

Denies bishops are holding up civil rights bill

Bishops are picketed by NOW

WASHINGTON (NC)—Responding to a July 9 demonstration at the U.S. bishops' headquarters in Washington, the general secretary of the National Conference of Catholic Bishops said the bishops are not to blame for the stalled progress of a major civil rights bill in Congress.

The NCCB official, Msgr. Daniel F. Hoyer, said the Civil Rights Restoration Act, caught in a fight over abortion, is being blocked by congressmen encouraged by the National Organization for Women.

Proposed after a 1984 decision by the Supreme Court which narrowed the scope of civil rights laws, the bill would broaden coverage of four federal civil rights statutes which bar discrimination on the basis of sex, race, age or handicap in programs which receive federal funds.

The bishops' conference has made its support for the bill contingent upon addition of various changes, including a measure that Msgr. Hoyer called an "abortion-neutral amendment."

NOW calls the same amendment an "anti-abortion" measure.

The abortion amendment, sponsored by Rep. Thomas J. Tauke, R-Iowa, and Rep. R. James Sensenbrenner, R-Wis., would pre-

vent abortion from being included as a right under anti-discrimination laws and ensure that no institution would be required to offer abortion services.

Msgr. Hoyer, in a statement issued after the NOW demonstration, which brought about 25 picketers to the NCCB headquarters, said the Tauke-Sensenbrenner amendment should be backed by all parties, "except those who insist that the federal government must force institutions to support abortion in the name of civil rights."

The House Education and Labor Committee approved the Tauke-Sensenbrenner amendment in May 1985 but the Judiciary Committee did not, creating the deadlock because the committees share jurisdiction over the bill.

Msgr. Hoyer said the NOW demonstration offered "an excellent opportunity to set the record straight."

He said that NOW has "misrepresented" the dispute in two key ways: by misidentifying the Tauke-Sensenbrenner amendment and misdirecting the blame for blocking the bill.

"First of all, the Tauke-Sensenbrenner amendment which we support is not an 'anti-abortion amendment' which would use federal civil rights legislation as a vehicle for restricting abortion," he said. "Rather, it attempts to correct an illegitimate proportion bias inherent in current application of our civil rights laws."

He said federal regulations require higher education institutions to include abortion coverage in employee and student health programs "or be found guilty of 'sex discrimination' and lose all federal funding."

"The amendment which we support would simply remove this bias" and allow institutions, students and staff "to choose



PICKETING THE BISHOPS—Chanting "Let it rain. Let it pour. We know what we're marching for," about two dozen pickets from the National Organization for Women march during a noon shower outside the Washington headquarters of the U.S. bishops. The men and women were protesting the bishops' endorsement of an amendment for the proposed Civil Rights Restoration Act pending in Congress. (NC photo by Bob Strawn)

whether or not to subsidize abortion, without a federal mandate in either direction."

Secondly, Msgr. Hoyer said, the bill "is indeed being blocked, but not by the NCCB's support for the abortion-neutral amendment."

He said the bill is being held up by the chairman of the House Education and Labor

Committee, Rep. Augustus Hawkins, and the chairman of the Judiciary Subcommittee on Civil and Constitutional Rights, Rep. Don Edwards, both California Democrats.

If the legislation did reach the House floor, "it would pass overwhelmingly" with the Tauke-Sensenbrenner amendment included, he added.

No paper July 25

The Criterion does not publish an issue the last week in July. Therefore, there will be no paper next week. Our office will be closed on Friday, July 18, and Monday, July 21.

Our religious education supplement "Faith Today" starts its summer vacation this week. It will reappear in September, possibly in a different format.

Bishops' conference releases 1986 manual

'Consistent ethic' focus of Respect Life Program

WASHINGTON (NC)—The U.S. bishops' 1986 Respect Life program highlights abortion, euthanasia, addiction, refugee assistance and economic justice and urges com-

prehensive commitment to the "consistent ethic of life."

The 1986 program is contained in this year's Respect Life manual released by the National Conference of Catholic Bishops in early July.

Material in the manual is geared to Respect Life Sunday, celebrated Oct. 5 in parishes and dioceses across the country. The manual provides liturgical suggestions and a directory of resource agencies as well as guidance on "Respect Life Sunday: A Parish Witness" and articles on the major themes.

The manual calls for more awareness "of the dignity of all human life" and reflects the "consistent ethic of life" promoted by Cardinal Joseph Bernardin of Chicago, chairman of the NCCB Committee on Pro-Life Activities, which supervises the Respect Life program.

The "consistent ethic" ties issues such as abortion and nuclear war to such issues as capital punishment and euthanasia and to such problems as poverty and injustice.

"The pastoral plan is set in the context of a consistent ethic that links concern for the unborn with concern for all human life,"

according to the introduction to the 56-page 1986 manual.

Articles in the manual cover:

► "The Covenant Tradition and a Consistent Ethic of Life," by Franciscan Sister Margaret Carney, on the faculty of the Franciscan Institute, St. Bonaventure University, St. Bonaventure, N.Y.

► "Women and the Tragedy of Abortion," by Juli Loesch, founder of Pro-Lifers for Survival and staff assistant in the NCCB Office for Pro-Life Activities.

► "Euthanasia: Gaining Ground?" by Richard Doerflinger, assistant director of the NCCB Office for Pro-Life Activities.

► "Addiction: The Wound Cuts Deep," on drug and alcohol abuse, by William Ryan, associate secretary of the NCCB Office of Public Affairs.

► "Welcoming the Stranger," on refugee outreach, by Msgr. Nicholas DiMarzio, executive director of the Office of Migration and Refugee Services of the U.S. Catholic Conference.

► "The Pursuit of Economic Justice," by Ronald T. Kriemeyer, director of the USCC Office of Domestic Social Development and staff liaison for the bishops' committee draft-

ing a pastoral letter on the U.S. economy.

The Criterion will publish excerpts from these articles in a special supplement to the Oct. 3 issue.

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FROM THE EDITOR

Today we experienced Mass in Peking, China

by John F. Fink

PEKING, China, June 29—"That Mass was a perfect example of the universality of the Catholic Church," one of our group said to me as we left the Cathedral of the Immaculate Conception this morning.



He was right about that, but there were many other aspects of the Mass that I personally found less than satisfactory.

I am here in China leading the tour that was advertised in *The Criterion* over a period of several months. Thirty-four of us are experiencing the Chinese culture that is so different from ours. Part of that experience was this morning's Mass in Peking's cathedral.

The man who made that statement to me was referring to the fact that there were people at the Mass from all over the world. There were Chinese, of course, but also many occidentals and blacks—probably members of diplomats' families or other members of Peking's international community.

I couldn't help but notice that many of the Chinese present, but certainly not all, stayed in the back of the church. The Chinese were of all ages, mainly women but a few men. The Chinese all seemed to be praying the rosary before Mass started. The church was not crowded.

I thought the cathedral was attractive. A large picture of the Immaculate Conception was above the altar, with Mary shown with Chinese features. There were pictures of the Sacred Heart and St. Joseph above two side altars.

Large imitation marble pillars were holding up the Roman Gothic church. The hard wooden pews had pillows on the kneelers (unfortunately for my knees, I didn't get a pillow).

As we were going to the cathedral in our bus, I explained to the other members of the group that the cathedral belongs to the National Association of Patriotic Catholics, which rejects ties to the Vatican. However, the priests and bishops have been validly ordained, so the Mass we attended was valid. The priest had the power of consecration, so we could receive Communion.

THE MASS WAS a pre-Vatican II Mass. The Catholic Church in China was unable to participate in the Vatican Council because it was being persecuted during the 1960s. It has only been in recent years that the Chinese government has liberalized its policy regarding religion and has permitted the Chinese people to practice their various religions.

The Mass was in Latin. It is an anomaly, of course, that the Chinese, who are not in communion with Rome, say the Mass in Latin while the Latin Rite Church now uses the vernacular. One would think that the Chinese Catholic Church, if it insists on remaining independent from the Vatican, would use Chinese in its liturgy.

At least we assume that the priest prayed in Latin, because we never heard him except when he was distributing Communion, and the formula he recited then was the old Latin formula. During the Mass he continued to pray the Mass while the people watched or sang. The only time the priest and the congregation got together was at Communion.

The priest had his back to the congregation, of course, and the Mass was as it used to be in the old days. On the

altar were the missal and the three Mass cards—the large one in the center and the two on the sides.

The priest started with the prayers at the foot of the altar while the Chinese started chanting a hymn. They continued the chant while the priest prayed the Epistle. Then the altar boys (two men in the old cassock and surplice) moved the missal to the Gospel side of the altar. As the priest read the Gospel quietly, someone else read it aloud, first in Chinese and then in English. By the time he finished, the priest was finishing the Offertory.

At the Elevation, the altar "boys" lifted the end of the priest's chasuble, just like we used to do. They also raised the cloth over the Communion rail, and moved the missal back to the Epistle side of the altar after Communion. We received Communion just as in the old days, kneeling at the Communion rail with our hands under the cloth. And, of course, we received Communion on the tongue. Only a small percentage of the Chinese received Communion.

IT'S AS IF time has stood still for the Chinese Catholic Church. For us, it was like being in a time capsule and returning to the days before the mid-'60s. We found the Chinese people very devoutly practicing the faith that they learned many years ago, and carefully passing it on to the children present at the Mass. The church had a groto outside and many of the Chinese stopped there to pray—as did I.

Some day the Chinese church will be back in communion with Rome. How and when that will happen, only God knows. There are many difficulties to be ironed out, but the Chinese people are patient. They obviously welcome the progress that has been made in recent years that permits them to practice their faith openly, and they are awaiting further progress in the future.

Holy Angels explains need to maintain Catholic school based on black culture

by Richard Cain

Like many other parishes, Holy Angels is facing some tough decisions concerning the future of its school. But unlike most other parishes, it has taken the unusual step of publishing a booklet explaining the situation.

"We wanted people to understand what we mean by black Catholic education and for them to see if they want it to continue here," said Father Clarence Waldon, pastor of Holy Angels.

The booklet is entitled "The Dynamic of Holy Angels Catholic School." Father Waldon said that more than 700 copies were printed and distributed to parishioners, parents of the students, archdiocesan officials and others involved in Catholic education in Indianapolis.

On the surface, the problem is an economic one. With tuition at \$1,000 for one student and \$1,500 for two students, many in the parish cannot afford it. It becomes a vicious circle. As enrollment drops, it must be offset by higher tuition which only further decreases the enrollment.

But what is really at stake, according to Father Waldon, is the archdiocese's outreach to the black Catholic community. "Holy Angels doesn't need the school," he said. "It's the archdiocese that needs the school."

In support of his statement, Father Waldon pointed to the enrollment pattern of Holy Angels. Only 29 of the 116 families sending children to the school live in the parish boundaries. Only 25 of the families are active Catholics. (An additional four families are identified as inactive Catholics.) The rest

come from other faith backgrounds—or no faith background at all.

This is a point emphasized by the 10 black Catholic bishops in their recent pastoral letter. Catholic schools are one of the most powerful tools for evangelization in the black community.

Blacks are attracted in particular to programs like Holy Angels, the authors of the booklet argue, because the school consciously bases its education on the important elements of black culture. The booklet lists these as:

- an emphasis on oral and musical expression,
- an interest in building and celebrating

community, in being present now rather than rushing to the next appointment, and

- an awareness of Afro-American heritage and history.

By respecting black values and traditions, the authors of the book argue that the school helps black students achieve a better sense of self-worth which is necessary if they are to adapt well to the dominant white culture.

A truly black Catholic school also serves as a bridge to the black community, according to the authors. In this way it helps to dispel prejudices and misunderstandings and give witness to the fact that the Catholic Church is truly universal.

Handbook offers plans for laity meetings in dioceses

WASHINGTON (NC)—The U.S. bishops' laity secretariat has issued a handbook to stimulate diocesan and parish-level discussions of lay people's role in the church and society, particularly in the work place.

It urged such consultations around the country to promote lay participation in preparing for the October 1987 world Synod of Bishops in Rome on the laity.

The handbook, titled "Work and Faith in Society," is an attempt to encourage dioceses, deaneries and parishes to look at "the laity's role as the major Christian presence in the places of work and the places of culture," said Dolores Leckey, executive director of the laity secretariat.

The major section of the book consists of talks given at a national consultation of lay Catholic leaders in various fields, held at the University of Notre Dame in 1983. The talks serve both as points of reflection in themselves and as models for the kind of discussions dioceses or parishes might want to develop locally.

The booklet also offers what Mrs. Leckey called a "modest blueprint" for planning and designing one's own parish or diocesan lay consultation, including suggested themes, sample agendas for a meeting, and ways to develop feedback from participants.

A third part of the booklet lists some of the main resources—audiovisual materials, books, periodicals, organizations—available to people interested in studying the role of Christians in the work place.

Mrs. Leckey said the issue of "the laity's experience of being Christian in the world of work" needs attention not only because of the 1987 synod but "because the mission of the church and the laity's role in the world are woven together. It is an ongoing agenda for all of us."

"Work and Faith in Society" is available, at \$6.95 plus \$1.50 postage and handling per copy, from the Office of Publishing and Promotion Services, U.S. Catholic Conference, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005.

Vatican thanks archdiocese for Propagation contribution

The Vatican has thanked the people of the Archdiocese of Indianapolis for their con-

tributions to the Society for the Propagation of the Faith.

In a letter to Archbishop Edward T. O'Meara, Cardinal Josef Tomko, prefect of the Sacred Congregation for the Propagation of the Faith, acknowledged contributions totaling \$327,281 for the support of the Faith and \$24,540 for the support of seminarians and novices. "I am grateful to you for encouraging this response to the church's universal mission mandate," he told the archbishop.

Cardinal Tomko, who was writing for the first time as prefect of the congregation, said that "there is an especially urgent need today in the growing churches of Africa and Asia.

"In the last five or six years there has been a marked increase in vocations to the priesthood and religious life as well as increased involvement of lay leaders," he said. "As the formation and support of local clergy, religious, and catechists depend heavily on the general fund of the Propagation of the Faith, this help from your own local church is of particular importance."

When Are You Receiving Your Criterion?

We have recently received several calls from subscribers who are not getting their *Criterion* until Monday or Tuesday following the date of publication. We wish to correct this situation.

If you aren't receiving your paper by Friday or Saturday (note that Friday is the publication date), please clip this coupon & mail it to *The Criterion* at P.O. Box 1717, Indpls., IN 46206.

What day do you normally receive your *Criterion*?

NOTE: When you clip this coupon be sure that your address label is on the reverse side.

Marian College competing for Lilly Endowment grant

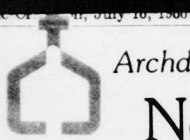
Marian College of Indianapolis has been invited to compete for as much as \$75,000 in grant money to develop programs that will strengthen faculty quality. The invitation comes from the Lilly Endowment, Inc.

Marian is one of 60 institutions from Illinois, Indiana, Kentucky, Michigan and Ohio that have received invitations to submit pro-

posals in 1986. Up to 20 of those schools will qualify for support over a three-year period.

Marian and Calumet College in Whiting are the only Catholic colleges in Indiana selected for this year's competition.

Marian's faculty is composed of more than 100 persons, 20 percent of whom are Religious.



Archdiocesan Catholic Charities

New Albany Charities is five years old

by Barbara K. Williams

This month New Albany Deanery Catholic Charities marks its fifth anniversary. Since July of 1981, a counseling program has been provided in the deanery which includes Clark, Floyd and Harrison Counties. Through a contract with Price Counseling Associates, a firm with offices in New Albany and New Salisbury, Catholic Charities continues to offer its clients family and marriage counseling as well as crisis interven-

tion and psychological testing on an ability to pay basis.

In addition to the counseling program, New Albany Deanery Catholic Charities recently began administering a semi-independent living program for mildly mentally retarded adults. In June, the program known as LIFE (Living in Family Environments) received a 12-month contract from the Indiana Department of Mental Health for approximately \$25,000. This contract will provide funds for program administration

and client supervision as well as living allotments averaging \$280 per month for four clients. Funding for additional clients will be made available during the coming year, and Catholic Charities is planning to submit a request for an additional four clients.

At present, two part-time supervisors have been hired, and two clients have been placed in the LIFE program. One client is a 35-year-old woman who has cerebral palsy and is mildly mentally retarded. She has moved from the Res-Care group home in Charlestown to her own apartment in Jeffersonville.

The other LIFE client is a 35-year-old man who was already living in his own apartment in Jeffersonville when he was referred to the program. Under the direction of LIFE supervisors, Ardis Kimmel and Don Anderson, these clients receive training in life skills such as housekeeping, cooking, shopping, and financial management.

It is important to note that the LIFE program could not operate without supplementary funding. Since no money is provided

by the state contract for setting clients up in housekeeping or for paying deposits on housing and utilities, other funds must be raised for this purpose. To date, LIFE has received funds from New Albany Deanery Catholic Charities and St. Augustine's Parish in Jeffersonville. In addition, a fund-raising project for the program has been designed by Daisy Book who serves on advisory boards for both Catholic Charities and LIFE.

Book, a member of St. John's Parish, Starlight, has written a "how to cook" book which gives step-by-step, illustrated instructions for preparing basic recipes. Designed to assist the mentally handicapped cook, the book, which was illustrated by Book's sister, would be useful to children who are learning to cook as well as novice cooks of all ages. Book has generously pledged to donate profits from the sale of the book to LIFE.

As it celebrates its fifth anniversary, New Albany Deanery Catholic Charities is grateful for the commitment and support of the parishes in the deanery which make its programs possible.

Franciscan Sisters open Chapter 86 at Oldenburg

by Barbara Jachimiak

The Sisters of the Third Order of St. Francis, Oldenburg, opened Chapter 86 with a Eucharistic celebration on Community Day, July 7.

The chapter is instrumental in setting governance rules and direction for the community. It is preparing the third draft of the order's constitution for ratification. When the community has ratified it, the document will be sent to the Vatican Congregation for Religious and Secular Institutes for approval.

During the July 7 liturgy, the former rule books and constitution were among the gifts presented at the Offertory.

Sister Annata Holohan, newly elected congregational minister, gave the homily. Following the liturgy, Sister Marie Kathleen Maudlin, outgoing congregational minister for Chapter 82-86, presented the State of the Community address. Sister Margaret Mary Modde, canon lawyer,

discussed the legal aspects of the constitution and the ratification process.

Sister Margaret Mary noted that there would have to be some changes made in the governance section of the constitution.

Sister Ann Carville of Pittsburgh, facilitator of chapter activities, then spoke about the process not being a problem-solving one. She said the main work now is to ratify the constitution.

Sister Mary Lynne Calkins, director of communications at Oldenburg, said the constitution would be ratified this week. She noted the community anticipates it will not be approved by CRIS the first time and will probably have to be revised and submitted again.

On July 6, five new members of the General Council were installed in a paralyturgical ceremony. They were: Sister Annata, installed as congregational minister, and Sisters Julie Hampel, Carol Ann Sunderman, Joan Laughlin and Marya Gratzwohl, installed as councilors.



INSTALLED—Franciscan general council members installed July 6 at the closing paralyturgical. From left, front row, Sisters Marya Gratzwohl, Carol Ann Sunderman and Julie Hampel. Second row, Sisters Annata Holohan, congregational minister, and Joan Laughlin.

National program for teen catechesis to be piloted here

by Richard Cain

A new national program for training junior-high and high school catechists will be tested for the first time in an archdiocesan workshop to be held Aug. 8-9 at the Beech Grove Benedictine Center.

The program is based on the new plan for adolescent catechesis which was prepared by four national church organizations involved with youth and released this year under the title "The Challenge of Adolescent Catechesis: Maturing in Faith."

The workshop is designed to familiarize people with the paper and help them plan their religious education programs, according to Mike Carotta, archdiocesan coordinator of adolescent catechesis and chairperson for the committee that wrote the paper. "It will help them answer the question, 'What do we want to do catechetically for our adolescents this year?'"

THE WORKSHOP will be facilitated by Carotta. It will have three sessions. This will enable people to come only for those parts that will directly benefit them, according to Carotta. The first part will meet Friday, Aug. 8, from 7 to 9:45 p.m., and focus on junior-high catechesis. The second will meet Saturday, Aug. 9, from 9:30 a.m. to 4 p.m., and focus on high school catechesis. The last session will also meet on Aug. 9, from 6:30 to 9:30 p.m., and will provide people with an opportunity to outline their own plans.

The paper on which this workshop is based is designed to fill a gap that became apparent after the publication of an earlier national paper on youth ministry. "The no-

tion of youth ministry has been articulated well since 1976 when the paper "The Vision of Youth Ministry" was published," Carotta said. But the energy needed to draft that paper drew creative energy away from the area of youth catechesis, he said. Now that gap is beginning to be filled.

THE NEW PAPER affirms the critical importance of catechesis within the framework of youth ministry, according to Carotta. "Youth ministry will not reach its potential unless youth catechesis is done well." In affirming the importance of adolescent catechesis, it defines its aims, principles and procedures.

A second conclusion drawn by the paper is the importance of collaboration in effective adolescent catechesis. It is significant that the paper itself was the product of a massive collaboration between four organizations, the National Federation for Catholic Youth Ministry, the National Catholic Education Association, the National Conference of Diocesan Directors of Religious Education and the Desk for Youth and Young Adult Ministry, Department of Education, U.S. Catholic Conference.

The cost of attending all or part of the workshop is \$14. Lunch on Saturday is an additional \$4.25. For those coming from out of town, rooms at the Beech Grove Benedictine Center are available at \$16 per night. The Center is located at 1402 Southern Ave. in Beech Grove. Those interested should register as soon as possible. For more information and to register, contact Ann McGuire at the Office of Catholic Education, P.O. Box 1410, Indianapolis, Ind. 46206, 317-236-1448.



OFFERTORY PROCESSION—Members of Sisters of St. Francis present old rule books and old constitution document during Offertory at Mass opening Chapter 86 at their convent in Oldenburg. (Photo by Barbara Jachimiak)



LEGAL MATTERS—Franciscan Sister Margaret Mary Modde, canon lawyer, speaks at Community Day activities at the Sisters of St. Francis convent, Oldenburg. (Photo by Barbara Jachimiak)

COMMENTARY

The abortion question and the changing court

by Dale Francis

I wrote two weeks ago that 5-4 Supreme Court decision that struck down Pennsylvania's pre-abortion statutes was the last hurrah of a flawed 1973 decision that had become progressively radicalized and soon would face reexamination by the court. Justice Sandra Day O'Connor, in her dissent, referred to the Roe vs. Wade decision as a "temporary aberration." Chief Justice Warren Burger noted his astonishment that a decision, which did not contemplate abortion on demand in 1973, should be interpreted in 1986 as not even permitting the state to require those having an abortion to receive information concerning the medical procedure and alternatives because that



might delay the ability to obtain abortion on demand.

On June 11, 1986, there was still a majority of justices who based their decision on the prior Roe decision but, even in this, ignoring the cautions of 1973. The dissent, in every case, came to the conclusion the ultimate problem was in the original decision. The June 11th decision had the appearance of reaffirmation of Roe vs. Wade's legalization.

Since that time, the change within the Supreme Court has been accelerated by President Reagan's nomination of Justice William Rehnquist as Chief Justice and of Judge Antonin Scalia to the vacancy created by the resignation of Chief Justice Burger.

As when he chose Justice O'Connor, President Reagan did not nominate political friends but candidates with the kind of solid judiciary credentials that make them acceptable on both sides of the aisle of the Senate. Both Justice Rehnquist and Judge Scalia are highly respected for their intelligence and integrity.

They are in accord with the conservative philosophy of the president, but there was no expectation the choices would not be. The nominations will be opposed by some political ideologists, which is to be expected, and have already been opposed by pro-abortion leaders, who remember Justice Rehnquist was, with Justice Byron White, in dissent against the Roe vs. Wade decision.

Judge Scalia, who has served the U.S. Court of Appeals for the District of Columbia, is of Italian descent, a Catholic, the father of nine children. His ethnic origin and his religious faith should have no relevance to his appointment or confirmation. The idea that the court should have an ethnic and religious mix is alien to the proper understanding of the court or the role of justices.

Newsman at the first press conference asked him how he would vote on abortion cases before the court. He wisely refused to answer. No justice who understands his responsibility would ever pre-judge some future case. It is not the task of a justice of the Supreme Court to attempt to promote his own personal views but to reach conclusions based on constitutional principles.

Assuming his confirmation, Chief Justice Rehnquist becomes the 16th chief justice in our nation's history. We have had 40 presidents but the influence of chief justices spans presidencies—he is only the third chief justice in the last 33 years.

A chief justice has only one vote, like any other justice, but he has an influence on the tone and spirit of the court. Another important influence on the court is that of the intellectual leader, a role that Justice William O. Douglas played during both the Warren and Burger courts. But by general agreement



since the retirement of Douglas, the intellectual leader of the court has been Justice Rehnquist. Although they were ideological opposites, Justices Douglas and Rehnquist were personal friends, in great part because Douglas said Rehnquist was the brightest man on the court.

Those who have hoped for a reexamination of the Roe decision must be patient. A majority for Roe still exists and new significant cases must come before the court. And understand that the court will not rule on moral issues but constitutional—and it is precisely there that Roe was flawed.

The dangers of romanticizing the Ku Klux Klan

by Antoinette Bosco

It is hard to believe but reports indicate there is increasing neo-Nazi and Ku Klux Klan activity in the United States. This includes KKK rallies in my back yard in Connecticut cities, one of which I personally witnessed.

White supremacist groups operate under a number of names such as The Invisible Empire, Knights of the Ku Klux Klan; The National Socialist Party of America; Aryan Nations; or The Order.

As a Christian it is particularly disturbing to me that some Klan and neo-Nazi activity is carried out in the name of Jesus. A group called the Church of



Jesus Christ teaches that Jews are the children of Satan, that white people are the true chosen people and that the United States is the Promised Land.

The Alabama-based Southern Poverty Law Center reports in its Klanwatch Law Report that Klan groups in Texas, Alabama and North Carolina conduct paramilitary operations to train members in the use of violence. In Texas a judge ruled that the local Klan group had violated laws forbidding private groups from organizing as a military company and parading in public with firearms.

In a report on the North Carolina-based White Patriot Party, the Southern Poverty Law Center focused on the group's techniques, including publication of a newspaper called "The Confederate Leader" and sponsorship of dial-a-hate phone recordings called "White Power."

The law center and newspaper accounts

have reported that the White Patriot Party operates paramilitary camps for intensive training in weapons usage and ambush techniques.

When I hear about groups openly parading evil and hatred, my reaction is a mixture of horror and almost disbelief. I find it so difficult to understand how the paramilitary activity of white supremacist groups is able to go on almost unchecked and why it is so difficult to get convictions against leaders linked to violent crimes and plots.

It is encouraging to see that law-enforcement agencies are more vigorously investigating racially motivated violence than was true in the past. But much more needs to be done to stop harassment, threats, cross-burnings, swastika-paintings and the existence of racially motivated hatred.

But more serious consideration needs to be given to the danger posed by the groups and the harm they are doing, especially

through recruitment campaigns targeted to white high school students.

We can't ever allow the KKK or neo-Nazism to be romanticized. Our children must be taught to recognize what those groups have done so that the next generation will not tolerate their re-emergence.

Ultimately, however, the elimination of racist hatred requires a change in people's hearts. Children have to learn to love children of all races and creeds.

This will happen only through continuing integration and exposure and example from us, the adults in their lives.

Companies, schools, government and social groups need to keep making an effort to integrate.

And as Christians we have to be vigilant in opposing hatred and promoting a racially-mixed environment where we all can learn to understand and love one another.

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Religious convictions and union membership

by Magr. George G. Higgins

I recently took part in a labor-management conference in a part of the United States where conservative evangelical Protestants, some of them fundamentalists, make up the population's overwhelming majority. I was not surprised to learn that among these deeply religious people there is strong opposition to the union shop and strong support for right-to-work legislation which would outlaw the union shop.

Some evangelical fundamentalists who took part in the conference are opposed to the union shop for the simple reason that they are opposed to unions lock, stock and barrel. Others, however, said they are sincerely opposed to the union shop on religious grounds.

They believe that the return of Christ is imminent; because they want to obey scriptural injunctions to hold themselves ready for that event, they feel bound in conscience to avoid entanglement in what they regard as worldly organizations, including not only labor unions, but service clubs, Blue Cross or mutual insurance plans, bar associations, etc.

I first ran into this more than 20 years ago when a religious organization ran an adver-

tisement in The New York Times under the heading "Freedom of Religion or Forced Union Membership?" The advertisement reportedly cost more than \$3,000. A week later it was reprinted in 22 newspapers across the country.

The ads were intended to build up popular and congressional support for a proposed amendment to the Taft-Hartley Act which would take account of their religious convictions



tions and exempt them from union membership.

My initial reaction to the ads was not very favorable. I suspected they were a blind cover for the so-called right-to-work movement. The sheer cost of the ads made me doubly suspicious.

Further investigation convinced me, however, that the sponsors of the ads were completely sincere and were not fronting for any of the anti-labor organizations which are in the business of supporting right-to-work legislation. Moreover, I have since learned that the thorny issue of religious liberty raised in the ads concerns some 40 religious organizations with a national constituency.

I agree that the religious convictions of these groups with regard to membership in labor unions should be respected, but I do not believe this matter calls for or lends itself to legislation. For one thing, an amendment of the type they were advocating some 20 years ago would be almost impossibly difficult to administer.

Moreover, as George Meany, the late AFL-CIO president, pointed out at that time, there is considerable variance in the nature and extent of religious objections to participation in unions. Some wish to participate in union meetings and other union programs, and object only to participating in picket-line activity. Others desire a lesser degree of participation.

"I am confident," Meany assured a congressional committee, "that unions and

employers can work this matter out satisfactorily with the particular religious groups involved."

Meany then proposed that the AFL-CIO's affiliated international unions take steps to ensure that local unions scrupulously respect individual religious reservations in the administration of union security agreements, and the AFL-CIO executive council adopt a strong policy statement on the matter. To the best of my knowledge, this is now standard policy for all AFL-CIO unions.

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VIEWING WITH ARNOLD Falling-out-of-love story that's a definite drag

by James W. Arnold

"Heartburn" is the story of a marriage that Rolands can't relieve, told from the woman's viewpoint with a kind of gallows humor that undercuts sentimentality. Despite its dry humor, the movie is so cool and sophisticated there is little substance to soothe the basic tummyache.



This is the by-now famous tale of the alternately warm and stormy relationship of journalistic celebrities Nora Ephron and Carl Bernstein, first revealed (under a thin layer of disguise) in Ephron's best-selling novel. After years of legal hassling between the principals, and several problems in production, it finally emerges as a Mike Nichols movie with superstars Meryl Streep and Jack Nicholson and all kinds of glossy talent before and behind the camera.

The key question is why this unhappy situation should be offered for our contemplation and amusement. Everybody likes a love story, even if it has a sad ending. But falling-out-of-love stories are a definite drag, unless there is insight or some miracle of art. That doesn't happen here. Since the guilty party is presumed to be the husband, and we're not privy to his motivations, we're left with not only a sour taste but little understanding of why things went wrong.

EPHRON IS A clever-and-a-half-writer, near the top of her class as an essayist and witty observer of the foibles of the Eastern semi-elite. In Nichols' deft hands, her script transfers much of that bite to the screen. The stars are a delight—Streep in a slightly different role as an acerbic, self-deprecating New York magazine writer determinedly coping with kitchen, pregnancy, babies and marital jealousy, and Nicholson doing a more lovable and domestic version of himself. But it all seems an empty exercise with limited rewards.

If Streep predictably "becomes" Ephron, Nicholson is certainly NOT Carl Bernstein, or anybody else who fits comfortably into this Jewish cultural milieu. The original casting of Mandy Patinkin made more sense. But Patinkin bowed out, reportedly after meeting Bernstein and liking him.

That would seem to imply that the film is a hatchet job on the era's most famous investigative reporter. If it had been, it might have been better. But all the script concessions made to Bernstein and his lawyers tidied up his image so well that his infidelity now seems incredible and marriage too good to let die. In short, the audience wants these fictional recreations to stay in love and patch things up. When they don't, it's like a ninth inning rally that doesn't happen.

One wonders why Ephron insists on the negative outcome, though she's always claimed the work is fiction. (In the legal settlement, she conceded that "some of the events described are based loosely upon certain events in the lives of my husband, myself and our children.") Maybe it has something to do with a journalist's instinct

to be faithful to the facts. More likely, the experience source Ephron, who'd had a previous bad marriage, on happy endings.

THE CHARACTERS fall in love and decide to get married in the first 10 minutes, and while the relationship is upbeat about both love and parenting, it's a treat to watch. After some familiar new house humor (they've bought a recently burned-out bargain in Georgetown), they celebrate the news of an impending blessed event with an impromptu pizza party singing every song they can recall with "baby" in the title. The sequence ends with Jack doing an hysterical basso version of the father's "Soliloquy" from "Carousel."

Later, Jack is great reading fairy tales to the baby, trying to make her laugh or doing the "where are my socks?" routine. Meryl has dramatic moments in childbirth and several amusing pregnant bits, including trying to cope with a subway turnstile. When things go bad, Ephron mocks her own depression by having Streep turn on TV and discover that Alistair Cooke's wordy plot summaries on "Masterpiece Theater" are really about her own problems. (Cooke is impersonated by Broadway actor John Wood.)

THE MARRIAGE flops because the husband apparently can't resist the charms of a Washington socialite (Karen Akers). We hardly ever see her, much less them, and the wife is constantly making catty jokes about her looks. So it remains an inexplicable

infidelity that causes misery all around. At the climax, Meryl hits Jack with a Key lime pie and takes the kids back to New York as Carly Simon sings "I Believe in Love."

Among the supporting cast, helpful when given a chance, are Stockard Channing and Richard Masur (as friends), Jeff Daniels as Streep's publisher and admirer, Catherine O'Hara (as a gossip TV newswoman), and director Milos Forman, who has some of the better wisecracks. The photography (D.C. and Manhattan) by Nestor Almendros ("Kramer Vs. Kramer") is typically luminous.

"Heartburn" is an ironic example of journalists exposing their own dirty laundry instead of somebody else's. It's not much fun either way.

(Flashy exercise in acting, writing and directing skills, but thin on substance; okay for adults, but not especially recommended.)

Recent USCC Film Classifications

Club Paradise	A-III
The Great Mouse Detective	A-I
Hard Traveling	A-III
My American Cousin	A-II
Next Summer	A-III
Nothing in Common	A-III
'Til the Cherry Moon	A-III

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



DISNEY DETECTIVE—Super sleuth Basil, right, and his associate Dawson consult on a perplexing case in Walt Disney Pictures' "The Great Mouse Detective." The 26th full-length

animated feature from the Disney organization will satisfy the very young, the U.S. Catholic Conference says, and it is classified A-I. (NC photo)

Audubon Society series makes debut Sunday

by Tony Zaza

"Condor," airing Sunday, July 20, 7-8 p.m. EST on PBS, is the debut presentation of the new "National Audubon Society Specials" series with conservation as the theme.

Produced by Wolfgang and Sharon Obst, the program takes viewers to virtually inaccessible locales to see the American condor, which is in danger of extinction. There is only one breeding pair remaining.

Narrated by Robert Redford, the premiere program in a series of 12 tracks the birds to their nesting sites, observes their feeding habits and explores the relationship of man, environment and the birds with preservationist flare.

One marvels at the technology dedicated to the efforts of the National Forest Service and other agencies committed to saving the many endangered species, victims of an unnatural rate of extinction worldwide.

There is some interesting commentary about the significance of genetic diversity and the fragile link between all living things on our planet. Learning the causes of the condor's destruction will ultimately prove vital.

The modern-day irony of the show is that the people active in the preservation of the condor are from the greater Los Angeles megalopolis, the former territory, now cemented over, of these rare birds.

Overall, it's a fascinating introduction to the innovative

work being done to preserve our national and global wildlife heritage. Each program in the series will probe and explore environmental problems and solutions and will reveal the complexity of the situations. But what is important about these Audubon specials is their emphasis on the impact of people on our natural resources.

Programs of Note 26

Sunday, July 20, 6-7 p.m. EST (ABC) "Donald Quacks Up." An animated feature presentation from Disney summer classics with the notorious duck up to his old tricks.

Sunday, July 20, 8-10 p.m. EST (NBC) "Flight 90: Disaster on the Potomac." A rebroadcast of the 1984 made-for-TV movie presents the human drama surrounding the fatal crash of a 1982 Air Florida flight in Washington. Starring Richard Mazur, the show features a re-enactment of the dramatic rescue of five passengers from the Potomac River.

Monday, July 21, 8-10 p.m. EST (NBC) "The Sender." A suspenseful psychological thriller about a man able to project his dreams into the minds of others. Stars Kathryn Harrold.

Monday, July 21, 10-10:30 p.m. EST (CBS) "Ohms." The CBS late-night drama stars Ralph Waite in a story about a small farming community fighting the hazard brought by a power company's huge towers.

Thursday, July 24, 7-10 p.m. EST (CBS) "Death of a Salesman." A rebroadcast of the powerful Arthur Miller play starring Dustin Hoffman as Willy Loman, the tormented little man in pursuit of the American Dream.

Saturday, July 26, 8-10 p.m. EDT (CBS) "Stormin' Home." A rebroadcast of the 1965 made-for-TV movie teaming Gil Gerard and Lisa Blount in a drama about an aging car racer who must face the responsibility of fatherhood and the challenge of the last big race of his career.

Saturday, July 26, 7-8:30 p.m. EST (PBS) "Nothing But A Man." This "American Playhouse Movie Festival" entry is about a black man's struggle for dignity in a small, racially bigoted Southern town.

Sunday, July 27, 8-10 p.m. EST (CBS) "Missing Children." A rebroadcast of a 1982 drama about a poor and trusting young mother whose children are stolen from her by a private adoption agency posing as a child-care center.

Wednesday, July 30, 7-10 p.m. EST (ABC) "After the Revolution." ABC News focuses on how women's lives have changed in several vital areas since the sexual revolution.

Wednesday, July 30, 8-9:30 p.m. EST (PBS) "Diggers." A testament to the unrecognized role of the more than 100,000 Panama Canal diggers brought in from Barbados and Jamaica. Interviews, historic photos and archival footage chronicle the political, social and technological history of the canal.

The Vatican and liberation theology

by Francis Schussler Fiorenza

For many American Christians liberation theology is an enigma. Some persons associate liberation theology with Marxism. Others identify it with communists like the Sandinistas. For these Americans a Christian liberation theology seems a contradiction. Yet others sympathetic to the plight of poor countries seeking dignity and freedom ask, "Can one be a Christian and an advocate of liberation theology?"

Such persons are not alone in their dilemma. Even the Vatican struggles with the meaning and significance of liberation theology. Two years ago the Vatican's Congregation for the Doctrine of the Faith warned Catholics of the dangers of liberation theology. Now the congregation has issued an instruction seeking a positive understanding of Christian freedom and liberation. The new statement's purpose is to complement the previous document.

The new instruction provides Roman Catholics with a positive, more profound understanding of liberation theology. The document discusses several key concepts of Latin American liberation theology. It does not so much reject them as modify them and place them in a new light.

The new Vatican document gives legitimacy to the existence of liberation theology. The statement shows that U.S. Catholics should not ignore liberation theology or the enormous economic poverty and socio-political oppression facing many Third World countries. The new instruction opens the way for U.S. Catholics to learn more about liberation theology.

A CONSISTENT theme of liberation theology is the uniqueness of its starting point. Liberation theology claims to stem from the particular experience of Third World poverty. The modern European and North American revolutions resulted in emancipation of the middle class and led to civil rights for all citizens.

But these emancipation movements are limited, liberation theologians argue. The revolutions have not helped the poor in the Third World. In fact, in the Third World, emergence of the middle class has taken place in the face of, and even contributed to, the increased impoverishment of the poor. The American and French revolutions have as a negative side the dependency of Latin American countries.

Latin American liberation theology, created from this Third World viewpoint,

calls for the liberation of Latin American countries and their poor from dependency. The congregation's document, written from a quite different perspective, also points out the limitations of modern emancipation movements. The social and political achievements of the French and American revolutions and the Enlightenment have not given humankind enduring freedom, nor has progress in science, technology, and economics.

The new Vatican document underscores the reason: Humankind has overlooked the profound meaning of freedom. Political liberation from suppression without spiritual liberation from sin is not genuine liberation. Economic liberation from poverty without moral liberation from evil and without responsible, ethical use of freedom does not produce the liberty sought in emancipation movements. The Vatican document thus incorporates a central theme of liberation theology and underscores the significance of religious and moral liberation for true liberation.

LATIN AMERICAN liberation theology stresses the need to move from religious and moral freedom from sin and evil to economic and political freedom from poverty and suffering. The recent document also emphasizes that modern emancipation efforts are endangered unless they move from political and economic liberation from oppression to religious liberation from sin. The Vatican statement calls to mind the centrality and transcendence of the religious dimension within a genuine liberation theology.

Latin American theologians emphasize the importance of the preferential option for the poor. They point out the insights and challenges the poor present to the church. The church has to take into account the experiences of the poor that unmask the pretensions of modern industrial society and opt for the poor in its struggle for economic and political emancipation.

The new instruction picks up this theme. But instead of discussing a preferential option for the poor, the document refers to a preferential love for the poor. The poor disclose important truths to us. They disclose not only the significance of economic or political change but also the importance of a religious dimension because of their belief in the saving power of Christ's redemption.

Another element of liberation theology is

its emphasis on the church's social and political mission. Secularization of modern society has privatized religion, relegating it to the sphere of private piety and individual choice and removing religious and moral advocacy from the public sphere of politics. Many Christian theologians have a dual understanding of the church's mission. The hierarchy's primary responsibility is for the church, whereas the laity's responsibility is for the world.

THE NEW Vatican document points out that social, economic, and political life should be shaped by ethical and moral principles. The church has the responsibility to bring these principles to bear in the modern world. Insofar as the new instruction affirms the church's mission, it underscores the role that the hierarchy has undertaken to play in the United States.

There are perhaps no better examples of what the new document is advocating than the American bishops' pastoral letters on nuclear warfare and the economy. The American bishops have led the way in practicing what the Vatican proclaims as the church's proper role in society.

The new instruction is, of course, concerned about a too direct involvement of the church in politics. It reiterates this role primarily to the laity rather than to the clergy. But because it stresses the need for declaring the principles of social and political ethics according to which society should be transformed, the document advocates the church's involvement in proclaiming human freedom and liberation.

(Francis Schussler Fiorenza is a professor in the Catholic University of America's theology department and president of the Catholic Theological Society of America.)

Most plan to attend optional religion class

ROME (NC)—Preliminary government figures indicate that an overwhelming majority of public school students will be attending classes in Catholic religious instruction during the first year that this is an optional subject.

More than 90 percent of the high school students and the parents of nursery and elementary school children have chosen religious education classes, according to government estimates released after the July 7 deadline for registering children for the 1986-87 school year.

The figures were based on tabulations of one-third of the registration forms.

Catholic instruction in public schools became optional in Italy in 1984.

FOR SALE — CHURCH PEWS

Subject to availability, St. Lawrence Church, 4650 N. Shadeland Avenue, Indianapolis, is selling the pews in the existing church, as is, where is, in bulk or singly.

The following are available:

- 41 21-foot pews (with kneelers) @ \$260.00 each
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- 2 16-foot shields (with kneelers) @ \$60.00 each
- 2 5-foot shields (with kneelers) @ \$25.00 each

A minimum deposit of \$50 per pew is requested by Sunday, July 27, 1986, or before, payable to the St. Lawrence Building Campaign. The balance is due on or before the date the pew is removed from the church. Part of the monies generated from this sale will go toward the gym/auditorium renovation.

You will have the opportunity to select the specific pew(s) you want with your deposit. It is the responsibility of the purchaser to remove the pew on the designated dates after the opening of the new church. You will be notified of the dates for removal. The Sports Committee will assist in taking the pews loose from the floor.

Anyone who wishes to purchase a pew, please call the Rectory at (317) 543-4921, by Sunday, July 27, 1986.

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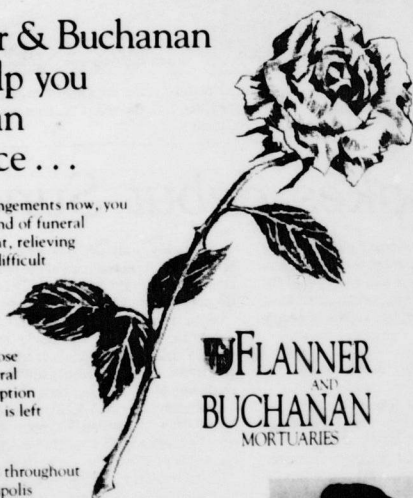
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the pope teaches Catholic Church's tradition affirms that angels do exist

by Pope John Paul II
Remarks at audience July 9

In the course of the past several weeks I have been speaking about the mystery of God the creator. In this same context I wish to offer some reflections today on the creation of angels. In our profession of the Creed, we say that we believe in God, "the maker of heaven and earth, of all that is, seen and unseen." The angels are those creatures which are unseen. They are invisible for they are purely spiritual beings.

There has been confusion regarding angels at various times in the history of salvation. At the time of Jesus, for example, the Sadducees denied the existence of angels, and in every age materialists and rationalists have done the same. But all of the church's tradition is unanimous in affirming that they do exist.

One would have to alter sacred Scripture itself if one wished to eliminate this teaching. Indeed, it is true to say that our faith in the angels is based on the word of God. St. Paul clearly affirms this when he writes: "In Christ all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him."

It is important to remember that the revealed truth about angels does not con-



stitute the central content of the word of God. Rather, the truth that stands at the very heart of revelation is the truth about God and about the salvation of all men and women. The truth about angels is inseparable from this but it is subordinate to it. At certain points in salvation history, angels have had a fundamental role to play in the unfolding of human events. At all times, together with the rest of creation, they manifest the loving providence of God.

CORNUCOPIA

Perfect birthday present

by Shirley Vogler Meister

"What do you want for your birthday, Mom?"
 "Peace!"
 "Oh, Mom!" the three daughters would sometimes moan in exasperated unison. "Now tell us what you really, really want," they'd add, already knowing that I seldom made actual requests for anything but peace."

The first time I was asked this question, I startled myself with my answer. Where did that come from? I wondered—but I knew. As a girl, my favorite moments during Holy Mass were those that emphasized peace:

"Provide that our days be spent in thy peace..."

"...to all who rest in Christ, we beseech thee to grant thy goodness, a place of comfort, light and peace..."

"Grant of thy goodness, peace in our days..."

"May the peace of the Lord be always with you..."

"Lamb of God, who takes away the sins of the world, grant us peace..."

"Our Lord, Jesus Christ, who has said to the apostles, 'Peace I leave you, my peace I give you,' regard not my sins but the faith of thy church and deign to give her peace and unity according to thy will..."

"Go in peace..."

An awareness of the beauty and the importance of peace was thus quietly ingrained in me at an early age. Spur of the moment, I first mentioned peace to my own daughters when they asked me what I wanted most. Then, slowly through the years, I re-emphasized peace in overt or subtle ways, suggesting peace as an honorable goal for them, too.

"What do you want for your birthday, Mom?"
 "Peace."

When very young, the girls interpreted this answer as peace and quiet and harmony within the family—if only on my birthday. Through maturing, however, each daughter in her own way realized the full implications of the word and, I hope, plants daily the seeds of peace that are within her.

The United Nations—established over 40 years ago on the premise of peace—declared 1986 as the International Year of Peace. At least one national publication, St. Joseph's Messenger, has dedicated all of its issues this year to the theme of peace. (This is particularly appropriate since the Sisters of St. Joseph of Peace, who produce the publication, were founded over 100 years ago with the special mission to "foster peace in the world, the church and the family... through justice.")

The Statue of Liberty celebrated her 100th birthday two weeks ago the same month in which I mark the passage of half that many years. And if one of my daughters posed the traditional birthday question—"What do you really, really want?"—to Liberty herself, I'm sure her answer would coincide with mine:

"Peace."

vips...



✓ Sister Francis Clare Buegler of the Sisters of St. Joseph of Carondelet will celebrate her 50th Anniversary in religion

with a Mass Saturday evening, July 19, at St. Roch Church, followed by a reception from 1 to 3 p.m. on Sunday, July 20 at the K. of C. hall, 511 E. Thompson Rd. Sister Francis Clare attended Sacred Heart grade and high schools and was a member of St. Roch Parish. At present she is secretary at St. Francis de Sales grade school in Denver.

✓ Cathedral High School player Tim Masheck is one of 50 players chosen to participate in the 12th Annual Indiana High School Baseball Coaches Association Hall of Fame All-Star Series. The three-game series will be played in a twilight double-header on Saturday, July 19 and a single game on Sunday, July 20 at Highlander Park in Kokomo.

✓ Benedictine Father Boniface Hardin, director of the Martin Center, will receive the Father Joseph Davis Award at the National Black Catholic Clergy Caucus to be held in St. Louis July 27-Aug. 1. The award is given annually to members of the clergy for outstanding service in their ministry.

✓ Jack and Patricia Merk and Robert and Susanne Sperback recently attended the National Couple to Couple League Convention held in Denver. The league promotes natural family planning and teenage chastity. The Merks teach NFP in the Mauckport area and the Sperbacks in the Indianapolis area. For information on classes call the Sperbacks at 317-247-5847.

✓ Eugenia Hunnes Hagen, longtime housekeeper at St. Joseph Parish in Indianapolis, has moved to a new address. Friends may reach her at: Coventry Village, 8400 Clearvista Place, Indianapolis, Ind. 46256.



✓ Franciscan Father James Fitzpatrick, resident priest at St. Anne Parish, Hamburg, will celebrate 50 years of Franciscan priesthood at a Mass of Thanksgiving at 12 noon EST on Sunday, July 27, at St. Anne's. Father James did Navajo mission work during his first year of ordination, and pastoral service in many states in the years following. Most recently (1980-85) he served as pastor of Holy Family Parish, Oldenburg, before coming to St. Anne's.

check it out...

✓ A free Contemporary Christian Concert featuring musician Katrina Rae will be held at 7:30 p.m. on Friday, Aug. 1, at Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Rae travels throughout the eastern half of the U.S. administering to the spiritual needs of Christians by performing her contemporary, inspirational music.

✓ The Beech Grove Benedictine Center will continue sequential Enneagram Workshops presented by Dominican Sister Maria Beesing and Jesuit Father Patrick H. O'Leary according to the following schedule: "Integration," Sept. 19-21, 1986; "Basics," Oct. 24-26, 1986; "Spirituality,"

Feb. 19-21, 1987; and "Comparisons," Sept. 20-22, 1987. Call 788-7581 for information.

✓ Shakespeare in the Fields, a non-profit theater for young adult performers, will present a free Mini-Fest of Moliere at 7:30 p.m. on Monday, July 28 in the barn at Mount St. Francis. The two Moliere one-act plays to be presented are "The Rehearsal at Versailles" and "The Precious Women Ridiculed."

✓ The Living Christ Community, an ecumenical charismatic prayer group, meets weekly at 7:30 p.m. on Sunday evenings in the Gregorian Room of St. Joseph Parish, Terre Haute. For information call 812-535-1299. A women's charismatic prayer group (AGAPE) meets from 12 noon to 2 p.m. on Thursdays at St. Patrick Parish rectory, Terre Haute. Babysitting available for 50 cents/child. For information call 812-232-9594.

✓ The Parkinson's Awareness Association will meet at 2 p.m. on Sunday, July 20 in the I.U. School of Nursing building on the IUPUI campus to hear

neurologist Dr. Edward Daly. The group will also meet at 12 noon on Tuesday, Aug. 5 at the Holiday House in Holiday park for the Sandoz luncheon meeting. For information call 255-1993.



✓ A retreat led by Jesuit Father Anthony de Mello will be held on the weekend of Aug. 8-10 at The Hermitage, 3550 E. 40th St. Father Anthony, author, spiritual counselor and retreat master, is currently director of the Sathana Institute of (See CHECK IT OUT on page 9)

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QUESTION CORNER

Gnosticism still a problem

by Fr. John Dietzen

Q What information can you give about the Rosicrucians? I read that they give you an inner dimension of the subconscious and have revealed this inner dimension to thousands for fullness of living. Can you enlighten me about the "cosmic consciousness" which they talk about? What is the church's position about them?



A I have responded to questions about the Rosicrucians in the past, but have received several questions again recently.

The Rosicrucians, officially known as The Ancient Mystical Order Rosae Crucis, is a modern form of Gnosticism (from the Greek word "gnosis": "knowledge").

It crops up through the ages in many forms and places. We read even in the New Testament of the problems the early church had with the Gnostics.

The specific flavor of Gnosticism varies but always the promise is to open up the secrets of the universe through a profound mystical experience. The initiates—those "in the know"—supposedly possess a grasp on man and the world that remains unintelligible to the rest of the human race.

The Order or Brotherhood of the Rosy Cross appeared perhaps 500 years ago, though many of the earliest documents are now known to be hoaxes written much later.

As it now exists, the order was organized about 100 years ago. Units (they call them "colleges") are organized in the United States and Europe. Rosicrucian general statutes identify it as part of Freemasonry.

What doctrines there are in the order seem to be a strange mixture of Christian and non-Christian ideas. Many elements are incompatible with Christian faith.

There is, for example, a strong pantheistic strain in such movements, holding that all creation, mankind included, is somehow an extension or a "part" of "God." Such doctrines do not appear in so many words but they are implied throughout the philosophy.

As is true with other such groups, their literature and beliefs are characterized by varieties of mystical and esoteric language, the meaning of which is difficult if not impossible to pin down.

The church has taken no official position on the Rosicrucians, just as it has not against numerous other quasi-religious groups. It would seem impossible, however, to accept and believe at one and the same time the truths of the Catholic faith and the teachings of this ancient mystical order.

Q I have attended several non-Catholic funerals and was amazed to hear the Nicene Creed in which the people near me

say, "I believe in one, holy, catholic and apostolic church." Do these people who are not Catholic really believe in the Catholic Church? (Louisiana)

A The Nicene Creed (fourth century), as the Apostle's Creed and other early professions of faith which use the same word, were formulated a thousand years or more before the Protestant churches began.

Obviously, therefore, the word cannot

refer to some distinction between the Catholic Church and other Christian "non-Catholic" denominations of today.

The word as used in these creeds comes from the Greek word which means "universal" or "worldwide." It refers, of course, to our belief as Christians that Jesus intended his community of believers to embrace all peoples of all times and places. It was not to be limited to one group or one era.

This is the meaning intended when we designate "catholic" as one of the four marks or identifying characteristics of the church.

(A free brochure explaining Catholic regulations on marriage and the promises made in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

FAMILY TALK

Not easy to change patterns of behavior

by Dr. James and Mary Kenny

Dear Mary: My stepmother has been finding fault, accusing us of things we don't know anything about as long as I can remember. We have been married 36 years, so it has been that long at least.

My father passed away in 1979 and since then we saw to it that mom got to church every Sunday, holy day and to several other devotions she wanted to go to. We took her to the doctor, to wakes, funerals, anniversaries. She says we never take her anyplace. I have one brother and five sisters, and she brags about how much they take her.

Last year she called one day and told me I was "black." I asked what she meant and she said, "I won't tell you." I finally told her she would have to have someone else take her to church until she would tell us why I am black and why she kept accusing us of so much. She still won't tell.

The seven of us children are having a party for her 80th birthday. I know we won't feel very welcome, but we like to be with the rest of the family.

Some people told me they would visit her more often but can't stand to listen to her ridicule my husband and me. Some say she is getting senile, but she wasn't senile when she started. Should we just ignore her? (Iowa)

Answer: Thirty-six years of helping a woman who gives you abuse is a wonderful record. Bless you for your perseverance.

Why does your stepmother pick on you and your husband? Disorganized and suspicious thinking are sometimes symptoms of senility or Alzheimer's disease. Alzheimer's victims lose the capacity to deal with various aspects of life. If this is so, your mother may have been bad-tempered in the past, but now suffers from irreversible brain changes.

Whether your mother's behavior is due to Alzheimer's disease or personality factors, I doubt that heart-to-heart talks will bring improvement. Your letter gives one clue which may help.

A basic principle of human behavior is that human beings continue to behave in

ways that pay off and stop behaviors that do not. I suspect your mother's abuse pays off for her, and the most obvious clue is that it gets attention.

She said something which upsets you. Over and over you ask her what she means. That's attention. You continue to be upset, continue to ask her. More attention.

Some people seem to enjoy saying and doing things simply to "get a rise" out of others. Maybe it adds spice to their otherwise dull lives. Your mother may be carrying on such an activity.

The attention you give her for this behavior actually may ensure its continuance. Changing a pattern that has persisted for 36 years is not easy. However, if you sincerely would like to improve the relationship, here are some things you might try.

1. Work on your self-esteem. You and your husband are OK. Your friends recognize and resent the negative things she says about you. Caring for a disagreeable elderly person is widely recognized and respected as a kind but difficult thing to do.

2. Once you recognize that the negative remarks are her problem and not a reflection on you, try humor. You might remind her that "black is beautiful." Or you and your husband might call yourselves the "black sheep" of the family. Her abuse touches some sensitive nerves in you. But if you can see humor in some of her charges, you will take a big step toward defusing her meanness.

3. Call on your husband for help and support. In dealing with elderly parents, the child, even the child over 50, carries the "baggage" of the entire earlier parent-child relationship. Your spouse does not carry this "baggage" in regard to your stepmother. Use his judgment and support when you need another person to remind you that "you're OK."

Once you free yourself a bit from reacting to her every word, your behavior should come easily. Of course you want to see your relatives. Attend the birthday party and wish her well. Help her when you can, be glad you have many other relatives to help her as well, accept her as she is and get on with your life.

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Church, pro-life leaders fight increase in school birth control clinics

by NC News Service

Church leaders and pro-life groups are fighting, with mixed success, efforts nationally to increase the number of school health clinics that distribute birth control information or contraceptives.

Health clinics in three dozen or four dozen U.S. high schools already have included sex education and contraceptives among their services for several years, according to Richard Doerflinger, assistant director of the

check it out...

(Continued from page 7)

Pastoral Counseling in Poona, India. For retreat information call 545-0742.

✓ Training sessions for pastoral ministers on the **Growing Up Sexual Junior high program** will be offered from 9 a.m. to 2:45 p.m. on Saturday, Aug. 16, at All Saints School, Columbus, and on Saturday, Aug. 23, at the Catholic Center, 1400 N. Meridian St., Indianapolis. \$12 fee includes lunch. Registration deadlines are Aug. 6 for Aug. 16 workshop and Aug. 13 for Aug. 23 workshop. To register send check payable to Archdiocese of Indianapolis to: Myrna Vallier, Family Life Office, P.O. Box 1410, Indianapolis, Ind. 46206, or call 317-236-1596 or 317-236-1433.

✓ **CORRECTION:** Sacred Heart High School welcomes "anyone who walked its halls" (not just the Class of 1961) to a dance from 9 p.m. to 2 a.m. at the K. of C., U.S. 31 and Thompson Rd. \$8/per person; \$15/ per couple.

✓ The Couple to Couple League will sponsor **Family Planning Classes** from 7 to 9:30 p.m. on Saturdays, July 19, Aug. 2 and 23, and Sept. 13 at St. Christopher Parish, Speedway. \$35 cost includes all materials and a one-year membership. For information or to register call Susanne Sperback at 247-5847.

✓ The Society for the Propagation of the Faith will man a booth at the 16th annual Black Exposition to be held from 10 a.m. to 10 p.m. Saturday and Sunday, July 26-27 at the Indiana Convention Center. The public is invited to attend.

✓ St. Matthew Elementary School alumni of the Classes 1959-1976 will celebrate their first reunion on Saturday, Aug. 2, in Moriarty Hall. Featured events include a special Mass, a dinner with guest speaker Colts kicker Raoul Allegre, and a dance. For information call Fr. Wade at 257-4297.

✓ **Kentuckiana Marriage Encounter** will present a Marriage Encounter on the weekend of Aug. 8-10. For information on this and future Marriage Encounter weekends, call 812-283-0931.

✓ Beech Grove Benedictine Center will offer a workshop led by Dr. Sheila Murphy on **Women, Men and Relationships** from 9 a.m. to 3 p.m. on Saturday, Sept. 13. Topics to be included are: the ways men and women each deal with relationships, an overview of development and deterioration of relationships, and sexuality. \$30 fee (with \$5 non-refundable deposit) includes lunch. Call 788-7581.

✓ **Glenmary Home Missioners** will visit four archdiocesan parishes on weekends this summer, including St. Bernard Church, Frenchtown, on July 19-20; St. Ambrose, Seymour, and its mission, Our Lady of Providence, Brownstown, July 26-27; Immaculate Conception Parish, Aurora, Aug. 2-3; and St. Mary, Navilleton, Aug. 16-17. Glenmary Home Missioners work in poverty-stricken areas of Appalachia and the rural South.

U.S. bishops' Office for Pro-Life Activities in Washington.

In June Illinois opponents lobbied successfully to stop, or at least postpone, a bill that would have provided state funding for health care clinics that dispense birth control.

A similar proposal died in the Florida Legislature this year, but the issue was still alive in at least three counties in the state.

In San Diego a school task force has recommended that the city Board of Education move ahead in its study of a proposed school-based health clinic.

The Florida bishops in a pastoral letter said public school programs on sexuality have failed to stem "the high incidence of teen-age pregnancies, premarital sex and promiscuity, venereal disease, abortion and the rising rate of sex-oriented crimes."

They wrote that the clinics, "instead of developing a sense of moral and personal control, offer contraceptives, information on birth control and referral for abortion."

The Illinois bill, which was removed from consideration in the House June 18 and postponed until at least November, means a funding crunch for clinics already in operation, according to clinic opponents.

Pro-life groups in the state had lobbied against the bill.

Cardinal Joseph L. Bernardin of Chicago has said he not only opposes providing contraceptives for teen-agers on moral grounds but also for pragmatic reasons. "It simply doesn't work."

The cardinal said more education is needed to help teen-agers "grow up as sexually mature adults."

"There is no reason to think more and better contraception will do this. . . . It is a cheap solution that will not work and that, if it did work, would not meet the real developmental needs of teen-agers searching for their sexual identity," the cardinal said.

In San Diego a city task force voted June 19 to recommend that the Board of Education move ahead to the next phase in its study of a proposed school-based clinic.

Task force member Father Douglas Regin, executive director of Catholic Community Services, proposed that family-planning services not be offered at the clinic, but he failed to get a second to his motion.

Father Regin was the only task force member at the meeting who abstained from the vote and did not endorse the group's report to the board.

Bishop Leo T. Maher of San Diego and pro-life groups have opposed the establishment of the clinics because of the family planning services.

Chilean bishops ask for an end to military rule

VATICAN CITY (NC)—The Chilean Catholic bishops have asked for an end to the military government and have shown support for jailed opposition leaders, Vatican Radio reported.

Opposition to the 13-year-old government of Gen. Augusto Pinochet came in a statement released at the end of a July 11-12 national bishops' meeting, said Vatican Radio July 14.

"It is the militarization of national civic life that is not suited to the nation," said the bishops.

Returning the government to civilians could bring an end to the current violence, they said.

In a separate statement, the bishops also expressed solidarity with 15 opposition leaders jailed after calling a national strike July 2-3 which resulted in bloody confrontations between security forces and demonstrators.

Three bishops also visited the jailed opposition leaders.

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July 27	St. Peter & Paul's, Goodland, Ind.	2:00 PM	
July 28	St. Augustine Home for the Aged, Indpls.	2:00 PM	
	St. Theresa of the Little Flower, 13th & Bosart, Indpls.	7:30 PM	
July 29	St. Joseph's Academy, Tipton, Ind.	1:00 PM	
	St. Louis de Montford, Fishers, Ind.	7:30 PM	
July 30	St. Mary's Church, Downtown Indpls.	11:30 AM	Mass
	St. Martin's Church, Martinsville, Ind.	7:30 PM	
July 31	Immaculate Conception Academy, Oldenburg, Ind.	1:30 PM	
	Our Lady of Lourdes, 5333 E. Washington St. Indpls.	7:30 PM	

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30 Oldenburg Franciscan Sisters to celebrate anniversaries July 26

Thirty Sisters of St. Francis, Oldenburg, will celebrate diamond, golden and silver anniversaries July 26. A special liturgy, dinner and entertainment will be part of the day's festivities at the motherhouse in Oldenburg.

Sisters Rose Viterbo Manzenberger and Amata Conley will observe 75 years. An article about them was in the May 30 issue of *The Criterion*.

Those celebrating 60 years are:

Sister Alcuin Brankamp attended Marian College, Indianapolis. In the archdiocese, she taught at St. Andrew, Richmond; St. Louis, Batesville; St. Mary, New Albany; and Little Flower and Our Lady of Lourdes, Indianapolis.

Sister Mary Gabriel Burke attended Marian College, Indianapolis, and schools in other states. In the archdiocese, she taught at St. Mary Academy and Secena High School, Indianapolis; and Immaculate Conception Academy, Oldenburg.

Sister Benedict Esquibel, a native of New Mexico, taught at St. Gabriel, Connersville; St. Michael, Brookville; St. Mary, North Vernon; and schools in Ohio, New Mexico, Missouri and Illinois.

Sister Mirella Heile taught at Little Flower, Our Lady of Lourdes and St. Lawrence, Indianapolis; Holy Family, Oldenburg; St. Mary, New Albany; St. Gabriel, Connersville; St. Mary, Greensburg; St. Andrew, Richmond; and schools in Ohio and Missouri.

Sister Rita Ann Horstman served as principal at St. Gabriel, Connersville, and

taught at St. Anthony, Morris, and schools in Ohio.

Sister Rose Ann Knoob, a native of New Albany, attended St. Mary's School there, and Marian College, Indianapolis. In the archdiocese, she taught at Holy Name, Beech Grove; St. Anthony, Morris; St. Michael, Brookville; and St. Gabriel, Connersville. She is presently a part-time tutor at St. Paul, New Alsace.

Sister Agatha Marie Kochert, a native of Lanesville, attended St. Mary's School there, and Immaculate Conception Academy and the Marian College extension in Oldenburg. In the archdiocese, she taught at Holy Name, Beech Grove; St. Vincent de Paul, Bedford; Immaculate Conception, Millhouses; St. Mary, Greensburg; St. Gabriel, Connersville; and St. Mary, North Vernon. During the coming year, she will be living at her home parish in Lanesville.

Sister Floresita Meise was born in Germany. She attended Marian College, Indianapolis. In the archdiocese, she taught at Holy Trinity and St. Bernadette, Indianapolis; and St. Joseph, Shelbyville. She now works part-time as a seamstress at the motherhouse in Oldenburg.

Sister Sylvia Moeller, a native of Hamburg, attended Greensburg public school and Marian College, Indianapolis. In the archdiocese, she taught at Little Flower, St. Francis de Sales and St. Christopher in Indianapolis; St. Andrew, Richmond; St. Mary, Rushville; Holy Name, Beech Grove; St. Vincent de Paul, Bedford; St. Michael, Charlestown; St.

Paul, New Alsace; and Our Lady of Perpetual Help, New Albany.

Sister Barbara Marie Warisse, a native of New Albany, attended St. Mary's School there. In the archdiocese, she taught at St. Mary, North Vernon; St. Michael, Brookville; St. Gabriel, Connersville; St. Vincent de Paul, Bedford; St. Lawrence, Lawrenceburg; St. Michael, Charlestown; and Catholic Central, New Albany.

Celebrating 50 years are:

Sister Mary Joyce Gastenveld attended Marian College and Butler University in Indianapolis. In the archdiocese, she taught music at Immaculate Conception Academy, Oldenburg; St. Joseph,

Shelbyville; St. Mary Academy and Holy Trinity, Indianapolis; St. Andrew, Richmond; St. Louis, Batesville; Holy Name, Beech Grove; and St. Anthony, Morris.

Sister Mary Ellen Hampel attended Marian College and Butler University, Indianapolis. In the archdiocese, she taught at Holy Rosary, Indianapolis; Holy Family, Oldenburg; Seton Catholic, Richmond; and St. Christopher, Indianapolis. She also served in the business office at Marian College. She is now librarian at St. John School, Middletown, Ohio.

Sister Ann Cyril Hermann attended Marian College. In the archdiocese, she taught at St. Michael, Brookville; St. Andrew, Richmond; St. Mary, Greensburg; St. Louis, Batesville; and schools in Ohio and Missouri.

Sister Laurita Kroger attended Butler University, Indianapolis. In the archdiocese, she taught at Secena Memorial High School and St. Mary Academy, Indianapolis. (See 30 SISTERS on next page)



60-YEAR JUBILARIANS—Front row: Sisters Barbara Marie Warisse, Benedict Esquibel, Rita Ann Horstman, Floresita Meise. Back row: Sisters Agatha Marie Kochert, Sylvia Moeller, Rose Ann Knoob, Mirella Heile, Mary Gabriel Burke, Alcuin Brankamp.

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50-YEAR JUBILIARIANS—Front row: Sisters Mary Ellen Hampel, Laetitia Meyer, Ann Cyril Hermann, Alma Weidner. Back row: Sisters Jean Marie Linesch, M. Angele Timmers, Mechtildis Weisenbach, Joyce Gastenveld, Laurita Kroger.

(Continued from page 10)
dianapolis, and Immaculate Conception Academy, Oldenburg. She also served as a business officer at Marian College for 19 years.

Sister Jean Marie Linesch attended Marian College, Indianapolis. In the archdiocese, she taught at St. Mary and St. Gabriel, Indianapolis. She also taught and served as principal at schools in Ohio and Missouri. She is now communications secretary and office manager at the motherhouse in Oldenburg.

Sister Laetitia Meyer attended Immaculate Conception Academy, Oldenburg; and Marian College, the Herron Art Institute and Butler University, Indianapolis. In the archdiocese, she taught at Holy Trinity and Secena Memorial High School in Indianapolis. She works part-time as a nurse in the motherhouse infirmary and teaches art to the retired sisters.

Sister M. Angela Timmers attended Marian College, Indianapolis, and Ball State University, Muncie. In the archdiocese, she taught at St. Mary, North Vernon; Immaculate Conception, Millhouse; St. Peter, Franklin County; St. Michael, Brookville; and St. Louis, Batesville. She is now principal of St. Anthony School in Dayton, Ohio.

Sister Alma Weidner attended Marian College, Indianapolis. In the archdiocese, she taught at St. Gabriel, Connersville; St. Paul, New Alsace; St. John, Dover; St. Mary, New Albany; St. Mary, Greensburg; Holy Family, Oldenburg; and St. Mary of the Rock.

Sister Mechtildis Weisenbach, a native of Morris, attended St. Anthony School there and Immaculate Conception Academy, Oldenburg. In the archdiocese, she worked in domestic service in Dover, St. Leon, the Oldenburg Friary; Our Lady of Lourdes and Secena High School, Indianapolis; and Connersville.

Celebrating 25 years are:



25-YEAR JUBILIARIANS—Front row: Sisters Laure Poeling, Judy Werner, Rita Hermann, Joan Miller. Back row: Sisters Ellen Miller, Shirley Gerth, Barbara James, Ellen Michl, Christine Ernstes.

Sister Christine Ernstes, a native of Greensburg, attended St. Mary School and Greensburg Community High School there; Marian College, Indianapolis; and St. Meinrad School of Theology. In the archdiocese, she taught at Holy Trinity, Indianapolis; served as director of religious education at St. Gabriel, Connersville; and as a secretary at Marian College, Indianapolis. This fall she will be pastoral associate at St. Philip Neri, Indianapolis.

Sister Shirley Gerth, a native of North Vernon, attended St. Mary School there. She also attended Immaculate Conception Academy, Oldenburg, and Marian College, Indianapolis. In the archdiocese, she taught at St. Rita, Indianapolis, and St. Louis, Batesville. She served as pastoral associate at St. Mary, North Vernon, and is now pastoral associate at St. Mary, Greensburg.

Sister Rita Hermann, a native of Indianapolis, attended Sacred Heart and St. Christopher Schools, St. Mary Academy and Marian College, Indianapolis. In the archdiocese, she taught at Holy Name, Beech Grove; and St. Gabriel and Secena Memorial High School, Indianapolis. She is now associate director of vocations for the archdiocese.

Sister Barbara James, a native of Indianapolis, attended St. Thomas Aquinas, Christ the King, Secena Memorial High School and Marian College, Indianapolis. In the archdiocese, she taught at St. Andrew, Richmond; St. Mary, Rushville; St. Mary, Aurora; and Our Lady of Perpetual Help, New Albany. She also served as social director at Hoosier Hill Health Care facility in North Vernon. She is now pastoral associate at St. Xavier, Mont., on the Crow Reservation.

Sister Natalie Michl, a native of Indianapolis, attended St. Philip Neri, Secena Memorial High School and Marian College, Indianapolis. In the archdiocese, she taught at St. Lawrence, Indianapolis,

and St. Mary, North Vernon. She is now a teacher at St. Aloysius Gonzaga School in Cincinnati.

Sister Ellen Miller, a native of Indianapolis, attended St. Patrick School, St. John and St. Mary academies and Marian College, Indianapolis. In the archdiocese, she taught at Holy Family, Oldenburg; and St. Michael, St. Gabriel and St. Rita, Indianapolis. She served as CYO director and coordinator of leadership training programs in Indianapolis, and as youth minister and pastoral associate at St. Mary, Greensburg. She is presently co-pastoral associate of St. Andrew Parish, Indianapolis.

Sister Joan Miller attended Marian College, Indianapolis. In the archdiocese, she taught at Our Lady of Lourdes and St.

Lawrence, Indianapolis. She is now pastoral associate at Good Shepherd, Evansville.

Sister Laure Poeling attended Immaculate Conception Academy, Oldenburg, and Marian College, Indianapolis. In the archdiocese, she taught at St. Andrew, Richmond, and St. Christopher, Indianapolis. She is presently seeking further training for a health care ministry in Indianapolis.

Sister Judith Werner, a native of Batesville, attended St. Louis School there; Immaculate Conception Academy, Oldenburg; and Marian College, Indianapolis. In the archdiocese, she taught at St. Vincent de Paul, Bedford. She is now a teacher at St. Catharine School, Cincinnati.

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Pope to Philippine bps: avoid partisan politics

by Agostino Bono

VATICAN CITY (NC)—Pope John Paul II has told the Philippine bishops to avoid partisan politics in their efforts to help reconstruct Philippine society in the post-Marcos era.

"The church is called not to take positions of a political character or to take part in partisan conflicts," the pope said in a letter to the bishops.

At the same time, he encouraged their efforts to help solve the country's social, economic and political problems by preparing the laity to work for "the political construction and organization of social life."

The papal letter was dated June 28 and released at the Vatican July 14. It was sent

to the bishops for their plenary assembly held the first week in July.

THE PHILIPPINE bishops, especially Cardinal Jaime Sin of Manila, strongly supported opposition groups which forced President Ferdinand Marcos to flee the country after presidential elections last February. Church support was a main element in mobilizing popular demonstrations against Marcos.

Opposition groups claimed Marcos rigged the election so he could be declared the winner over Corason Aquino, the current president.

"The church in the Philippines cannot forget that a large portion of the population finds itself living in economic and social con-

ditions that are extremely difficult and at times unbearable," the pope said.

"Preferential love for the poor, which already in the past has not failed to inspire your pastoral ministry, must be one of the principal lines of action" of church ministry, he added in the English-language letter.

But this ministry must "be in conformity with the nature of the mission of the church, which is not of the temporal but of the spiritual order, not of the social, political or economic order but of the religious one," he said.

THE POPE encouraged the bishops "to stimulate the preparation of the laity to assume their responsibilities, as Christians and citizens, in the political construction and organization of social life."

The bishops should promote "a profound unity that is not affected by the different political or socio-economic options," the pope said.

"You have the mission not to provoke or to deepen divisions, but to help in overcoming urgently and with decisiveness those

that have been created or that at least have emerged among the population during recent events," he added.

The pope offered Filipinos his "solicitude for the present drawing up of the new constitution."

"At this moment of transition, marked by serious and complex problems of different kinds, I wish to send a word of encouragement to all of you," the pope said.

HE ALSO expressed appreciation that during the protests which forced Marcos to flee "there was no recourse to violence."

In a May speech to several hundred priests and bishops from the Manila Archdiocese, Mrs. Aquino also urged churches to maintain a "certain distance" from government and to lead a moral revolution through example and lifestyles.

Political and social changes are "the work of lay persons like myself, and believe me, it is precisely as part of my Christian commitment as a lay person that I have assumed the burdens of the presidency," she said.

Pope and Aquino seek safe return of kidnapped nuns

by NC News Service

Pope John Paul II has asked for the safe return of 10 cloistered Carmelite nuns kidnapped July 11 in the Philippines, and President Corason Aquino pledged not to endanger them while attempting a rescue.

"I address a pressing appeal to those responsible for this incredible act, that they hasten the release, unharmed, of these good sisters," the pope said July 13 during his Sunday noon Angelus talk at the papal summer residence at Castel Gandolfo, Italy.

The pope expressed "profound sorrow and dismay" at the kidnapping and called it an "outrage."

He asked prayers to "open the hearts of

the kidnappers to sentiments of rectitude and justice."

The nuns were kidnapped from their convent near Marawi City on the Philippine island of Mindanao. Eyewitnesses said several armed men took the nuns away.

On July 12, a group of armed men kidnapped U.S. missionary Brian Lawrence, a Baptist from Madison, Wis., from his apartment at Mindanao State University in Marawi. Lawrence's wife avoided being kidnapped by hiding in a closet.

No groups claimed immediate responsibility for the kidnappings, but government officials sent troops to Lanao del Sur province on the island to track down Moslem guerrilla suspects.

Mrs. Aquino said July 14 that she hoped those kidnapped "will come out of this safely. We will not try to make a point at the risk of their lives."

"I do not know what the people behind these kidnappings hope to accomplish, except to discredit whatever it is they stand for, if they stand for anything more than payment of ransom," Mrs. Aquino said.

The Philippine bishops' conference has appointed Bishop Fernando Capalla of Iligan as head of the team to negotiate with the kidnappers.

Cardinal Jean Jerome Hamer, head of the Vatican Congregation for Religious and Secular Institutes, also called for the release of the nuns.

In a telegram to Carmelite officials in the Philippines, the cardinal expressed "profound regret" at the kidnapping and asked for a "rapid liberation" of the women who were seized.

Mindanao has been the scene of a guerrilla war launched by Moslem groups seeking independence from the predominantly Catholic Philippines.

In June, Father Michel de Giron, a member of the Paris Foreign Mission Society and chaplain at Mindanao State University, was kidnapped and held three weeks. No ransom was paid, and the priest later said his kidnappers told him they were members of the Moro National Liberation Front, a Moslem separatist group.

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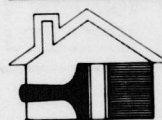
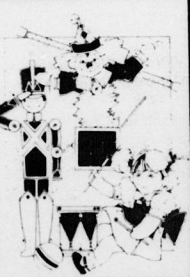
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JULY 20, 1986

This is the hardest part. I've gone through my routine. I've read the readings and studied them. But they are still OUT THERE. Words on a page. They have not yet come alive in my heart. The deadline presses down on my gut. Where are you, Lord? This is your column too!

I talk with a friend. I have this column I need to do, I tell him, but I have no ideas. How do you get ideas when faced with deadlines? Break out of your routine, he says, so you can come at it fresh.

That's hard for me. I cling to routines. Then it hits me. That's what the readings are about! Breaking out of routines and fixed ways of thinking. We have to be open if we are to encounter God in a fresh way.

The first reading is from Genesis. Abraham is sitting in the entrance of his tent. The day is growing hot. Out of the shimmer he spots three travelers approaching. With the strong sense of hospitality characteristic of Oriental people, Abraham rushes out to welcome them and insists they stay for a meal. Soon the conversation turns to his wife. It is not hard to read between the lines. Sarah is barren. But what does it matter now? They are too old to have children anyway. No children means no posterity.

The visitors listen in silence. Then the leader responds, "I will surely return to you about this time next year and Sarah will then have a son."

A son! Abraham's deepest desire. Suddenly, it hits him. He is encountering the Lord.

Inside the tent, Sarah is listening. When she hears the Lord's prediction, she laughs. She knows she is no longer having her period and it has been a long time since they have had sex.

Yet a year later Abraham and Sarah did have a son, just as the Lord predicted. This passage is such a beautiful picture of what it means to have faith. Faith doesn't mean that we never doubt. Neither does faith mean

simply passively accepting something. Above all, faith means ACTING on an invitation from God.

God invited Abraham and Sarah to believe that they would have a son. But belief meant that they had to do something. In this case it meant having intercourse—despite the seeming futility of the action from a human point of view. They had to break out of the routine of being old.

The common theme uniting this reading with the gospel reading is hospitality. Jesus and his band are on the road. When they enter a village, a woman named Martha invites them into her home. Once there she sets about attending to all the details of hospitality. But she is upset that her sister, Mary, is not helping but listening intently to Jesus. Why is Jesus encouraging Mary to listen, Martha wonders. Doesn't he realize that she needs her sister's help?

When Martha confronts Jesus with this, his answer is surprising. "Martha, Martha, you are anxious and upset about many things; one thing only is required. Mary has chosen the better portion and she shall not be deprived of it."

There is a possible play here between the Greek words for anxious (merimnas) and portion (merida). The sense is that Mary has chosen the better thing to be anxious about—listening to the word of God. Jesus is not rebuking Martha for what she is doing. Rather, he is inviting Martha to think again about why she is irritated at Mary.

Looking at the story in the context of the preceding passage reinforces this interpretation. The preceding passage is the parable of the Good Samaritan. In it Jesus tells us that God wants us to be hospitable. It doesn't seem fair that Jesus would praise the Good Samaritan for being hospitable to the man attacked by robbers and then turn around and criticize Martha for being hospitable to him.

Luke has placed these passages together

by
Richard
Cain

Genesis 18:1-10
Psalm 15:2-5
Colossians 1:24-28
Luke 10:38-42

the Saints *by Luke*

ST. BRUNO of Segni



BRUNO WAS BORN IN SOLERO, PIEDMONT, IN 1049, OF A NOBLE FAMILY. HE STUDIED AT BOLOGNA, AND BECAME A CANON AT SIENA.

HE DEFENDED CHURCH TEACHING ON THE BLESSED SACRAMENT AGAINST BERENGARIUS AT A COUNCIL IN ROME AND IN 1080 WAS APPOINTED BISHOP OF SEGNI BY POPE GREGORY VII.

BRUNO WAS AN OUTSTANDING SCRIPTURE SCHOLAR; HE OPPOSED SIMONY AND LAY-INVESTITURE, WORKED WITH ST. GREGORY TO REFORM THE CHURCH AND INCURRED THE ENMITY OF COUNT AINULF, A FOLLOWER OF EMPEROR HENRY IV, WHO IMPRISONED HIM FOR THREE MONTHS. IN 1095, HE RESIGNED HIS SEE TO BECOME A MONK AT MONTE CASSINO, BUT BECAUSE OF THE OBJECTIONS OF THE PEOPLE OF SEGNI, HE WAS FORCED TO WITHDRAW HIS RESIGNATION THOUGH HE REMAINED AT MONTE CASSINO. HE WAS ELECTED ABBOT IN 1107.

BRUNO WAS A COUNSELOR TO POPE URBAN II AND A CONFIDANT TO URBAN'S SUCCESSOR, PASCHAL II. HE PUBLICLY CONDEMNED THE CONCORDAT OF SUTRI SIGNED BETWEEN PASCHAL AND HENRY V OF GERMANY. THE POPE WAS DISPLEASED WITH THIS AND ORDERED HIM TO RETURN TO SEGNI WHERE HE DIED IN 1123. BRUNO WAS CANONIZED IN 1183. HIS FEAST IS JULY 18.

to remind us that being a Christian involves both listening to God and acting on what he shares with us. The two act as a check on each other. For how can we know how to act if we don't cultivate a habit of listening to the Lord? And how can we continue to listen if

we don't act on what we hear? Listening without acting leads to deafness while acting without listening leads at best to a life of routines. It's something that we have to listen to the Lord tell us all time and time again.

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Castro to allow Mother Teresa mission in Cuba

*New stage in improvement
of Cuban church-state relations*

HAVANA (NC)—Cuban President Fidel Castro told Mother Teresa during her one-day visit July 8 that he would grant her request to establish a mission in Cuba.

She announced the agreement during a visit to a church in the Havana port suburb of Regla.

"I am very happy to be here with you and to give you the good news that very soon, please God, our sisters will be with you," said the nun, founder of the Missionaries of Charity and winner of the 1979 Nobel Peace Prize for her work among the poor.

Although the nature of her nuns' mission has not been determined, she indicated that they would be involved in more spiritual work, rather than their usual work with the poor and destitute.

The government has said it has eradicated material poverty in the communist island-nation.

"The spiritual poverty of hunger, of nakedness, of homelessness, is much more difficult than material poverty," Mother Teresa told several hundred Cuban Catholics packed into the church.

Waving handkerchiefs, the crowd cheered wildly as she walked down the aisle with Archbishop Jaime Ortega of Havana.

Msgr. Carlos Manuel de Cespedes, general secretary of the Cuban bishops' conference, said Mother Teresa would return to Cuba for the foundation of the mission. But, he said, the date has not yet been decided.

The monsignor also said Castro's decision to allow the order's mission was "very positive" and marked a new stage in the improvement of church-state relations.

Church leaders "appreciate it very much as a gesture by the Cuban government," he added.

In the past, Cuban church-state relations have been strained. When Castro took power in 1959, foreign priests were

expelled, many church leaders were arrested, and church schools were closed. Church members were purged from the universities and forbidden to join the Communist Party.

In the past year, however, there have been signs that church-state relations might be improving.

A recent draft of the Communist Party's next five-year plan recommended that religious belief be respected by all Cubans. The plan criticized discrimination against believers.

Mother Teresa's trip to Cuba was the latest stage of a U.S. and Caribbean tour. She was met on arrival from Ft. Lauderdale, Fla., by Archbishop Ortega, Archbishop Pedro Meurice Estiu of Santiago de Cuba and Jose Carneado, the head of the Communist Party's Religious Affairs Department.

Her visit, made at the invitation of the Cuban bishops, was not announced in advance by the country's state-controlled news media.



HAVANA VISIT—Speaking outside a suburban Havana church, Mother Teresa of Calcutta tells reporters that Fidel Castro will allow her order of nuns, the Sisters of Charity,

into his country to work with the poor there. Mother Teresa flew from Florida for a one-day visit to Cuba. (NC photo from UPI-Reuters)

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Analysis at end of 1985-86 term

Supreme Court delved into touchy issues but settled few

by Liz Schevtchuk

WASHINGTON (NC)—The U.S. Supreme Court delved into diverse, touchy issues during its 1985-86 term but conclusively resolved few.

Questions of abortion, school religious activity, religious beliefs about women, and regulation of private sex acts remained open to further debate, especially at the community and state level.

Several times, the court ruled on strictly procedural grounds or suggested that an issue under contention was handled by the state, not federal, governments.

On procedural grounds, the justices voted 9-0 to strike down an Illinois abortion restriction law and declined to rule on the legality or morality of abortion.

IN A MORE substantive abortion ruling, the high court rejected key portions of a Pennsylvania anti-abortion law on the grounds they violated a constitutional right to an abortion. But even that ruling, on a narrow 5-4 margin, convinced neither pro- nor anti-abortion forces that the judicial abortion battle is over.

Both sides in the abortion debate had awaited the court's ruling in the Illinois and Pennsylvania cases.

The Pennsylvania case had prompted the Reagan administration, in a legal brief, to call upon the court to overturn the 1973 Roe vs. Wade decision legalizing abortion. The case also brought a short-lived controversy for the U.S. bishops when their brief did not issue the same call, narrowly focusing instead on the merits of the now-defunct Pennsylvania abortion restrictions.

Although the ruling in the Pennsylvania case was a defeat for pro-lifers, they still were heartened by the slim 5-4 margin and pledged to continue their efforts.

In another case seen to have pro-life overtones, the high court ruled 5-3 to strike down federal "Baby Doe" regulations demanding medical treatment for handicapped newborns. Yet in this case too the court's rationale included the argument that such matters fall within state, not federal, jurisdiction.

AGAIN, ON procedural grounds, the court voted 5-4 to uphold the right of a Pennsylvania public high school Bible study club to enjoy "equal access" to school facilities with

other student organizations. But its ruling in the case did not focus on First Amendment church-state issues.

Citing procedural concerns in still another instance, the court sent back to Ohio the case of a pregnant teacher fired by a fundamentalist school. The ruling failed to address religion-related questions raised by the case, including the implications of the school's religious beliefs that mothers must stay home and that school disputes should be settled by a biblical chain of command.

The Supreme Court also upheld a Georgia law banning homosexual sodomy. Similar laws exist in about half of the 50 states, but they are seldom enforced.

And, in various death penalty cases, the justices refused to stop executions and then ruled that death penalty opponents

can be barred from juries. Those actions, too, left basic life-and-death decisions about executing criminals to states and to lower courts.

IN OTHER CASES raising religious or moral issues, the Supreme Court:

► Determined, on a 6-3 vote, that governments can close sexually oriented bookstores where sex acts occur.


► Ruled 9-0 that a state may provide educational aid for the handicapped to a blind seminary student without violating the Constitution's separation of church and state.

► Rejected, 8-1, a claim by an American Indian that use of a Social Security number hinders religious belief and noted that "not all burdens on religion are unconstitutional."

► Upheld, on a 5-4 vote, the right of the armed forces to ban wearing of religious garb by military personnel.

One other important "decision," by Chief Justice Warren E. Burger, also stirred widespread interest. That was Burger's announcement he is retiring.

The Senate's likely approval of Justice William H. Rehnquist as chief justice and of U.S. Circuit Judge Antonin Scalia as associate justice also guarantees that some faces on the court, if not the types of issues deliberated, will change when the court reconvenes.



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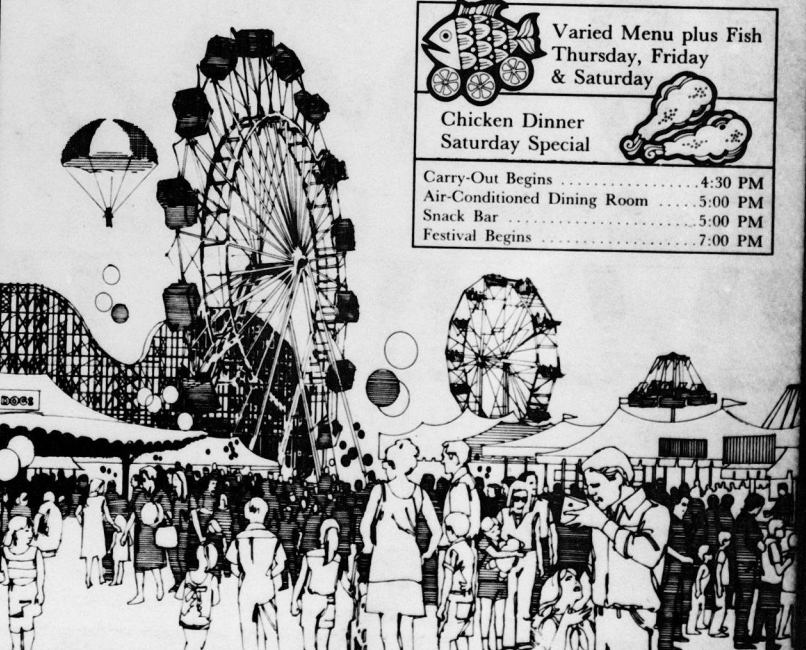
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July 18

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July 18-19-20

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

July 19

The Fifth Wheelers Club July Social will begin with 5:30 p.m. Mass in St. John Church followed by dinner and a tour of Union Station. Call 255-4789 for more information.

Mother and Unborn Baby Care Pregnancy Problem Centers will

host a Silent Auction at 12 noon in Garden Walk Condominium Clubhouse, Hwy. 37 and E. 56th St. Donations welcome. Call Mrs. Lee James at 782-4263.

Secena High School will sponsor a Giant Garage Sale from 7:30 a.m. to 4 p.m. Table rental \$10. For details call 356-6377.

Our Lady of Lourdes Class of 1966 will hold its 20th Reunion. For information call Joanne Deery at 357-4559.

A Little Vegas Night will be held from 6 p.m. to midnight in Holy Cross Hall, 125 N. Oriental St. Food, games, refreshments.

St. Charles Parish, Milan will hold its Annual Summer Fish Fry from 4-8 p.m. in the parish hall. Games available.

The Couple to Couple League will sponsor the first of four Natural Family Planning Classes from 7-9:30 p.m. at St. Christopher Parish, Speedway. \$35 cost includes materials and 1 yr. membership. Call Susanne Sperback 247-5647 to register.

July 20

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

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

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for Mass, followed by a meeting at 8:45 a.m. in the cafeteria.

An Indianapolis area Pre-Cana Program will be offered

from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee. Pre-registration required. Call 317-236-1596.

The Women's Club of St. Patrick Parish will sponsor a Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

St. John the Baptist Parish, Osgood, will serve its Annual Chicken Dinner from 11 a.m. until 4 p.m. EST. Adults \$4.50; children under 12 \$1.50. Carry-outs available.

St. Mary Parish, Navilleton will host its Annual Chicken or Ham Dinner from 11 a.m. on, serving all you can eat. Adults \$5; children 6-12 \$2.50; under 6 free; seniors \$4.50. Quilts, booths, games, rides.

July 21

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a mini-workshop on "My Personal Saint" by Jane King. For more information call 236-1596 days or 259-8140 or 255-3121 evenings.

Our Lady of Everyday Circle #1133, Daughters of Isabella will celebrate its 20th Anniversary at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.



"This baby is guaranteed for 12 months or 12,000 complaints—whichever comes first"

South Central Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in St. Charles Borromeo Church, 2222 E. Third St., Bloomington to hear Fr. Ron Ashmore speak on "Forgiveness in the Healing Process." For more information call Patrick Fitzgerald 812-336-1500.

July 23

The Children of Divorce program sponsored by Catholic Social Services continues from 9 p.m. at the Catholic Center, 1400 N. Meridian St. Call 236-1500 for more information.

July 23-24

The St. Gerard Guild Annual Garage Sale will be held from 8 a.m. to 5 p.m. both days at St. Pius X Parish. Drop off items on Sun., July 20 between 2-5 p.m. and on Mon. and Tues., July 21-22 between 9 a.m.-2 p.m.

July 24-25-26

St. Christopher Parish Annual Tops in Food Festival will be held from 4:30 p.m. each day at 3301 W. 18th St., Speedway. Pre-sale ride tickets available until 6 p.m. July 24.

July 26

Sacred Heart High School Class of 1961 will celebrate its 25th Anniversary from 9 p.m. to 2 a.m. at the K of C, U.S. 31 and Thompson Rd. \$8/person, \$15/couple.

July 27

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 (Continued on next page)

FRIDAY NIGHT SOCIAL

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Starting July 18th

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WARM UP
5:00 PM

PACKAGE
DEAL
7:00 PM

Door Prizes on the Hour — Food and Drinks Available



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- Rides
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Serving 11 AM until 4 PM (EST) (Slow Time)
Adults — \$4.50 Children under 12 — \$1.50
CARRY-OUTS AVAILABLE



Games for Everyone

Active list

(Continued from page 16)
Sunday in St. Barnabas Chur.
8300 Rahke Rd.

Separated, Divorced and Remarried Catholics will meet at 1 p.m. in Ellenberger Park for their Annual Family Picnic. Bring drinks and covered dish. For information call 236-1596 days or 259-8140 or 255-3121 evenings.

St. Martin Parish, Yorkville will hold its Country Style Chicken Dinner from noon to 5 p.m. EDST. Adults \$4.50, children 2-12 \$2. For reservations call 812-623-2252.

The Annual Summer Picnic of St. Mary Parish, New Albany will be held from 12:30-6 p.m. at Floyd Knobs Community Club. Bring picnic lunch to share. Games for all ages.

July 28

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a Card and Game Night. For information call 236-1596 days or 259-8140 or 255-3121 evenings.

July 30

The Children of Divorce program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center.

St. Joan of Arc Parish will hold a Bridge Game from 7:30-9:30 p.m. in the rectory basement. Bring a snack to share. For information or help in finding a partner call Sherie Berg 263-1940.

July 31-Aug. 1-2

Roncalli Band Boosters Tenth Annual Garage Sale and Flea Market will be held from 9 a.m.-9

p.m. each day. Table rental for \$10 available before July 20. Call 783-1819.

August 1

An evening of Contemporary Christian Music will be presented at 7:30 p.m. by Katrina Rae at Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. Free admission.

First Friday devotions of Rosary and Way of the Cross will precede the noon Mass at 11:45 a.m. in St. Mary Church, 317 N. New Jersey St. Refreshments served afterward.

August 1-2

A Pot of Gold Irish Street Fair will be presented by St. Patrick Parish from 5 p.m.-midnight Fri. and from noon-midnight Sat.

Irish and American food, Gordon Pipers performance 7 p.m. Fri., Marvin Johnson and the Circle City Stompers.

St. Ann Parish, 2862 S. Holt Rd. will hold its Annual Festival, featuring junk food alley, a \$1,000 drawing, games, beer garden.

August 1-2-3

A Franciscan Spirituality

Retreat will be held at Alverna Retreat Center, 6140 Spring Mill Rd. \$60 donation with \$20 deposit. Call 257-7336 for information.

August 2

St. Matthew Elementary School Classes from 1976 back to 1999 will hold a Reunion. For information call Fr. Wade at 257-4297

(Continued on next page)

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7:00 PM

JULY 26, 1986

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\$250.00
\$250.00

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- ✓ You will also receive one additional ticket in the drawing for every 25 tickets sold above your initial 50.
- ✓ To be a Seller, contact St. Philip Neri, (317) 631-8746.

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Pope names 2 Catholic University profs to theological commission

Pope John Paul II has named two Catholic University of America theologians, William E. May and Father Carl J. Peter, to the 30-member International Theological Commission.

May, 58, and another new appointee, British theologian John Finnis, were the first two laymen ever named to the commission.

Father Peter, 54, who was dean for eight years of Catholic University's school of religious studies, just completed one term on

the theological commission and was reappointed for another five years. He and May are the only U.S. members of the new commission.

In all, the pope named 17 new members to the commission and reappointed 13 from the previous commission.

A new commission, consisting of no more than 30 theologians, must be appointed by the pope every five years. Its purpose is to advise the Holy See, especially the Con-

gregation for the Doctrine of the Faith, on important theological issues.

The new commission shows further internationalization, with the total number of countries represented rising from 19 to 23.

Representation increased most notably from Latin America, Africa and Asia, from a combined total of five on the previous commission to a combined total of eight on the new one.

Names of the new commission members were announced by the Vatican July 9. Five days later the Congregation for the Doctrine of the Faith, the Vatican agency under which the commission serves, released the names of those whose appointments had been renewed.

Another American on the previous commission was Chicago-born Passionist Father Barnabas Ahern, a noted Scripture scholar and professor at the Gregorian University in Rome, who had served since the commission was formed by Pope Paul VI in 1969. Father Ahern, who is now 71, was not reappointed.

Belgian Msgr. Philippe Delhay, also a charter member of the commission and its general secretary for the past five years, was reappointed. But another noted charter member, French Dominican Father Yves Congar, now in his 80s and seriously ailing, was not reappointed.

One Canadian, Jesuit Father Gilles Langevin, was among the new appointees. Two Canadians on the previous commission, Jesuit Father Edward Hamel and Basilian Father Walter Principe, were not reappointed.

May, a moral theology professor, has been a leader of minority opposition among U.S. theologians to the continuation of Father Charles Curran as a moral theology professor on the Catholic University theology faculty.



William E. May

Father Curran has been threatened by the doctrinal congregation with loss of his right to teach as a Catholic theologian because he dissents from church teachings in some areas of sexual and medical ethics.

May is a charter member of the Fellowship of Catholic Scholars, an organization founded in 1977 to defend church teaching. He is author of numerous books on moral theology.

Father Peter, a priest of the Archdiocese of Omaha, Neb., and a specialist in systematic theology, has taught at Catholic University since 1964. He was chairman of its theology department for two years before he became dean of the school of religious studies. He is currently ending a year's sabbatical from the university.

An active ecumenist, he is a member of the Lutheran-Roman Catholic Consultation in the United States. He has served on the National Council of Churches' Faith and Order Commission and on the U.S. Catholic-Presbyterian Consultation.

He was a papally appointed expert to the 1983 world Synod of Bishops and served as theological expert to the U.S. delegation at two other synods.

More of the Active List

(Continued from page 17)

St. Thomas the Apostle Parish, Fortville will hold its Annual Summer Festival from 11 a.m.-10 p.m. featuring chicken noodle dinner. Adults \$2.50; children 12 and under \$1.25. Dunking machine, lip-synch contest, calliope music, Jerry Hampton Band, elephant ears.

Holy Angels Parish, 740 W. 28th St. will hold a city-wide Rummage Sale/Flea Market from 8 a.m.-7 p.m. Admission 25 cents. Table rental \$20. Call 926-3324.

The Couple to Couple League will sponsor a Natural Family Planning Class from 7-9:30 p.m. at St. Christopher Parish, Speedway. For information call Susanne Sperbeck 247-5847.

August 3

St. Cecilia Parish, Oak Forest will present its Annual Chicken Dinner and Festival serving dinners from 10 a.m.-3 p.m. slow

time. All day carry-out, beer garden, games.

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.

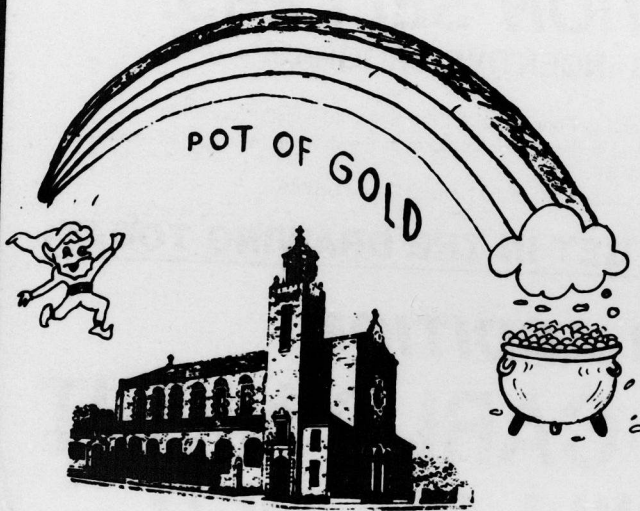
The St. Mary Child Center Reunion will begin at noon at 3440 E. 50th St. R.S.V.P. For pitch-in directions call Patty (Clayton) Winters between 10 a.m.-5 p.m. at 255-1341 or Jane (Clifford) Diehl after 5 p.m. at 251-3459.

St. Vincent Hospital Calix Unit will meet at 8:30 a.m. in chapel for Mass, followed by a 9:15 a.m. meeting in the cafeteria.

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

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



IRISH STREET FAIR
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St. Patrick Church

Friday, Aug. 1st 5:00 PM to 12:00 Midnight
Saturday, Aug. 2nd 12:00 Noon to 12:00 Midnight

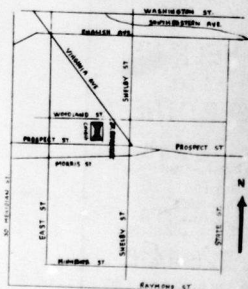
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St. Nicholas to mark 150 years

by Jim Jachimaki

SUNMAN—St. Nicholas Parish near Sunman is celebrating its sesquicentennial with a number of special activities the weekend of Aug. 2-3.

Past and present parishioners, neighbors, clergy from the area and Religious who have served the parish will be taking part.

Registration will open at 11 a.m. on Aug. 2. Refreshments will be served at that time, and pictures and other memorabilia relating to the parish will be displayed. At 1 p.m., a pageant will be held in the parish hall, followed by the crowning of a sesquicentennial king and queen. (A man and a woman 60 years old or older will be elected king and queen the weekend of July 26-27.) Games, contests, exhibits and food booths will open at 3 p.m. All who attend are encouraged to dress in the attire of the early 1800s, and awards will be given for the best costumes. Saturday's activities will close with a dance with a German band from 8 to 11 p.m.

The highlight of the celebration will be a Mass at noon on Aug. 3, with Archbishop Edward T. O'Meara presiding. Following the Mass, a roast beef dinner will be served. The cost of the dinner is \$3.50 for adults and \$2.50 for children, and reservations are required. For reservations, call Carol Bauer, 812-623-2732, or Pete Doll, 812-623-3555.

The church is located in what is called the St. Nicholas Community in Ripley County. The area was settled in the late 1820s by a group of German Catholics. They first had to travel eight miles to New Alsace for Sunday Mass, but soon had enough Catholics to form their own parish. They organized their congregation in 1836 and celebrated their first Mass in the home of Nicholas Peter Behr. In the rear of St. Nicholas Church today is a shrine which includes the table used as an altar at that first Mass.

In 1837, a log church was built on land donated by three parishioners and a non-Catholic neighbor. When land was cleared for the church, Nicholas Federle cut the first tree, so the church was named St. Nicholas.

The present brick church was built in 1856. Parishioners made the brick and donated other materials and labor for the building.

A one-room school was built in 1859 and the Sisters of St. Francis of Oldenburg began serving there in 1860. They left St. Nicholas in the 1870s, then returned in 1905.

In 1881, a brick school with living quarters for the sisters was built. The parish hall was completed in 1928, an addition to the school in 1953, and a new convent in 1965.

The parish now includes 220 households and 765 parishioners. Father Richard Terrill has been pastor since 1978.



Sketch of St. Nicholas Church, Sunman

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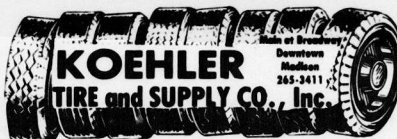
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World reaction from church and secular sources

Nicaraguan clergy exilings, press closing draw protests

by Bill Pritchard

WASHINGTON (NC)—Nicaragua's recent exiling of two prominent Catholic churchmen and the closing of the opposition newspaper drew sharp international criticism from church and secular sources.

Critics said the government actions revealed a totalitarian nature.

The Nicaraguan government said it had moved to protect the country from fifth columnists supporting U.S.-backed counterrevolutionary forces, generally referred to as contras.

The exiled clergymen, Bishop Pablo Antonio Vega of Juigalpa Prelature and Msgr. Bismarck Carballo, top aide to Nicaraguan Cardinal Miguel Obando Bravo, have denied they are taking sides with the insurgents.

The exilings drew angry comments from Pope John Paul II, who was visiting Colombia at the time. The U.S., Spanish and Brazilian bishops' conferences, among others, protested the move against the churchmen—as did individual U.S. bishops.

NICARAGUA'S BISHOPS said government anti-church pressure was building.

The head of the Maryknoll Missioners—one of whose members, Father Miguel D'Escoto, is Nicaragua's foreign minister—said in a message to the country's leadership that the exilings "can only lead to a hardening of positions" among the adversaries.

The New York Times said in an editorial that the Sandinistas seemed to have betrayed their former democratic allies by exiling the churchmen and closing La Prensa, the opposition newspaper. A U.S. congressman compared Cardinal Obando Bravo's situation to that of an American missionary bishop who spent 10 years in a communist Chinese jail.

Bishop Vega, vice president of the Nicaraguan bishops' conference, was expelled from Nicaragua July 4. He was granted asylum in Honduras.

Father Ernesto Cardenal, Nicaragua's minister of culture, said the bishop's hands were "bathed in the blood of all

Nicaraguan war victims." A government communique accused him of having a "criminal and unpatriotic attitude."

But Bishop Vega denied the charges. He also denied that his meetings with conservative U.S. organizations in Washington were aimed at winning support for a \$100 million Reagan administration-supported contra aid bill that passed the House of Representatives. He said his object was to reveal human rights violations in his homeland.

ON JUNE 28, Msgr. Carballo was refused re-entry to the country after attending a conference in Paris aimed at seeking means to reconcile Nicaragua's opposing groups. He reportedly told the conference that the Nicaraguan church is persecuted.

In a July 8 interview with National Catholic News Service, the monsignor said the Nicaraguan government is trying to silence the church.

Speaking through an interpreter, he said he believes that Cardinal Obando Bravo might be subjected to some government action. For instance, if the cardinal were to visit another country, he might not be allowed to return home, Msgr. Carballo said.

On July 5, Pope John Paul II said Bishop Vega's expulsion offended "the requirements of liberty" and violated "a man's and a citizen's basic rights."

The head of the U.S. bishops' conference, Bishop James W. Malone of Youngstown, Ohio, said in a telegram to Nicaraguan President Daniel Ortega that the exilings represented a "new and dangerously repressive policy."

Brazil's bishops expressed similar misgivings, saying they were sad over Bishop Vega's expulsion. They said that "freedom of expression is indispensable to the democratic regime, which should be able to live with the criticisms of its citizens."

THE CONFERENCE of Major Superiors of Men said penalizing the churchmen violated basic rights, and it urged the government to reconsider. The protest, made in a letter, also noted the conference's "deep regret" over congressional approval of \$100 million to aid the contras.



BISHOP EXPELLED—Bishop Pablo Antonio Vega of Juigalpa, Nicaragua, celebrates a Mass in Tegucigalpa, Honduras, for Nicaraguan exiles. Bishop Vega was expelled from Nicaragua by the Sandinista government with only his passport and the clothes he was wearing. (NC photo from UPI/Reuter)

The Nicaraguan government is "increasing the pressures and threats" against the church, the Nicaraguan bishops said. Their letter, published in the July 9 edition of the Vatican newspaper, L'Osservatore Romano, said the "physical and moral security of bishops, priests, Religious and the faithful is constantly threatened."

In a July 10 editorial titled "The Sandinista Road to Stalinism," The New York Times said that the "deprivations of the CIA-sponsored (contra) army neither justify nor explain the totalitarian trend in Managua," Nicaragua's capital.

It said the Sandinistas had targeted Cardinal Obando Bravo "not just for defending his institution, but also for advocating reconciliation among all Nicaraguans." The exilings of Bishop Vega and Msgr. Carballo amount to "secular excommunication," the newspaper said.

The newspaper said while La Prensa operated it was evidence that the Sandinistas felt obliged to their "former allies" in the revolution. But that "sense of obligation and tolerance has evaporated," it said.

REP. HENRY HYDE, R-Ill., compared Cardinal Obando Bravo to Bishop James Edward Walsh, an American Maryknoll missionary jailed for nearly 10 years by the communist Chinese.

The Chinese government accused the bishop of being a U.S. spy who "personally directed" counterrevolutionary activities, Hyde wrote in a commentary for the Wall Street Journal.

"The false charges against Bishop Walsh . . . are very similar to those pressed against Cardinal Obando Bravo," the congressman wrote.

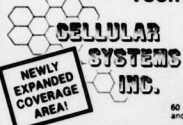
"The irony is that the falsehoods against the cardinal are being spread," he wrote, "by the foreign minister of Nicaragua, Miguel D'Escoto, who is himself a member of Maryknoll."



EXILE IN WASHINGTON—Msgr. Bismarck Carballo, head of communications for the Archdiocese of Managua, Nicaragua, said in a Washington interview that his recent exile by the Sandinista government is part of an overall pattern by the Nicaraguan government to silence the church. Since 1981 the government has expelled 17 priests and a bishop, banned televised Masses, closed the Catholic radio station and seized a church publication. (NC photo by Bob Strawn)

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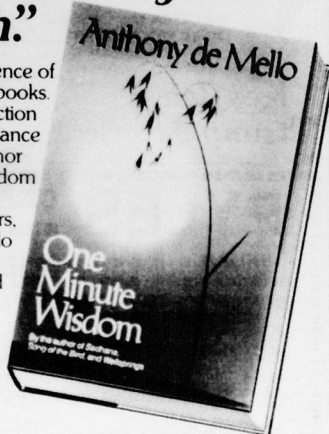


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DOUBLEDAY

Deadly serious

by Tom Lennon

Question: A friend of mine broke up with his girl. He told me he is going to commit suicide. Should I take him seriously? What should I do? (Maryland)

Answer: The local suicide prevention center offers these recommendations:

Your friend may well be deadly serious—so take him seriously and don't ignore him. And don't be afraid to talk to him about his threat. This will show him you don't condemn him for thinking of suicide. Ask him about his feelings and about the reasons why he feels the way he does about it.

Ask him also whether he has decided on a definite method of killing himself and whether he has made any definite plans for carrying out the suicide. Inquire whether he has gotten hold of whatever means of suicide he has decided on.

Don't worry that such a discussion will encourage him to carry out his plan. It is more likely to let him know that

someone is definitely his friend and so may help save his life.

Don't try to stop him from discussing suicide. And don't offer advice like this: "Think about how much better off you are than most people. You should appreciate how lucky you are. Get hold of yourself."

Comments like these can make the suicidal person feel more guilty, worthless and hopeless than before. Try to stay calm and discuss the subject as you would any other topic of concern with a friend.

Get help. Suggest that your friend call a suicide prevention center or any similar organization that serves your community.

Or urge your friend to talk with a trusted teacher, counselor, clergyman, doctor or other adult he respects. If he refuses, go to one of these persons yourself for advice on handling the situation.

If the situation worsens, you may have to get direct help for your friend. Do it yourself and don't be afraid of appearing disloyal.

Many people who are suicidal have given up hope. They

no longer believe they can be helped and feel that life is useless. But the truth is they can be helped.

In time most suicidal people can be restored to full and happy living. But when they are feeling hopeless, their judgment is impaired. They can't see a reason to go on living.

It will be up to you to use your common sense to see that your friend gets help. What may appear to be the breaking of a confidence could turn out to be the favor of a lifetime.

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

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Youth ministry certificate program to resume this fall

The Youth Ministry Certificate Program will resume this fall with a series of four weekend sessions. The courses include: "Foundations of Christian Ministry" (Oct. 10-12), "Principles of Youth Ministry" (Dec. 12-14), "Leadership Processes for Youth Ministry" (Feb. 27-Mar. 1) and "Leadership Skills for Youth Ministry" (April 24-26). Each weekend session costs \$150 for tuition

and books, \$35 for those needing room and board and \$10 per credit for those taking the courses for credit. The housing and classes will be at the CYO Youth Center in Indianapolis. For more information call the CYO Office.

New Albany youth Mass set

There will be a Mass for all youth in the New Albany Deanery and their friends Sunday, July 27. It will begin at 6

Correction

The date of a Youth Ministry Leaders Day for adults involved in youth ministry was given incorrectly in last week's issue of The Criterion. The correct date is Saturday, Sept. 13.

p.m. at Mt. St. Francis. For more information about the Mass, call the Aquinas Center, 812-945-0354.

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MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents, and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BECKER, Genevieve, 86, Little Flower, Indianapolis, July 10. Wife of Joseph C.; mother of Virginia G. Dodge; grandmother of four; great-grandmother of six.

† DONNENHOFFER, Katherine M., 73, Sacred Heart, Terre Haute, July 6. Wife of Joseph A. Sr.; mother of Joseph A. Jr. and James J.; grandmother of seven.

† FEY, Herman J., 83, St. Mark, Indianapolis, July 7. Father of Edward (Eddie), William (Tony), and Naomi Wallace;

grandfather of eight; great-grandfather of 11.

† FLY, William Howard, 77, St. Michael, Indianapolis, June 28. Husband of Lorraine Tucker; father of Betty Rice, Beverly Wilson and William H. Jr.; stepfather of Richard Delaney and Christine Benedict; grandfather of 16.

† FULLER, Donald C., 57, St. Gabriel, Connersville, July 8. Husband of Mildred Shipley; father of Karen Hines and Diane Burkhardt; stepfather of Michael, Randy and Mark Shipley, Karen Ross and Katherine Russell; son of William A.; brother of Franciscan Sister Elizabeth Ann, Joseph, William and Paul; grandfather of three; step-grandfather of eight.

† GODWIN, George "Al," 73, St. Joan of Arc, Indianapolis, July 8. Husband of Mary Helen Kelly; father of Jane Ruch, John and Steve; grandfather of eight; brother of John Marshall, Luther P., Elmer Wilson, Donald

Markland, Margaret Law, Edith Belles and Alice Tuthill.

† GOODMAN, Maurice "Chick," 71, Our Lady of Perpetual Help, New Albany, July 8. Husband of Ethel Brummett; father of Michael J. and Sally; brother of Catherine Hancock.

† HAGAN, Lawrence Earl, 74, St. Anthony of Padua, Clarksville, June 30. Father of Albert C., James H., and Rita A. White; brother of George; grandfather of eight; great-grandfather of five.

† HEARNE, Edward L. III, 61, St. Philip Neri, Indianapolis, July 3. Son of Bonnie Graf; father of Edward L. IV, Christopher B., Carol Jarvis, Sally Kinley, Bonnie Hurst, Lois Stone, Nancy Ranschart, Mary Zupan, Julie Aldridge and Susan Morgan.

† HINKEBEIN, Mary A., 93, St. Mary, New Albany, July 5.

† HUEBER, Elizabeth J. Todd, 61, St. Philip Neri, Indianapolis, July 9. Mother of Robert F.

† HULSE, Julia, 68, St. Mary, North Vernon, July 9. Wife of Clarence; mother of Raymond, Paul, and Teresa Isaacs; sister of Jeremiah Angland. Hannah Clerkin, Bridget Murphy, Cathy Truhlar and Tessie Boughey.

† KLEBS, Alma M., 94, Christ the King, Indianapolis, July 1. Mother of Virginia Casey; grandmother of 11; great-grandmother of six.

† KLEST, Victor, 80, Little Flower, Indianapolis, July 2. Husband of Gladys Higgs; brother of Walter Oldyn.

† KRAMER, Henrietta Frances, 83, St. Anthony of Padua, Clarksville, June 30.

† LYNETTE, Lisa, 21, St. Joseph, Rockville, July 5. Daughter of Bernard and Donna Ray; sister of Thomas and Laura; granddaughter of Della Ray; great-granddaughter of Hazel Mae Redenbaugh.

† MONTANI, Josephine L., 76, St. Philip Neri, Indianapolis, June 25. Mother of Gatona, Joseph, Nicola, Grace Marie Johnson, Jo Cecelia Bowers and Julia Kramer.

† O'BRIEN, Hanna, 83, Little Flower, Indianapolis, July 5. Sister of Tommy Sullivan and May Miller.

† ONDRICK, Antoinette Marie, 82, St. Philip Neri, Indianapolis, July 5. Mother of Anthony, Elsie Clifton and Frances Imel.

† PELL, Mary Ella, 93, St. Anthony of Padua, Clarksville, July 8. Sister of Catherine P. Robinson and Anne L. Smith.

† RENIHAN, Frances McHale, St. Simon, Indianapolis, July 8. Mother of Jerry; sister of Mary Cox, Ann, Elizabeth and Charles McHale, and Nellie Krebser; grandmother of three.

† ROBY, Richard J., 55, St. Patrick, Terre Haute, July 7. Husband of Alice; father of Dawn and Martin; stepfather of Brenda Lofton; grandfather of two.

† SCHUMM, Margot, 64, St. Lawrence, Indianapolis, June 28. Wife of Charles D.; mother of Charles D. Jr., Linda Oskay, Jorja McHugh, Susan, and Jill Abney; grandmother of eight.

† SEWARD, Julia, 75, Annunciation, Brazil, July 3. Wife of Roy; sister of Celia Arons.

† SMITH, Robert William, 62, St. Lawrence, Indianapolis, June 21. Husband of Maurine Scott; father of Michael S., Robert W. Jr., and Patricia O'Neal; grandfather of four.

† STANILLOU, Sarah Ann, 95, St. Philip Neri, Indianapolis, June 28. Mother of Thomas I. Dwyer.

† VETTER, Bertha Blasing, 71, St. Augustine, Jeffersonville, July 9. Mother of William T. and Raymond J.; sister of Frank and Fred Bissing; grandmother of five; great-grandmother of one.

† VOGEL, Joseph, 78, St. Lawrence, Lawrenceburg, July 7. Husband of Lida; father of JoAnn Sonntag; grandfather of five; great-grandfather of three.

† WEBB, Robert G., 78, St. Lawrence, Indianapolis, June 27. Husband of Glenna L. Beatty; father of Beverly Sue Clure and Joyce Elaine Givens; stepfather of Sue Malham, Jo Ellen Furnish and John Beatty; brother of Ernal Johnson; grandfather of 16.

† WHEATLEY, J. Bernard, 70, St. Benedict, Terre Haute, July 8. Brother of Leo and J. Paul; uncle of four.

† WOODARD, Mildred E., 68, St. Augustine, Jeffersonville, July 9. Mother of Don J.; sister of Edward C. Ruxer and Ethel West; grandmother of two.

† ZUNK, Rosemary B., 64, St. Christopher, Indianapolis, July 8. Wife of Henry J.; mother of Darlene Florencio, Rosemary F. Aldrich, Dana K., Mark K., and Henry J. Jr.; sister of Laverne Hall and Norene Ballard.

Rites held for Sister Esther

ST. MARY OF THE WOODS—Providence Sister Esther Newport died here July 9 at the age of 85. She received the Mass of Christian Burial on July 11 and was buried in the convent cemetery.

The former Catherine Newport was born in Clinton. She graduated from the Art Institute of Chicago and earned a Master of Fine Arts degree from Syracuse University. After entering the Congregation of the Sisters of Providence in 1918, she made her final vows in 1928.

Sister Esther taught in Illinois and Indiana schools, and in the Indianapolis Archdiocese she taught at St. Agnes Academy, Indianapolis. She was an art instructor at St. Mary of the Woods College from 1931 to 1994 and served as supervisor of art for the Sisters of Providence from 1986 until her retirement in 1970.

Survivors of Sister Esther include one brother, William, of Dunedin, Fla.; and four sisters, Frances Fey, Clovis, N.M.; Helen Maley, Canton, Ohio; Gertrude Hamilton, Orlando, Fla.; and Rose Greene, Sunny Isles, Fla.

Farm Aid grant to Milwaukee

MILWAUKEE (NC)—The national Farm Aid project has given \$15,000 in "seed" money—literally—to Project Isidore, a farmers' assistance program started by the Archdiocese of Milwaukee.

Country singer Willie Nelson, one of the chief organizers of Farm Aid, which has held two music concerts to raise money for farmers, announced the grant at the end of June. He said the grant stipulates that the most any family can receive from it is \$2,000, and the money must be used to buy seed.

Since it was formally launched in January, Project Isidore has collected more than \$75,000 from Milwaukee-area parishes and assisted 88 farm families with interest-free loans to buy seed, feed and fertilizer.

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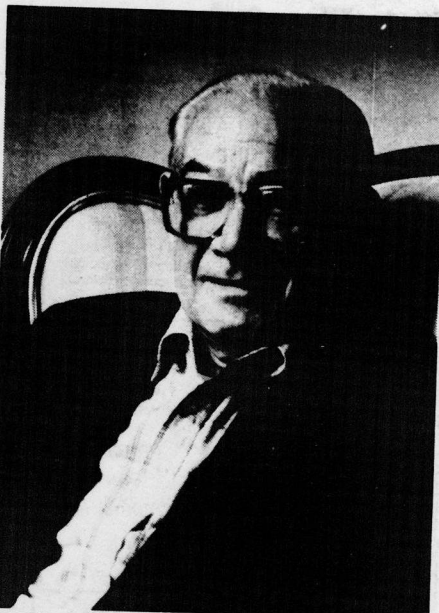
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Book reviews

The human side of religious vocations

LIVING THE VOWS, by Robert J. McAllister, M.D., Ph.D., Harper and Row (San Francisco, Calif., 1986). 259 pp., \$19.95.

Reviewed by
Magr. Charles Dollen
NC News Service

Much has been written about the spiritual side of a religious vocation and the qualifications desirable in a candidate for religious life.

Dr. Robert McAllister, a Catholic psychiatrist who has spent many years working with Religious, now presents us with a work that looks at the human side of religious vocations. It offers many valuable insights into the day-by-day living of a special way of life.

The author acknowledges the work of the Holy Spirit in guiding young men and women into a seminary, monas-

tery or convent. Without that the life would have no meaning.

He concentrates on the human traits needed, and how they can be nourished, protected and promoted. There is

no doubt that good psychiatric help can increase the value of life in a state of spiritual dedication.

What is troubling about a treatment such as this is that the doctor has dealt with,

perhaps, hundreds of troubled priests and Religious. He can be of great help to them, obviously. But because he is dealing in negatives, failures and hurting people there is no assurance that he can give

positive direction. That is a limitation I am not sure he realizes.

McAllister has had much experience, as is evident from the organization of his material. The conflicts that arise

from poverty, chastity, obedience, authority and personal relationships are real and highly emotional at times. His many case histories will strike a responsive chord.

McAllister's book can be recommended to all Religious, especially those who exercise authority or who are involved in training new members.

(Magr. Dollen is book review editor of "The Priest" magazine.)

A fictionalized account of two sisters

ELIZABETH AND ALEXANDRA, by Antony Lambton. E.P. Dutton (New York, 1985). 415 pp., \$18.85.

Reviewed by
Patricia B. Hoffman
NC News Service

The heroines of this lengthy novel are Alexandra and Elizabeth, the granddaughters of Queen Victoria of England, and the daughters of Princess Alice of Hesse-Darmstadt. Alexandra married the

Czar of Russia, and Elizabeth was the wife of his brother, the Grand Duke Serge. The book is a fictionalized account of their lives that ended so dramatically and tragically in the Russian Revolution.

The story of the ill-fated and eccentric Czarina is well-known, but that of her unfortunate sister is less familiar. Elizabeth, known as Ella, was more or less pressured into marriage with the decadent Serge, and went to Russia completely unprepared for life

in that semi-barbaric land. The marriage was a disaster, and lasted only because of Ella's indomitable will and belief that she could restrain her husband from his worst cruelties.

The lives of the two sisters are depicted carefully and readers are shown the gradual estrangement as Alexandra became increasingly remote and eccentric, and influenced by Rasputin.

After the assassination of the Grand Duke, Ella founded

an order of nuns, much against the wishes of her family. She worked desperately to help the army in the ill-fated Russo-Japanese War, and in the early days of the Great War. Lord Layton gives a comprehensive account of both these conflicts, with the czar's incredible mismanagement and the general corruption of the army.

Through Ella's eyes we see the impending revolution and the inexorable march toward the slaughter of the imperial family.

This is a very well-written book (although the printing and binding are deplorable). However, this reviewer found it somewhat disappointing. Lord Lambton has had access to many sources not previously available, and one could wish that he had written a straightforward biography of the Grand Duchess Elizabeth. As it is, the dividing line between fact and fiction is not clear.

(Mrs. Hoffman is a free-lance writer based in Indiana.)



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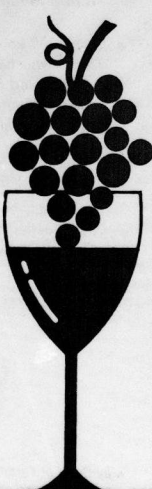
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Attorney General's Commission on Pornography

Child pornography is child abuse, commission says

by Joe Michael Feist
Second in a four-part series

WASHINGTON (NC)—What is commonly referred to as "child pornography" is not so much a form of pornography as it is a form of sexual exploitation of children, according to the final report of the Attorney General's Commission on Pornography.

By its nature, the report adds, "child pornography is child abuse."

A substantial portion of the commission's final report deals with child pornography, a problem "different in virtually every aspect" from other kinds of pornography. The report was released July 9.

Because child pornography is generally recognized as representing the non-consensual violation of a child's rights, commissioners perhaps in no other area reached greater agreement than on the harm caused by child pornography.

BEGINNING around 1980, the commission said, a number of states enacted laws defining child pornography not in terms of the legally obscene "but rather in terms of any portrayal of sexual conduct by a child."

In a ruling prompted by the new laws, the Supreme Court in 1982 noted the "compelling" and "surpassing" interests involved "in protecting children against this variety of exploitation," the report said.

Since that ruling, virtually every state

now prohibits the production, sale, distribution or exhibition of photographs of children engaged in any sexual activity regardless of whether the material could be judged legally obscene, the commissioners wrote.

As a result, the report said, the "domestic commercial production of child pornography" has been curtailed substantially.

Today, the report added, "the greatest bulk of child pornography is produced by child abusers themselves in largely 'cottage industry' fashion."

EVIDENCE suggests, said the report, "that a great deal of 'trading' of pictures" takes place among pedophiles.

Unlike other kinds of pornography, where the report noted "underenforcement," there is substantial state and federal enforcement of existing laws regarding child pornography.

But, the report notes, while "sexual exploitation of children has retreated to the shadows," the "characteristics of both perpetrators and victims . . . make it unlikely that child pornography is a passing phenomenon."

The commission noted children used in pornography "seem to come from every class, religion and family background" and "a majority are exploited by someone who knows them by virtue of his or her occupation."

The pain suffered by children used in por-



PORN REPORT—Child pornography is not so much a form of pornography as it is a form of sexual exploitation of children, according to the final report of the Attorney General's Commission on Pornography. (NC photo)

nography, the report said, "is often devastating and always significant" and may involve depression, suicidal thoughts, feelings of shame, guilt, alienation and massive acute anxiety.

Because "the trauma inflicted on children by sexual exploitation is so great," the report added, the commission deemed it particularly important "to examine every possible approach to improving the state of the law and services to victims."

THOSE APPROACHES were outlined by the commission in numerous recommendations, including:

- The sexual abuse of children through the production of sexually explicit visual depiction should be a felony in all cases.
- The use of computer networks to exchange information concerning child pornography or children to be used for pornography should be outlawed.

► Both Congress and state legislatures should make child-selling for the purpose of producing sexually explicit material a felony.

► State legislators should make the possession of any type of child pornography a felony.

► Federal law enforcement agencies should develop and maintain training programs for agents in techniques of child pornography investigations and form specialized units for such investigations.

► Social, mental health and medical services should be provided for child pornography victims.

► States should support education and preventive programs for parents, teachers and children within public and private school systems to protect children from victimization by child pornographers.

Next: Commission member Father Bruce Ritter's conclusions.

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Prayer, Praise & Mass — 7:00 PM
Celebrant/Homilist — Fr. Martin Wolter

City-Wide Prayer Meeting — Aug. 14 & 28, 7:30 PM — Catholic Center, Room 208

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