony."

In comments meant for Bishop Tutu but delivered in a taped television interview, Mr. Falwell Aug. 23 apologized: "I'm saying that if the word 'phony' to you, as communicated to you, meant that I was impugning you as a person or minister, I apologize. I was impugning the fact that you, sir, do not speak for the South Africans any more than I speak for all Americans," Mr. Falwell told Bishop Tutu.

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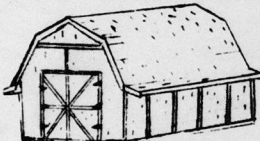
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