



## Freed Fr. Jenco meets world leaders Homecoming ends meetings with pope, president, Archbp. of Canterbury

by NC News Service



**ROUSING HOMECOMING**—Father Lawrence Martin Jenco, who was held captive in Lebanon for 19 months, acknowledges cheers as he received a rousing welcome home during a parade through Joliet, Ill.

**Ill.** During a private gathering of his family (right), Father Jenco is surrounded by young relatives. Father Jenco went home after meeting with President Reagan in Washington. (NC photos from UPI)

In his first days of freedom after a year and a half in captivity, Servite Father Lawrence Martin Jenco met with Pope John Paul II, the archbishop of Canterbury, President Reagan and thousands of hometown well-wishers in Joliet, Ill.

Father Jenco, 51, was freed July 26 after being held for nearly 19 months by a group of religious extremists known as the Islamic Jihad (Holy War).

The Aug. 2-3 Joliet homecoming was the end of a whirlwind trip that included a brief stay at a hospital in Wiesbaden, West Germany; a visit at the Vatican with Pope John Paul; a visit with Archbishop of Canterbury Robert Runcie in London; and one with Reagan in Washington.

In his meetings the former hostage appealed for the release of Associated Press reporter Terry Anderson, David Jacobsen, administrative director of American University Hospital in Lebanon, and American University professor Thomas Sutherland. Another U.S. hostage, William Buckley, has been reported killed.

At his homecoming thousands of people with signs and flags lined the motorcade route in Joliet and about 2,000 more crowded into the Rialto Theater for the festivities.

Father Jenco thanked the "dear hearts and gentle people" of Joliet for their support. He said that many times during his captivity he felt no one cared but that since he was released he has learned of all the efforts to free him and now "I am so overwhelmed by" (See FATHER JENCO, page 18)

Official representative of U.S. bishops and Catholic Relief Services

## Archbp. O'Meara welcomes Fr. Jenco back to U.S.

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara met Father Lawrence Martin Jenco in Washington last Friday and welcomed him back to the United States. The archbishop was the official representative for the U.S. bishops and Catholic Relief Services (CRS).

Archbishop O'Meara is treasurer of CRS and Father Jenco was CRS director in Lebanon at the time of his kidnapping nearly 19 months ago.

The archbishop said that his meeting with Father Jenco was "a totally moving experience for which I'm deeply grateful." He said that he was asked to represent CRS by

Lawrence Pezzullo, CRS executive director, and to represent the U.S. bishops by Bishop James Malone, president of the bishops' conference.

Archbishop O'Meara said that he had an opportunity to speak privately with Father Jenco during a two-and-a-half hour reception held for him at the CRS office in Washington. The reception followed the welcoming ceremony at Andrews Air Force Base in Washington and a meeting with President Ronald Reagan at the White House. Included at the reception were members of Father Jenco's family, the families of the other hostages, and others with close connections with Father Jenco.

**THE ARCHBISHOP** said that Father Jenco "handled himself so beautifully for a man who didn't know whether anyone was interested in him." He said that Father Jenco told him that his captors continually told him and the other hostages that they were forgotten, that no one was doing anything to try to get them released. "This was the most painful part of captivity," the archbishop quoted Father Jenco as saying.

"What a terrible thing it is to be snatched away like that," Archbishop O'Meara said, "to live that long in captivity without any idea of what the future might bring and without knowing what, if anything, is being done to secure your release."

Archbishop O'Meara said that Father Jenco was physically weak and emotionally drained, "but he mustered all that he had to constantly remind the media and everyone else of the remaining hostages. A great fraternity developed and exists among them," the archbishop said, "and he doesn't know for sure if they know that he was re-

leased because he didn't have a chance to say good-bye to them."

Father Jenco told Archbishop O'Meara that, as he was being released, one of the captors (a man he knew as Haj) pressed a crucifix into his hand and told him that he loved him. "Father Jenco said that he will never let go of that crucifix," the archbishop said.

One of the first things Father Jenco did upon his release, Archbishop O'Meara said, was to inquire about the driver who was with him when Father Jenco was kidnapped. He never knew what had happened to the driver and was happy to learn that he was all right.

**FATHER JENCO** told the archbishop that he was released along a dirt road in Syria. He made his way to a small village, clutching the video tape that his captors left with him. When he arrived at the village, he had a difficult time getting anyone to pay any attention to him until a bi-lingual person was found. Once they learned who he was, he said, the people were extremely nice to him, getting fresh clothing, food and drink for him and then taking him to Damascus. Father Jenco told the archbishop that his beard reached all the way to his waist when he was released.

Archbishop O'Meara told Father Jenco that people throughout the country had been praying for him during Sunday Masses and in other prayers. The archbishop said that he wanted to thank all the people of the archdiocese for their prayers and asked them to continue to remember the other hostages.

Father Jenco believes that Terry Waite, the representative of the Archbishop of Canterbury, has the best chance of anyone to free the remaining hostages. Waite accompanied

Father Jenco from Syria to Germany, to Rome and to England.

In addition to Archbishop O'Meara, others who greeted Father Jenco as he arrived in Washington included Senator Paul Simon (D, Ill.), and U.S. State Department officials, including Bruce Langan, one of the former Iranian hostages. Archbishop O'Meara said that he was impressed with the government officials he met. "They treated Father Jenco marvelously well and were very solicitous," he said.

Archbishop O'Meara said that Father Jenco is anxious to continue his work with CRS as soon as he is physically able. "On behalf of the CRS board, I invited him to our next board meeting," the archbishop said.

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**THE CRITERION**  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## The status of religion in today's China

by John F. Fink

Religion has never had the same status in China that it has in Western society, and this was particularly true during the so-called "cultural revolution" that began in 1966. However, as we saw during our visit to China last month, religious freedom has been revived. Since 1979 more and more churches, mosques, temples and shrines have been reopened, including the church in Peking where we attended Sunday Mass.

The statistics read like this: About 125 million Chinese are members of different religions—100 million Buddhists, 20 million Moslems, 3 million Catholics and 2 million Protestants. Today there are more than 1,000 active Protestant churches and 200 Catholic churches. Millions of yuan are being invested by government and other sources in rebuilding temples all over the country.

While these numbers sound impressive, it should be remembered that China has more than a billion people. So the number who actively participate in organized religion is a small minority—about 12 1/2 percent.

Besides the Cathedral of the Immaculate Conception in Peking, we also had a chance to see Buddhist temples and a Moslem mosque. The main Buddhist temple was the Temple of the Jade Buddha, one of three active Buddhist temples in Shanghai and certainly the most famous. It is named for two Buddhas carved out of single pieces of white jade. The day we visited was an important feast day, so when we arrived we watched many Buddhists, both men



and women, marching to a slow chant in the courtyard of the temple.

Besides the jade Buddhas, there were numerous other Buddhas, including the famous Laughing Buddha—the one with the big belly. We watched the monks worshipping around three huge golden Buddhas, and there were a number of smaller statues in the temple. The building complex also included a monastery and a seminary and one room held chests containing all the Buddhist scriptures—one of only three remaining sets.

Our visit to a mosque was in the city of Xi'an, in the center of China. Originally founded in 742, it is one of the largest and best preserved Moslem sanctuaries in China. It covers an area of 12,000 square feet. It is only one of four mosques in Xi'an that serve that city's 60,000 Moslems. I asked if any Chinese get a chance to go to Mecca and the Moslem man who explained the mosque to us said that 2,000 went last year. Our guide was very surprised to hear that.

**DURING OUR TRIP** the way I kept up with what was happening in the outside world was through The China Daily—quite a good newspaper. Naturally, like any good Chinese newspaper should, it gave priority to Chinese news, but it also covered the U.S. fairly well. It was through The China Daily that I learned, for example, that the U.S. House of Representatives approved aid to the contras in Nicaragua.

One of the stories the newspaper covered was a meeting in China of the International Council of the World Conference on Religion. More than 100 representatives of 11 religions from 30 countries met in China to discuss "Peace through Work and Prayer." Bishop Francis Quinn of Sacramento represented the U.S. bishops at the meeting. The newspaper reported on the meeting's message appeal-

ing to all religious believers to join efforts for a just and peaceful social order, including complete disarmament.

In the same issue with that report, there was a story that the Guanzhou Evening News had expressed concern over the number of young worshippers attending temples. The paper asked the government "to organize more colorful spare-time activities for young people and to publish more readable materials against superstitions." The story showed two things: that young people are searching for something spiritual in their lives and that many in China still think of religion as superstition.

**SO FAR AS THE Catholic Church in China is concerned,** it is reported that there are now 40 bishops, about 1,000 priests, about 1,300 nuns and 3 million lay Catholics—about the same number as in 1949 when the Communists won control of the country. There are now six Catholic seminaries plus a preparatory school for those interested in entering the seminary.

The main problem, though, is that there is no relationship between the Catholic Church in China and the Vatican. One of the main sticking points is the appointment of bishops, which both the Chinese Catholic Patriotic Association and the Vatican insist on doing. This just does not seem to me to be an insurmountable obstacle because the Vatican has agreements with many other countries that provide for consultation in the appointment of bishops. Surely compromises can be found to overcome this problem.

During the past two years there have been several official and semi-official visits involving Chinese Catholics. With the relatively new openness of the Chinese government toward things religious, it seems only a matter of time before the Catholic Church should be thriving in China, and once again in full communion with Rome.

## Stranded Nigerian student being helped by St. Mary's

by Richard Cain

Times are not easy for Dominic Daudu.

A television producer, husband and father of seven in Nigeria, he came to this country two years ago to get further training in organizational management at IUPUI. But because of a military coup and austerity measures, his support from the government has been unexpectedly reduced. He does not even have enough money to go home.

The problem began with the military coup in Nigeria in December, 1964. According to Daudu, the following year, he received only \$7,000 of his \$12,000 scholarship. He was able to make it through the year with a mixture of a part-time job, help and pluck. An arrangement was worked out with the university where he could sit in on the classes and pay later in order to receive the credits. He got a part-time job working at the counseling center with disabled students. His visa will not let him work any more. Unable to pay his lease, the Student Inn at Washington and New Jersey streets let him stay until another arrangement could be worked out.

dianapolis where Daudu is a parishioner. Another parishioner needed someone to stay with her uncle. So Father Rodas put Daudu in touch with her. The arrangement has worked out well although it leaves him with a 40-minute walk to and from campus.

But the biggest problems are at home. When Daudu took a sabbatical from his position as coordinator of program production services for the Nigerian Television Authority, his wife and family were living in housing provided by the government for television personnel. But after the coup, the government eliminated sabbaticals. So in order to continue support for his family, Daudu quit his position so that his family could live on his pension. But now the government is saying his family must vacate their housing by the end of the year. At present they have nowhere to go. His pension is also being withheld.

Despite all of this Daudu is not giving up. He still has his goal. He wants to get the training in organizational management



Dominic Daudu

skills so he can help his village meet some important needs. "Our needs are for a clinic, water and electricity," he said.

According to Daudu, the people in Nigeria cannot automatically count on the government to provide even basic services. "You have to show some form of effort before the government will help," he said.

Daudu has already helped to start two Catholic high schools where two of his children are students.

**HIS WIFE,** Ashide Juliana, throughout has been a vital source of support. Without her, he said, he would not be here today. She is secretary of the Women's Trade Organization in Makurdi, a state capital where Daudu used to work. She also farms a small amount of land loaned by neighbors and also takes care of their newest child, Tyolurnun, whom Daudu has not seen because he was born after he came to the United States.

Daudu said his television experience will also be important in meeting his goal. Although the country is now almost half Catholic, the military rulers are Moslem. Catholics sometimes have to be persistent in order to have their needs met. He learned this lesson when he had to fight to get television equipment to cover the pope's visit to Nigeria in 1962. "If we keep quiet, things will be difficult," he said.

St. Mary's is trying to raise \$2,000 for ticket so Daudu can fly home to straighten things out. He would like to go in December after the fall semester classes are over. Donations may be sent to the Dominic Daudu Fund, care of St. Mary's Church, 317 N. New Jersey St., Indpls., Ind. 46204.

## Seven young men to profess vows as Franciscans

Seven young men will profess their first vows in the Franciscan Order at Francis of Assisi Friary in Franklin tomorrow evening, August 9.

They are brothers Michael Barrett of St. Paul, Minn.; Gary Bernhardt of Quincy, Ill.; Ronald Bozek of Cleveland, Ohio; Bob Eastman of Fort Worth, Tex.; Michael Ryan of Memphis, Tenn.; Terry Santiapillai of Sri Lanka; and Anton Thai Trinh originally from Vietnam and currently from Kansas City, Mo.

During the profession ceremony, they will be invested with the Franciscan habit. Joining them for the investiture will be Brother John Mertens of Spokane, Wash.

Presiding at evening prayer will be the Very Rev. Dismas Bonner, minister provincial of the Franciscan Province of the Sacred Heart. He will be assisted by Fr. Maury Smith, novice master.

The next step for most of the young Franciscan friars will be a move to Sacred Heart Friary in Indianapolis. "After a year of prayer and life in community," explained Fr. Lawrence Jagdfeld, associate novice

master, "the young friar tests his newly-learned skills while working at a full time ministry. This time at Sacred Heart places the young friar in a typical friary atmosphere so that he can develop and integrate his prayer life and community life with that of his ministerial life."

The seven newly-professed friars bring a variety of talents to the Franciscan Order. Among the group is a nurse, an architect, a mechanical engineer, a political scientist and two veterans of the Air Force. Two of the friars have completed some theological training. "Each of the novices has made a valuable contribution to our fraternity and will bring many needed skills to the life of the church through his ministry," said Fr. Lawrence.

This is the third profession ceremony to be held in Franklin since the Franciscans moved their novitiate there in 1964. This group brings to 15 the number of young men to complete their novitiate year and profess vows in the smaller, less institutional setting.

The next group of novices is already in

place. Thirteen men, ranging in age from 23 to 50, were received into the Franciscan Order as novices in June.

Joining the new novitiate group will be Fr. John Doctor, who will take on the position of associate novice master when Fr. Lawrence moves to Chicago and the formation team at Catholic Theological Union. Fr. John has been serving as director of spiritual formation in the pre-novitiate program in Quincy, Ill.

**Archbishop O'Meara's Schedule**  
Week of August 13  
TUESDAY, Aug. 13—Mass for the novices of the Archdiocese of Indianapolis, Patina National Shrine, Indianapolis, 8 a.m.  
SATURDAY, Aug. 16—Mass for the novices of the Archdiocese of Indianapolis, St. Mary's Church, 8 a.m.

FOR HOUSING, Daudu turned to Father Rodas, pastor of St. Mary's in In-



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# Church oppression by Sandinistas seen worsening

by Gerald Costello

NEW YORK (NC)—The Nicaraguan government's oppression of the Catholic Church is worsening quickly and there is little prospect for improvement, according to Bishop Sean O'Malley of St. Thomas in the Virgin Islands.

"The Nicaraguan situation is deteriorating very rapidly," Bishop O'Malley said in a six-page report on a visit he made to Nicaragua and other Central American nations in mid-July.

His report was made available to Catholic New York, archdiocesan newspaper.

Bishop O'Malley made the trip, along with Auxiliary Bishop Alvaro Corrado of Washington, at the invitation of Nicaraguan Cardinal Miguel Obando Bravo of Managua.

Originally the trip was designed to give conferences for priests, Religious and lay leaders in preparation for a nationwide eucharistic congress in November.

The focus of the trip changed, however, with the Nicaraguan government's expulsion July 4 of Bishop Pablo Antonio Vega, vice president of the national bishops' conference, and exile June 28 of Msgr. Bismarck Carballo, a top aide to Cardinal Obando Bravo.

**IN HIS REPORT**, Bishop O'Malley said:

► Mother Teresa was denied entrance into Nicaragua after her recent visit to Cuba.

► The Sandinista government will not allow any priests or Religious into the country unless they come to work for the government.

► Several Nicaraguan Capuchins who were sent to Honduras for their novitiate were not readmitted.

Bishop O'Malley reported that Cardinal Obando Bravo is "very pessimistic" about



**AUDIENCE FOR EXILE**—Following a private meeting in the Vatican, Pope John Paul II poses with Bishop Pablo Vega, exiled bishop of Jolgalpa, Nicaragua. Bishop Vega was expelled by the Sandinista government for what the government described as anti-state activities. (NC photo from UPI-Reuter)

the possibility of obtaining any concessions from the government.

"The cardinal told us that the persecution of the church is growing stronger," Bishop O'Malley said.

"The cardinal pointed out that (Nicaraguan Vice President) Sergio Ramirez Mercado was in the Vatican a month ago to promise the pope that the Sandinistas would

enter into a dialogue with the church," he said.

Now, the bishop added, "insulting articles attacking the pope" are appearing in the official press and "two Nicaraguan prelates have been expelled."

"There seems to be a pattern emerging: strike the church, then sit down to 'dialogue'; strike the church again, then come together

to 'dialogue' as if nothing ever happened," the bishop said.

Pope John Paul II met with Ramirez Mercado in a private audience at the Vatican June 19. As is customary with private audiences, the Vatican did not comment on the 25-minute meeting, but in a June 20 interview with Vatican Radio, the Nicaraguan official said he told the pope that the government hopes for stable church-state relations.

ON ANOTHER point, Bishop O'Malley wrote: "The militant lay leaders are under tremendous pressure to abandon their commitment to the church. They are often approached by the security forces and threatened with dire consequences for themselves and their families if they continue to work for the church."

He also said Cardinal Obando Bravo appreciated recent statements of support from Bishop James W. Malone of Youngstown, Ohio, president of the National Conference of Catholic Bishops.

"This is very important because the Nicaraguan church has no possibility to speak within the country and now has been effectively silenced even if the bishops are bold enough to venture outside the country," Bishop O'Malley's report said.

Bishop O'Malley also visited Honduras, where, he said, much of the discussion centered on the status of some 150,000 Nicaraguan refugees.

"Nothing is being done for them," the bishop wrote, "because the media have identified them with the contras."

However, he said Bishop Oscar Rodriguez, secretary of the Honduran bishops' conference, "assures us the refugees are people who are fleeing repression in Nicaragua, or, in the case of young people, obligatory military service."

## U.S. bishops decide against meeting Nicaraguan president

by Bill Pritchard

WASHINGTON (NC)—The U.S. bishops' conference turned down a meeting with Nicaraguan President Daniel Ortega during Ortega's late July visit to the United Nations, citing recent Nicaraguan government actions against Catholic clergy.

A spokesman for the conference noted the Sandinistas' recent exiling of the vice president of the Nicaraguan bishops' conference, Bishop Pablo Antonio Vega of the Jolgalpa Prelature, and Msgr. Bismarck Carballo, director of communications for the Managua Archdiocese.

"The decision not to meet with President Ortega was based on the conference's concern" over the clergymen's "unresolved" situation, said the bishops' public affairs chief, Russell Shaw.

According to a variety of sources, the meeting would have taken place in New York on the morning of July 30 had the bishops agreed.

Shaw also said that the Vatican was involved in the discussions leading to the decision against a meeting.

He said that consulting the Holy See "would just be standard procedure... in a matter involving another hierarchy."

The impetus for a meeting came from the Nicaraguan Embassy in Washington, Shaw said. There had been "an indication on the part of the embassy" that a meeting might be arranged involving Ortega, Bishop James W. Malone, president of the bishops' conference, and others, he said.

A member of the embassy staff confirmed that the Nicaraguan government was interested in making contact with the U.S. bishops.

There was a "good deal of discussion back and forth" within the U.S. conference following the embassy's initiative, Shaw said.

Cardinal John J. O'Connor of New York, head of the conference's Social Justice and World Peace Committee, was involved in the discussions.

IN A JULY 28 talk at Riverside Church in New York, Ortega said that Bishop Vega was exiled not for opposing the government, but for acting outside the law in "an outright campaign on behalf of those who are killing our people."

Bishop Vega has denied Sandinista allegations that he supports the Reagan administration's backing for anti-Sandinista rebels, the so-called "contras."



**NEW PEACE PLAN**—Nicaraguan President Daniel Ortega is hugged by Father Marshall Gourley, pastor of Our Lady of Guadalupe Parish in Denver, after Ortega spoke to a small group of religious and Hispanic leaders. Ortega, on a speaking tour of the United States, told a Chicago audience that he is proposing new negotiations with the Reagan administration and the Vatican as part of a peace plan for Central America. (NC photo from UPI)

## Ind. Cath. Conf. urges support for AFDC-UP legislation

by John F. Fink

The Indiana Catholic Conference (ICC) has encouraged letters to the public assistance committee of the Indiana General Assembly urging committee members to support Aid for Dependent Children—Unemployed (AFDC-UP) legislation in the assembly's next session.

Specifically, the ICC suggested letters to the committee chairman, Representative George Schmid, at the Indiana State House, Indianapolis, Ind. 46204. Schmid has called the legislation a moral issue, to which the ICC responded, "Let's show him that we agree. It is immoral for our state's welfare system to encourage the breakup of hurting families."

The next meeting of the public assistance committee is scheduled for August 13.

The legislation supported by the ICC would extend the AFDC financial assistance program to minor children in poor two-parent families where the head of the household is unemployed. Indiana is one of only three northern states which does not have AFDC-UP.

At present in Indiana, financial assistance is limited to one-parent families. One parent—usually the father—must leave the home in order for minor children to receive aid.

"As is, the AFDC program is anti-family," the ICC said. "It contributes to the feminization of poverty and increases the pressures on intact poor families who

already incur incredible stresses. The value of stable families cannot be overestimated. Common sense tells us that the absence of a father plus a poor economic environment can have serious social and psychological effects on children. The best 'welfare system' for children is an intact family."

Adopting an AFDC-UP program was recommended by a majority of members of the 1984 Governor's Commission on Public Welfare and by most of those serving on last year's interim committee studying poor relief, but the legislation has never been brought to the floor for debate.

In its literature on this subject, the ICC says that states that have eliminated AFDC-UP programs have found "a dramatic jump in the percentage of families that

subsequently join the AFDC rolls as single-parent families." Because of this the AFDC-UP programs have been restored in Iowa, Washington and Missouri.

The Indiana Department of Public Welfare estimates that 12,000 Hoosiers would be eligible for the "UP" program. Cost of the program would be offset partially by savings in other areas, the ICC said.

The public assistance committee is composed of members from both the House and the Senate. Besides Schmid, the House members are Richard L. Worden, Esther L. Fifield, Earline S. Rogers, Baron P. Hill and Esther M. Wilson. Senate members are Lawrence M. Borst, Ralph J. Podesta, Harold H. Wheeler, Vi Simpson, Frank Mrvan, Jr. and Julia M. Carson.

# COMMENTARY

## The Bottom Line Sanctuary movement challenges our consciences

by Antoinette Bosco

In May, two Roman Catholic priests, a nun, a Presbyterian minister, a former missionary and three lay women—sanctuary workers—were convicted of breaking the law. Their crime was smuggling Salvadoran and Guatemalan refugees into the United States. In July seven sanctuary workers were put on probation for three to five years.

The sanctuary workers acted out of compassion, selflessness and a deep concern for the safety and well-being



of their fellow humans—exactly what Jesus has taught us to do.

As a convicted sanctuary member, Father Anthony Clark, put it: "No one can convince me that what I have done or am doing is criminal. It's the height of absurdity."

The word "sanctuary" means "a holy place" and the sanctuary movement began when church people especially from Arizona and California began assisting Central American refugees. Religious leaders from several denominations along with private individuals have joined to defend a principle they say goes back to the dawn of civilization: "The innocent guest in our home shall not be sent away to face possible persecution and death."

But the U.S. government doesn't see

sanctuary as a moral or religious issue. In the seven-month criminal trial against the sanctuary workers, the U.S. district attorney argued that the defendants simply broke the law. Throughout the trial, the judge refused to let any testimony surface about the defendants' religious views or about conditions in Central America.

AS A SOCIETY, we need laws. But laws are created by humans and can be flawed. Sometimes human law and God's moral law can conflict.

Sanctuary workers ask that Central American refugees be granted the same extended voluntary departure status that is given to refugees from other countries until the violence in their countries ends. Sanctuary workers contend that the government is violating the Refugee Act of 1980 in failing to grant asylum to those fleeing political violence, persecution and death squads.

But the Immigration and Naturalization Service holds that Central Americans are economic, not political, refugees and therefore are ineligible for asylum. Since 1981, more than 50,000 refugees have been deported.

The spirit of sanctuary is of a different nature from that of tangible law-and-order rules. Sanctuary calls into action basic religious, moral and political principles, and raises complex legal issues.

SANCTUARY workers are responding to their consciences, drawn to the appeal of suffering people who are asking for help.



In my heart, I strongly believe that the sanctuary workers are justified. As a law-abiding citizen, on the other hand, I want our laws obeyed.

Faced with a conflict between Christian values and human law, what is a Christian to do?

The dilemma is a reminder that living by faith in a complex society is difficult. The bottom line is that Christians must ultimately follow their consciences.

Following my conscience, I am 100 percent with the sanctuary workers.

## To Talk of Many Things

# Helping retired Sisters is a matter of justice

by Dale Francis

Since I've been writing about it off and on for the last five years, readers of this column shouldn't have been among those surprised by the study that revealed religious communities of sisters are in serious financial difficulties in their efforts to provide for their elderly and ill.

When I've written about this, I've emphasized two things. First, there should be understanding when religious communities find it necessary to sell some properties, liquidating properties to make funds available for providing retirement facilities. Second, I've urged that those who were beneficiaries of the services of sisters should make financial contributions to religious communities.



I know, from letters from readers and from religious communities, that many of you have made contributions. But this is not really a solution. The problem is much too great to depend on occasional appeals. The most recent study says that if religious communities dispose of their negotiable properties, it would take \$2 billion to establish a viable plan for care of sisters, forced by age or illness into retirement. If properties are not sold, and many religious communities do not possess properties that could be sold, then \$3 billion would be necessary. Obviously, this is a situation that must be met by careful planning by the entire church in the United States.

RAISING \$3 BILLION will not be easy but with 50 million Catholics, it is surely not impossible. The plan for raising the necessary funds and the implementation of that plan must be done by financial experts, by bringing together the bishops, representatives of religious communities and representatives

of Catholic organizations and of the Catholic people. How this is to be done is something that will require serious thought and study.

But that it must be done, it seems to me, is beyond question. It is a debt of obligation. We have benefited from the sacrifices of sisters. We have been proud of the parochial school system that was of such great significance in the first half of this century and that system was made possible by the willingness of sisters virtually to give their teaching services. Catholic hospitals have not only been centers of mercy and care but they gave a special stature to the church among those who were not Catholics. And the hospitals were made possible by the service of sisters.

We owe them. They need help. We should without hesitation find a way to help them. I've heard it suggested that long ago the religious communities should have informed the bishops they were facing difficulties. That's nonsense. The bishops have always known that sisters weren't receiving full

salaries; that's how Catholic school systems were made possible.

MUCH OF THIS problem could not have been anticipated. Religious communities have been self-supporting because those sisters in active work provided for those in training and those in retirement. There has been a great loss of sisters in religious communities. For the most part, this loss was among those coming out of their training, ready to begin their productive work. Those sisters already in tasks remained. Now they are reaching retirement age and too many of those who would have been providing for them are gone.

Let the bishops offer practical leadership in meeting the problem and let us all cooperate completely, to the point of sacrifice if necessary. We will show in our response to this whether economic justice is something we talk about theoretically or whether it is something we act upon when the obligation is our own.

## The Yardstick

# Anti-Semitism in The Wanderer: addressing the real issue

by Msgr. George G. Higgins

Not long ago in this column, I reported that *The Wanderer*, a national Catholic newspaper, had carried an advertisement for a flagrantly anti-Semitic work first published in 1892 and titled "The Talmud Unmasked," by Father Justin Pransitis. Among other allegations, this notorious work, as stated in *The Wanderer* advertisement, purports to show evidence of "Jewish ritualistic murders." Such "blood libel" charges date back to the Middle Ages and have been condemned time and again by the popes since the 13th century.

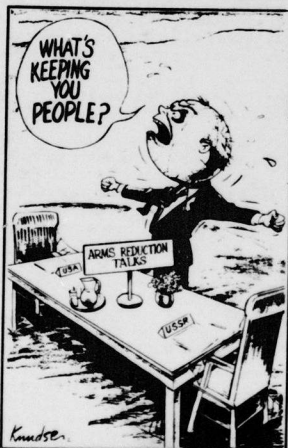


Even before my column appeared another national Catholic paper, *Our Sunday Visitor*, had spotted the same advertisement. Its reaction was forthright. Calling the book "malicious," a May 4, 1986, editorial in *Our Sunday Visitor* said that "for Catholics, such an advertisement conjures up images of Maria Monk, alleged Knights of Columbus oaths and Jesuit conspiracies to assassinate Lincoln."

The editorial added: "Anti-Semitism—a pure and unreasoning hatred of our

'elder brothers' in faith—is still with us. Its existence cannot be tolerated."

What has been the reaction of *The Wanderer*? As of this writing, the ad for that particular book has not reappeared, though the newspaper still publishes ads for Catholic Treasures, the publishing house responsible



for "The Talmud Unmasked." In its June 19 issue, *The Wanderer* published a response to my column by John J. Mulloy. Mulloy's response is a lengthy one. Indeed, the editor's note introducing it is longer than my original piece.

Mulloy's article reviews at length some previous columns of his own cited in my article to conclude that they are not anti-Semitic. Fine. I did not say that they were, though one is inevitably reminded of the old saying about the person who protests too much.

I also must confess to the conviction that Mulloy is sadly misinformed on Catholic-Jewish relations in this country and on the nature of the official documents of the Vatican he seeks to call into question.

Mulloy's response, however, not once mentions the issue at hand, the promotion of purely anti-Semitic literature and what his reaction to that might be.

The editor of *The Wanderer*, A. J. Matt, in his introductory note to the Mulloy piece, is only slightly more forthcoming: "It may be that Msgr. Higgins can only see the mote (we did, after all, let a questionable book be advertised) in our journalistic eye while he ignores the beam... in his own."

"The Talmud Unmasked" is hardly "questionable." It is blatant hate literature of the worst sort. And anti-Semitism is hardly a "mote," whatever my own personal inadequacies.

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the CRITERION



# ENTERTAINMENT

VIEWING WITH ARNOLD

## Two youth movies: 'Kid' recommended, 'Ferris Bueller' is not

by James W. Arnold

The original "Karate Kid" (1984) was a model of how a popular teenage formula movie could be entertaining, artful and loaded with positive values and feelings all at the same time. The current sequel, "Karate Kid II," holds to the same high standards, although the second time around is never quite as fresh or surprising as the first.

This time, Miyagi (Pat Morita), the San Fernando valley maintenance man-karate master who is also wise philosopher and teacher in the civilized tradition of Merlin, goes back to his home village in Okinawa, accompanied by student Danny Larussa (Ralph Macchio). Thus, Danny is the outsider amid an Asian cast and cultural setting (the film was shot in Hawaii) and absorbs by association both the love and hate directed at the old man by the locals.



Seems Miyagi fled before the war to avoid a confrontation-of-honor with his best friend Sato, when he refused to approve Sato's arranged marriage with a girl Miyagi himself loved. Sato (grouchyly played by Danny Kamekoni) still wants to fight to the death, and Miyagi's old flame still loves him.

The younger generation is represented by Sato's nephew, a stubborn youth who keeps pushing Danny around and tearing up Miyagi's vegetable garden, and a beautiful dancer (Tamlyn Tomita) who provides love interest and is rescued by Danny in the climactic scene.

(She is probably doomed to the fate of Danny's teenage heartthrob in the first film, who's never mentioned here. Anyway, she and Danny do some lively dances and share wholesomely affectionate moments.)

**THE PLOT IS** contrived and corny, but not to worry. The original off-camera creators (director John G. Avildsen, writer Robert Mark Kamen, composer Bill Conti) are still on board, and the brutal chop-ky action is mellowed by romantic images, compassion and idealism.

Morita was Oscar-nominated in 1984, and his gentle Miyagi still demonstrates nearly all the virtues the world needs to survive: kindness, intelligence, modesty, humor, opposition to violence. His father-son relationship with likeable, lanky Macchio remains one of the warmer two-man creations in current films.

(Lots of meanness and karate violence, mostly redeemed by positive values; recommended for older children and adults.)

USCC classification: A-I-general patronage.

\*\*\*

Since "Ferris Bueller's Day Off" is widely sympathetic, practically an epic tribute, to the ancient school boy art of playing hooky, it was bound to rattle adults. We scrutinize everything pop culture does to kids these days: will it make them forget Shakespeare or Mozart or St. Paul? Will it make them hate their parents and leave home? rape and plunder the neighborhood? want to become accountants?

"Ferris" is another Chicago suburban preppe comedy by prolific producer-writer-director John Hughes ("Breakfast Club"), featuring Matthew Broderick as a bright rich kid who cuts school and gets away with it. With girlfriend and pal in tow, plus pal's father's sacred red Ferrari, he roars into Chi for a day on the town.

As flings go, it's tame: the Sears Tower, Art Institute and stock exchange, lunch at the Chez Louis, a Cubs game. The most outrageous event is when FB somehow joins a folk parade float and gets downtown Chicago rocking in frenzy to the Beatles' "Twist and Shout."

Trashed en route are the usual Hughes targets: the typical American high school, which is made to seem like a gulag run by idiots for students bored into stupor; parents, dumb and either over-indulgent or cruelly indifferent; adults in general, and most minority groups.

**BUT MOSTLY** it's an ode to freedom and irresponsibility. As Hughes sees it, Ferris is a legendary kid hero, "the guy you always

wished you were." He's making movies for kids, not for adult social analysis.

If Hughes thinks of himself as a philosopher, or if his audience is impressed with his brains, the country is in serious trouble. On the other hand, maybe this is only a fantasy urging us all to stop working so hard to get ahead, and to pause, take a break, smell the roses. We don't want to get so rigid that the only stories and characters that pass inspection are those supporting the work ethic, the values of Ed Meese and the Chamber of Commerce.

"Ferris" is certainly one of Hughes's most visual and fast-moving enterprises, but it would be unbearably obnoxious and smart-aleck without the charm and talent of Broderick and Alan Ruck, the young Broadway actor who plays his neurotic sidekick. The plot is a collection of clichés from other teen movies—the idea of "Risky Business" without the sex and as a fanatical vice principal bent on revenge, Jeffrey Jones probably suffers more comic indignities than anybody since the Marx Brothers tormented Margaret Dumont.

Perhaps this is a movie that should be rated for immature audiences only. Ferris is a myth, not a model, and to enjoy whatever he has to offer, you must leave your sense of moral seriousness at the door.

(Often irritating capitalist comedy; adult stereotypes, some street talk, problematic values; not especially recommended.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Haunted Honeymoon	A-II
Heartburn	A-III
Malcolm	A-III
Maximum Overdrive	O
Out of Bounds	O
Pirates	A-III

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

## Special on what makes us humans who we are

As host, Donohue looks at love, sex, violence, child abuse, male and female and the family

by Tony Zaza

"Phil Donohue Examines the Human Animal" is a well-done five-part special hosted by the irrepressible Donohue airing Aug. 11-15, 9-10 p.m. EST on NBC.

The series examines why humans behave the way we do, asking the whys of love, sex, violence, child abuse and male-female encounters. In short, the entire spectrum of social and interpersonal relations are broached. A mighty feat, indeed, and the five hours are not nearly sufficient to cover all the bases. Donohue, however, in a more diplomatic posture than usual, is able to present both popular and controversial viewpoints with the care and understatement required for such issues which so often attract irrational responses.

The first part, "Love and Sex," is a plea for education as a remedy for the widespread lack of understanding of the physical and spiritual coordinates of human sexuality. There

are some candid conversations with an unwed teenage mother, a couple married for 30 years and medical psychologist Dr. John Money who offers some important comments on how women are treated in our society.

Donohue makes us aware of the damaging double standard which is at the heart of the moral dilemma so many of our youngsters face as they begin to mature—biological necessity vs. learning how to love. It is recommended that youngsters view the program with their parents.

"Nature and Nurture," the second program, shows that our behavior results from the interaction of inbred (natural) and learned (nurtured) characteristics. How much does each contribute to a person's makeup and how do different combinations influence the way a person fulfills ambitions?

The third program, "War and Violence," is a call for understanding and mitigating the worldwide problem of aggressive behavior as manifested by individuals and nations.

The neuropsychiatric basis for anti-social behavior is explored but the program espouses the view that, to paraphrase Donohue, we are endowed by our Creator to do much better but it isn't going to happen if we don't get serious.

"Woman and Man," the fourth program, tells us that the differences between men and women can be explained by biological and cultural factors we can now control and modify to raise human potential. Much emotional ground is covered in an effort to erode false stereotypes.

The central image of the series depicted in the concluding program, "The Family," concerns the tragedy of what has happened to family values and the pressures which have made family life in America a difficult proposition. One is hopeful that, like the other programs in the series, the final segment will jolt viewers into a re-examination of their traditional attitudes and toward choosing constructive approaches to the problems to which they are certainly not immune.

## TV programs of interest to viewers

Sunday, Aug. 10, 6-7 p.m. EST (ABC) "2-1-2 Dads." A Disney Sunday Movie rebroadcast of the humorous problems which develop when two fathers and a bachelor decide to save expenses and share a house even though the children involved are less than happy about the arrangement.

Sunday, Aug. 10, 8-10 p.m. EST (CBS) "He's Fired, She's Hired." A warm-hearted comedy about a husband and wife who concoct an innocent sting to preserve their upscale lifestyle when he loses his job. Wayne Rogers, Karen Valentine and Elizabeth Ashley star.

Sunday, Aug. 10, 8:30-10 p.m. EST (ABC) "Condor." Dramatic adventure spy thriller set in a year after 2001 in which a beautiful android helps restore a stolen Pentagon computer access code.

Monday, Aug. 11, 7-8 p.m. EST (PBS) "The Mysterious Black-footed Ferret." The endangered black-footed ferret is examined in this Audubon Wildlife Special. So difficult to find and observe, the animal was thought near extinction. Preservationists uncover some of the elusive ferrets at night, they are inoculated against the canine distemper which is killing them, and they are observed frolicking and hunting. Remarkably, there seem to be only three left alive in the wild. The squeamish should be alerted to a scene in which one animal is in surgery.

Monday, Aug. 11, 9:30-10 EST (PBS) "The Berlin Wall: 25 Years Later." As a somber portrait of a divided city, the documentary focuses upon the chance for growth and renewal in an area still reflecting the influences of American, Russian,

French and British rule. It is hosted by American journalists living in Berlin.

Tuesday, Aug. 12, 7-8 p.m. EST (PBS) "A Magic Way of Going: The Story of Thoroughbreds." This program in the Nova series explores the billion dollar horse racing industry and its search for the magic combination of speed, stamina and the will to win.

Wednesday, Aug. 13, 8:30-9 p.m. EST (CBS) "Rita." Rita Moreno stars in this pilot about an upscale toy designer who has it all but finds that it may be too much.

Thursday, Aug. 14, 7-8 p.m. EST (PBS) "Ribbon of Life: The Great Barrier Reef." Australia's natural heritage is toured by marine biologist Alastair Birtles.

Thursday, Aug. 14, 10:30 p.m. EST (CBS) "Camp Classic of the Week—The Intruder Within." Horror film with Chad Everett and Joseph Bottoms. Workers at an offshore drilling station in Antarctica foolishly neglect an alien life form they find on the ocean floor.

Friday, Aug. 15, 7-8 p.m. EST (CBS) "Quarantine." This episode of "The Twilight Zone" is about a space-weapons engineer revived in the 24th century and features the noteworthy teaming of director Martha Coolidge and writer Steven Bochco of "Hill Street Blues" fame.

Saturday, Aug. 16, 7-9 p.m. EST (ABC) "The Ewok Adventure." A rebroadcast of George Lucas' first TV movie features the courageous, fuzzy beings introduced in "Return of the Jedi" who help two young space castaways locate their imperiled parents. Well-done action fantasy for pre-teens.



**BEHAVIOR SERIES**—Phil Donohue listens as Chloe Coventry plays the violin at Philadelphia's Better Baby Institute where children are encouraged to develop according to their own interests and at their own speed. It will be shown in a five-part prime-time series on NBC. (NC photo)

# TO THE EDITOR

## Says Higgins misinterpreted views

In his June 6 column, Msgr. George Higgins seriously misrepresented the views of People for the American Way on the abortion issue. I would like to take this opportunity to set the record straight.

Higgins focused on one of our direct-mail letters concerning our effort to prevent Attorney General Ed Meese from packing the federal courts with right-wing ideologists who lack both the qualifications and temperament to serve. He agreed with our general argument.

But then Higgins purported to reveal our real reason for taking on the judicial selection issue. He quoted from a New York Times op-ed I wrote in July, 1985, on Meese's court-packing scheme, and concluded that People For is a pro-choice organization

spreading "its own form of extremist propaganda—in favor of abortion." He is wrong. People For is institutionally neutral on the abortion issue.

The Times op-ed presented our view that Meese is indeed imposing an ideological litmus test while saying that he isn't. The Republican Party's platform calls for appointing judges who respect "traditional family values" and "the sanctity of innocent human life," among other directives. Meese has interpreted this to mean he may appoint judges who hold strict ideological views and who will prejudice cases not only on abortion, but a vast array of other constitutional issues as well.

People For the American Way is opposed to judges pre-judging cases whether they are

anti-abortion or pro-abortion. We also oppose judges pre-judging cases on the administration's other litmus test issues.

Higgins said he finds it "almost impossible to believe" that People For would be opposing Meese if he were picking only pro-choice judges. I don't know why he feels that way, but he happens to be wrong. We have opposed several specific Meese court nominees, but only on the basis of their total records. We have not opposed nominees simply because they are conservative or pro-

life. For example, when Meese put forth John Noonan, the leading pro-life attorney in the nation, People For did not join pro-choice groups in opposing his nomination.

I recognize People For takes on some very difficult and controversial issues, and I fully expect our views will produce harsh criticism from time to time. I only ask our positions on these issues be correctly stated.

Anthony T. Podesta, President  
People For the American Way  
Washington, D.C.

## POINT OF VIEW Parish is where it's at

"The bishops at the Vatican Council stated a theory of what the church ought to be in our times. We have read all of that. Now the problem is, how do we make that dream walk?"

—Bishop Albert Ottenweller  
Diocese of Steubenville, Ohio

During the past year I've been impressed by the number of priests with important diocesan-level jobs who've told me—usually while I was interviewing them about something else—how much they look forward to getting back into the parish. Since then I've asked several other people about this and they agree there's a trend toward viewing the parish as the place where things are happening in the church today.

One of the first people to see this was Bishop Albert Ottenweller, who as a newly ordained bishop fresh from the parish, stood up on the floor of the national bishops conference in 1975 and called for a new level of attention to the local parish.

"Both the crisis and the challenge," he told his fellow bishops, "lie in the parish. We can strengthen commissions, conferences and departments on both national and diocesan levels, but unless their programs are able to be absorbed and implemented on the parish level, not much is accomplished."

What we need is a new process, not a new program, he says. "Community occurs when people are put together, not to put out a product or to deliver a service, but so that they can grow." The basic model of community is the family, he believes. "They don't put out a product," he says, "they just relate to

one another, and in that relationship they grow."

THERE ARE four major things parishes need today, Bishop Ottenweller believes. They are:

Vision. "I think it is going to be necessary for each parish to hammer out its own vision in some way, because it has to be in the 'guts,' it has to be something we can operate from."

Staff development. Parish staffs must be willing to "lay down their lives for the parish, putting away their own personal feelings and jealousies, and working in support of each other."

Ministry training. "Think about the education a priest receives and the care that is given his spiritual formation. But the lay people we treat differently, which means we are not really serious about their ministry in the church."

Parish reconstruction. "We need to learn what leadership today in the church is all about." Pastors alone cannot handle all the demands made on them.

There are about 19,000 Catholic parishes in the U.S. today. If they were all vital Christian communities it would literally change the world.

The parish I belong to has transformed the Gospel for me from something I'd heard about into something I've experienced. Jesus spent his time on earth with groups of people on the local level, and if we want to meet him today that's where we're most likely to find him.

## the pope teaches The service of the angels to the mystery of salvation

by Pope John Paul II  
Remarks at audience July 30

Today we continue our series of talks on the angels. Because they are purely spiritual beings, the angels are in a special way the "image of God," the most perfect spirit, about whom Jesus, in his conversation with the Samaritan woman, said: "God is spirit" (Jn 4:24). The Scriptures speak of their function as "messengers" from God to man.

The Old Testament underlines especially the role of the angels in celebrating God's glory. They sing his praises and in their own way have a share in God's dominion over creation, as the "mighty ones who do his word" (Ps 103:20). In particular, they are charged with protecting man and interceding

for him before God (cf. Tb 3:17; 12:12; and Ps 91:11-12).

The New Testament highlights the role of the angels in Christ's Messianic mission. Angels are present at the Annunciation and at the birth of Jesus, during his 40 days in the desert, in Gethsemani, after his resurrection and at his ascension into heaven. All of the synoptic Gospels note that at the end of time, in the description of the last judgment, "the Son of Man . . . will come with the holy angels" (Mk 8:38).

Thus it can be said that the angels accompany Christ at all the principal moments of his saving mission. Down the centuries, the teaching of the church has always insisted on this aspect of the service of the angels to the mystery of salvation.

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# Our latest family reunion

by Alice Dailey

What better place for a family reunion than a park in July with fleas, bees, heat and plastic tablecloths flying in the breeze?

And what better time to pick up the saga of relatives where it left off at the last wake?

Since the ranks of my contemporaries are getting a bit thin, the younger set have become increasingly precocious. And, bless them, increasingly fertile.

At our latest reunion nieces and nephews with swarms of their progeny filled the area.

A nephew from the dim past, flanked by a pretty woman and assorted small fry, greeted me with a hug. "Aunt Alice, I'd like you to meet my wife."

"I met her a long time ago, remember? But Grace, you look different. New hairdo? Lose a lot of weight?"

He hissed, "I divorced Grace. This is Cheryl."

If you were lucky you got a seat at one of the tables. Shortly into a grilled hamburger I got up to get a coke and when I returned my place had been taken by Cousin Emma, a woman of generous girth.

She said, "Here's room," and moved an inch. By digging my heels in the ground and holding the table end with one hand I was able to sit briefly. But when I was in danger of being bisected I stood.

She protested, "Hon, you wasn't crowding me."

Some of the men started a softball game; others, lounging in lawn chairs with offspring perched on their knees, griped about taxes.

The women could be categorized by their conversation. Members of the old guard talked about volunteer work and their arthritis. Working mothers were concerned with care at day care centers, while mothers who worked for free at home veered to school, preschool and carpool.

Brenda stretched and yawned. "There's this marvelous new beauty salon where they can do fabulous things to your hair." She turned to Anne. "You ought to go with me sometime. Fix yourself up. Don't keep letting life pass you by."

Anne nibbled calmly at a chicken wing while her baby nibbled at Mom's collar. "My time's coming. They won't be little forever; it just seems that way now." She shrugged. "One thing's for sure. When they're grown I'll never lack company."

Leaving the park I asked my daughter, "Didn't Cousin Emma and my other cousins look old?"

Giving me a pointed look she grinned and said, "No comment."

## check it out...

✓ The Midwest Institute for Hispanic Ministry will sponsor a **Workshop on Church**

as **Evangelizer and Missionary** at two separate locations as a follow-up of the III National Hispanic Encuentro. The first workshop will be held **September 26-28** at the Comboni Missionary Center, Monroe, Mich. and is limited to 60 persons. The second workshop, with a capacity of 100 persons, will be held **October 10-12** at Resurrection Center in Woodstock, Ill. Cost is \$60/participant. For information contact: Ms. Terry Garza, Midwest Institute for Hispanic Ministry, Box 703, Notre Dame, Ind. 46556, 219-239-6661.

✓ A two-day retreat on the theme "Living the Challenge of Providence" will be presented by Passionist Father Carroll Stuhlmueller and Providence Sister Barbara Doherty on the weekend of September 12-14 at St. Mary of the Woods College. The program will offer retreatants an opportunity to pray and ponder the questions facing contemporary Christians. Through an examination of Providence, they will learn to grasp the messages in life that speak to the nature of God.

✓ The **United Ostomy Association Central Indiana Chapter** monthly meeting will be held at 3 p.m. on Sunday, Aug. 10 in Winona Hospital. Pharmacist Carl Erdmann will discuss "Medicine and the Ostomate." The public is invited to attend.

✓ The National Conference of Religious Vocation Directors will hold a convention on the theme: **Vocation Crisis: Moving Beyond** from Monday through Friday, Sept. 15-19 in Cape May, N.J. Special sessions will feature discussions with Bishop Joseph Francis representing the national bishops' conference, Sister Miriam Therese Larkin representing the Leadership Conference of Women Religious and Father Stephen Tutas representing the Conference of Major Superiors of Men. For more information contact NCRVD, 1307 S. Wabash Ave., Suite 350, Chicago, Ill. 60605, 312-663-5454.

✓ A **Child Development Center** sponsored by the Interfaith Community Council at St. Mark Church, 222 E. Spring St., New Albany is enrolling children for the fall session. Children ages 2-5 are eligible for full or part-time day care under the direction of trained teachers on weekdays from 6:30 a.m.-6 p.m. Two meals and snacks included. For information call 812-945-3310.

✓ The Family Life Office will sponsor **Natural Family Planning classes** at 7:30 p.m. on Friday, Aug. 22 at the Catholic Center, 1400 N. Meridian St. For information call 236-1596.

✓ Msgr. James M. Downey Council #3660, Knights of Columbus will sponsor a **Fund Raising Raffle** totaling \$10,000 in prizes. \$10 tickets are available from council members. The raffle winners will be drawn at Arm-chair Races to be held at 7 p.m. on Friday, Aug. 15 in the council hall, 511 E. Thompson Rd. Adults only, please.

✓ Applications are now being taken for **Educational Awards** sponsored by the Rotary Foundation of Rotary International for study in 1987-88 in another country. The awards are available to both men and women and include: graduate fellowships, undergraduate scholarships, vocational training awards, teachers of handicapped awards and journalism awards. Contact local Rotary offices for applications, which must be returned by October 1, 1986.

## vips...

✓ **Notre Dame Sister Colleen Giles**, daughter of St. Luke parishioner Gollene Giles, will take her final vows on Sunday, Aug. 10 in Toledo. St. Luke Parish will celebrate her profession at 9 a.m. Mass on Sunday, Aug. 17 followed by a public reception in the reception room.



✓ **August and Carolyn Gindling** will celebrate their **50th Wedding Anniversary** on Sunday, Aug. 10 at 1:30 p.m. Mass in St. Nicholas Church, Sunman. A reception in St. Nicholas hall will follow until 5 p.m. The Gindlings were married Aug. 8, 1936 in St. Anthony Church, Morris. They are the parents of six children, including Doris Walke, Richard, Carol Goldsmith, Edward, Mary Grote and Roseann Prickel. They also have 22 grandchildren.



**HOSPITAL AUXILIARY**—St. Francis Hospital Center Auxiliary, Inc., recently installed new officers for 1986-87. They are (from left): Mary Egan, president; Jean Feldhake, vice president; Rebecca Alstott, secretary; Madelyn Chohany and Kathryn Massing, board of directors; and Don Boyd, treasurer. Not pictured is Elmer Sponsel, board of directors.

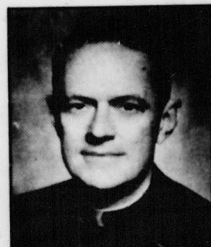
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**K OF C OFFICERS**—Madison Council 934 of the Knights of Columbus installed their newly elected officers recently. They are, left to right, seated: Albin Koczergo, warden; Don Wood, deputy grand knight; Bernard J. "Boo" Schaffer, grand knight; Father Richard Turner, K of C chaplain and pastor of St. Anthony Church in China. Standing: Rob Barlow, advocate; John O'Connor, Mike Walro and Bill Andrews, trustees; installing officer, Leroy Reitman, North Vernon, district deputy.

QUESTION CORNER

# On seeking an annulment

by Father John Dietzen

**Q** Our daughter who lives in another state is seeking an annulment. It is five years since she was divorced; her ex-husband remarried immediately.

The priest told her she would have to pay for the annulment in the amount of perhaps \$2,000. This is news to me. Who gets the money? (New York)



**A** A fee is usually requested by diocesan tribunals for processing marriage cases. This fee equals only part of the actual cost of processing.

For an annulment the fee may be a few hundred dollars, but never approaches the figure you mention.

If unusual medical, legal or psychiatric professional consultation is necessary, the one petitioning the annulment is asked to defray these expenses if possible.

As I have written before, willingness of diocesan officials to pursue a case is not dependent upon the individual's ability to pay this fee. Since significant costs are incurred it is only fair, however, that petitioners be requested to pay at least some part of this cost if they are able.

Absolutely no one is denied access to any of these services of the church because he or she lacks the money. Officials in Rome, in each diocese, and insofar as possible in each parish specifically provide for those who are too poor to pay the fees or other costs involved in their case.

**Q** Does the Catholic Church require that a baby be given a saint's name at baptism? I thought that was necessary but my brother says not. (Ohio)

**A** Former church law did require that a Christian name, or some name with a definite Christian meaning (such as faith, hope or charity), be given at baptism.

At present this is not so. Church law simply says that parents, sponsors and the priest are to say that no name which is foreign to

a Christian mentality is given a Christian child.

Clearly this is not intended to discourage naming a child after one of the Christian saints. It remains an obvious and effective way of introducing the child early in life part of its Christian heritage, and encouraging that child to begin to take his or her own place in that heroic line of Christian men and women.

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

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FAMILY TALK

## How to tell your kids about the birds and bees

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I am approaching the time in my child's life when I will need to explain the changes that will be taking place in his body. I want him to hear at home the explanation with a spiritual and moral background. What do I say? When? (Pennsylvania)



**Answer:** Sex is the way human beings reproduce but also a way to express affection and love. In the biblical "Song of Songs" and in much secular literature, sexual intimacy becomes a model or analogy for all other forms of love, including God's love for us.

What a letdown to see sex presented as carefree and uncommitted, and as a method of dominating. That is to sell sex short.

Today sex is for sale. Gross and flashy sex is sold for cheap entertainment thrills. Sex is added like a little sugar to everything else, to sell that too. That is like using Beethoven's Fifth Symphony to sell used cars. How sad!

Silence is not golden. It is a dangerous cop-out, leaving the field clear for the care-free and exploitative commercialism of television, the crude writings on bathroom walls and the misinformation of older youngsters. The question is not whether a youngster will receive a sex education too soon, but what kind and who will provide it.

Silence is itself a statement. The message is clear: "Don't talk to me about sex. I'd rather pretend it is not there."

If you feel awkward and uneasy, do your best. Most of us have qualms. At least your child will know it is not a taboo subject with you.

What shall be told? The truth. Use the proper terms. "Penis" and "vagina" should be used to name the genital organs from the start.

Avoid fables. The stork and cabbage patch are out. The truth can be told in general terms to very young children and the details filled in later. For example, young children can be told that babies come from God. Later they can learn that babies come from God through their mother. Finally they can learn that father plants the seed in mother. As the child grows, the truth becomes more specific.

When should sexual education be given? The mistake many parents make today is allowing knowledge from the good sources to come far too late, after the damage is done.

The first rule is to give sexual instruction naturally as questions and opportunities arise. The birth of a baby, a pregnant pet or something children see on television may offer an occasion.

By age 6, children should know where babies come from, how they get there and how they get out. If they do not learn from their parents, they will receive less than accurate answers from playmates, colored by worldly values.

Where do babies come from? From inside their mommies, from mommy's tummy. How do they get out? There is a small opening called the "vagina" and this opening stretches to let baby out and closes up again after baby passes.

How did the baby get there? Daddy plants a seed inside mommy and this joins with mommy's ovum and grows into a tiny baby.

This information usually satisfies children. One little boy asked his mother how babies got out. When she reminded him she had told him last week, he replied, "Yes, but I forgot." The child who is given a proper education early will accept it matter of factly.

Touching of one's genitals, peeking and even obscene words are common in children under 8. This is normal. Parents need not get excited about this, but should discourage it with a simple statement such as: "Stop that. Mind your manners."

By age 10, or at least a year before first menstruation or nocturnal emission, a child should possess the full facts of life. Such momentous events can be terrifying for the child who has an incomplete idea of what is going on.

Morality is best presented positively. The virtue of modesty can be discussed from the view that the body is beautiful and deserves respect. The virtue of purity can also be presented positively. Sex is a wonderful gift, to be used according to God's plan.

If your child does not ask questions about sex, don't think you have lucked out. Parents should then look for opportunities to discuss this wonderful matter. Parents are wise to get there first with the right message. Sex is God's marvelous plan of creation and love.

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



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# THE SUNDAY READINGS

19TH SUNDAY IN ORDINARY TIME

AUGUST 10, 1986

by  
Richard  
Cain  
Wisdom 18:6-9  
Psalm 33  
Hebrews 11:1-2, 8-19  
Luke 12:32-48

"Relax and keep your eye on the ball." Despite this good advice, I never was very good at hitting in baseball. For one thing, I was afraid of the ball. It's hard to relax and keep your eye on something when you're afraid of it. Even when I could muster the will to do it, I was all tense so that my swing was unnatural and lacking in power.

Faith is a lot like baseball. Both involve skills. Beyond a certain minimum level of performance, both require discipline, concentration and hard work. The subject of this Sunday's readings is faith. In each we hear the coach telling us how to relax and keep our eye on the ball.

The first reading is from the Book of Wisdom. It was written at a time when new approaches to life were competing for the hearts and minds of men. The old ways seemed, well, just that. Old and no longer relevant. In response, the author of Wisdom wrote to argue the worth of the ancient faith of Israel.

One of the author's favorite techniques is to prove the worth of God's wisdom by showing how he worked through history to protect his people. His favorite example is the Exodus. Here was a bad situation. Pharaoh had decreed that every Israelite child was to be drowned. But God caused one child to be saved and raised by Pharaoh's daughter! This child grew up and led his people to freedom with God's help, while God punished Egypt by killing the firstborn of the Egyptians.

The author goes on to point out how God's wisdom involves a special kind of teamwork which we call faith. The night when God established the celebration of the Passover and led the Israelites out of Egypt didn't come out of nowhere. The groundwork was laid 400 years earlier when God made some special promises to Abraham. Abraham didn't live to see the fulfillment of these promises. But he knew God to be trustworthy and was willing to act based on his knowledge of God.

In a similar way, the Israelites had not had the unique experience of God promising them something as Abraham had had. Yet they were willing to celebrate and grasp the fulfillment of that promise made to their ancestor 400 years earlier. This capacity to cooperate with a process of salvation much larger than ourselves is what we mean by Christian faith.

The second reading is from the Letter to the Hebrews. It has basically the same purpose as the Book of Wisdom, to encourage people whose faith is being challenged. Only the people in this case are Christians. Here the author begins with a two-fold definition of faith: It is the ability to act based on something in the future or something present but unseen.

He then goes on to give a number of examples of faith: Abraham leaving his home for the Promised Land, Sarah doing what she needed to do to have a baby even though she was past the childbearing age and Abraham being willing to offer Isaac up as a sacrifice.

Even more than the author of Wisdom, the author of Hebrews stresses the personal basis of Abraham and Sarah's actions. They were sensible, sociable people. Yet when forced to chose between their senses and what they knew on a gut level to be God's will, they chose the latter. To act in the way that reflects confidence in God, that is another one of the skills of faith.

In the gospel reading, Jesus draws these themes together with some advice and two parables. Like Abraham, he encourages us to go in search of a heavenly home, to live as though this were only a temporary layover on our journey to God (which, as the obituaries attest, it obviously is!). The problem is when this larger perspective is twisted to mean an indifference toward or detachment from this world.

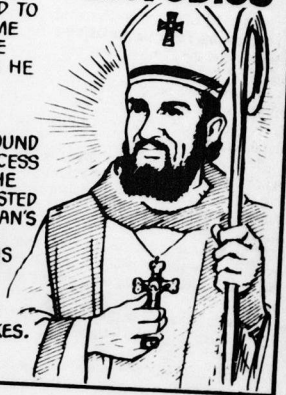
On the contrary! Jesus calls us to have a passionate attachment to how God is working in and through his creation. He tells us we are to be judged precisely on

## the Saints *by Luke*

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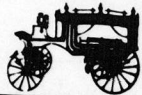
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Vatican letter

# Political angles of papal travel

by Agostino Bonu

VATICAN CITY (NC)—Preparing a papal trip means more than making arrangements to get the globe-trotting pontiff from one point to another.

It also means being alert to the political climate so that the visiting Pope John Paul II does not become unnecessarily embroiled in partisan politics.

This is often hard because of the pope's track record as a strong defender of basic human rights and his reluctance to pull punches when faced with repressive governments.

But are such statements criticisms of specific government policies, or do they go beyond to include support for opposition movements?

Church leaders say the former. Opposition leaders imply the latter.

A CHURCH leader's insight into the delicate question was given by Polish Cardinal Jozef Glomp during a July press conference, in which he was optimistic that the pope would visit his native Poland next June.

"We do not want to use the pope as part of a policy of opposition to the regime," said the cardinal, who leads a hierarchy engaged in continuing conflict with the communist government.

Yet he also said the pope might visit Gdansk, the Baltic seaport where Solidarity was founded. Solidarity was the first legally recognized trade union in the Soviet bloc

independent of the Communist Party. It was subsequently outlawed after it gained widespread popular support and began pressuring the government for economic and political reforms.

The pope's strong defense of worker rights, especially the need to organize, during his 1979 Polish visit was a major stimulus to the formation of Solidarity in the heavily Catholic country.

A 1987 visit to Gdansk could easily be interpreted as renewed support for the Solidarity concept and the union's founder, Nobel Peace Prize winner Lech Walesa.

NEXT YEAR will present the pope with another delicate situation, a visit in April to Chile, where the bishops also are in conflict with the government.

The Chilean visit originated as a victory celebration to commemorate the successful completion in 1985 of papal mediation of a territorial dispute with Argentina.

But church-state relations in Chile, which have always been uneasy over human rights issues during the 13 years of military government, have become increasingly tense in recent months.

The tension results from brutal government breakups of strikes and street demonstrations protesting military rule.

In July, the bishops, after unsuccessfully urging military leaders to sit down with the civilian opposition and negotiate differences, joined the calls for an end to military rule.

Both the Chilean and the Polish bishops

have emphasized that the pope will be paying pastoral, not political, visits.

But the stage is being set in both countries. The pope has shown in the past that, while he advocates keeping the church out of partisan politics, he does not avoid divisive political issues involving church teachings.

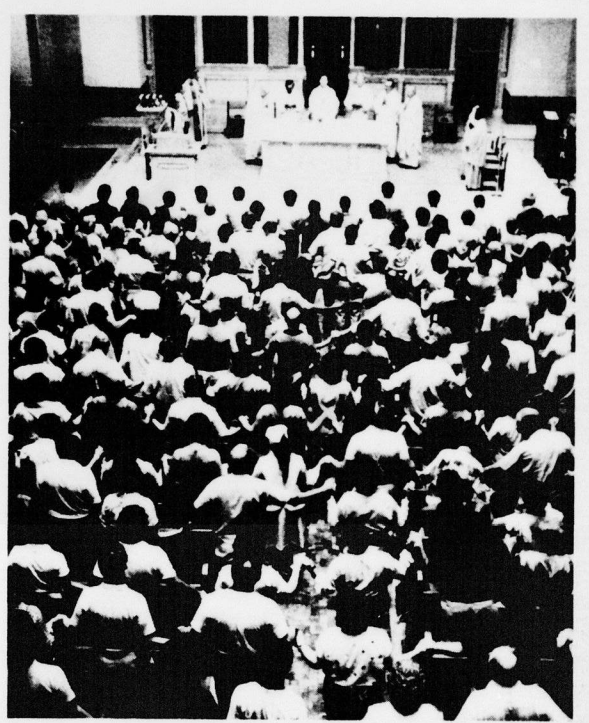
IN NICARAGUA in 1983, he engaged in a shouting match with pro-government

youths irked by his support for local Archbishop (now Cardinal) Miguel Obando Bravo, a government critic.

During a 1981 visit to the Philippines he pleased opponents of then-President Ferdinand Marcos by urging government respect for human rights.


In a 1979 trip to Mexico, his first as leader of the Catholic Church, the pope made world headlines by emphasizing that priests should stay out of partisan politics.

Nearly eight years later, the pope is making headlines because his own talks in specific situations lend to partisan interpretations. And it looks like more headlines to come in 1987.



JOINED IN PRAYER—About 600 delegates to the Sixth National Cursillo Utreya hold hands and say the Our Father during the closing Mass at St. Thomas College in St. Paul, Minn. The event is held every three years for leaders of the Cursillo renewal movement. (NC photo by J. Michael Fitzgerald)

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**Evelyn Curto**—Evelyn moved to Indianapolis from Hatfield, Massachusetts, in 1965. She and her husband owned and operated a restaurant (Nick's Place) in Indianapolis for several years. In addition, her background includes accounting, market research and advertising sales.

Prior to her employment at *The Criterion*, she was a field manager at Welcome Wagon and in 1977, her first year with the company, won "Regional Manager of the Year" honors.

A member of St. Christopher parish, Indianapolis, Evelyn was hired as a *Criterion* advertising representative in October 1982 and, within nine months, was promoted to advertising director. Evelyn has 12 years experience in advertising sales.



**Loretta Williams**—Loretta attended Assumption grade school, St. Mary's Academy and Marian College in Indianapolis. She has been a member of St. Joseph parish, Indianapolis, since 1956. Her experience includes 10 years in accounting and secretarial positions and 15 years experience in retail and advertising sales. Loretta has been employed at *The Criterion* since January 1984.

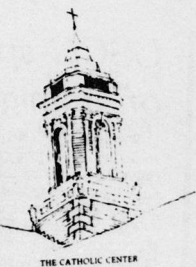


**Charles (Chuck) Flynn**—Chuck graduated from Indiana University in 1949, and in 1950 went to work as a radio copywriter in Arkansas. He returned to Indianapolis for a position at WIBC radio and later was employed as a copywriter for WTTV, Channel 4, Bloomington. He continued his career in Indianapolis TV until 1959 when he left WISH-TV to accept a position in Iowa.

In 1968, Chuck broke into the newspaper advertising field. By 1970, he had returned to Indianapolis for a position with the *Lawrence Journal* and then to *Indy East*. A member of Holy Spirit parish, Indianapolis, Chuck has been employed at *The Criterion* since January 1986.



**Mary Fitzgerald**—Mary is a lifetime resident of Indianapolis and currently a member of St. Luke parish. She graduated from Cathedral High School and Purdue University with a Bachelor of Arts degree in Journalism. Upon graduation, she did her graduate studies at the University College Cork (Cork, Ireland). Prior to her employment at *The Criterion*, she worked in advertising sales for a local Indianapolis newspaper. The newest member of the Indianapolis office, she began working at *The Criterion* in June 1986.



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August 1, 1986

M E M O

TO: Evelyn Curto, Advertising Director  
FROM: Dennis R. Jones, General Manager *DR Jones*  
RE: Promotion of Advertising Staff as "People"

I've been trying to think of a way that we could introduce our expanded advertising staff to our advertisers, potential advertisers and, of course, our readers.

The Criterion is growing so fast and I worry that the outside world is looking at The Criterion as some kind of IBM computer hooked to a gigantic printing press.

We need to continually highlight the fact that we're people . . . human beings . . . blood and guts humanoids, producing the best product we possibly can. We're more than just a voice on the telephone, a rate card in the mail or a computerized statement . . . but we need to do something about reassuring the public of this fact.

We need some kind of promotion piece that would indicate the kind of professional experience that these people bring to The Criterion . . . not just in Indianapolis with you, Loretta, Chuck, Dan and Mary . . . we need to include Jerry Peters down in Madison, working in the southern part of the state.

I know I'm asking a lot in light of your busy schedule . . . but do what you can . . . SURPRISE ME.

*OK - DJ -  
I'll get right on it -  
Ev -*



**Dan Davis**—Dan moved to Indianapolis in 1982 from Salt Lake City, Utah. He worked for GTE and has an extensive background in marketing, sales and distribution. He elected early retirement in 1983 after 26 years with the company. Prior to joining The Criterion staff, Dan was employed at Horner Electric, Indianapolis, as an industrial salesman. An active member of St. Simon parish, Indianapolis, Dan is involved with evangelization, liturgy and is a Eucharistic Minister. Dan is also a Secular Order Franciscan. He joined *The Criterion* staff in May 1986.



**Gerald (Jerry) Peters**—Jerry attended Holy Rosary high school, Columbus, Ohio, and graduated from Ohio State University with degrees in journalism and advertising. Although he is the newest member of The Criterion staff, he is also the seasoned "veteran" with over 30 years experience in the newspaper advertising field. He has held the position of advertising manager in newspapers in Ohio, Kentucky and, most recently, 18 years at the *Madison Courier* in Madison, Indiana. A member of St. Michael parish, Madison, Jerry began working for *The Criterion* as the advertising manager for southeastern Indiana in July 1986, and works out of Madison, Indiana.

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# Germans irked at aspects of U.S. economic pastoral

by Greg Erlanson

Archbishop Remberk Weakland of Milwaukee, chairman of the U.S. bishops' committee drafting the pastoral on the economy, experienced firsthand the tensions generated by the pastoral overseas when he had "not a very pleasant meeting" with West German business representatives during a visit to Milan, Italy.

One businessman who attended that meeting was Peter Werhahn, the author of an essay strongly criticizing the pastoral's second draft and a former president of the Association of Catholic Entrepreneurs.

Archbishop Weakland was "very upset" with Werhahn, who criticized the U.S. bishops as not well-informed about Catholic

social thought, according to Jesuit theologian Father David Hollenbach, a consultant to the pastoral drafting committee.

West German Catholic theologian Michael Spangenberg said the businessmen had the impression that Archbishop Weakland's view of capitalism was colored by his experience of having to work at a young age to help support his family.

Archbishop Weakland apparently has the same view of the West Germans he met in Milan. The archbishop told NC News Service that "they have not kept up to date with Catholic social teachings" or Catholic biblical studies.

Ron Krietemeyer of the U.S. Catholic Conference's department of Domestic Social Development said that "what we've

received from Germany has been more critical" than commentaries received from other countries.

Archbishop Weakland said the response from the German bishops' conference was "highly favorable but cautious about any practical application."

He said the German bishops' caution stems from unfamiliarity with specifics of the U.S. economy and a belief that the bishops should speak only to principles, leaving application to the laity.

Father Hollenbach said the long association of labor and political organizations with the church is part of this context. He added that the West German hierarchy has close links with the Christian Democrats.

With Chancellor Helmut Kohl weakened by party scandals and his support for nuclear power, political analysts have predicted a close vote in the Jan. 25 parliamentary elections.

If the debate about the U.S. bishops' economics pastoral sways only a small por-

tion of the Catholic electorate away from the Christian Democrats, so the scenario runs, the Social Democrats could win in January.

Conservatives fear not only the Social Democrats' economic policies, but also a sizable faction among the socialists who call for West Germany's withdrawal from the North Atlantic Treaty Organization and the removal of Pershing and cruise missiles from German soil.

Father Hollenbach said "the American bishops aren't trying to tell the German bishops what to do. That would be outrageous."

He said the Germans must interpret the meaning of the Gospels and the church's social teachings for their own country.

According to Jesuit Father Johann Schasching of Rome's Gregorian University, there have been heated meetings among lay Catholics and church officials in Frankfurt, Cologne and other cities concerning the pastoral.

The debate shows no sign of diminishing with the approach of West German elections.



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## USCC speaks out on immigration reform

WASHINGTON (NC)—Two U.S. bishops' representatives spoke out on various aspects of immigration reform, one calling for temporary shelter for Central Americans while the other questioned proposals for new controls on employment and public service for immigrants.

Bishop Anthony J. Bevilacqua of Pittsburgh, chairman of the National Conference of Catholic Bishops' Committee on Migration, reiterated the bishops' long-standing support for legislation that would give temporary protection to Central Americans facing deportation.

Msgr. Nicholas DiMarzio, executive director of U.S. Catholic Conference Migration and Refugee Services, warned against violating individuals' rights through the provisions of H.R. 3810, a bill that would amend federal legislation on the control and legalization of immigrants.

Msgr. DiMarzio also spoke in favor of a number of minor changes in immigration legislation and asked for improvements in family reunification, the system of detaining aliens and the admission of religious workers.

BISHOP BEVILACQUA testified before the House rules subcommittee in favor of what is known as the extended voluntary departure program. Bills proposed by Sen. Dennis DeConcini, D-Ariz., and Rep. Joe Moakley, D-Mass., would protect Salvadorans, and, in one bill, Nicaraguan refugees by temporarily suspending detention and deportation procedures for individuals already in the United States.

During the interim period the General Accounting Office would be required to investigate and report on the living conditions of Salvadorans and Nicaraguans who have been displaced by fighting in their countries and on the fate of people who have been deported from the United States back to Central America.

Bishop Bevilacqua reviewed the history of the bishops' support for the proposal since 1981 and said they would like to see the measure include Nicaragua, which is already part of H.R. 4893, and Guatemala.

"The relief extended by the bills is not permanent; it is temporary and minimal," he added. "It is an interim measure which neither extends nor grants permanent rights to those coming within its ambit."

The migration committee chairman said the USCC seeks no change in current laws affecting individuals who are able to establish that they meet the statutory definition of refugee but that the United States, in accordance with United Nations guidelines, should be more generous in granting refugee status to people from countries in turmoil.

IN A WRITTEN statement to the House Ways and Means Committee Msgr. DiMarzio:

► Warned against a proposal to limit various public benefits to citizens and legal immigrants through a procedure that would require verification by the Immigration and Naturalization Service of legal immigrant status.

► Opposed a plan to disqualify temporarily from federal benefits newly legalized aliens, urging instead that "all basic social and medical assistance services" be made available to all permanent resident aliens.

► Urged caution in developing means of controlling unlawful employment of illegal aliens—warning against systems likely to discriminate against minorities, threaten traditional American liberties, or unduly burden employers.

Msgr. DiMarzio said the USCC objected to a proposal to require Immigration and Naturalization Service verification of alien registration before non-citizens could be eligible for public benefits because of "the unreliability of the INS automated data system," not because it disagreed with the purposes of the proposal.

He said there are serious questions about whether the agency could meet an Oct. 1, 1987, deadline for an accurate, reliable verification system "in view of the INS history with overall record-keeping and the management of large-scale data-bases."

The agency's data system is in an "embryonic stage," he said.

## Carpet Column

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# U.N. Ambassador says church situation example of Sandinista repression

by Jeff Endrst

UNITED NATIONS (NC)—The situation of the Catholic Church is a prime example of how Nicaragua's Sandinista government betrayed its allies from the 1979 revolution, said U.S. Ambassador to the United Nations Vernon Walters.

Addressing the U.N. Security Council July 29, Walters said that "perhaps nothing depicts more vividly" the Sandinista attitude than their "repression of the church."

Walters said that Cardinal Miguel Obando Bravo led the church in a "strong position for justice and freedom during the revolution." Some Sandinista "commandantes" owe their lives to his intervention.

"Since the revolution, for continuing to promote justice and freedom and resisting Sandinista repression, church leaders have been attacked and vilified," he said.

Walters noted that the Managua archdiocesan publication Iglesia was confiscated and the archdiocesan radio station was closed. A church social service agency

was occupied, and numerous priests and nuns were detained and intimidated, he said.

The ambassador said that "in recent weeks, Sandinista persecution of the church has intensified," with the expulsion of Bishop Pablo Antonio Vega of the Prelature of Juigalpa, Nicaragua, and the banning of Msgr. Bismarck Carballo, communications director for the Managua Archdiocese.

"Pope John Paul II saw firsthand the depths to which the Sandinistas would stoop when they sent hecklers to disrupt the Mass during his 1983 visit," Walters said. "He has condemned these contemptible acts."

Walters said that because the Catholic Church is the largest in Nicaragua, it has borne the brunt of repression, but Moravians, Seventh-day Adventists, Jehovah's Witnesses and Jews are also persecuted.

"Given these repressive policies, can there be any doubt as to why hundreds of thousands of Nicaraguans have left their homeland to escape Sandinista tyranny? Why tens of thousands have risen up in armed rebellion?" he asked.



VETOS RESOLUTION—U.S. Ambassador Vernon Walters vetoes a U.N. Security Council resolution demanding that Washington stop aiding Nicaragua contra rebels. The vote in the 15-nation council was 11 to 1. (NC photo from UPI)

# Priest with three children has inspired 5,000 adoptions

by Jerry Filteau, NC News Service

Father George Clements, a Chicago inner-city pastor with three adopted children, has spurred at least 5,000 adoptions of black children across the country since he began his "One Church, One Child" program less than six years ago.

The latest expansion of the program was in South Carolina, where state adoption officials got a \$50,000 federal grant in mid-July to set up a program with the black clergy of the state.

What started out as one man setting an example to get his neighbors involved in a city problem is now a national success story with programs in 23 states and federal funding to help build it further.

Father Clements is one of Chicago's first black Catholic pastors and a long-time social activist who first started making headlines during the civil rights struggles of the 1960s.

In November 1980 he called a meeting of his people at Holy Angels Parish on the need for adoptive and foster parents in the black community.

"I almost dropped my teeth when I walked in (to the meeting) that night," recalls Gary Morgan, now associate deputy director of adoptions for the Illinois Department of Children and Family Services.

Father Clements had let word out that he was going to announce plans to adopt a child himself, Morgan said, and two TV vans and swarms of reporters showed up. The novel concept of a celibate Catholic priest adopting a child brought national attention to the need of black children for adoptive parents.

FATHER CLEMENTS' goal then was local: to bring down the number of unadopted black children in his own city. Morgan, who in 1980 was administrator of adoptions in Chicago, said there were some 900 Chicago children needing adoption then, and over 700 of them were black.

He also threw down the gauntlet to other black priests and ministers to promote the adoption of black children within their congregations.

"My challenge," he said, "is that every black church on the north, south and west sides accept their responsibility, too. One church, one child."

The idea took off in Chicago. Father Clements' slogan became an organizational name, with black ministers of the area forming a board to coordinate activities. According to Morgan, the number of black children in Chicago eligible for adoption this July was 55—about 650 fewer than six years ago.

It also caught on in the rest of the state. Some 330 black congregations in Illinois, half of them outside Chicago, have become part of One Church, One Child.

Morgan says 512 black adoptions in the state have come from referrals made directly through the program and others have resulted indirectly from it.

FATHER CLEMENTS said there are now One Church, One Child programs in 23 states, with "well over 5,000 churches" participating.

He said he did not know how many adoptions have resulted, since some congregations might have produced two or more adoptive families. But the number exceeds 5,000, since no church is considered a participant until it has actually produced an adoption, he said.

He said a team, usually consisting of an adoption expert and parents who have already adopted a child, goes into a church in a black community, gives a presentation, and answers questions people have, he said. Then, "if one family there does adopt, it becomes part of One Church, One Child."

Delmar Weathers, chief of adoption opportunities at the U.S. Department of Health and Human Services in Washington, said his agency has begun proposing One Church, One Child to states as a "successful model program" that it considers "very exciting and inexpensive."

With a \$30,000 grant from the federal agency, the state adoption service in Illinois has set up a program to train other state adoption agencies that want help in establishing One Church, One Child programs. Morgan said Illinois teams have

given training in 14 other states and the District of Columbia so far.

Mrs. Weathers said the role of the minister is one of the key elements in Father Clements' program because "many people go to their minister who would not go to social services" agencies.

She and others contacted referred to Father Clements as "charismatic" and said his leadership was the key element in the program's success.

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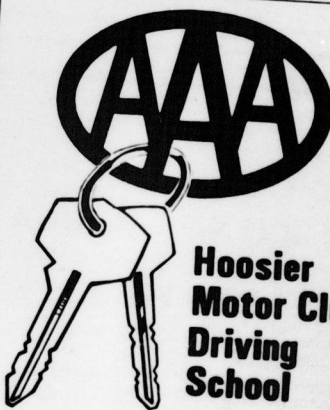
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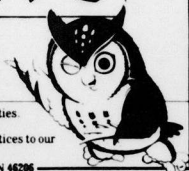
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# The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

## August 8

**A Huge Yard Sale will be held from 8 a.m.-5 p.m. at 5228 Minnesota St. for the benefit of the Legore Boys Club. Furniture, pool table, appliances.**

## August 8-9

**A Fish Fry Festival will be held at Assumption Parish, 1115 S. Blaine beginning at 4 p.m. Carry-out, dining room. Beer garden, trash and treasures, prizes.**

## August 8-9-10

**A Beginning Experience Weekend for separated, divorced and widowed persons will be held. For information call the Family Life Office 236-1596.**

**A Togetherness Weekend for married couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Suggested donation: \$120/couple, with \$25 deposit. Call 257-7338 for information.**

**A Retreat led by Jesuit Father Anthony de Mello will be held at The Hermitage, 3650 E. 46th St. Cost \$75. For information call 812-4742.**

**Kentuckiana Marriage Encounter will sponsor a Marriage Encounter for couples in the southern Indiana area. For information call 812-263-0931.**

**The Sisters of St. Benedict, Ferdinand will sponsor their 47th Annual**

**Weekend Retreat for Women beginning at 3 p.m. Fri. \$55 room/board fee single; \$50 double. Call 812-367-1411 for information.**

**St. James and St. Catherine Parishes will sponsor a Festival at 1156 Cameron St. from 5 p.m.-midnight Fri., from 2 p.m.-midnight Sat. and from 2-10 p.m. Sun. Dinners, rides, kids games, drawings.**

**A Retreat for Men will be held at Mount St. Francis Retreat Center from 7:30 p.m. Fri. through 2:30 p.m. Sun.**

## August 9-10

**Holy Angels Alumni will take a trip to the Dog Races in Wheeling, W. Va. \$85/person includes busfare, hotel and race ticket. For reservations call 637-6627, 925-4829 or 926-5211.**

## August 10

**St. Paul Parish, New Alsace will hold a Picnic featuring country style chicken dinners served at noon, 1, 2, 3, and 4 p.m. EDST (fast time).**

**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.**

**Holy Angels Parish will hold its Annual Picnic in Broad Ripple Park. Bring dessert to share. Games, watermelon eating contest.**

**St. Mary Parish, Lanesville will hold a Country Style Picnic serving chicken or ham dinners from 10:30 a.m.-4:30 p.m. Cash drawings, handmade quilts, games.**

## August 11

**Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 14th and Meridian Sts. for a program on "Underachievers, the Effects of Divorce on the Underachiever. Child or Adult by Lawrence B. Lennon, Ph.D. For information call 236-1596 days or 259-8140 or 255-3121 evenings.**

## August 12

**The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove for dessert and coffee followed by a business meeting.**

## August 13

**The Children of Divorce Program sponsored by Catholic Social Services continues from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.**

**Deadline for registration for Growing Up Sexual Junior High Program to be held Aug. 16 at All Saints School, Columbus. Call 317-236-1400 to register.**

**A Luncheon and Card Party will be held beginning at 11:30 a.m. in St. Mark Parish Hall, U.S. 31 S. and E. Edgewood Ave. Men are welcome.**

## August 14

**Secunia High School Parents of Teens Support Group will sponsor a program by attorney Wayne Davis and Judge Payne on "Teens and Alcohol: What is a Parent's Responsibility?" at 7:30 p.m. in the school library. For information call Dan or Ginny O'Brien 356-2604.**

## August 15

**Deadline for luncheon reservations for ACCW first quarterly meeting on Aug. 20 at St. Paul Parish, Tell City. Send \$3 to: Mrs. Charles Hodde, 730 Tenth St., Tell City, Ind. 47586.**

**The Msgr. James M. Downey Council #3660 K of C will sponsor Armchair Races at 7 p.m. at 511 E. Thompson Rd. No admission charge. Adults only.**

## August 15-16

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## August 17

**St. Pius Church, Ripley Co. will hold its Picnic and Country Chicken Dinner served at 11, 12, 1 and 2 p.m. slow time. Cafeteria supper after 4 p.m. Handmade quilts, mock turtle soup.**

**St. Andrew Parish, 3922 E. 38th St. will hold a Picnic as part of its 40th Anniversary celebration beginning with outdoor Mass at 11:30 a.m. Picnic dinner from 4-5:30 p.m. \$2 per person (pre-schoolers free).**

**An Open Alcoholics Anonymous meeting will be held at 6:30 p.m. in the Union Hall, 2320 S. Tibbs Ave. Pitch-in dinner. Call 632-7864 for information.**

(Continued on next page)

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# Moslem kidnappings show religious tensions in Philippines

**MARAWI CITY, Philippines (NC)**—The kidnappings of 12 Christians by Moslem rebels this summer were rooted in the long history of religious tensions marking the southern Philippines, said Catholic Church observers.

They said the question now, asked only half jokingly, is 'Who's next?'

During June and July, 10 Carmelite nuns, a French missionary priest and an American Protestant missionary were kidnapped in the Marawi City area.

Two American Franciscans in Baloi, about 12 miles from Marawi, talk of "when" they will be kidnapped, not "if."

The "basic problems" behind the abductions, said church observers, are Moslems' demand for autonomy and their view of Filipino Christians as oppressors.

More than 90 percent of Filipinos profess Christianity—83

percent of them are Catholics. Moslems comprise 5 percent of the population, located mostly on Mindanao, the largest southernmost island in the Philippine archipelago.

**MICHAEL MASTURA**, who heads a government committee looking into Moslem-government relations, said: "Muslims fear physical death. Yet even more, they fear being destroyed as a distinct religious and cultural people. That is what they think Christians are doing to them."

Though all the kidnapped church people were released, said Bishop Fernando Capalla of Iligan, "nothing has changed. None of the basic problems have even been addressed."

The political situation has been unsettled since this spring, when President Corazon Aquino stripped then-governor Ali Dimaporo—a Moslem and backer of deposed President Ferdinand Marcos—of his office.

Although Dimaporo denounced the kidnappings and helped gain the hostages' release, he said many Moslems believe it is allowable to kidnap non-Moslems.

The Aquino government said it is trying to negotiate a political end to the war with the Moslem Moro National Liberation Front. The Front said the fight has claimed 100,000 lives, while the government said 50,000.

The proposed solution would involve giving Moslems substantial autonomy within the national structure.

Many Moslems believe such autonomy is required to build a Moslem society—culturally, politically, economically—as prescribed by the Koran.

Anthropologist Peter Growing said mutual stereotyping paints Christians as cowards, bullies and land grabbers, while Moslems are considered to be treacherous, cruel and proud pirates.

"Islam is a complete way of life," said one former Moslem front commander. "Give us independence and freedom and we'll build our economy and everything else in a Moslem way."

Bishops in the 13 dioceses of the region Moslems propose for their autonomous territory say they doubt Catholics will submit to an Islamic government. Moslems said that proves the church is trying to influence the Aquino government against autonomy.

Christian-Moslem antagonisms, which are nearly 400 years old, are in recent times aggravated by demographic and economic factors, say those familiar with the situation.

For example in 1918 there were about 24 Christians in what is now Lanao del Norte province on Mindanao, said a researcher. When the count was taken again in 1980, there were 93,000.

The Moslem population in that area remained at around 7,000.

**THE RELIGIOUS** conflict goes back to the late 16th century when Spain tried to subdue and convert Moslems in the Philippines.

The first Spanish military expedition to Mindanao was instructed to destroy any mosque found "where the accursed doctrine (Islam) has been taught."

In more recent times, the Moslem areas resisted American control until the 1920s, more than two decades after the United States took the colony in the war with Spain.

Moslems have never been comfortable with the independent Philippine governments.

"It's no good to tell Moslems 'we don't intend your demise as a people,'" said Mastura. "Because of centuries of bad experience, they won't believe you."

## THE ACTIVE LIST

Continued from page 14)

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

\*\*\*

An Indianapolis area Pre-Cana Program for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee. Pre-registration required. Call 236-1596.

\*\*\*

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

\*\*\*

The Catholic Widowed Organization (CWO) will enjoy dinner and ragtime music at the Boggs-town Inn.

\*\*\*

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

\*\*\*

Precious Blood Parish, Jasper will hold its Annual Picnic serving fried chicken, roast beef and chicken and dumpling dinners from 11 a.m.-5 p.m. Adults \$5; children under 12 \$2.50.

## 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 Fam-

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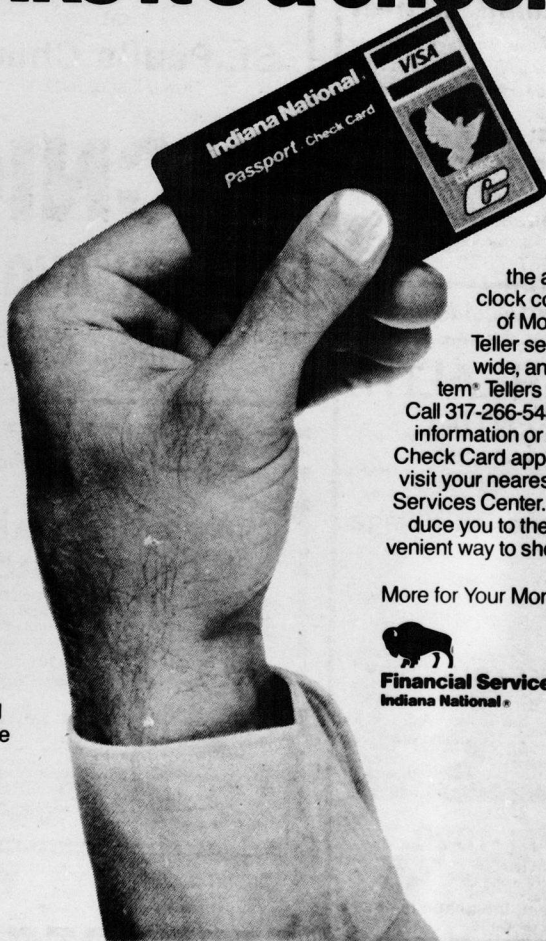
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# Father Jenco welcomed

(Continued from page 1)  
the millions throughout the world who have prayed for us."

The former hostage expressed thanks several times for the efforts of Rep. George M. O'Brien, R-Ill., who had worked for his release and who died just weeks before that release took place.

Father Jenco said he forgave his captors and asked Americans to remember all the captives in Lebanon.

Bishop Joseph L. Imesch of Joliet, scheduled to give the opening prayer, said, "It seems rather unnecessary to have one person singled out to pray today. If one cannot find words to say today then I think that one has never prayed in his or her lifetime." He then asked the crowd to join in a silent prayer of thanksgiving.

The bishop praised Father Jenco's family as "people who never stopped caring and never gave up, who insisted that others care and work for the release of their brother. And there is no doubt in my mind that it was their prayers and their perseverance that brought Father Martin home."

At a Mass Aug. 3 at the Cathedral of St. Raymond, Auxiliary Bishop Roger L. Kaffer told Father Jenco, "You are a living martyr." He drew a parallel between the priest and Jesus. "Born in suburban town, priest, serving in the Middle East, held captive, loving his captors, unexpectedly seen alive again on a Sunday afternoon walking with friends."

Father Jenco had said he delivered confidential messages to the pope, Archbishop Runcie and Reagan but a statement published in Beirut Aug. 3 claiming to be from the Islamic Jihad denied that it had given any message. The statement said Father Jenco was released for health reasons.

In Joliet Father Jenco responded, "I don't know who Islamic Jihad even is. It could be

five or six different groups, so I don't know. I'm responding, and keeping a promise to a man who held me captive, and his name is Haj. And I just want Haj to know I've kept my promise and I've passed the message on."

After his release and brief stay at the Wiesbaden hospital, Father Jenco expressed joy at being in Rome July 30 and with meeting Pope John Paul but he offered little else to reporters, anxious to know about his captivity and the content of the message he delivered from his captors.

During his stop in London to visit Archbishop Runcie, Father Jenco had a surprise reunion with another former hostage, the Rev. Benjamin Weir, a Presbyterian missionary.

The two, who embraced and kissed, had been in captivity together in Lebanon until Mr. Weir was released last September.

Archbishop Runcie told reporters that the Anglican and Catholic churches have cooperated in seeking release of other Western captives in Lebanon. His special envoy, Terry Waite, has made several hostage-related missions to the Middle East.

At the White House Aug. 1, flanked by President and Mrs. Reagan, Father Jenco expressed joy and gratitude for his release and appealed for the release of Anderson, Jacobsen and Sutherland.

In his prepared statement delivered in the Rose Garden, Father Jenco said, "I believe there is a resolution to the tragedy in Lebanon based on our common belief in God."

The priest asked the Shiite Moslem extremists who had held him hostage and who still hold at least three Americans to "accept the invitation of Terry Waite to dialogue."

"I pray for those held captive and I also pray for my captors," Father Jenco said.



MESSAGE FOR THE PRESIDENT—President Reagan introduces Father Lawrence Martin Jenco to reporters at the White House. "His being here is the answer to a great many of our prayers," Reagan said. Father Jenco gave the president a message from the Meslec captors who held him in Lebanon for 19 months. (NC photo from UPI)

"For 19 months I lived with faith, hope and love. I never gave up hope," Father Jenco said.

Four days after his meeting with Father Jenco Pope John Paul appealed for the quick release of all other hostages in Lebanon.

The pope's plea came less than 24 hours after the Islamic Holy War threatened to kill three remaining hostages unless its demands were met.

"Let's thank the Lord for the liberation

of Father Jenco and ask with trust that the kidnaped may soon be released," the pope said Aug. 3. "I am thinking not only the foreign hostages but also of the hundreds of Lebanese—Christians and Moslems kidnaped in numerous acts of violence at war."

The pope made the remarks during noon Angelus blessing at his summer residence at Castel Gandolfo, about 15 miles south of Rome.

## USCC expresses support for sanctions against South Africa

WASHINGTON (NC)—Msgr. Daniel Hoye, general secretary of the U.S. Catholic Conference, the U.S. bishops' public policy arm, has expressed support for economic sanctions against the South African government.

In a July 30 letter to members of the Senate, Msgr. Hoye said that concerted action by the international community "might be a spur to eventual peace and reconciliation in South Africa."

The Senate Foreign Relations Committee Aug. 1 voted 15- for a package of moderate and diplomatic sanctions against South Africa, but the measure stopped short of a bill passed by the House in July that would virtually sever all U.S. trade and investment ties.

Msgr. Hoye said that failure to take "concrete action" that would "make absolutely clear our support for full equality for all South Africans" would be "both morally indefensible and harmful to American long-term interests."

He said that a "policy of moral and political appeasement of those who promote and acquiesce in systematic discrimination would lead us to the sidelines in the worldwide struggle for human rights."

MSGR. HOYE suggested several specific actions, which he called a "minimum acceptable starting point." They include:

- Legislative affirmation of President Reagan's executive order of mid-1985 in which he called for limited economic sanctions.
  - The appropriation of funds for educational assistance to blacks.
  - The imposition of economic sanctions if significant progress in dismantling apartheid has not been clearly undertaken by Jan. 1, 1987.
- He said the sanctions should include a ban on new commercial investment, a denial of most favored nation status, a ban on the importation of coal, uranium ore and uranium oxide, and continued prohibition on the importation of South African gold coins.

MEANWHILE, IN a July 25 letter to the South African ambassador to the United States, Holy Cross Father William Lewers, director of the USCC's Office of International Justice and Peace, expressed concern over the imprisonment of a Catholic Church official and the disruption of a prayer service at a Catholic church.

In his letter to Ambassador Herbert Beukes, Father Lewers noted that Father Smgaliso Mkhathswa, secretary general of the Southern African Catholic Bishops' Conference, has been detained in prison since a state of emergency was imposed in mid-June.

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**YOUTH CORNER**

# Why is sex considered so bad?

by Tom Lennon

**Question:** Why is sex considered so bad? (North Carolina)

**Answer:** This six-word question needs a much longer and considerably more complicated answer.

First, let it be said loudly and clearly that sexual intercourse within the framework of marriage is something genuinely wonderful, good, pleasurable and even sacred.

The sexual attraction between an unmarried man and woman is also full of wonder and not at all "bad." It is good.

What then might the questioner be talking about?

"Sex" indeed can be used in "bad" ways worthy of condemnation. An example would be the topless and bottomless bars where the sexuality of both men and women is exploited in a sensational and

lurid manner. Other examples of "bad" sex would be the special TV channels or cassettes where sexual acts are presented or performed in a way that is far from good and sacred.

Some magazines, books, films and "adult" TV programs also present sex in a way that is exploitative and far removed from the Christian view of sex.

Too, a couple or even one person can use his or her sexual powers in a way that is divorced from the two goals of Christian marriage, love and procreation. Casual sex would be one example of this.

Words, actions, attitudes—all these can involve a spirit of "bad sex." A person can be used as a sex object and in a selfish way that has nothing to do with love.

And this is what is at the heart of "bad sex"—a lack of enduring love, a lack of the

spirit of total giving and permanent commitment. The heavy emphasis is on physical pleasure and the sex is characterized by irresponsibility.

From all that has been said about "bad sex," can you arrive at some truths about good and holy sex?

How might good and holy sexual attraction be manifested?

Can you give an example of a movie or novel that deals with sexuality in a good, human and holy way?

Can you think of a television show that deals with sex in a sound and reasonable way?

Finally, what does good and holy sexual intercourse between a man and woman express? What does this act mean—really?

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

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**HELP FOR NEIGHBORS**—Members of the Elyria Catholic High School football team in Elyria, Ohio, load bales of alfalfa for relief of livestock in drought-stricken Southeastern states. (NC photo from UPI)

## Roncalli senior receives Outstanding Youth Award

Rob Lentz was named Outstanding Youth by the Knights of Columbus, Council No. 3660 at their annual anniversary banquet held June 28. Every year a senior from an Indianapolis Southside high school is selected for this honor. The selection is based on academic achievement as well as school and community service. Lentz was nominated by Roncalli High School. He plans to attend Indiana University and major in accounting.



Rob Lentz

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Book review

# The many images of Jesus

**THE JESUS TRADITION: IMAGES OF JESUS IN THE WEST**, by Father Gerard S. Sloyan. Twenty-Third Publications (Mystic, Conn., 1986). 121 pp., \$5.95.

Word of God; in recent times, however, interest has focused on the historical Jesus, the preacher from Galilee. In contrast to such theoretical emphases, the image of Jesus at other times in the history of the church has taken on a more pastoral or even a more mystical appearance.

Sloyan's book, which seems like a photo album from a world tour: a glimpse of Jesus as seen by Augustine and Anselm, then by Erasmus and Thomas More; a glance at the image of Jesus as perceived by Teresa of Avila and John of the Cross, next by Francis de Sales and Therese of Lisieux.

vested with both advantages and limitations. On the one hand, readers will cover an

impressive number of images in a very limited amount of time; theological tourists seeking a rapid overview will be well served by this.

On the other hand, most images of Jesus receive only very summary comment; thus, those who like to explore ques-

tions slowly and methodically may be disappointed; but at least they will have some suggestions about further reading on their own.

(Father Ford is an associate professor of theology at The Catholic University of America, Washington.)

Reviewed by  
**Fr. John T. Ford**  
NC News Service

"Each era creates an image of Jesus to meet its needs." This assertion is skillfully and succinctly verified by Father Gerard S. Sloyan, professor of religion at Temple University in Philadelphia, who shows how different views of Jesus have emerged to meet the changing perspectives of Christian communities over the centuries.

**TO ST. FRANCIS** of Assisi, for example, the image of the Poor Man of Nazareth continues to challenge Christians to follow him by imitating his acceptance of poverty and suffering; to Julian of Norwich, Jesus is "that love which wraps and enfolds us, embraces us and guides us, surrounds us for his love, which is so tender that he may never desert us."

This tour also includes the Reformation views of Martin Luther and John Calvin, as well as recent Protestant theologians like Karl Barth and Rudolf Bultmann. In conclusion, there is a brief critique of some contemporary distortions of Jesus' image, which has been subjected to manipulation by anti-feminists on the one hand and fundamentalists on the other.

(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.)

In the early church, primary attention was centered on the risen Lord, the eternal

A rich variety of images of Jesus abounds in Father

**LIKE MOST** world tours, Father Sloyan's survey is

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## MAY THEY REST IN PEACE

Gene Fahey, and Avalon Pike; grandmother of six.

† BLUEHER, William F., 78, Little Flower, Indianapolis, July 25. Husband of Lillian Kramer; father of Mary Ann Lantrip and Andrew C.; grandfather of eight; great-grandfather of 14.

† BROWN, Sylvia F., 74, Christ the King, Indianapolis, July 20. Sister of Joseph Ferrari.

† CLARK, Christopher W., 21, Little Flower, Indianapolis, July 30. Son of Ernest C. and Loretta J. Abel; brother of Patrick M., Terry Petersen, Tina Smith, Kim Reberger, Barbara Frantzeb and Lisa Lester; grandson of Opal Clark and Robert Burreas.

† BARRY, Eisele, 65, St. Lawrence, Indianapolis, July 29. Wife of James; mother of Daniel, David and Leo Rider, and Mona McAdams; sister of Leo, Jr. and

† EPSTEEN, Irene M., 86, Christ the King, Indianapolis, July 26. Mother of Barbara Bogardmother of 10; great-grandmother of five.

† HALEY, Pauline, 82, St. Philip Neri, Indianapolis, July 24. Mother of Kay Deck, Eleanor Stewart and Patty Espich.

† HARRIS, Ruby Leona, 83, John the Apostle, Bloomington, July 21. Wife of Roy; sister Frank Shields, Maude Rush and Hespera Skirvin.

† MESENGER, Anna C., 50, St. Christopher, Indianapolis, July 2. Wife of Frank E.; mother Elaine M., and Denise Hamilton.

† MYERS, Dennis P., 40, St. Thomas, Fortville (buried in Little Flower, Indianapolis), July 24. Husband of Gale Johnson; father of Joseph Paul, Mitchell and Christine Ann; son of Anne H. Myers.

† PAULIN, Charles J., 49, St. Paul, Tell City, July 21. Son of Velma; father of Gregory Dean and Brandi Jo; brother of Mary Schraner, Anita Shephard and Patricia Reardon; grandfather of two.

† REILLY, Kenrick J. "Pop", 84, Sacred Heart, Terre Haute, July 22. Father of Kenrick J., Jr., Dolores Guenin, Patricia Larson and Barbara McDaniel; grandfather of 14; great-grandfather of 17.

† SHOBER, Robert Christian, 71, Immaculate Conception, Montezuma, July 21. Husband of Genevieve; father of Sharon Coppock, Darlinda, Robert, Jr. and Joseph Edward, Harold, Helen Peters, Katherine Robinette, Anna Stallings, Phyllis Ryan, and Rosemary Smith; grandfather of nine; great-grandfather of one.

† SMITH, Donald Edward, 68, St. Philip Neri, Indianapolis, July 26. Wife of Rosane; father of Thomas E., Donald W. and Kevin J. brother of Ella Marie.

† TRINKLEY, Anna Ruth, 84, St. Philip Neri, Indianapolis, July 21. Mother of Anna Marie Sprauer; sister of Helen Cox.

† WAGNER, Frances E., 70, St. Vincent de Paul, Bedford, July 29. Wife of Jacob; sister of Alice Abel, Mildred Delpha, Louise and Andrew Haungs.

## Sr. Ann Bernadette dies

EVANSVILLE—Providence Sister Ann Bernadette Wolf died here July 26 at the age of 78. She was buried in the convent cemetery at St. Mary of the Woods after a Mass of Christian Burial celebrated July 29 in Holy Trinity Church, Evansville, by her brother, Rev. Magr. Michael Wolf, pastor of Holy Trinity.

The former Gertrude Wolf was born in Evansville. She entered the Congregation of the Sisters of Providence in 1926 and made her final vows in 1934. As a teacher in elementary, junior and senior high schools, she served in Indiana, Illinois, California and Washington, D.C.

Sister Ann Bernadette's assignments in the Indianapolis Archdiocese included St. Andrew, St. Patrick and St. Philip Neri Schools in Indianapolis, and St. Patrick School in Terre Haute.

In addition to Magr. Wolf, Sister Ann Bernadette is survived by two other brothers, Henry Andrew and Joseph Walter of Evansville, and two sisters, Valencia Kalady of Chicago, and Providence Sister Ann Colette of Cathedral High School, Indianapolis. She also leaves 47 nieces and nephews.



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# Obscenity and pornography: not always the same

Obscenity not protected by 1st amendment and can be controlled without violating the Constitution

by Liz Schevchuk

tion and can be controlled without violating the Constitution.

**THE SUPREME COURT**, in its important 1973 Miller vs. California decision, defined obscenity by using three strict criteria, all of which must be met before the item can be rejected.

As the court determined, for a work to be judged obscene: "(1) The average person, applying contemporary community standards, would find that the work taken as a whole, appeals to the prurient interest; and (2) the work depicts or describes in a patently offensive way, sexual conduct specifically defined by the applicable state law; and (3) the work, taken as a whole, lacks serious literary, artistic, political or scientific value."

Depending on who is using the term, "pornography" could be seen as anything from Playboy magazine to hard-core, violent and otherwise objectionable publications or films that would meet the obscenity standard.

As the Attorney General's Commission on Pornography itself wrote, trying to be precise about pornography is not easy. If it tried to define "pornography" by giving a description, the commission stated in its final report, "we will wind up having condemned a wide range of material that may not deserve condemnation."

**NONETHELESS**, it proposed that "pornography" means material which "is predominantly sexually explicit and intended primarily for the purpose of sexual arousal."

Even so, it added, "whether some or all of what qualifies as pornographic under this definition should be prohibited, or even condemned, is not a question that should be answered" by people attempting to set definitions.

The commission also warned of trying to equate all so-called "men's" publications with pornography. "The true pornography industry is quite simply different from and separate from the industry that publishes 'men's' magazines, the industry that offers some degree of sexually oriented material on broadcast and cable television, and the mainstream motion picture industry," it said.

In fact, the commission itself got in trouble when it sent a letter to stores warning them that they were alleged to be purveyors of pornography because they sold such magazines as Playboy and Penthouse. A

federal court said the letter constituted threat to the First Amendment and ordered the letter rescinded.

The Pentagon, following the issuing of the commission's report, also refused to ban Playboy and Penthouse from military-base stores, noting it permits the sale of commonly available commercial magazines and "does not permit the sale of pornography at military installations."


**IN ANOTHER** example of the pitfalls of trying to ban "pornography," Indianapolis failed when it tried to outlaw pornography as a civil rights violation in the form of sex discrimination. A court said that play was unconstitutional.

The attorney general's commission added that it had heard testimony from citizens who "employed definitions of pornography or have expressed views about what ought to be restricted that are far beyond what any of us would conceivably tolerate."

As it emphasized, "the only constitutionally permissible approach" is to attack "material containing sexually violent or sexually degrading material when it is legally obscene, and that in effect is what we have strongly urged here."

Meanwhile, for those who see pornography and know it as objectionable, even if it's not obscene, perhaps another commission suggestion is in order. For dealing with "non-obscene but offensive pornographic material," the panel recommended boycotts and other "grass-roots" citizen efforts, suggesting that "private actions initiated by groups or individuals are often as effective as a government-initiated action."

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